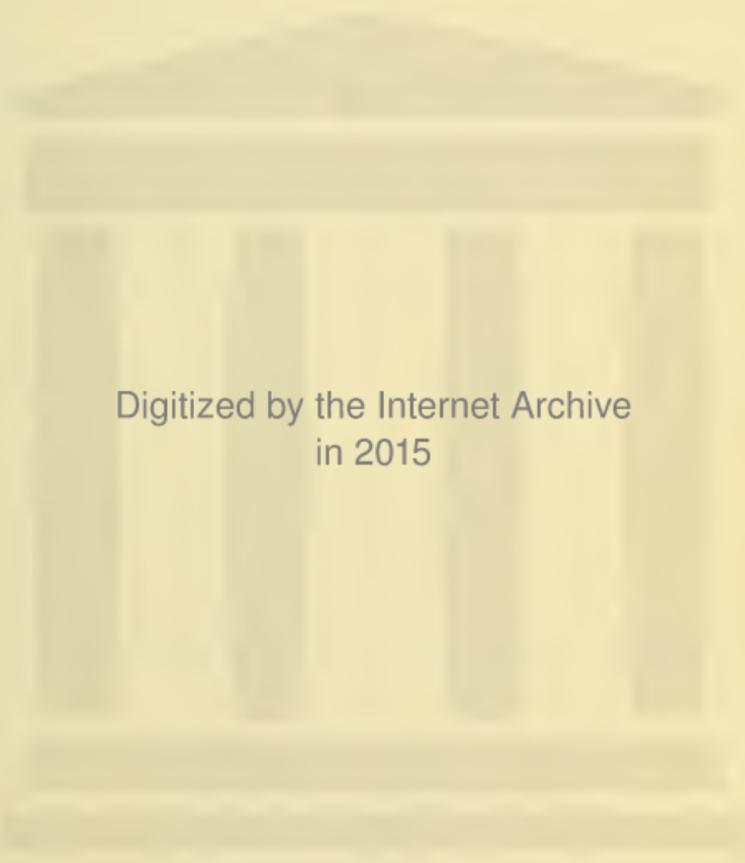


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Journal

O F T H E

L I F E, T R A V E L S

A N D

G O S P E L L A B O U R S

O F T H A T

F A I T H F U L S E R V A N T

A N D

M I N I S T E R O F C H R I S T,

J O B S C O T T.

N E W - Y O R K,

P R I N T E D A N D S O L D B Y

Isaac Collins,

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A TESTIMONY

FROM THE

MONTHLY MEETING OF PROVIDENCE

CONCERNING

JOB SCOTT.

OUR beloved friend Job Scott was born in Providence the 18th of 10th month 1751, new style, in that part of it now North-Providence. His parents were John and Lydia Scott, who gave him such opportunities as, through his turn for literary improvement, he acquired both a competent share of common school learning, and made some progress in some other branches of literature.

In his young years it appears, that by disregarding the reproofs of instruction, manifested in his own mind, he was drawn into vanity, dissipation and folly. Repeated and great were his conflicts between his depraved propensities and the convictions of truth, but the latter humbling and melting his heart into contrition, he was graciously favoured to see the evil of his ways, and the destruction which awaited him if he did not reject the Tempter, forsake his wicked companions, and turn to the Lord, in obedience to his holy law written in his heart; until at length he so learned obedience by the things which he suffered, that he gave up to the operations of the spirit of Christ upon him, in

the faith of its divine, restraining, preserving and sanctifying power, and therein experienced the consolation of his heavenly Father's love.

Being thus humbled under the various turnings of the Lord's hand upon him, and clearly convinced of the power and efficacy of the distinguishing principle of our holy profession, viz. the light of Christ within man, as God's gift for his salvation; he requested the care, and became a member, of the monthly meeting of Smithfield, then extending to Providence; and being of strong and ready abilities, and his mind improved and enlarged by the sanctifying power of Truth, he *was enabled, and zealously* and very usefully disposed for the promotion of the cause of righteousness in which he was engaged.

Having in the school of Christ measurably learned the mystery of the fall and restoration of man, and to understand the scriptures and pertinently to apply them, he was brought under the preparing hand of the Lord for the work of the ministry, under which dispensation his soul was deeply baptized and brought under great sympathy with seeking souls, who were travailing in birth that Christ might be formed in them, to whom he was at times and seasons enabled powerfully to administer encouragement and consolation. Thus for several years, as well as by letters and epistles, for which he was eminently gifted with instructive and edifying talents, he laboured for the promotion of the cause of truth, now become precious in his sight; and about the 23d year of his age he appeared in the ministry at a publick meeting in Providence, expressive of the desire of his soul, that 'Sion might arise and shake herself from the dust of the earth,

and put on her beautiful garments.' The gravity in which he appeared, the sympathy which was felt, and the solemnity of that season, are refreshingly remembered by some to the present day.

At this time he taught a school in Providence, in which employ he continued for several years, and afterwards in Smithfield, much to the satisfaction of his employers, and the children and youth under his care, whose confidence and affections he very generally gained and preserved, to some of whom his memory is yet precious. In his attendance of all our religious meetings, and in the various duties of private life, as well as in the relations of son, husband, parent and neighbour, he was truly exemplary. His appearance in the ministry was not very frequent when at home, and he was frequently led into an example of silence when abroad, circumspect not to minister without fresh anointing, and careful in attending closely to the turnings of the key of David; well knowing when that shuts none can open, and therefore, when he perceived his subject to close and the life withdraw, however clear his opening, and free the spring of life had been at his beginning, he would suddenly sit down, however in the cross; for he had a testimony to bear against all superficial and lifeless ministry, and very exemplarily avoided it.

His first visit abroad was to the northerly parts of the yearly meeting of New-York, which proved a season of close probation and conflict of mind, yet endeavouring to attend to the pointings of duty from place to place, he was, as appears by his certificates, favoured to return with the approbation of those he visited; and by a prospect which it appears he had as he was returning home, not whol-

ly unlike the apostle Paul's; 2 Cor. xii. he was strengthened to perseverance in a dedication of heart to the Lord; for, in this luminous and extatic prospect, it appeared to him, that all his corruptions and spots were *made* clean before the Lamb, and he made to partake of the consolations and joys of the heavenly host; yet like the apostle, he had soon to experience a thorn in the flesh, lest he should be exalted above measure, and even the messenger of Satan was permitted to buffet him; but he besought the Lord for his preservation, and received the consoling answer of 'my grace is sufficient for thee; for my strength is made perfect in weakness.' Thus buffeted, tried and tempted, he had to tread in the steps of the great apostle and his dear Lord and Master, and thereby became more perfected through sufferings.

He afterwards visited New-York, New-Jersey and Pennsylvania twice, and once the Southern states as far as Georgia, returning certificates of the approbation of those he visited, among whom we have good reason to believe he has left many seals of his gospel ministry, and impressions of near and dear unity and fellowship with him as a brother beloved, as well in these as in other parts of our own yearly meeting. He also visited some part of the state of Connecticut, and had meetings among those not of our society. Soon after which a prospect, that for some years before had opened to his view, of visiting Great-Britain and Ireland, had so ripened on his mind, as to induce him to open the same to his friends for their concurrence and certificate. In the ninth month, 1792, he received one from this monthly meeting, and also one in the tenth month from our quarterly meeting for

Rhode-Island. On the 26th of the 11th month he took a solemn leave of his family and Friends at home, and sailed from Boston the 5th of the 12th month, for Dunkirk in France. On the passage the ship sprung a leak, and had a severe gale of wind; but it appears this our friend was preserved, 'resigned and stayed through all,' while the mariners on board were tossed with amazement and terror; corresponding with a prospect which he received and recorded, in his journal left at home, about twelve months before he sailed, on a view of which a striking evidence is thereby raised that prophecy or communication to the mind of future events has not ceased; but that the Lord still continues graciously to open his visions of light to his devoted servants by way of pointing to duty, forewarning of events, and guiding the mind through them, in confirmation of divine superintendance, and their faith in his gracious appearance.

He arrived at Dunkirk the 5th of the 1st month, and after tarrying there about ten days, much to his own and friends satisfaction, he proceeded to England, taking some meetings in Kent, went to London, attended the different meetings in that city, then into Wales, and attended the several monthly and quarterly meetings and the yearly meeting at Carmathan, thence to Bristol, and, returning to London, attended the yearly meeting there, who, in their epistle to ours, speak of him in a very satisfactory manner. He then went to Liverpool, taking meetings in his way, and so passed over to Ireland, and visited all the meetings of Friends and some of other societies there; attended the national half-year's meeting in Dublin; and, while visiting a few meetings a second time, he

was taken ill of the small-pox, at the house of our friend Elizabeth Shackleton, in Ballitore, from whence he dictated a letter on the 14th of the 11th month, to his relations and friends; out of which, and an account taken by the Friends who attended him, we extract the following: he says, 'I am now
' twenty-eight Irish miles from Dublin, entered five
' days into the small-pox; I feel easiest to address
' you principally, that you may know my mind
' enjoys that which removes beyond all sorrow.' Of his children he says, 'I wish them to get a
' little more learning than some of them are at present in the way of; and although I do not wish
' much of the world's polish, yet it is, at this awful
' moment, my desire that they may not be brought
' up with much rusticity, for this I believe has not
' very often contributed either to civil or religious
' usefulness. My desire for my children's substantial growth in the truth, and strict adherence to
' all its discoveries to the close of their days, is by
' far my principal wish for them. Out of the enjoyment of a good degree of this precious inheritance,
' I know of nothing in this world worth living for.
' Ye that know it, suffer nothing, I most cordially
' beseech you, ever to divert your minds from an increasing and fervent pursuit after the fulness of it;
' even unto the measure and stature of the fulness
' of Christ.' At another time he said, 'My spirits
' are under little or no depression; perhaps I never
' saw a time before, when all things not criminal
' were so nearly alike to me in point of any disturbance to the mind. When I verge a little towards
' sleep, I am all afloat, from the state of my nerves,
' and forced immediately from beginning repose;
' but through all, the soul seems deeply anchored

‘ in God:’—adding, ‘ My heart seems melted within me in retrospective view ; all the former conflicts, however grievous in their time, are lighter now than vanity, except as they are clearly seen to have contributed largely to the sanctification of the soul ; as they are remembered with awfulness and gratitude before Him who has not been wanting to preserve through them all ; and as they seem likely to introduce, before long, an exceeding and eternal weight of glory.’ At another time he said, ‘ It is the Lord that enables to coincide with his will, and say amen to all the trials and conflicts he permits to attend us. My mind is centred in *that* which brings into perfect acquiescence. There is nothing in this world worth being enjoyed out of the divine will.’

He gave directions, that if he should go hence, every thing about his interment should be plain and simple ; expressed his entire resignation to divine disposal ; and that he found nothing to stand between him and the Fountain of everlasting love. At another time said, ‘ I have no fear, for perfect love casteth out all fear, and he that feareth is not perfected in love.’ His stomach refusing all nourishment, and a hiccough coming on, he said, ‘ Do not force nature, let me pass quietly away to the eternal inheritance.’ Soon after said, ‘ I am waiting patiently to see the salvation of God—do you wait patiently with me—I have no desire, nor the shadow of a desire, to be restored—I hope the doctors will soon find that they have done their part.’ To one he said, ‘ Thy being here has been an inexpressible satisfaction to me.’ Afterwards said, ‘ I have known something of that law of love whereby all boasting is entirely ex-

‘ cluded; but I may say, through that which has
 ‘ supported me under all the trials and conflicts
 ‘ which have attended my passage through life, to
 ‘ you my beloved friends, as to dear children,
 ‘ Follow me as I have endeavoured to follow Christ
 ‘ Jesus, the Lord of life and glory, and the Rock
 ‘ of my eternal salvation.’ We omit many other
 weighty and instructive expressions of our beloved
 friend, which he uttered during his illness and till
 near his close, lest this testimony should extend be-
 yond its proper limits. He quietly departed this life
 the 22d of the 11th mo. 1793, at the house of our
 aforesaid friend Elizabeth Shackleton, in Ballitore,
 in Ireland; and we doubt not finished his course
 with joy, and is entered into the place of his rest,
*where the righteous shine forth as the sun, in the
 kingdom of their Father.*

Signed in and on behalf of said monthly meet-
 ing, by

JOHN HOLDEN, } Clerks.
 LYDIA ARNOLD, }

*A Testimony from the national half-year's meeting of
 Friends in Ireland concerning Job Scott, late of
 Providence, in the state of Rhode-Island, &c. in
 America.*

IT having pleased the Almighty to call, from
 works to rewards, this our beloved friend, we
 feel our minds engaged to give forth a testimony
 concerning him.

From genuine marks evinced in the course of
 his religious services, we believe him to have been
 an instrument fitted and prepared by the great
 Master, through deep and repeated baptism, for use

and service in his church militant; called and sent forth by the immediate influences of his spirit to publish the gospel; and being preserved in an eminent degree, carefully attentive to the leadings thereof, the word of the Lord through him was often 'as a fire and as a hammer to break the rock in pieces.' Many were the bitter cups allotted him, in the dispensations of unerring wisdom, which though hard to flesh and blood, yet he appeared not to shrink therefrom; but in resignation to the divine will, and a surrender of his own, he was concerned to follow the Captain of his salvation, who was made perfect through suffering;—and thus, by abiding under the power of the cross, he might well have adopted the language of the apostle, 'by the grace of God I am what I am, and his grace which was bestowed on me was not in vain; but I laboured abundantly, yet not I, but the grace of God which was with me.'

He was a diligent waiter to experience renewed qualification for service before he attempted to move either in the ministry or in the transactions of the discipline; as well knowing that without a fresh anointing, any endeavours to act must prove ineffectual, and tend to centre in lifeless formality, against which he was zealously concerned to bear testimony.

His conversation was coupled with fear, as well as seasoned with grace; and being deep in heavenly mysteries, he was cautious of squandering the same, yet, when at liberty for conversation, his communications were agreeable, and remarkably instructive.

He visited the meetings of Friends in this nation—also had much religious service among those not in profession with us, and was a sharp thresh-

ing instrument in the Lord's hand, against all who preached for hire and divined for money, being earnestly concerned to call the people off from dead works, that they might be brought to experience the efficacy of true religion in the newness of life.

In his last illness, at the house of our friend Elizabeth Shackleton, of Ballitore, he was much resigned, although the disorder, which proved the small-pox, lay heavy on him. He spoke of the things of God, and those that appertain to his kingdom, yet was very modest and diffident of his labours to promote them in the hearts of the people; but gave evident marks of his peace of mind, and assurance that he had no doubt of a mansion of rest prepared for him, where the wicked cease from troubling, and where the weary be at rest, experiencing great serenity and composure even as a morning without clouds.

He departed this life the 22d of 11th mo. 1793, aged upwards of 42 years, and has left an example which speaks loudly to us his survivors, 'follow me, as I have followed Christ.'

Signed in, by order, and on behalf of our half-year's meeting for the nation of Ireland, held in Dublin, the 1st of 5th mo. 1794, by

JAMES FISHER, Clerk to the mens meeting.

ANNA SHANNON, Clerk to the womens meeting.

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JOURNAL
OF THE
LIFE AND TRAVELS
OF
JOB SCOTT.

CHAP. I.

His birth and parentage. The early impressions of truth on his mind. On children in general. A series of visitations of divine love. His frequent transgression, trials about water-baptism, predestination, &c.

FORASMUCH as it hath pleased divine wisdom to lead and conduct my soul through many, various and afflictive dispensations; as well as through some very comfortable enjoyments; giving me to partake largely of afflictions; bearing up my mind through them; bringing me forth again and
B again

again rejoicing, after scenes of deep distress; and wonderfully preserving me through some very deep, and perhaps somewhat unusual probations, in my travel towards the land of rest: I feel, and have often felt, an engagement of mind to leave behind me some memorandums in commemoration of his gracious dealings with me from my youth.

I was born, according to the best account I could obtain, and according to the present or new style, on the 18th day of the 10th month 1751, in the township of Providence, now North-Providence, in the colony (now state) of Rhode-Island and Providence Plantations, in New-England. My parents names were John and Lydia Scott; who were accounted honest people, though my father made but little profession of religion. My mother was more zealous, and attended Friends meetings when she conveniently could, taking me divers times with her, and I think a few times another or two of the children; though we were all but young, for I being the eldest was but ten years old when she died. I can well remember the serious impressions and contemplations which, at that early period of life, and for some years before my mother's decease, attended my mind as I sat in meeting with her, and on the way home. I even had longing desires to become truly religious, and to serve and fear God, as Abraham, Isaac and Jacob, did, and others that I read or heard of. My mother endeavoured

voured much to restrain us from being in the company of rude and vicious children, and would sometimes call us together, and labour to have us sit in silence with her, which we did: and though I then understood but little of the intent of it, it has since afforded me a degree of solid satisfaction, in believing the Lord had given her to know and partake of the sublime enjoyments and substantial benefits of true, inward, christian silence, and waiting upon God: and that she was desirous we her children might, in our tender years, be made acquainted with at least some secret touches of that divine favour which I doubt not she felt and experienced in such seasons of retirement: and though, as I observed, I understood but little about it then; yet I have since had reason to believe it was a real advantage to me; and that it has often been remembered since to my benefit.

I am fully persuaded of the great advantage, and spiritual usefulness to children and others, resulting from frequent silent waiting on the Lord. I have seen lively and convincing evidence of it, even in children very young in years; and fully believe the impressions of divine goodness have been such to their minds at some such seasons, even when there has not been a word uttered vocally, as have lastingly remained, and powerfully tended to beget the true fear and love of God in their young and tender hearts. And O! that parents were more generally concerned to do all they could

towards leading their tender offspring into an early acquaintance with, and relish of divine things: best learned, and most livingly, and experimentally sealed upon the soul, in a state of silent introversion, and feeling after God.

I was told by some of my kindred who were present at my mother's death (for it being night I was not present myself) that her departure was joyful and glorious; and that very near her last breath was spent in fervent supplication to the Lord her God.

And now, not at all doubting but her immortal spirit is at rest in Jesus, I leave her, and proceed to a further relation of the exercise of my own mind, having this testimony to bear, that almost as early as I can remember any thing, I can well remember the Lord's secret workings in my heart, by his grace or holy spirit; very sensibly bringing me under condemnation for my evil thoughts and actions, as rudeness and bad words, (though not frequent in the use of them) disobedience to parents; inwardly wishing, in moments of anger, some evil to such as offended me; and such like childish and corrupt dispositions and practices, which over and beyond all outward instruction I was made sensible were evil, and sprang from a real root of evil in me. And I am in a full belief, that in every quarter of the globe, children, at an early age, have good and evil set before them, in the shinings of the light of Christ in their hearts, with clearness

ness and evidence sufficient to ascertain to them their duty, if they honestly attend to it. And though I am deeply sensible of the necessity and utility of much careful guardianship, cultivation and instruction, in order to guard children against the corrupting influence of example, invitation, and perverse inclination, which abundantly and prevalently surround them; yet I fear a great part of the tuition, which too many children receive, tends rather to blunt the true sense and evidence of divine truths upon the mind, and to substitute notions and systems instead thereof, than to encourage an honest attention to the teachings which lead *into all truth*. I am satisfied, if the teachings of men were never to thwart the teachings of the holy spirit, many things would fix on the minds of children to be evils which they are now instructed and persuaded are innocent and commendable. Indeed it is mournful to observe how many of them are bolstered up in pride, vanity and revenge; taught to plume themselves upon their supposed superiority of parts and attainments; nursed up in the ideas of grandeur and worldly honour; yea, inspired with exalted notions of the merit of valour, heroism, and human slaughter.—Thus the very image of God, which more or less shines in the countenance, and in the tender sensibilities and compassionate commiserating feelings of an innocent child, is defaced or obscured.

Observe an innocent child attentively, and

though anger, passion and revenge, are very obvious features of the first nature, and shew plainly that there is much to be subdued in them; yet it will be found, they feel nearly and tenderly for the distress of others; their little bosoms beat with compassion; and if they see cruelty exercised, by one upon another, they will often, in the best manner they can, manifest their abhorrence of the cruelty, and dislike of the cruel. There is in them that which, as attended to, will restrain the violence of nature, and by degrees bind the strong man, and cast him out, spoiling all his goods. It is no substantial objection to the discernment given to children by the holy light which shines in all, either that they evidently know but very little, for they have to act in but few and very small matters, and their discernment is proportionate; or that the seeds of evil, and propensities to evil actions, are some of the first things evident in them.

I am not insensible of the volumes of controversy about necessity and free will, fate and choice; but I have no mind now to meddle with any of the common arguments pro or con respecting them. Men muffle and blind their own understandings, by running into abstruse and metaphysical inquiries, wherein they are scarce ever the better satisfied for their nicest investigations, or keenest discussions. God has made mankind universally sensible (in degrees sufficient for their various circumstances,

stances, and allotments in life) of their duty, and enabled them to perform it, so far as they improve the means afforded them.

Adam was as certainly (so it stands in my mind) made able to obey, or conform to the divine will, so far as revealed to him, as God is perfect goodness; and so I am persuaded are all his offspring. I have no more belief that God's revealed will required any thing of our first parents, beyond ability to perform, than I have that God is cruel or perverse; and as little do I believe that any infant on earth comes into the world under a moral impossibility of conformity to the divine will, so far as by any means whatever made manifest, which I call revealed. Man is here, upon practical principles: nothing is or can be a law to him, further than it is some way or other discovered; and that which ultimately assures and seals it to him as God's law, whatever outward manifestation may be made, is the Holy Spirit, that bears witness with his spirit, settling and satisfying his mind sufficiently what is good and what is evil. And I firmly believe, if children would be as strictly and steadily conformable as they might be to the divine will, so far as from time to time it is gradually opened and made known (and there is always power with the opening) they would soon acquire a good degree of dominion, in the strength of divine life, over the strength of evil inclinations in them.

Our

Our state in this life is a state of probation. Such was the state of man originally, and such it is now. And in order that man at first, or ever after, might be able to conquer, or be justly punishable for desertion or defeat, he was, is and must be, armed with armour invincible against all the powers that were or are suffered to assail him. This is just our ground, our state and situation. Subject to vanity, or to many and various temptations; yet being inwardly armed with the Spirit of Omnipotence, so far as we stand faithful, and fight valiantly in the strength afforded us, we are sure of victory. Our strength or help is only in God; but then it is near us, it is *in us*—a force superior to all possible opposition—a force that never was, nor can be foiled. We are free to stand in this unconquerable ability, and defeat the powers of darkness; or to turn from it, and be foiled and overcome. When we stand, we know it is God alone upholds us; and when we fall, we feel that our fall or destruction is of ourselves.

Many there are who put light for darkness, and darkness for light; bitter for sweet, and sweet for bitter. They call the divine light, ‘which lighteneth every man that cometh in to the world,’* a natural light, an *ignis fatuus*, or by some other ignominious epithet; though the Scripture declares it the very *life* of the holy *word*, that was in the *beginning*
with

* John i. 9.

with God, and truly was God. There are many of them, who, under a notion of advocating the true cause and doctrine of Christ, strike violently against the very life of it; and will not allow that the ‘manifestation of the Spirit is given to every man to profit withal,’† though the scriptures expressly assert it, and experience confirms it to those who rightly profit by the measure received. Many who have, from tradition and education, for a season believed the Holy Spirit, graciously vouchsafed them, was some very inferior thing to the true Spirit of the everlasting and most holy God, have at length, by yielding to its dictates, and taking it for their leader, grown wiser than their teachers, and been indubitably instructed and assured that it was indeed the *eternal Spirit*, that, from their infantile days, strove with them, for their reconciliation with God, the eternal source of it; as it did with the old world, for their recovery from their corrupted, alienated state.

We find that when the earth was corrupt before God, and filled with violence; when ‘God looked upon the earth, and behold it was corrupt, for *all flesh* had corrupted his way upon the earth,’ Gen. vi. 11, 12; when ‘God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually,’ ver. 5; when ‘it repent-

‘ ed

† 1 Cor. xii. 7.

‘ed the Lord that he had made man on the earth, and it grieved him at his heart,’ 6 : at that most totally abandoned and depraved period and state of mankind, when God was just about extirpating from the face of the earth the whole wretched race of man, a few individuals excepted : at such a season as this, ‘the Lord said, *My Spirit shall not always strive with man,*’ ver. 3. Surely if his *Spirit* had *striven* with them until that time, until they were so desperately wicked, and wholly corrupted, that not only some but every imagination of their hearts was evil, yea, *only evil*, and that *continually* ; we may well believe the express scripture assertion, that a ‘manifestation of the Spirit is given to every man to profit withal.’

If God’s love is such to men, that he follows them by the strivings of his own Spirit, and spares them, until, by disobedience they become abandoned and corrupted, what greater evidence can we desire of the universality of his love, the long-suffering of his patience, and impartial vouchsafement of his Holy Spirit, not to a few to the exclusion of the rest, but to all mankind the world over. And what more than reasoning confirms it to be so, is, the absolute truth of the fact in the individual experience of all. It is true many deny it. The Jews also denied Christ to be the Son of God. They did not know who, and what he was ; and their insulting Query, ‘Whom makest thou thyself?’

‘self?’* was just as natural to proceed from them in their dark and carnal state, as is the confidence wherewith thousands, high in profession of godliness, now utterly disallow the Holy Spirit that is given to all, to be the Holy Spirit. But this consolation have all Wisdom’s children, that ‘Wisdom † is justified of them *all*; and that the unbelief of others can never make void their faith: they are taught of God, and great is their peace.

In regard to my own early acquaintance with the Holy Spirit’s operation, though I *then* knew not what it was, I have *now* no more doubt about it than I have about the existence and omnipresence of God. It is sealed upon my heart, with as much clearness and certainty, that it is the Spirit of the living God, and that it visits, woos, invites, and strives with all, at least for a season, as it is, that God is no respecter of persons. And I as fully believe no man can have any clear knowledge of God, or of his own religious duty, without the Holy Spirit’s influence, as I believe the wisdom of this world is foolishness with God, and that the world by wisdom know him not. Yea, so quick and powerful, so discerning the thoughts and intents of the heart; and so just and distinguishing, in approving and condemning them, according as they are good or bad, is this spirit, word, and witness in man; that not only *without*
the

* John viii. 53.

† Luke vii. 35.

the aid of human injunction or information ; but in direct *dissent from*, and disapprobation of, the sentiments, advice, and pressing invitations and persuasions of my play-mates, and those much older than myself, and who confidently and repeatedly declared to me, that such and such things were innocent and not at all wicked, and that nobody thought them so but myself ; the testimony of truth would and did arise and live in my heart when very young, through the shining of divine light or influence of the Holy Spirit ; that those things were evil, were wicked ; and I thought, notwithstanding all those young persons could say to the contrary, that all good people would think as I did—and believe they would be generally so accounted, if all men kept strictly to the Holy Spirit's teachings. But violence being done to clear conviction in the mind, *death* takes place, as on Adam in the day he ate forbidden fruit. And in this state of *death*, the *truth* is not so easily distinguished from *error*, or *good* from *evil*, as before transgression. Evil habits gain strength ; darkness covers the mind ; temptation is renewed, and though the Spirit again in some degree premonisheth, and bids beware, the mind, habituated to the stifling of conviction, too commonly again rushes forward, and becomes more and more hardened and darkened, until what was at first plainly condemned as evil, by the unflattering witness in the mind, is at length maintained to be
innocent

innocent and sinless. This is the too usual course of poor mankind.

Before I was ten years old, the workings of truth grew so powerful in my mind at times, that I took up several resolutions (or at several times resolved) to amend my ways, and live a serious and religious life, though I was not one of the most vicious of my years; yet enough so to be made very sensible of the Lord's controversy with me, on account of the evil of my ways. My mind became exceedingly disquieted, when I went contrary to divine manifestation; though I had not yet a clear sense that it was the very Power and Spirit of God upon me that so condemned and distressed me for sin, and strove to redeem my soul from the bondage of corruption.

I now began to take notice of what I heard read and conversed of respecting religion; and among other things, I heard frequent mention in books and conversation of the Spirit of God; and that good people in former times had it in them; and by it learned the will of God, and were enabled to perform it. I perceived it was often spoken of in both the Old and New Testament, and many other writings. I understood that true converts in these days also have it. But, like many others, I overlooked its lively checks and calls in myself; had no idea that I had ever known any thing of it; longed

to be favoured with it ; but supposed it was some extraordinary appearance, different far from any thing I ever yet had been acquainted with.

Thus the Jews, even while they were expecting Christ's coming, knew him not when he came. They overlooked and despised his mean and ordinary appearance ; thought he was Joseph's son and born among them, and so rejected, abused and finally put him to death. But they were mistaken in his pedigree : his descent was from heaven ; and *God*, not Joseph, was his father. Just so are thousands now mistaken, as to the dignity and origin of God's Spirit in them ; they think it is of *man*, a part of his nature and being ; whereas it is of the very life, power and substance of God. Its descent is as truly from heaven, as was that of the Lord Jesus. He came in that *low, mean and ordinary* appearance as to outward shew and accommodations, teaching us thereby *not to despise the day of small things*, nor overlook the littleness of the motions of divine life in our own souls. And when he compares the kingdom of Heaven, which he expressly says is *within*, to outward things, he very instructively inculcates to us, that the beginnings of it are *small*, ' a little leaven'—' a little seed'—' a grain of mustard seed'—' the least of all seeds.'*—This is true in the inward, whatever it be in the outward ; for the seed of the kingdom is
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* Mat. xiii. 31 32.

‘ the least of all the seeds’ in the field or garden of the heart. Other seeds sprout, spring up, and take the attention, while the incorruptible seed, the word of God in the heart, is overlooked, trampled under and despised.

O! that children and all people would be careful in their very early years, and as they grow up and advance in life, to mind the ‘ reproofs of instruction’ in their own breasts; they are known to be ‘ the way ‘ of life,’† divine life to the soul. This *something*, though they know not what it is, that checks them in secret for evil, both before and after they yield to the temptation, warning them beforehand not to touch or taste, and afterwards condemning them if they do so; and inwardly inclining them to a life of religion and virtue—this is the very thing, dear young people, whereby God worketh in you, to will and to do; and by which he will, if you cleave to it, and work with it, enable you to work out your own salvation with fear and trembling before him. Despise it not, do no violence to its motions; love it, cherish it, reverence it; hearken to its pleadings with you; give up without delay to its requireing, and obey its teachings. It is God’s messenger for good to thy immortal soul: its voice in thy streets is truly the voice of the living God: its call is a kind invitation to thee from the throne of grace. Hear it, and

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† Prov. vi. 23.

it will lead thee; obey it, and it will save thee: it will save thee from the power of sin and Satan: it will finally lead thee to an inheritance incorruptible in the mansions of rest, the house not made with hands, eternal in the heavens.

I entreat you, as you love your own souls, and prize an everlasting salvation; I warn you, by the dreadful fruits of disobedience, by the pangs, remorse and sufferings of my own soul for sin and transgression. Had I steadily obeyed the truth in my inward parts; had I attended singly and faithfully to this divine monitor, my portion had been peace; my cup, a cup of consolation. I might have rejoiced and sung, whereas I have had to mourn and weep. For as I grew to fifteen and upwards, in violation to clear inward convictions, in opposition to the dictates of the Holy Spirit, I began to run into company, learned to dance and play cards, and took great delight therein. I was often deeply condemned, and often strove to stifle the witness, and persuade myself there was no harm in any of these things.

My Father sometimes reproved me in those days for my conduct; but sinning against divine light and visitation, hardened me against his advice. I grew more and more vain, proud, airy and wanton. I put myself in the way of much evil communication; and it mournfully corrupted good manners.

My

My taste for pleasure and amusement grew keen, my spirits were low and languid when alone, and I rushed into company and merriment for alleviation.

Thus I went on frolicking and gaming, and spending my precious time in vanity. Often at night, or in the night, and sometimes near break of day, I have returned home from my merry meetings grievously condemned, distressed and ashamed; wishing I had not gone into such company, and resolving to do so no more; but soon my resolutions failed me, and away I went again and again, and thus continued making still greater strides in folly than before. The Lord followed me close, in mercy, and often brake in powerfully upon me, turning all my mirth into mourning; yet I still got over the holy witness, did despite to the spirit of grace, and repaired again to my haunts of diversion and merriment. Sometimes when I have stood upon the floor to dance, with a partner by the hand, before all were quite ready, God has arisen in judgment, and smitten me to the very heart.—Oh! I still feelingly remember his appearance within me, when none knew the agony of my soul. I felt ready to sink under the weight of condemnation and anguish; but resolutely mustering all the stoutness I was master of, I brazened it out, until the musick called me to the dance, and then I soon drowned the voice of conviction, became merry, and caroused among my companions in dissipation, until

C 3

time

time urged a dismissal of our jovial assembly and called me to return, often lonely, to my father's house, my outward habitation. Oh me, how fared it with me then? I assure thee, reader, I have not forgotten those sad and mournful walks at the conclusion of my midnight revellings. I have been broken down in deep abasement and self-abhorrence; have come to a full stand, stopped and sat down on a stump, stone or log, by the way; wrung my hands, strewed my tears before the Lord, in sorrow and extremity of anguish, bordering almost on desperation. I have begged forgiveness; implored assistance; vowed amendment; obtained some relief; and returned home in hope of reformation. But alas, alas! my resolutions were written as it were in sand; the power of habit had enslaved me; and almost the next invitation of my associates, overcame all my engagements; the eagerness of desires for diversions and pastime, brake through all the sanctions of vows; and violated the solemnity of sacred promises to my God. I rushed again into transgression, as an horse rushes into the battle; again and again I took my swing, and drank my fill: and again and again remorse and compunction seized upon me. Adored for ever be the name of the Lord, he forsook me not; but followed me still closer and closer, and sounded the alarm louder and louder in mine ears. There was in me an immortal part, which his love was towards; the recovery of which, from the thralldom of sin and corruption, his
goodness

goodness engaged him to seek by mercy and by judgment; frowns and smiles; chastisements and endearments; and all in love inexpressible.

Thus dealt he with me. When I turned at his reproofs, he smiled upon me, and relieved my soul's anxiety; but when I again revolted, his rod was lifted up in fatherly correction. The still small voice was uttered in my dwelling, as in the cool of the day, when a little retired from noise and commotion, *Adam, where art thou?* There was no hiding from him, whose penetrating eye no secret can escape; and whose aim in reproving was only to save. He still reprov'd my wanderings, and pointed out the right way, according to scripture declaration, 'thou shalt hear a voice behind thee, saying, this is the way, walk in it.' Indeed the way was shewn me; it was often plainly cast up before me; but I would not walk in it. I knew my Lord's will, but did it not; mine *own*, I still delighted in the indulgence of. O! that others may escape my load of guilt; and may I say, my bed of hell, or inward tormenting agony, by a timely submission to the reproofs of instruction.

Sometimes I spent near all the first-day of the week, when I should have been at meeting, in playing cards, idle, if not dissolute conversation, and other vain amusements; returning home at night in condemnation, and
sometimes

sometimes fighting and crying, and yet thro' all this the Lord preserved me from hard drinking, though often in the way of temptation and sollicitation to it. Swearing I also mostly refrained from. Jestings, joking and vain conversation, I went considerable lengths in; and sometimes joined the foremost in filthy and obscene discourses. Then again great shame and self-abhorrence would overwhelm me; again I vowed, promised and renewed my covenant; but all in vain; I had not got deep enough; nor were my covenants made or renewed in the right ability; but too much in my own strength and creaturely resolutions; so they soon were broken. Sometimes I held out a week or two; other times only a day or two. Thus time passed on; and, with an increase of years, I found an increasing propensity to wantonness and dissipation. But blessed be the God of my salvation, he proportionately increased my sense of guilt and condemnation.

I had seasons of very serious consideration upon religion. What instructions I had outwardly received, were mostly in the way of Friends; but when I came near to man's estate, falling in company with some of the Baptist society, I was drawn to attend their meetings in Providence. Friends meetings were oftener held in silence than suited my itching ear. I loved to hear words, began to grow inquisitive, and to search pretty deeply into doctrines and tenets of religion; and the
Baptist

Baptist preachers filled my ears with words, and my head with arguments and distinctions; but my heart was little or not at all improved by them. I almost forsook the meetings of Friends, except yearly meetings, and meetings appointed by travellers in the service of the gospel. But when I went to these, O! how livingly I still remember the heavenly and heart-tendering impressions I sometimes received under the animating testimonies delivered in the life of the gospel. Here my *heart* was helped, though my *head* was less amused than among the Baptists: however, as I knew not clearly what caused the difference; as Friends meetings remained still often silent; and as I still wished the gratification of argumentative, systematic discourses; I still pretty diligently attended the Baptist meeting; and, in my most religious seasons, I began to think of being baptized in water. For the head-work so far outran the heart-work, during my attendance of these meetings, that I became convinced in speculation, that that outward performance was an ordinance of Christ; though I have since seen, that it never was ordained by Jesus; but was a forerunning, preparatory and decreasing institution, and has long since done its office, and ceased in the church in point of obligation; and that there is now to the true church but one Lord, one faith, and one baptism, that of the Holy Ghost, which only can purify and make clean the inside. O! my heart, my very soul is fully satisfied in this matter;

having

having felt the living efficacy of this one saving baptism, and known its full sufficiency, without any other.

What first turned my mind to believe the outward a christian ordinance was this one argument of the Baptists—‘ Christ commanded his disciples to baptize: No man can baptize with the Holy Ghost; therefore the baptism he commanded was not that of the Holy Ghost, but that of water.’ This then appeared to me conclusive, and unanswerable. But it was my ignorance of that baptizing power which attends all true gospel ministry, that made me assent to this false position, ‘ no man can baptize with the Holy Ghost.’ Man himself, in his own mere ability, I know cannot; but I also know, that of himself he cannot preach the gospel. This assertion, no man can preach the gospel, is just as true as that ‘ no man can baptize with the Holy Ghost.’ As man merely, he can do nothing at all of either; but it still stands true, man can, through divine assistance, do both. The real gospel was never yet preached, but ‘ with the Holy Ghost sent down from heaven.’† Thus the apostles preached it, and thus alone it is still preached—and so preaching it, it was a baptizing ministry. As they spake, the Holy Ghost fell on them that heard them; that is; where faith wrought in the hearts of the hearers, and the living eternal word preached, through the power of the Holy Ghost, was
mixed

† 1 Pet. i. 12.

mixed with faith in them that heard it; the Holy Ghost fell on them, baptizing them into a living soul-saving sense of the ‘power of God to salvation,’ † which is the true life of the gospel. Thus the apostles fulfilled the commission. They taught baptizingly. The commission is not ‘teach, and then baptize,’ as two separate acts. It is ‘teach, baptizing’—and those who livingly witness the *gospel*, the power of God to salvation, preached unto them, they feel it, and receive it in, and only in ‘the Holy Ghost sent down from heaven,’ ‘they are taught baptizingly, in the demonstration of the Spirit and of power.’ ‡ And no preaching has a whit more of the gospel in it, than it has of the Holy Ghost, the alone true baptizing power. I don’t marvel that the letter-learned teachers of our day who run un-sent, who are *always ready*, are ignorant that a true gospel minister is clothed with baptizing authority from on high.—I may not now go much further into the discussion of the subject of baptism, though I scarce know how to dismiss it, so many things occur in evidence that there is and can be but *one* in the gospel, and that this is and must be spiritual.

I had not yet fully given up to the motions of divine life in my own heart. My mind was too much turned outward; and the preaching of those I sometimes went to hear, who preached in their own time, had a powerful tendency to keep it outward. In this state of
outward

† Rom. i. 16.

‡ 1 Cor. ii. 4.

outward attention and inquiry, I found nothing that could give me power over sin and corruption; but notwithstanding all my serious thoughtfulness, and frequent and ardent desires to become truly religious, I still, once in a while, brake loose, and launched forth into as great degrees of vanity and wickedness as ever: and then again a turn of seriousness would come over me. One time under deep exercise, after reasoning and hesitating great part of a day, whether I had best give up with full purpose of heart, to lead a religious life or not; at length I gave up, and entered once more into solemn covenant, to serve God, and deny myself, according to the best of my understanding. Almost as soon as I had thus given up, and come to this good conclusion, in stepped the grand adversary, and blundered and distressed my mind exceedingly with the doctrine of predestination; powerfully insinuating that a certain number were infallibly ordained to eternal salvation, the rest to inevitable destruction; and that not all the religious exercises of my mind could possibly make any alteration in my final destination and allotment. If God had damned me from all eternity, I must be damned forever; if he had chosen me to eternal salvation, I might set my heart at rest, and live just such a life as would most gratify my natural inclinations; for what advantage could there be in religion, and self-denial, if an eternal, unalterable decree secured my final end. I felt willing to hope I was a chosen vessel; and
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for a short time these ideas so crowded into my mind, that I was even ready to conclude a God all goodness had doomed the far greater part of mankind to never ending misery, without any provocation on their part. I now view the doctrine of unconditional election to eternal life, and reprobation to eternal destruction, with abhorrence. I almost marvel, that under a cloud of darkness, my rational faculties could ever be so imposed upon, as to assent to so erroneous a sentiment. I know of no doctrine in the world, that more shockingly reflects on the character of the Deity.

I did not indeed so drink down this false doctrine as to relinquish my purpose of amendment all at once; I held out a few weeks; when, mournful to relate, the influence of young company, and my vehement desires for creaturely indulgence, through the tolerating influence of the aforesaid insinuations, brake through all my most solemn engagements, threw down the walls and fortifications, and exposed me an easy prey to the grand enemy of my soul's salvation. Again I took my swing in vanity, amusements and dissipation. This, however, was but a short race. The Lord, in loving kindness, followed me with his judgments, inwardly revealed against sin. The prince of darkness also followed me, with temptation upon temptation to evil; and with various subtil insinuations, and dark notions, to rid me of all fear, restraint or tenderness of conscience. At length,

notwithstanding all I had felt of the power of God upon me, in reproof for sin, and invitation to holiness; yea, though I had had some true relish of divine good, the holy witness became so stifled, that I began to conclude there was *no God*; that all things came by chance, by nature, by the fortuitous jumble and concurrence of atoms, without any designing cause, or intelligent arrangement; that it was idle, chimerical and delusive, to think of serving or fearing a being who had no existence but in imagination.—Here let it be well considered, what a powerful influence the admission of one false doctrine, and the violation of divine manifestation and conviction, has in paving the way for other false doctrines. Not much sooner had I received and cherished one of the grand falsehoods of the father of lies, the doctrine of irresistible necessity, and predestination, than in the mists of darkness which spread over my mind, under the baleful influence thereof, I even dared to deny the eternal deity; and, horrible to the last degree to think of, I began to rejoice in the idea of unbounded, unrestrained licentiousness and carnality; and that I was unaccountable for my conduct, not considering that, on my atheistical scheme, I was unprotected, and had no more to hope than to fear; none to look up to for defence and succour; but must be left a prey to violence, and all kinds of adversity attendant on this life.

Oh! the depravity of taste and inclination,
as

as well as of understanding, which I was plunged into! I went on a few months after this, much in the same manner; my days I spent in vanity and rebellion; my nights frequently in horror and distress! Many a night I scarce durst enter my chamber, or lay me down in bed.—I have the most unshaken ground to believe it was the immediate power of God upon me, that thus terrified my guilty soul; and that in the most fatherly goodness, condescension and mercy, in order to prevent my going on to endless perdition, to which I seemed to be swiftly posting.—Day after day, and night after night, I was distressed!—the Lord setting my sins in order before me, and pleading with me to return unto him and live. At last I fled again to religious engagement for relief, betook myself to prayer, and cried to the Lord, in the bitterness of my spirit. Sometimes I begged and interceded for mercy, and power to make a stand and overcome sin, with such vehemency as if my very heart would break!—Tears gushed from my eyes! My soul was overwhelmed with anguish! Oh! young man whoever thou art, that readest these lines, I warn thee, I beseech thee, shun such misery, by obedience; such unutterable anxiety, by cleaving to the Lord. Yet after all this, young company, musick, gaming, pleasure, again rallied their forces, and had such influence over my resolutions, as evidenced them written as in dust, though mingled with tears, with wormwood and gall, and I abandoned all again, to enjoy the pleasures

of sin for a season. But God, rich in mercy, and long-suffering kindness, still interrupted my career, disturbed my carnal satisfaction, and blasted all my joys. Once more a sense of just and holy indignation kindled up in my breast for transgression and grievous revolt. Awfulness took hold on me; amazement swallowed me up. I knew not which way to turn. The wrath of an offended long-suffering God seemed closing upon me on every side.—I felt myself in thralldom, and almost without hope. I knew myself a prisoner, and yet I hugged my chains.

C H A P. II.

His exercises continued, and particularly about using the plain scripture language. Of Israel's wilderness travel, and the forerunner. Reference to the seasons and book of Job. On humility, and his entrance into the work of the ministry, and considerations thereon.

1770. **T**HUS I continued still in vanity and folly, with intervals of deep distress and mourning, a short space longer, that is, until about nineteen years old, when I became more fully and clearly convinced, and that very much by the immediate operations, illuminations, and openings of divine light in my own mind, that this inward something, which had been thus long and powerfully striving with me, disturbing my every false rest, confuting every false and sin-flattering imagination of flesh and blood, or of the grand adversary, and enjoining it upon me to give up all, and walk in the ways of virtue and true self-denial, was the true and living spirit and power of the eternal God; the very same that strove with the old world, influenced the patriarchs, prophets and apostles; and visits, strives with, and at seasons more or less influences, the hearts of all mankind. I now saw this the only principle of all true conversion and salvation; that so long as this was resisted and rejected, separation must infallibly remain between God and the

foul; but that, whenever this is received and in all things thoroughly submitted to, a thorough reconciliation takes place.

Some may think this doctrine robs Christ of the honour of our redemption and reconciliation; but I apprehend none can think so who understand the doctrine of salvation by Jesus. It was through the eternal Spirit, this very Spirit that visits and strives with all, that Christ offered up that prepared body. It is through, and only through, the influence of the same Holy Spirit, that any soul was ever converted to God, or savingly benefited by the redemption that is in Jesus. Whatever way, O soul, or by whatever means thou art benefited in a spiritual sense, it is by this Holy Spirit, that is the immediate operative power and principle within thee.

Having thus at length become livingly convinced that it was nothing short of the eternal Power and Spirit of God that so forcibly wrought in me, in order for my deliverance from the power of darkness and seduction, I gave up to the holy requireing of God, as inwardly made known to me—and clearly known were many things thus made. Nothing else could ever so have opened my mind, and made known my duty to me. The Scriptures, other good books, religious conversation, contemplation upon the works of creation and providence; all these are very good means of information; but none
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of them, nor even all of them, without the Holy Spirit's sealing operation and evidence upon the mind, can ever make a man sure of his duty to God in any one thing. He may reason, and set up many rules, measures and standards of duty and morality; but certainly he never will arrive thereat, without the help of that which in itself is certain. It may be said the scriptures are certain. Very well, but what certifies thee that they are certain, or that thou knowest their meaning? Do not the professed masters in reasoning widely differ upon many passages in the sacred writings? they all say they have reason on their side. But believe them not: nor believe that any thing is or can be certainly known to man of the divine authority of the scriptures, without the light and evidence of the Holy Spirit.

But to proceed:—I gave up very fully to serve the Lord in the way of his leadings; I forsook rude and vicious company, withdrew into retirement, attended the meetings of Friends, and often sought the Lord, and waited upon him in solemn, reverential silence alone, for his counsel, direction and preservation; and he was graciously pleased to point out and cast up the way for me, one thing after another, with sufficiency of clearness. First, he shewed me *negatively*, what I ought not to do in various particulars, breaking me off from my vicious practices and associations. This was *forsaking evil*. And then

then he taught and enjoined me the practice of several things *positively*, wherein he engaged me to choose and cleave unto that which is good. I saw clearly it was his will, and my indispensable duty reverently to assemble for divine worship, and therein to *wait* upon him, draw inwardly near unto him, and, according to the apostles' language, *feel after him*, in order to find and enjoy him. I also found it my duty often to wait upon him alone, in awful, silent retirement, not approaching him in supplication, but when he influenced my heart thereto, with the true spirit of prayer and intercession. He also shewed me, that religion was an internal life in the soul; that great attention, sincerity and punctuality was necessary to the growth and prosperity of it: that I must not be content with attending meetings, and sitting in silence, though ever so reverently and properly; I must live continually in an inward watchfulness and dedication of heart; watch all my thoughts, words and actions, and know all brought to judgment; and allow nothing to pass unexamined, nor willingly unapproved: that I must observe the most upright honesty and sincerity in my dealings among men, as in the presence of God. He taught me that men generally rely too much on external performances; and thus guarding my mind against thinking too much of any thing outward. He opened my understanding to behold my duty, in regard to outward plainness; that a plain, decent, and
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not costly dress and way of living, in all things, was most agreeable to true christian gravity and self-denial: that rich, showy or gaudy dress, house, food or furniture, fed and fostered pride and ostentation; robbed the poor, pleased the vain, and led into a great deal of unnecessary care, toil and solicitude, to obtain the means of this way of life and appearance; that it could not afford any true and solid satisfaction; but must unavoidably divert the mind from inward feeling watchfulness; retard the work of mortification and true self-denial; and facilitate unprofitable association and acquaintance with such as would rather alienate the affections from God, than unite the soul to him.

Thus instructed, I bowed in reverence; and as it became from time to time necessary to procure new clothing, I endeavoured to conform my outward appearance in this respect to the dictates of truth, in which I found true peace and satisfaction. Also he instructed me to use the plain scripture language, THOU to one, and YOU to more than one. The cross greatly offended me in regard to these things. This of language in particular, looked so trifling and foolish to the worldly wise part in me, and the fear of 'the world's dread laugh,' so powerfully opposed it, that it was very hard and trying to my natural will to give up to this duty. I thought if my right hand would excuse my compliance, I would gladly sacrifice it, or
yield

yield it up, rather than give up to use such a despised language, and submit to be laughed at, as viewing religion concerned in such things as these. This may seem incredible to some, but it is true, and as fresh with me as almost any past exercise. This exercise beset me day and night for some time, during which I had many sorrowful and bitter tears, plead many excuses, and greatly wished some substitute might be accepted instead of the thing called for; but he who called me into the performance of these foolish things, (to this world's wisdom) was graciously pleased to shew me with indubitable clearness, that he would choose his sacrifice himself; and that neither a right hand nor a right eye, neither thousands of rams, nor ten thousands of rivers of oil, would by any means answer instead of his requirings. If he called for so weak or foolish a thing as the words *thou* and *thee* to a single person, instead of *you*, nothing else of my substituting would do instead of it; for 'the foolishness of God is wiser than men.'^{*} Let none dispute the ground with Omnipotence, nor confer with flesh and blood; lest therein, *despising the day of small things*, they *fall by little and little*.

For be assured, O! thou *called* of the Lord, thou canst never become his *chosen*, unless thou obey his *call*, and come out of all he calls thee from. If thou art not *faithful in the little*, thou wilt not be made *ruler over much*.

* 1 Cor. i. 25.

much. Perhaps few will believe the fulness of heavenly joy which sprang in my bosom, as a well-spring of living waters, after my giving up in faithfulness to this requisition. And yet this flow of divine consolation lasted not long at this time; for though I gave up to whatever the Lord required of me, yet as I had so long and so stubbornly rebelled against him, he saw meet, in his infinite wisdom, soon to hide his face from me again, and close me up in almost utter darkness, which rendered my days truly tedious, and my nights wearisome to my soul. I was fully convinced that God was to be known inwardly, in power and great glory, by those who obey him, and wait upon him. My heart was inflamed with love towards him. I had seen a little of his comeliness—He had become the beloved of my soul, the chiefest among ten thousands; therefore I often retired alone and in profound reverential silence, sought after him, and pressingly solicited a nearer acquaintance with him. But he knowing what was best for me, graciously hid his presence from me. And though this was a painful suspension, yet I could not be easy to give over seeking him; I still continued my ardent silent approaches, or waitings. I waited indeed, with all the reverence, humility, and solicitude that my soul was capable of; but all seemed in vain. Oh! the mourning and lamentation, the distress and bitter weeping, that almost continually overwhelmed me for several months together, for the want
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of the soul-enlivening presence of my God. Oh! said I in my heart, will he never arise for my help and deliverance? Well, be it as it may, I will seek him until my dying day; my soul cannot live without him; and it may be, if he hide his face from me until my last moments, he may own me at that solemn period, and receive me to a mansion of glory. This was often, very often, the language of my heart; and under this resolution I pressed forward. I trust the wormwood and the gall; the sorrow and the sighing; the days and nights of anguish; will scarcely be forgotten. It seems to me that certain spots of earth, some particular fields and groves, will ever, while life and sensibility remain, continue to have a moving and affecting influence on my mind, as often as I pass by and see them, or call them to remembrance. I think they must remain peculiarly distinguished to me by the tears and the groans, the sighs and solicitations, which they have been the silent witnesses of.

Oh! my God, thou leddest me through the desert, thou weanedst me from the world, and alluredst me into the wilderness: there thou didst hide thy face from me for a season; until the longings of my soul after thee, were intensely kindled: then liftedst thou up my head, and spake comfortably to me; blessed be thy holy name for ever!

At length the Father of mercies having
thus

thus tried me, he graciously cast an eye of compassion upon me, hearkened to the voice of my distress, made bare his everlasting Arm for my deliverance, gradually unveiled his presence to me, and opened my heart to understand why he led me through so trying a dispensation. I now began to discern the mystery of what I read in the history of Israel's forty years travel in the wilderness, as also the voice of one crying in the wilderness: I began to see the necessity of the Lord's sending his forerunner, that the way might be prepared, and the paths made straight. I perceived much roughness, unevenness and crookedness had been in the way. I began to know and in degree to love the rod, and him who had appointed it; and as the Master manifested himself more and more, I understood more and more of the mysterious ways of his working.

After some time I had many clear openings respecting the many trials, experiences, jeopardies and deliverances of his followers in days past; and a hope was kindled in me, that now I should go forward without meeting with such besetments, and withdrawings of light, as heretofore: for though the Lord still at times withdrew from me; yet as his return was not long after, and as his presence was much more constantly with me, I was ready to conclude it would continue with increasing brightness, until I should be wholly and continually swallowed up in his love:

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for,

for, as such a state was sometimes permitted me, I not clearly understanding the counsel of his divine will, was apt to wish it for my constant condition; not then seeing, as I have since seen, that it was far from being best for me to enjoy a constancy of sunshine and fair weather; even the outward order and economy of divine providence affords instruction, which often beautifully applies to our inward experiences. It is not all calm and sunshine: the divine wisdom orders many and great vicissitudes and changes in the natural world: insomuch that, perhaps in the most pleasant and flourishing season in the whole year, after a few days of clear shining and tranquillity, there arises a most terrible storm, with wind, lightening and tremendous thunder; and it may be with hailstones scattered abroad upon the face of the earth. At other times will high and rushing winds succeed the calmest day; or pinching droughts the most fruitful season. Even the settled order and succession of seasons is a continual revolution of day and night, summer and winter, seed-time and harvest. We have cold as well as heat; darkness as well as light; and cutting frosts as well as most refreshing dews; and a variety of other changes. All this is in infinite wisdom and goodness; and displays to the discerning eye the providential power and glory of the great Superintendent. My soul hath sometimes been enraptured whilst I have viewed and contemplated the operations of his hand in these things; together with the situation
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of places ; rocks and lofty mountains, sturdy oaks and tall cedars ; rivers, lakes and oceans ; meadows, fields and forests ; deserts and vast howling wildernesses ; with the various inhabitants of both land and water. And over and above all these, the sun, moon and stars in their courses ; and constellations of heaven ! All these things (though far short of being sufficient food for immortal souls, and perhaps not best to dwell much upon) have nevertheless animatingly affected my mind in the contemplation of them ; and raised my soul in adoration to him who is the former of all things ; and who, when he was pleased to answer out of the whirlwind and awfully to interrogate his servant Job, for his instruction, was pleased to make the wonderful works of his hand, and the excellent order of his government, the subjects of his demands. And who among the sons of men can read the solemn queries then uttered by the Divine Majesty, and not feel some tender emotions of soul ; as, ‘ Hast thou commanded the morning since thy days, and caused the day-spring to know his place ?’* is one among the many solemn and sublime interrogatives, by the wisdom of an all-knowing God, demanded of his servant ; sufficiently declaring, beyond all hesitation, how infinitely exalted above all human comprehension, he is in wisdom, power and glory ; as well as amply setting forth his goodness to the sons of men, in causing the regular returns of day and

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night,

* Job xxxviii. 12.

night, and other wonderful successions and revolutions, for the benefit and comfort of his dependant creatures. Bow, O my soul, adore and worship the God of thy life, who is the length of thy days and thy portion for ever. His works are wonderous, past finding out, marvellous, and beyond thy comprehension. Thou seest in part the multitude and magnitude of his wonderful works; thou beholdest a small part of the changes and vicissitudes attending them: and yet through all, what excellent order, harmony and regularity is preserved. Surely nothing less than his Omnipotence and Omniscience could possibly effect or produce all this. Thou seest he is faithful in performing his ancient gracious promise. Day and night, seed-time and harvest, &c. fail not. ‘He said not unto the seed of Jacob, seek ye my face in vain.’* Nay verily; the language of his compassionate regard on the contrary, is, Fear not, worm Jacob, I will never leave thee nor forsake thee: when thou goest through the water, it shall not overwhelm thee; or when through the fire, it shall not kindle upon thee. It is as much in wisdom and goodness that he sometimes as it were withdraws, hides from and leaves his children, and then again returns gloriously for their unspeakable consolation, as is the succession of darkness and light, cold and warm seasons, in the outward.

Many and varied afflictions are necessary to
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* Isai. xlv. 19.

our refinement. Hence the place of this refinement is called, ‘ the furnace of affliction.’* Through the purifying operations of these fiery trials, the soul is gradually redeemed from the pit of pollution. It is a precious work of divine power, to hide pride from man. And he who becomes thoroughly acquainted with the corruptions of human nature, in its alienation from God, will find, if ever true humiliation and renovation is effected in him, that nothing short of the baptism of fire can rightly cleanse the corrupt, and humble the proud heart of fallen man. Indeed it is a sealed truth, that they who are without chastisement are bastards, and not sons. All that the Father loveth, he chasteneth; and scourgeth every one that he receiveth. My soul rejoiceth and giveth God thanks, for deep probations and withdrawals of his presence; as well as for the sensible incomes of his love, and arisings of the light of his countenance upon me. I see and own it needful to my growth in the divine life, as well as in order to my complete emancipation from the servitude of sin, that he should deal thus with me: and it has afforded instruction to my mind, that he is called in scripture by the name of ‘ the Lord that hideth his face ‘ from the house of Jacob.’† Oh! what panting of soul, what anxious solicitude for his return, takes place in all the true travellers, when he veils his holy presence; and how joyful is the lifting up of his countenance,

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after

* Isai. xlviii. 10.

† Isai. viii. 17.

after these seasons, upon the drooping mind, thus prepared for the comfortable returns thereof. It is like the returns of clear shining after rain. Under the refining hand of God's power, whereby he thus humbled and abased my soul, I was given clearly to see the need I should have of this excellent qualification, *humility*, in my further progress in religious life. I saw pretty clearly, in the midst of my deepest depression, that if I should be favoured with unremitted tranquillity and divine enjoyment, I should be in danger of spiritual pride and exaltation. Blessed be the name of the Lord for this among his many other favours, that he taught me the necessity of humility, and forewarned, and therein forearmed me against the wiles of Satan, which I afterwards became more fully acquainted with. Oh! with what ardency of desire did my prayers ascend before him, that he would rebuke the proud luciferian spirit, and appoint my dwelling in the low valley, where the grass is green, and where the fragrant flowers give forth a pleasant smell. I saw that on the lofty mountains often reigns barrenness and desolation. My mind was almost constantly impressed in those days with the love and desire of deep humility. I saw something of its real beauty; and craved it as one of the greatest blessings. O! said I, that I may put it on as a garment, and wear it for ever: yea even appear in it before my Judge, in the assembly of saints and angels in a future state. 'Oh! Lord, my ' God, (was then my language, and my heart
now

now joins it) suffer me never to forget my
'tribulations, nor to cease my supplications
'to thee, for the continuance of this precious
'blessing, let it be the first and the last in
'the catalogue of my requests.'

Thus the great Leader of Israel led me on from step to step, not by any means through a constant and uninterrupted enjoyment of his presence; but which for me has been far better, by frequent withdrawals, strippings, and deep felt emptiness, poverty and want; and that again and again repeated, even after large overflowings of his love in my soul, as a river overflowing all its banks. Had he not, after such seasons of rejoicing, veiled his presence, and clothed my soul with mourning, I might, like ancient Israel, have 'sang his praise, and soon forgot his works.'‡ But now, through the many tribulations, and wise turnings of his holy hand upon me, my soul remains bowed, and to this day sensible of the tendering impressions of his love and goodness. The favour of life is still fresh within me. He has led me about and instructed me, and (with reverence I speak it) hath kept and preserved me. May I still be preserved, and henceforth for ever kept safe under his all-powerful protection; walking worthy of the same to the end of my days. Amen.

During a great part of the foregoing exercises, I had frequent openings, and lively prospects respecting the christian warfare, and the

‡ Psal. cvi. 12 13.

the mysteries of the kingdom of heaven. I often believed, in the openings of divine light, that, if I stood faithful, it would be required of me to declare to others what the Lord had done for me, and given me an understanding of and to entreat my fellow creatures to seek an habitation in that kingdom that cannot be shaken or fade away.—This concern began now to grow upon me considerably, even to that degree, that I felt at times in meetings a living engagement to communicate somewhat to the people; but, fearing I should begin in that great work before the right time, I kept back; and even divers times, when I was almost ready to stand up, I have concluded I would keep silence this once more; considering within myself, that if my so doing should be displeasing to the Lord, he would manifest his displeasure to me; but if I should presume to speak a word in his name, and it should prove to be without his holy require-ings, or too soon, I should not only displease him, but also burden his people; and perhaps get into and become entangled in a way of speaking from too small motions or impressions felt, or mournfully mistake the sparks of my own kindling for divine impressions; which might, in consequence of my giving way thereunto, be suffered to increase upon me to my great loss in the substantial and divine life, if not to my utter ruin. In this guarded frame of mind I passed on for some time, often seeking to the Lord for counsel and direction in this and other concerns

cerns of importance. And though I believe I might have publicly borne testimony in the name, power and approbation of the Lord, rather sooner than I did; yet as I was not obstinately, but carefully backward, I seldom felt much condemnation for withholding: however, I did a few times find some real uneasiness on that account.—But he who laid the concern upon me, well knowing the integrity of my heart, and that I was bent faithfully to serve him, without going too fast, or yet tarrying behind my guide, dealt graciously with me, passed by my little withholdings, favoured with fresh and increasing incomes of his love, and, from time to time, cast up my way with still greater clearness; and at length in a manner so clear, and confirming, as erased doubt and hesitation from my mind. In the fresh authority whereof I uttered a few words in our meeting at Providence, on the first day of the week, and 10th of the 4th month 1774, to my own and I believe my friends satisfaction. I felt the returns of peace in my own bosom, as a river of life, for a considerable time afterwards, sweetly comforting my mind, and confirming me in this solemn undertaking.

After some time of heavenly rejoicing, I began again to be tried with various exercises and conflicts of mind, though still frequently favoured with the flowings of divine love, in a very comfortable and soul-satisfying manner. At divers times I had lively impressions
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to say a few words more, in publick testimony; but still waited to be well assured. The unspeakable consolation which I found, on my first uttering a few words, and that after a considerable time of rather holding back, than hasty procedure, had fully confirmed me that there is greater safety in turning the fleece, and well proving it, both wet and dry, than in rushing forward in the first operations or openings. The beasts, allowed in sacrifice, were to chew the cud and divide the hoof. Chewing the cud is a deliberate act: they chew and swallow, and chew and swallow again. The division of the hoof being on the *stepping* member, shews the danger of taking a single step in divine services, without a clear division of things, and the way cast up in the mind.—As I thus waited for clearness, not being by once succeeding encouraged to run too fast, I was favoured to know the fire of the Lord rightly kindled upon his altar; and to witness an offering of his own preparing. And I am well assured that such, and such only are the offerings which will find acceptance with him. He never will reject these, any more than accept those of human obtruding.

My second publick appearance in the ministry was at the lower meeting-house in Smithfield, the 19th of the 10th month 1774, when I found a living concern to encourage a careful engagement before the Lord, out of meetings; and to press it upon Friends to draw

draw nigh unto him from day to day, that strength may be renewed, and the divine favour of life retained, lest we lose the living sense of what we often graciously enjoy in our religious meetings. Life, divine life, attended me in this little testimony, as in the former. And after meeting I enjoyed the sweet influence of him who is the God of my salvation, in a degree that was greatly to my confirmation and encouragement. After this I still continued seeking unto and waiting upon God for counsel and direction; in which frame of mind I was favoured to renew and increase a living acquaintance with him; and witnessed fresh instruction to my mind. I appeared but seldom in publick testimony, and mostly in a few words at a time, and yet I have some few times been made sensible of saying too much; and for which I have felt more pain of mind than I have often felt, if ever, for withholding. However, through merciful preservation, I have seldom to my knowledge appeared oftener or said more than has tended to my own relief and satisfaction, and, for ought I know, to the satisfaction of my brethren: blessed be the name of the Lord my God. I bow awfully before him, for his directing and preserving presence, through many deep probations. He hath been with me in the heights and in the depths; has strung my bow and covered my head in the day of battle. May I serve him faithfully all the days of my stay here, until I go hence and be seen of men no more.

C H A P.

C H A P. III.

His exercises continued. Passes through some discouragements. A word of encouragement to the exercised traveller. A view of God's goodness, and anciently with Noah, Abraham, &c. Trials about the war, paper currency and taxes. An address to Zion. His sickness, and other trials. Waits in silence, &c.

AT this time I kept a school for Friends children in the town of Providence; and having for several years past believed at times, that it might be best to preserve some account of my pilgrimage through the wilderness of this world, I now began a more regular and constant journal of my exercises, and the Lord's gracious dealings with me, than I had hertofore preserved. I had before made a few minutes of some remarkable occurrences, which (together with what was fresh in my memory, and so recorded there as not likely soon if ever to be obliterated) enabled me to write the foregoing account; and thus to bring it forward to this time.

On the first day of the week, the 1st of the 1st month 1775, I fell and received a small wound which was attended with considerable foreness and pain; and next day having in addition to this a turn of the nervous or sick head-ach, I was confined to the house: and hope these light afflictions were not wholly
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useless to me, in regard to my best interest. O! that every trial may help to refine and prepare my soul for the city of my God.

Fourth day 11th, went to quarterly meeting at New-Port; it held two days, not very lively; yet a remnant were concerned to labour for the welfare of Sion.

1775. About these days I went through great discouragements and heavy exercises; but was mostly enabled to hope and believe it was all for my good, and would tend, if rightly endured, to my furtherance and enlargement in divine things; and, blessed be the name of him who led and supported me through them; he did indeed arise for my help and consolation, even with healing in his wings; and that too, when I was almost ready to faint, and despair of his help; which made me hope I should trust in him, and rely upon him, for the future; even in and through all trying dispensations. Indeed it is easy to hope and believe we shall trust in the Lord, when he shines upon us, and sheds abroad his love in our hearts, making us livingly to joy and rejoice in his presence, which was now graciously my happy experience; but alas! when we have again and again to pass through the valley and shadow of death, it is not so easy to stand firm, *keep the faith*, and trust in God.

My exercised soul has had large experience
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of these heights and depths ; and knows that nothing but divine power can uphold us in times of deep probation which we must pass through in our travels towards the land of rest. And O! that none may give out in such seasons, or faint in their minds ; it is no new thing ; it is the beaten path, and all the Lord's ransomed must become acquainted with it, and travel in it, not taking their flight in the winter ; and as they thus stand firm, they will joyfully witness, in the Lord's time, the winter to be over, the summer to advance, the time of the singing of birds to be come, and the voice of the turtle to be heard in their land. Oh! the pangs and sufferings through which some have waited again and again for the return of these blessed enjoyments, these moments of refreshment from the presence of the Lord ; but none have ever rightly waited on the Lord in vain. Therefore trust in him, O my soul for ever, for in the Lord Jehovah is everlasting strength.

Fourth day 25th, I attended our monthly meeting at Smithfield, upper meeting-house, found some dear friends sympathized with me in my deep probations : and was particularly comforted by a letter from a dearly beloved friend, written in a manner well suited to assist and encourage my drooping mind—may I ever walk worthy the remembrance, sympathy and prayers of my friends.

Fifth day, 2d of 2d month. In time of
silence

silence and retirement, in family devotion, wherein we were engaged to wait upon the Lord, for the renewal of strength together, my mind was livingly opened into a fresh and humbling sense of the unspeakable love and goodness of God to poor, frail, finite man in ancient days—particularly I was bowed in consideration of his wonderful dealings with Noah; and how he was with him in the ark; and how he taught him to prepare it for his own and family's preservation: how he was with Abraham when he left his father's house at his command, and went forth not knowing whither he was to go: also how he was with Israel in Egypt, through the Red sea, the wilderness, and Jordan; with David, when he fled from Saul, being hunted as a partridge upon the mountains; with Jonah, in the whale's belly; with Daniel, in the lion's den; and the three children, in the fiery furnace; with his own well beloved son, in the great trials and temptations which he was led through in the wilderness and among men: also how he was with the apostles, and supported them when men rose up against them; and through all their perils by sea and land, and by and among false brethren. What shall I say? he hath ever been a sanctuary and safe hiding place for the righteous in all ages, and remains to be so still; and as truly and powerfully so now as ever.—And as my mind was thus led and opened, earnest breathings were begotten in me, that we of the present generation, who

have known his loving kindness, may walk worthy of the continuance thereof, and never distrust his care and providence; assuredly believing, that he who hath been with us in six troubles will not leave us in the seventh, if we firmly trust in, and steadfastly follow him. But if we should draw back, his soul would then have no pleasure in us.—Oh! therefore, saith my soul, that we may be vigilant, knowing that our adversary the devil, like a roaring lion, goes about continually, seeking whom he may devour.

In the 6th month I attended our yearly meeting on Rhode-Island. John Hunt and Nicholas Waln from Philadelphia, and William Jones and Benjamin Sweat from New-Jersey, attended said meeting—It held a number of days, the several sittings thereof being times of divine favour; the souls of some painful travellers Zion-ward were greatly encouraged and rejoiced in the Lord. Dear John Hunt was livingly opened in gospel love and authority divers times among us in these meetings.

On first-day the 18th of 6th month, a paper was sent from our deputy-governor to the Friends of our meeting, requesting that such as had small arms would produce them at the court-house next day, in order that the guns in the government might be known, and an account thereof sent to the continental congress. After mature consideration, a pa-
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per was signed by such male members of our society as lived within the town, in answer to said request, informing that our religious principles and conscientious persuasion did not admit of a compliance. This was carried to the deputy-governor, who received it kindly, and seemed satisfied, saying he believed liberty of conscience was the natural right of all mankind. Thus the Lord made way for us, blessed be his holy name for ever.

Much close exercise of mind I had for a considerable length of time, on account of some particular scruples which from time to time revived with weight, and so pressingly accompanied me, that I could not get rid of them. It being a time of war, and preparations for war between Great-Britain and America, and the rulers of America having made a paper currency professedly for the special purpose of promoting or maintaining said war; and it being expected that Friends would be tried by requisitions for taxes, principally for the support of war; I was greatly exercised in spirit, both on the account of taking and passing said money, and in regard to the payment of such taxes, neither of which felt easy to my mind. I believed a time would come when christians would not so far contribute to the encouragement and support of war and fightings as voluntarily to pay taxes that were mainly, or even in considerable proportion, for defraying the expenses thereof; and it was also impressed upon my mind, that if I took and passed the

money that I knew was made on purpose to uphold war, I should not bear a testimony against war that for me, as an individual, would be a faithful one. I knew the people's minds were in a rage against such as, from any motive whatever, said or acted any thing tending to discountenance the war. I was sensible that refusing to pay the taxes, or to take the currency, would immediately be construed as a pointed opposition to the present war in particular, as even our refusing to bear arms was, notwithstanding our long and well known testimony against it. I had abundant reason to expect great censure and some suffering in consequence of my faithfulness, if I should stand faithful in these things, though I knew that my scruples were unconnected with any party considerations, and uninfluenced by any motives but such as respect the propriety of a truly christian conduct in regard to war at large. I had no desire to promote the opposition to Great-Britain; neither had I any desire on the other hand to promote the measures or success of Great-Britain. I believed it my business not to meddle with any thing from such views; but to let the potsherds of the earth alone in their smiting one against another: but I wished to be clear in the sight of God, and to do all that he might require of me towards the more full introduction and coming of his peaceable kingdom and government on earth. I found many well concerned brethren, who seemed to have little or nothing of these scruples; and

and some others who were like-minded with me herein. Under all these considerations the times looked somewhat gloomy; and at seasons great discouragement spread over my mind. But after some strugglings, and a length of close exercise attended with much inward looking to the Lord for direction and support, I was enabled to cast my care upon him, and to risk myself and my all in his service, come whatever might come, or suffer whatever I might suffer, in consequence thereof. I was well aware of many arguments and objections against attending to such scruples; and some seemingly very plausible ones from several passages of scripture, especially respecting taxes; but I believed I saw them all to arise from a want of clear understanding respecting the true meaning of said passages; and I knew I had no worldly interest, ease or honour, to promote by an honest attention to what I believed were the reproofs and convictions of divine instruction. I well knew, not only by reading, but experimentally, that 'He that doubteth is damned (condemned) if he eat;' and that what is contrary to faith and conviction is sin; therefore I chose rather to suffer in this world than incur the displeasure of him from whom cometh all my consolation and blessings.

In the 9th month this year 1776, in company with my dear friend Moses Farnum, I visited Friends at Richmond, in New-Hampshire government, a branch of our Monthly Meeting,

Meeting. We were twice at their meeting, and visited I believe all their families. It was an exercising time to me; and I was almost wholly silent both in meetings and families; and even much restrained from conversation. Yet I had a hope that all was working together for my good; and I endured my trials with a degree of patience, though I often groaned inwardly for deliverance, however the Lord brought me through all, and gave me to rejoice in his salvation.

Fifth of 10th month. Having for nearly a year declined taking the paper currency, agreeably to the secret persuasion which I had of my duty therein, as before mentioned: I have now the satisfaction of comparing the different rewards of obedience and disobedience; for though, from the very first circulation of said money, I felt uneasy in taking it; yet fears and reasonings of one kind or another prevailed on me to take it for a season; and then it became harder to refuse it than it would probably have been at first: but growing more uneasy and distressed about it, at length I refused it altogether, since which I have felt great peace and satisfaction of mind therein; which has in a very confirming manner been increasing from time to time, the longer I have refused it: and although I get almost no money of any kind, little other being in circulation, yet I had much rather live and depend on Divine Providence, for a daily supply,

ply, than to increase in the mammon of this world's goods, by any ways or means inconsistent with the holy will of my heavenly Father—and the prayer of my soul to him is, that I and all his children may be preserved faithful to him in all his requirings, and out of that love of things here below which alienates from the true love of and communion with him.

In the 11th month this year I visited, in company with a Friend of our monthly meeting, the meetings and many of the families of Friends on Rhode-Island, and had much satisfaction therein; for though I had hard work in some families, and passed through some close exercises, yet the Lord was with me and bore me up through all, opening my way in the spring of divine life, and furnishing with suitable matter for communication, to the relief and consolation of my own mind, and I hope to the benefit and comfort of others. And it was remarkable to me, that in a very short time, indeed not many days after I had thus discharged my duty, and paid this legacy of love to my dear friends on this island, the king's troops took possession thereof, whereby the communication was greatly obstructed for a considerable length of time between Friends there and the main, that, had I not given up to perform this small service just as I did, and when the weight of it was livingly upon me, it is probable I might never have done it at all, or not to much satisfaction.

tisfaction.—A sense of the Lord's goodness in enabling me to go in the right time, and to find relief and satisfaction in the visit, bowed my mind and raised desires therein, that I might ever live like one who knows himself to be but a pilgrim on the earth, and that God alone can sustain him. Amen.

First day, 8th of twelfth month. Divers Friends of our meeting at Providence became exercised in regard to a commotion that was prevailing among the inhabitants. It was said, and I suppose was true, that a British fleet with troops had been seen not far from Rhode-Island; and it was supposed they were aiming to come into New-Port harbour, and probably up the river to this town. This greatly surprised many of the inhabitants.—Many moved their goods, and some their families out of town, in great haste and precipitancy. The town seemed in an uproar; carts rattling, and teams driving all night; and, among others, a few Friends in this sudden consternation were induced to move some of their effects also, and a small matter was done at moving their families: and this being, in the view of some concerned Friends, a weighty, serious matter, a conference was held after the afternoon meeting upon the occasion, some Friends of other meetings also being present, and though nothing censorious or uncharitable appeared in any respecting the conduct of any, yet it was advised that Friends should be very careful to act in moderation,

ration, and not in the hurry, but wait for clearness, and for ability to act becoming our holy profession. Next day this advice was further inculcated by the meeting for sufferings which sat in town, and which, after solid consideration, advised that Friends keep still and quiet, and do no more, unless, upon deep and solid consideration, the way should be clearly seen for any one to move. It was also thought advisable for Friends in all things to conduct so as not to increase the commotion and intimidation which was already too prevalent among the people. This advice was very favourable to some of our minds, whose exercise was great on this occasion; and whose travail of soul was, that Friends might be preserved in the stability of the unchangeable truth.

Fifth day, 12th of 12th month. My mind was impressed so deeply with a lively sense of the excellency and necessity of true christian charity, that I had to speak of it in our meeting in the constrainings of the Father's love, labouring to encourage Friends to cultivate this excellent virtue, in their own minds and in each other.

First day, 5th of 1st month 1777.—For the want of close attention to the word of divine life in my own soul, I made a blunder in my publick testimony, which greatly humbled me, and made me very careful and watchful afterwards. O! it is good to trust in the
Lord

Lord with all our hearts, not leaning to our own understandings. It was relying too much on my own understanding and memory which brought this great anxiety upon me. And I record it for future caution, mean-while beseeching God Almighty to preserve me, and all his true gospel ministers in the right line of safety and divine qualification, which is in and with the opening of the Spirit, and with the understanding also.

Fifth day, 3d of 4th month. After a few words which I became concerned to express in our week-day meeting, my mind was so clothed with the spirit of prayer and supplication, that I was prevailed upon to kneel down and publickly address the throne of grace. This was the first time I ever appeared in vocal publick supplication; and it was truly much in the cross, as also in great fear and reverence. It was indeed to me an awful thing publickly to call on the name of the Lord, and I have been many times sorely grieved at the light, easy and unfeeling manner in which many do it. A few weeks after this, to wit, the 25th of the 4th month, in writing a little piece on a special occasion, after particularly and affectionately mentioning the tender feelings and emotions of my heart towards several particular friends and acquaintances, my soul seemed overwhelmed with love and almost unutterable good-will to the people of the Lord, where-ever scattered, the world over; in the fresh flowings
whereof

whereof I enlarged nearly as follows : ‘ But
‘ above all, O Sion, thou city of the living
‘ God ! what shall I say to thee ! all that is
‘ alive within me is moved at thy being now
‘ brought into my remembrance ! how shall I
‘ express the overflowings of that love I now
‘ feel for thee ; or that ardently travailing ex-
‘ ercise, which in the rolling of tender bowels
‘ engages my soul for thy everlasting welfare !
‘ May the Lord of hosts encamp round about
‘ thee, as a wall of fire for thy defence.
‘ Mayest thou know an abiding in thy tents,
‘ O Israel ! Let not the earth, nor all its en-
‘ chantments, entice thee from the cross, O
‘ Israel ! the Lord alone can keep thee, and
‘ he only is worthy of thy closest attention.
‘ Keep near, keep near, O chosen genera-
‘ tion ; keep near thy divine teacher, who is
‘ graciously vouchsafing to teach thee him-
‘ self ! Dwell deep, O ye travailing souls, give
‘ not back ; go on with him that hath called
‘ you, although it may be through fire and
‘ water ; through frowns and reproaches :
‘ the everlasting Arm will be underneath to
‘ support you, as you make God your refuge,
‘ and continue faithful in the glorious work
‘ of reformation which he is fitting some of
‘ you for. My life in tenderness runs out
‘ towards you : ye are as bone of my bone,
‘ and flesh of my flesh. Oh ! may the Lord
‘ protect and preserve you—may the blessings
‘ of the everlasting hills rest upon you ; and
‘ especially upon such of you as have been as
‘ it were separated from your brethren, and
‘ devoted

‘ devoted to the great work of the Lord in
 ‘ the earth ; and be ye assured, if ye hold fast
 ‘ the beginning of your confidence and en-
 ‘ gagement steadfastly to the end, no weapon
 ‘ formed against you shall ever prosper ; the
 ‘ tongue that riseth in judgment against you
 ‘ shall be condemned, and even though Gog
 ‘ and Magog wage war and oppose you, the
 ‘ Lamb and his followers shall have the vic-
 ‘ tory.’—And as I have good grounds to be-
 lieve this was written ‘ in the good-will of
 ‘ him who dwelt in the bush,’ I feel easy to
 transcribe it here, and give it a place in these
 memoirs.

Having some time before this dismissed my
 school at Providence, I opened one at Smith-
 field, on the 12th of the 4th month 1778, under
 the care, inspection and direction of a solid
 committee appointed by the monthly meeting
 for that purpose. Soon after this, I took sever-
 al colds one after another, until at length, on
 the 26th of the 2d month, leaving our month-
 ly meeting, being quite unable to sit through
 it, I went to my sister’s, where I was confined
 several weeks, brought very low, and at times
 ready to doubt my recovery. Indeed many
 of my friends and relations pretty much gave
 over expecting it. I was, after a season of
 deep exercise and probation, enabled to resign
 up life and all into the hands of him who made
 me, and to say in sincerity, thy will be done in
 life or death. And as I lay one night in great
 distress of body, and deep thoughtfulness of
 mind

mind, I was drawn into an awful view of death, eternity and eternal judgment, in a manner that I never had before; but feeling my mind perfectly resigned to depart this life and launch into an endless eternity, if so the Lord my God should please to order it; and finding all pain of body and anxiety of mind removed, I lay still some time, thinking probably I might ere long be released from all the pangs and toils of time, into the glorious rejoicings of eternal life. But, after a considerable length of time had passed in inward and profound stillness and adoration, large fields of labour were opened, and I saw that I must travel from place to place in this and distant lands, in the Lord's commission and service. From this time I never entertained a doubt of my recovery, although I had afterwards a return or two of the disorder more severe than before: for these openings were in the fresh evidence of divine life, which never deceived me. A flow of divine favour, in the sheddings abroad of the love of God in my heart remained fresh and living with me through most of the remaining time of my illness. After a few days I began to recover, and pretty soon got a little about again, and before a great while attained my usual state of health: may thanksgiving and glory and honour be ever ascribed by my soul to him who has been with me in sickness and in health, supporting and preserving me in both, and enabling me to resign to his divine disposal. May I ever live answerable to such

regard of the Highest to me a poor worm of the dust. My soul has been bowed, self has been abased; and through deep prostration I have been made to joy in the Lord, and rejoice in the salvation of my God and Saviour.

About the latter end of the 6th month this year, an old acquaintance of mine, being now collector of rates, came and demanded one of me. I asked him what it was for? He said, to sink the paper money. I told him, as that money was made expressly for the purpose of carrying on war, I had refused to take it; and for the same reason could not pay a tax to sink it, believing it my duty to bear testimony against war and fighting. I informed him that for divers years past, even divers years before the war began, and when I had no expectation of ever being tried in this way, it had been a settled belief with me that it was not right to pay such taxes; at least not right for me, nor, in my apprehension, right in itself; though many sincere brethren may not at present see its repugnancy to the pure and peaceable spirit of the gospel. I let him know I did not wish to put him to any trouble, but would be glad to pay it if I could consistently with my persuasion. He appeared moderate, thoughtful and rather tender; and after a time of free and pretty full conversation upon the subject, went away in a pleasant disposition of mind, I being truly glad to see him so. Divers such demands

demands were made of me in those troublesome times for divers years : I ever found it best to be very calm and candid ; and to open, as I was from time to time enabled, the genuine grounds of my refusal ; and that if possible, so as to reach the understandings of those who made the demand.

The Lord, who is ever attentive to the good of souls and the exaltation of his kingdom, is on his way, and truth will more fully break forth ; righteousness will come into dominion ; the mountain of the Lord's house will surely be established above all the other mountains ; but many of the called, through want of faithful attention to the call, may never become the chosen, and so never come forth valiantly in the testimony, nor stand immovable, nor triumph victoriously, in the Lamb's warfare.

I think I have seen in the light, that too many that have come forth in a degree of true heavenly beauty, and through the furnace, being in some degree refined, have afterwards loved this present world, delighted in its friendship, rejoiced in earthly accumulations, and let go their hold on heavenly good. Alas, for these ! if they were but as diligent, watchful and solicitous for Sion's welfare, and to lay up treasures in heaven, as they are to gather something on earth, they would be sure to grow rich in faith and good works, and become heirs of the heavenly kingdom.

kingdom. These can never, so long as their rejoicings are so much in earth's enchanting pursuits and acquisitions, rightly bear truth's holy testimony, or lift up its standard to the nations. Nay, nay: this state prepares them at least to bear a superficial lifeless testimony; but very commonly to reason, argue and dispute, and that too, as they think very wisely, against the rising, spreading and increase of the testimony and government of the prince of peace. If there is not a diligent waiting at wisdom's gate and in the valley of humiliation, in the true faith and patience of the faints, the sense of divine things is gradually lessened and lost; and instead thereof, a kind of reasoning takes place, wherein the divine life and its blessed testimony is stifled and rejected; and those who stand faithful therein are censured and condemned. And, O thou exercised travailing soul, whoever thou art, hold on thy way; hold fast thine integrity; be not discouraged at the lukewarmness or want of true judgment and discerning in others; but be thou valiant for the cause of truth in thy day; and then notwithstanding all the opposition thou mayest meet with, within or without, the Lord will be thy shepherd; the holy One of Israel will watch over, protect and defend thee; and as thou leanest wholly to the arm of his help, and trustest steadfastly in his divine light for thy leader, he will surely uphold and sustain thee through all thy combats and fiery trials in this militant state; and when thy faithful warfare

here

here below is fully accomplished, he will receive thee into his glorious church triumphant, there for ever to join the shouts and hallelujahs of saints and angels in a glorious and unspeakable participation and fruition of perfect blessedness.

8th month 4th. I have now freedom to commit to writing a little of what I have thought of the custom among many Friends of calling one another *friend*, instead of calling them by their proper given names, which I think deserves serious consideration, why this way of speaking, to those whose names we are acquainted with, is continued in. Is it not to shun the cross? or because calling persons by their names John, James, Peter, Paul, &c. sounds too unmodish, or as some may think, disrespectful? Is there nothing of the spirit of the world in thus flinching from strict plainness and simplicity? If I am not mistaken, we shall, whenever we arrive to the blessed estate the apostle mentions, of ‘having every thought brought into captivity to the obedience of Christ,’* be willing to deny ourselves and take up the cross, even in things that appear to be foolishness itself to this world’s wisdom, for it is in such things that God in his wisdom is often pleased to exercise and prove the integrity of his children, in order to confirm and establish their humiliation and subjection of will to him and his holy law. Here pride has no free scope; the

* 2 Cor. x. 5.

the spirit and friendship of the world is carefully renounced; and the cross in all its necessary operations submitted to and embraced. A plain decent dress, a plain house, furniture and fare in all things, will become the humble followers of a meek and humble Saviour: plainness and simplicity of language will best adorn a real christian.

In these days I often renewed covenant with my God—sat much alone—kept silence—and bore his yoke and rod upon me. Many days I spent nearly, if not quite, without condemnation; and I believe without sin; though many others were so spent, as to cause more or less of anxiety and wo: but I even found the ministration of condemnation was truly glorious, because it prepared my mind for and led to the more glorious ministration of justification. Fervent was the engagement of my mind; and often my peace flowed like a river, and Sion's welfare swallowed up almost all other considerations and concerns. Much travail did I often feel for the preservation and growth of the Lord's visited children, I mean those who had become livingly sensible of the operations of his divine power upon their spirits—and to some of these I wrote once in a while an encouraging or persuasive letter, a considerable number of these I have by me, but, to avoid swelling these memoirs, I omit them here, as also a great part of the minutes and memorandums which I made of my exercises, watchings, strivings and trials
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in those days.—In the time of waiting on the Lord in silent retirement alone, which was mostly my daily practice, it sometimes pleased him to veil his holy presence from me, in order to prove my patience and steadfast reliance upon him; and sometimes to command a solemn awful silence in me, wherein he often stood revealed in majestic all-sufficiency before me, in a manner which I have no words to convey a clear idea of to any who have not experienced the same in themselves. But I am assured that all, who rightly wait upon him in their own minds, will find him a God nigh at hand, and graciously disposed to replenish and satisfy the hungry soul. I do not believe a man can go aside, and sit down alone, to make the experiment, merely to see what the consequence of sitting in silence will be, without a real hunger and heart-felt travail; and therein be favoured with the flowings of the holy oil. But none ever wait rightly and perseveringly upon God in vain. The incomes of his love afford more true joy, than all earth's richest enjoyments. 'A feast of fat things, of wines on the lees well refined,'† is the comfortable portion of his chosen.

In these awful approaches I beheld at times with clearness the kind hand of the Lord in leading me through many deep probations. I viewed his overturning influence among men, in these outwardly troublesome times; and
 now

† Isai. 25 6.

now and then my prospects were livingly extended in great good-will, and rolling of bowels, towards the church in general, and some places in particular, with a living evidence sealed on my heart, that, if I abode faithful, I must devote considerable time in the service of the gospel in my day and generation. My soul, under the animating influence of these openings and prospects, at seasons, bowed in reverent prostration before Emmanuel, God with us.

C H A P.

C H A P. IV.

On taxes for war. Visit to some families in Dartmouth, and to Moses Farnum in his last sickness. His marriage. Visit on Rhode-Island. Concerning spirituous liquors. On procuring this world's goods. Thanksgiving, a Poem. Family visit in his own monthly meeting.

AT our yearly meeting this year 1779, the subject of Friends paying taxes for war, came under solid consideration. Friends were unanimous, that the testimony of truth, and of our society, was clearly against our paying such taxes as were wholly for war; and many solid Friends manifested a lively testimony against the payment of those in the mixture; which testimony appeared evidently to me to be on substantial grounds, arising and spreading in the authority of truth. It was a time of refreshment to an exercised number, whose spirits I trust were feelingly relieved, in a joyful sense of the light which then sprung up among us. On the whole, I am renewedly confirmed, that however the burden-bearers of the present generation among us may hold on their way, or fall short and give back, the Lord will raise up a band of faithful followers, who, preferring Jerusalem's welfare to their chiefest joys, will press through the crowd of reasonings, and follow the Lamb whithersoever he leadeth them.

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In those days I passed through many trials and exercises, unknown except to God and my own soul: but he knew my heart, and all my tribulations, and how to carry me through them; and blessed be his holy name! he supported and bore up my drooping mind through every probation and besetment. At times I clearly saw he was refining me in the furnace of affliction: then why should I murmur or repine? Or why dost thou murmur, Oh! afflicted soul, whoever thou art? for unless thou endure chastisement of the Lord, thou art a bastard and not a son. By his fatherly chastisements he brings into the obedience and filial attachment of sons—he enables to sing of mercy and of judgment; and confirms his children in a steadfast reliance upon himself, through every storm and tempest. O! bless his holy name for ever—exalt and praise him, even for the turning of his hand in probation; for the exercise of his rod in chastisement. It is all for good, and will surely work good to all who rightly abide the trial. Indeed every trial ought to be received with thankfulness, as intended and working for our good. And seeing afflictions are oft the most substantial blessings to a true christian traveller, let us in true resignation of heart, under each painful stroke, ascribe goodness to our God, and, in the pathetic language of Young, render him the tribute of thanksgiving, and say,

‘ For *all* I bless thee, most for the *severe*.’

In the twelfth month this year, in company with my dear friend Elisha Thornton, I visited several families of Friends at Dartmouth. It was a time of great trial: I was shut up in silence, pain and poverty of spirit in divers families. I felt like a wanderer through a trackless desert; yet, not being easy to quit the service, I went on, but still for some time found no relief, more than a consciousness of integrity to my God; but, magnified be his name for ever, in depth of distress he heard my cry, and arose with healing in his wings; and was graciously pleased to command deliverance. My tongue again was loosed; and, with tenderness and contrition, I declared of his dealings; with gratitude, I sang of his salvation. He clothed me with the spirit of supplication: I drew near him with renewed confidence, and, after several seasons of relieving communication, returned home, saying in my heart, 'it is enough.'

The 31st of the 3d month 1780. I went to see my much beloved friend Moses Farnum, at Uxbridge, in his last sickness. His disorder was paralytick. He could not speak so as to communicate much of his mind by words; but the lively sensibility of his mind, and the tenderness and brokenness of his spirit were refreshing to my soul. Divers Friends were present, and nearly all were melted into tears and heart-felt tenderness. He was just able to make us sensible of his great peace of mind in his late religious travels;

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and that the seal and evidence of divine approbation therein was now impressed on his mind. Light and life appeared to triumph over all in him. He seemed resigned to every trial; he also manifested great gladness that in health he had settled and disposed of his outward affairs to satisfaction. On the 11th of the 5th month he was decently buried, having gradually declined until death removed him from works to rewards. I trust he now enjoys a mansion of undisturbed repose in the paradise of God. He was in the latter part of his life a pillar in the Lord's house: a faithful watchman on the walls of Sion. And his memory is precious.

On the 1st day of the 6th month this year, 1780, at our meeting in Providence, I was married to Eunice Anthony, daughter of Daniel and Mary Anthony.—The following I wrote her just after my first addresses to her on account of marriage, viz.

North-Providence, 22d of 1st month, 1780.

Most affectionately beloved,

After reading over several memorandums of the exercises my poor soul has passed through in my pilgrimage through this vale of tears, my heart salutes thee in a fresh spring of that love which I feel increasing, and hope may never wax cold towards thee. And having felt thee abundantly near this evening, I am free to write what revives for thy perusal, hoping it may be useful towards our rightly stepping along through time together. And first,

first, dearly beloved, let me tell thee, that however short I may be of strict adherence to the Light of Life, yet it is my crown, my chiefest joy to feel the holy, harmonious influences and insinuations of the love of Jesus my Saviour upon my soul; and I feel that without this I must be miserable indeed. I also believe that the true enjoyment of the marriage-union consists eminently in *both* being engaged to draw near to the Lord, and act in his counsel; which I not only wish, but in a good degree expect may be our happy case. If it should, though we have as it were a dry morsel to partake of as to the things of this life, yet we may joy in the Lord, and rejoice in the God of our salvation. Thou knowest I have no great things to invite thee to.—If we are joined together (the which I trust we already measurably are) we must not expect the paths of affluence; no no.

‘ This day be bread and peace our lot,
 ‘ All else beneath the sun,
 ‘ Thou knowest if best bestowed or not,
 ‘ And let thy will be done.’

This, my dear, our minds must come to, if we intend to be happy; yet this I know, that one who cannot lie has promised to add all things necessary to those who seek first the kingdom of heaven, and in this I confide. Let us therefore unite in seeking this heavenly kingdom, and that in the first place. And may we, the remainder of our lives, earnestly press after resignation to the Lord’s

will; and, above all things, strive to please him who only can give peace in whatever circumstances we may be. Then I trust the guardian angel of his holy presence will encamp around, and his everlasting arms be underneath to support us. Farewell, my dear, farewell says thy sure friend

JOB SCOTT.

While I was from home at our quarterly meeting in the 7th month, I wrote as follows: Lord, when I contemplate on thy wonderful condescension to me a poor worm of the dust; when I remember thy early and repeated calls and visitations; and how thou pluckedst my feet out of the mire, and led me into the green pastures of life, filling my heart with joy and gladness after condemnation for evil, and chastisement therefor; my soul bows in reverence before thee; gratitude affects my heart. But alas! when I take a view of my steppings along since those times; my want of constant stayedness in covenant with thee; the weakness of my resolutions, and my manifold infirmities; mourning and lamentation fills my heart; sorrow and distress surround me. Lord, what is man, that thou art mindful of him? and the son of man, that thou visitest him? Were it not for thy mercies I must often have been rejected; were it not for thy tender compassions, I must have been shut up in darkness and perplexity. But, blessed be thy holy name, through judgment and correction thou hast, from time to time,
reduced

reduced me to that tenderness wherein the flowings of thy love are felt to be precious.

In the 12th month this year our monthly meeting entered my name as one of a committee to visit families. My circumstances in life, and a prospect I had of visiting families on Rhode-Island, brought some discouragement over my mind about this new appointment; but wishing well to the service at home, and trusting in the Lord, I gave up to it; and, passing on from time to time, I had some close exercise, and some seasons of solid satisfaction.

In the 1st month 1781, I went to Rhode-Island, and having suitable company, visited about forty-six families, and attended several meetings among friends there. In the course of this visit, I passed through a time of painful stripping for a short season, yet it was a time of great openness and divine favour through almost all the meetings and sittings. My mind was low, humble and dependant, almost constantly looking for the way to shut up, as had been my experience at some other times: but now it pleased the shepherd of Israel to fit and qualify for service. The holy anointing oil flowed livingly among us. Truth's Testimony was again and again exalted; the Lord's name and goodness magnified and praised, and the hearts of the true worshippers rejoiced; and the careless sons and daughters of Sion were admonished and warned.

warned. I returned home with thankful acknowledgments to the author of all consolation for this blessed season of heavenly enlargement and holy confirmation; I was greatly relieved from the exercise that had for a considerable time been impressed upon my spirit, constraining me into this little field of service.

A concern having been growing among Friends for some time past to discourage the frequent and unnecessary use of spirituous liquors; and also to dissuade all our members from dealing in them; some labour was bestowed with such as dealt in them as an article of trade: they appeared well disposed; and the prospect was encouraging, that Friends would pretty soon clear their hands of that kind of commerce. And the use of such liquors is much laid aside among Friends in New-England. It was once thought very difficult to do some kinds of business without them; but now it is found by experience, that business is better done, and health, strength and harmony, better promoted without them.

31st of 3d month 1781. I have for years felt strong desires to be wholly redeemed from the improper pursuit of worldly enjoyments, and even from all desires of wealth beyond what my heavenly Father knoweth I have need of; as also from all use of things, the procuring of which would require more of my time than would be consistent with my
religius

religious duty ; or which would cause me, or any under me, to labour beyond the true medium ; or beyond the degree which best promotes health of body and tranquillity of mind. I have mourned to see the true standard so lamentably departed from in these respects, among all societies of professing christians. Multitudes are miserably toiling and drudging, from day to day, and from year to year, scarce allowing themselves time to assemble for divine worship, nor scarce time to rest and refresh their bodies. And many, when they do get to their religious meetings, are too often so exhausted by immoderate fatigue, that they are fitter for sleep than divine worship. I am fully satisfied if men would keep to that holy principle which bounds the desires, and gives content in a moderate way of living, they would enjoy more solid peace and happiness than is often experienced in the apartments of affluence, or in the walks of magnificence. What is all the glitter and shew of high life in comparison of,

‘ What nothing earthly gives, nor can destroy,

‘ The soul’s calm sunshine, and the heart-felt joy.

‘ True virtue’s prize.’

Thousands are anxiously aiming to keep up an appearance which, though far behind many, is yet above their real ability to support without injury to their circumstances ; indeed a little straining beyond our circumstances may embarrass us through life, keep us upon the toil, and discompose our minds,

or at least absorb our attention, so as to embitter our lives, or prevent that true quiet, wherein we might dwell so inward and resigned as to *acquaint ourselves with God, and be at peace*. Moreover, it is too commonly the case that even religious people, that is, such as have been really so for a season, when they give way to this dangerous desire of wealth, or of living too much as they see others live, that they gradually lose ground, until, in their planning and contriving, they get more or less in a way of over-reaching, or at least of crowding too hard upon those they deal with, bearing them down in their prices, or in some degree extorting too great a price for things sold them. There are many ways to oppress a little, take small advantages, and exercise some degree of extortion. And when the mind becomes habituated and gradually reconciled to a less degree, the way is too often paved to a greater degree, until many things will go down pretty easily which would have sat very uneasy upon the mind in days of greater tenderness and more conscientious exactness and holy fear. I doubt not many have seen and deplored these things in their early progress, thought they would not for all earth's glory be overtaken in them, and yet, letting out their desires after more than is meet for them, have slid gradually into the same error. I have seen the progress of this spirit with sorrow, and mourned over some who have been grievously entangled and ensnared in it.—Oh! thou traveller Sion-ward,
flee,

See, flee for thy life, from all these allurements; take God for thy portion, and his holy spirit for thy law and limitation. Be content with what is convenient for thee; there is more true joy therein, than in all the accumulations of avarice. I believe it will be good for me, and all that would live godly in Christ Jesus, often to examine impartially, Do I exercise no degrees of extortion? am I redeemed from the love and friendship of the world? do I not give way to desires of living above what truth or my circumstances allow of? am I not in the use of some things which are not necessary? If thou hast this belief, see to it, and endeavour to deny thyself, and be satisfied with such things, and supplies of them, as thy heavenly Father knoweth thou hast need of.

At our quarterly meeting in the seventh month, a committee was appointed to visit the several monthly meetings, and labour, as ability might be given, for a reformation.—Some endeavours were used to dissuade Friends from that use of things which promote not the true harmony of mankind, nor do any essential good to those who use them. This ought to be a serious consideration with all christians, ‘they that are Christ’s have crucified the flesh, with the affections and lusts.’†—What then have they to do with care, toil and anxiety, to procure things needless: with pride, vanity and indulgence, in
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† Gal. v. 24.

the use of them?—All the use of this world's goods, is but to provide for our outward comfort through this passage or life, and yet how many make themselves slaves, or at least greatly lessen or prevent their own comfort in life, by giving way to the influence of improper desires, and imaginary wants.

11th of 12th month 1781. O! that I may be preserved pressing forward with full purpose of heart towards a state of perfect freedom from sin. I know well that no one sin can be mortified and overcome, but through divine assistance; but as certainly as the power of God upon us can, or ever does, enable us to overcome *any one evil*; so certainly it is able to assist us to the complete overcoming of *all*; and we may rely upon it he will redeem us from all iniquity, unless the stubbornness of our wills prevent. If Jerusalem's children had given up their own *wills*, Christ would have gathered them. According to his own testimony *he would*; but they would not.

4th month 22, 1782.

QUIETNESS, *as a canopy, covers my mind.*

Great God thy name be blest,
 Thy goodness be ador'd,
 My soul has been distress'd,
 But thou hast peace restor'd.

A thankful heart I feel,
 In peace my mind is staid,

Balsamic

Balsamic ointments heal,
The wounds by sorrow made.

Though elements contend,
Though wind and waters rage,
I've an unshaken Friend,
Who doth my grief assuage.

Though storms without arise,
Emblems of those within,
On Christ my soul relies,
The sacrifice for sin.

Though inward storms prevail,
Afflicting to endure,
I've help that cannot fail,
In Him that's ever sure.

Though outward war and strife,
Prevail from sea to sea,
I've peace in inward life,
And that sufficeth me.

Though clamour rear its head,
And stalk from shore to shore,
My food is angels bread,
What can I covet more?

Though ill reports abound,
Suspicious and surmise,
I find, and oft have found,
In *death* true comfort lies;

That

That death I mean whereby
 Self-love and will are slain,
 For these the more they die,
 The more the *Lamb doth reign*.

And well assur'd I am
 True peace is only known,
 Where He the harmless Lamb
 Has made the *heart his throne*.

Then, then may tempests rage,
 Cannon may roar in vain;
 The Rock of every age,
 The *Lamb*, the *Lamb doth reign*.

Fifth month 23d. I feel breathings of soul to be set at liberty from the bondage of earthly cares, that they may have no more share of my attention than duty requires. I have seen with heart-felt pain the ravages of a worldly spirit; I have mourned the desolations which the love of gain has made among many who once in degree renounced it.

O! Lord, God Almighty, I pray thee arise for our help; for except thou, O holy Helper, help, there is no help for us: the people whom thou hast called out of Egyptian darkness will yet perish in the wilderness, and never enter into possession of the promised land, unless thou, O most merciful, again make bare thy holy arm for our awakening and furtherance in the way of life.

Our yearly meeting this year was graciously owned, and overshadowed by the wing of ancient goodness : the Shepherd watered and fed his flock ; he sheltered his lambs, and prepared a banquet for his chosen, and made them sweetly rest as at noon.

After the meeting was over the language of my heart, in thankful acknowledgment, was a language of praise. I knew the blessing was from heaven : I knew the rain was not at our command ; nor was the table spread, and the feast prepared, but by the bounteous hand of Israel's God. Return, O my soul, to the place of thy rest, for the Lord thy God hath dealt bountifully with thee.

The continuation of divine favour for some little time after this, repeatedly rejoiced my spirit. At length, through the all-wise overturnings of him who knew how to lead me on in safety, I was again reduced to want, and had to feel much inward leanness. In this state I scarce had any thing to rejoice in but infirmities ; but, relying on him whose covenant is as sure with the night as with the day, and who never forsakes those who do not forsake him, I felt, in the midst of my strippings, and was therein stayed, that *' patience in low times is an excellent anchor, and hope bears up the soul.'*

Ninth month 23d. In reading the occurrences of Abraham's life in Elwood's Sacred
I History,

History, my heart was deeply affected.—Oh! his faith how firm! his devotion how lively! See him leave his father's house, his native land, and go forth at the call of the Lord, not knowing whither he went. See him erecting his altar to the Most High, and 'calling on 'the name of the Lord the everlasting God.' See him on Moriah's mount, resigning his beloved son! What heart unmoved can view the transactions of such a life, or read with indifference the dealings of the Almighty with this father of the faithful?—He was the friend of God, and God was his friend. O that we, who boast the light of gospel days, were true successors in the faith of Abraham: a living faith that wrought with his works, and by his works of righteousness, devotion and true holiness, was made perfect.

In the 11th month, in company with other Friends, I visited upwards of seventy families within the verge of our monthly meeting; had great satisfaction in some places, and suffered deeply in others. The author of all good was with us, and at times greatly refreshed our spirits. In the course of this visit I had to view with sadness those who were overcome by the god of this world. Others I viewed as rising above the world, and laying hold on eternal life. These felt near my spirit in the invisible relationship, and I rejoiced in their success in the Lamb's warfare.

C H A P. V.

His removal to Gloucester. His sister Sarah's death. On silent waiting in families. Visit to the quarterly and monthly meetings. On strict plainness and simplicity of living. Visits families at Richmond. The true light, sun, moon and stars, alluded to. On the six and seven days. On the seven seals.

ON the 5th of the 4th month 1782, I moved with my family to Gloucester, within the limits of the meeting of Uxbridge, a branch of our monthly meeting, having for some time before believed, under divers considerations, and of different kinds, that it might be best for me to spend a portion of my time in that neighbourhood, about eighteen miles from my home in North-Providence. I fully expected to return again some time or other, but did not know when it might be. I remembered the movements of Abraham, Isaac and Jacob, and in the recollection thereof, a degree of solid satisfaction was afforded me. I had some outward prospects in removing; but I not only did not aim at wealth, nor expect an increase of outward substance, but I had other and I trust higher motives in it than related to my own temporal concerns. And, soon after I became settled there, I found a field of service opening before me in a religious line, a sense whereof I had for some time had upon my

mind previous to this removal. There were a few precious souls here deeply and well engaged in the cause of truth, and with whose spirits I was often livingly united in travail for the welfare of Sion, and building of her walls. We had times of deep probation; and, through holy help, many seasons of rejoicing together in the Lord. On the whole, I had frequent confirmations that my being here was promotive at least of my own growth in the everlasting truth. Lord God! of all the holy ancients, be with me I pray thee, and guide me in the way wherein thou wouldest have me to go, no matter where or when, so that thy never-failing presence goes with me in all my travels through the wilderness of this world, to a house not made with hands, eternal in the heavens. Amen.

Very soon after my removal, my dear sister Sarah Hazard died at her home in South-Kingston. She was a religious woman. She improved much in true christian resignation, and died in a fresh and living sense of heavenly joy. I attended her burial, enjoying, in the midst of my mourning, a satisfaction in a full belief that her removal from a world of anxieties and cares, was a removal to an inheritance in the mansions of bliss.

I have been renewedly confirmed in the great advantage to families, and even to small children, that results from sitting down in solemn silence, and therein waiting upon God.

God. I have seen the children much broken and tendered in such seasons, so that, even when there has not been a word spoken, the tears have rolled down their cheeks, and their looks have been evidently expressive of heart-felt sensations. This practice also learns them silence and subjection; it curbs their wills and habituates them to restraint, and a patient waiting, for their parents permission, to engage in their little diversions. The habits of silence, subjection and patient waiting for permission, are very useful to children from infancy to mature age, and many suffer much for want of it. I have also seen much advantage to children, and indeed to whole families, from the practice of a solemn pause at meals; it learns children stillness, decency and reverence; and, where it is done in a feeling manner, with minds rightly turned to feel after God and experience his blessing, and is not practised in a slight formal manner, it tends to season and solemnize the minds of young and old. I have seen it done in a very careless lifeless manner, with scarce any reverence; divers of the family conversing not far from the table; and scarce any sense of the divine presence prevalent in the minds of those around it; and perhaps the pause scarce long enough to allow of much solid sensibility or reverential acknowledgment of the favours received from the bounty of a gracious God in the ample provisions of his providential care for our bodies; or his continued extension of fatherly regard to our

immortal souls. I think such an undevout appearance can be very little to the divine acceptance; but where a proper pause is observed, and the Lord is therein seriously sought to, the mind being feelingly impressed with a sense of his aid and assistance, and all branches of the family are reverently silent; it is an oblation well-pleasing in the sight of God, and very useful to such families. I am morally certain, that I have many a day gone through the cares and concerns of life with much more composure, stability, satisfaction and propriety for the strength and assistance I have found in drawing near to God in solemn silence in my family; and I wish the practice of reverently adoring him in this way, may increase more and more.

Our yearly meeting this year was a favoured season: divers weighty matters were transacted in love and christian condescension through the qualifying influence of the master of our assemblies, who graciously owned this our annual solemnity by the overshadowing of his love and life-giving presence. Some suitable advices were sent down to the inferior meetings upon sundry important subjects.

After this meeting, in company with divers other Friends, who with myself were under the yearly meeting's appointment to visit the quarterly and monthly meetings, I visited Acoakset, Dartmouth, Nantucket, Sandwich
and

and Swanzey monthly meetings, Sandwich quarterly meeting held at Nantucket, and our own at Smithfield. We found a want of charity in some few, very strict in outward plainness, who, from a misguided zeal, held others too much at a distance on account of their not appearing equally plain with themselves in dress, &c. which was cause of grief to me, yet I am a hearty well-wisher to plainness: I grieve to see the sorrowful departure from it into pride and superfluity: I never saw an instance of any very considerable departure of this kind, but what I had reason to be convinced that a real loss was sustained by the individuals, or their best advancement prevented. But I have suffered much deep distress of soul under a painful and depressing sensibility, of that contracted, illiberal and harsh spirit, which in some instances has the ascendancy, leading them into extremes without the life. I know the truth leads into great regularity and circumspection of life; and I abhor that light chaffy spirit that makes ridicule of it, and lightly esteems the exemplary appearance and true religious zeal of the faithful. I doubt not many libertine minds may lay hold of such remarks as the above to justify their own deviations from the plain path of truth, the narrow way that leads to life; and think thereby to screen themselves from the just judgment of truth through the brethren; but this will not avail them; the way remains, as ever of old, a narrow way, a way of self-denial, and the daily cross. But Oh
unhappy

unhappy and deluded people whoever they are, that in their zeal for externals, lose charity. They depart from the life and lay hold on formality: for all outward things in religion dwindle unavoidably into formality, in proportion as charity is departed from, and zeal takes place in things pertaining to the outside of the cup and platter, without a living sense of the inward spring of life which can never be experienced without living, fervent charity. Therefore let us ever keep steadily to our plain way of living, in the life of truth: for I am assured, so far as it is rightly kept to, truth owns and supports it; and its influence on the mind is very beneficial. But O, that we may ever be preserved from a narrow, rash, censorious spirit; and from over-rating any outward regularity, or exact living; lest, as we grow in the form, we dwindle as to the life. Although these remarks may not have a very extensive influence in rightly guarding others; yet I must write what I have to write and leave it, hoping divine providence will yet build up Sion and fortify Jerusalem, directing the course of the sincere-hearted between all the extremes, in the sure and safe path of virtue, where a lively active zeal is tempered with liberality of heart and sentiment, in the flowings of true charity.

We laboured in the monthly meetings as ability was afforded, and I trust to some solid satisfaction. I got home to my dear wife and family the 8th of the 7th month,
and,

and, finding them tolerably well, I left home next day to attend our own quarterly meeting. Here I was rather too active in discipline.—I have found it my business sometimes of late to be more inward in travail, and less active in the exercise of the wholesome rules of society than I once was, and believe, when I have obeyed the call into this inward, still abode, and there felt my loins rightly girded, it has contributed much more to the right exercise of the discipline, than when, through a desire for its proper administration, I have, by over-acting, seemed to do a good deal for its execution.

In the night, the 9th of the 8th month, there was a frost which killed some of the vegetables, even some indian corn. This being so very early in the year, and coming after a season of many refreshing showers, and at a time of very fair and promising prospect of plentiful crops, my mind was led into a train of serious reflections, how the Almighty, who had thus brought forward our fields, and prospects, could cut them all off; and how entirely dependant we are upon his bounty for every blessing. Were his compassions to fail, his providential aids to be withdrawn, alas! we, poor frail mortals, should soon perish.

In the 9th month I visited Friends families at Richmond, New-Hampshire, a very distant branch of our monthly meeting. At several of
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our meetings at Uxbridge, not long after this, I had livingly to sound an alarm among Friends; and my soul humbly rejoiced in the relief I obtained in these few favoured meetings.

1784, 2d of 2d month. The exercises of my mind have for some time past rather increased, insomuch that, for a considerable part of the time, I have felt like being in the furnace, especially in meetings, but much so out of them also. Indeed it has felt like the power and fire of the Lord laying hold of the remains of pride and evil in me and burning like an oven; that is, *inwardly* and *fervently*. — May all be consumed that cannot abide the fiery trial.

And it has been gradually from time to time opened and sealed on my mind, that a part of the scriptures, which many generally understand to speak only of outward things, may be understood by the truly enlightened to convey inward and spiritual instruction. God's design is to confound the wisdom of the wise, and bring to nought the understanding of the prudent. He has hid and will hide divine things from the wise and prudent, and reveal them unto babes.

The natural man not only *does not*, but *cannot* know them, because they are only 'spiritually discerned.' To this purpose Christ spake in parables, that such as had an eye inward to the divine light, which alone gives the

the true spiritual discerning, might understand, receive and know the mysteries of his kingdom, while all the wise and learned could but guess, mistake, stumble and be confounded.—So when the disciples asked him why he spake in parables, he informed them it was because it was given to them to know these things, but to others it was not given. It was not given to them, to the exclusion of any in the same state of inward seeking, docility and childlike simplicity.

God's design was then, and ever will be, to hide these things from all such as are striving to know them by their own mere natural powers: they may and do study the scriptures, and reason very copiously upon them, and think they clearly comprehend their meaning, and yet remain in total darkness, as to the spiritual import, meaning and mystery of many passages which they are strongly persuaded they understand rightly.

Before this wisdom and creaturely comprehension the stumbling-block is, by God's determination and counsel, *laid*; on purpose laid, that man ever may stumble and fall and be snared and taken, so long as he goes this way to work to understand divine things; not that God determines any certain number of persons shall so stumble, and be snared, &c. but all universally on this ground, and in this wisdom; for through all ages it is true, 'if any man thinketh that he knoweth any
' thing

‘ thing he knoweth nothing yet as he ought
 ‘ to know.’ † Even Paul declares, ‘ I know
 ‘ nothing by myself.’ *

While Paul thought he knew something divine by or of himself, his reasoning rose against the Messiah, and with all his might he fought against the only true way of salvation. So, in degree, it will be with all; if they think they know, even *any thing* divine of themselves, or by the exercise of their own creaturely faculties, they have never yet learned any thing as they ought; for as soon as they *know any thing* as they *ought*, they see and know that they knew nothing by or of themselves; but are altogether beholden to a spiritual discerning from the divine light shining in their hearts, to give them this knowledge. Hence says the apostle, ‘ God, ‘ who commanded the light to shine out of ‘ darkness, hath shined (take notice where this shining is) in our hearts, to give the ‘ light of the knowledge of the glory of God ‘ in the face of Jesus Christ.’ ‖

Here, first, it is *God* that *hath shined*; secondly, it is ‘ *in our hearts*;’ thirdly, it is to *give us* what we had not before, and could not have without this inshining, that is, *the light of the knowledge of his own glory*; fourthly, it is ‘ *in the face of Jesus Christ*’—his inward appearance, whereby he causeth his *light to shine upon us, in order that we may*
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† 1 Cor. viii. 2. * 1 Cor. iv. 4. ‖ 2 Cor. iv. 6.

be saved; that we can ever see 'the light of the knowledge of the glory of God,' according to the true saying, 'In thy light shall we see light.'* His light shining 'in our hearts,' is the only possible medium wherein and whereby we can see God, or clearly discern his glory: for it is an eternal truth, 'whatsoever doth make manifest is light.† Natural light manifests natural things, and spiritual and divine light, spiritual and divine things. As water rises but to the height of the fountain head; and as effects cannot exceed their cause; so nothing short of divine light can ever fully manifest him to the mind of man.

The scriptures will ever remain in great degree a sealed book to the mere natural understandings of the wisest of men. Volume after volume of commentaries have been written upon them, which, I have no doubt, have often served, as a certain author has advanced, to entomb, rather than enshrine them; or to darken, rather than explain their genuine meaning. Thousands pass the time of their sojourning here below, hoodwinked and muffled up in darkness, under the baleful influence of this kind of theological or systematical knowledge or speculation, falsely called divinity. But in the midst of all this learned ignorance, and, in degree, acquired blindness, which overruns the nations; the God of grace is not wanting in the extension of his own immediate rays upon the minds

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of

* Psal. xxxvi. 9.

† Eph. v. 13.

of men : those who turn from, disregard and rebel against the light, are justly left in darkness, for being, as those in Job's days, ' of them who rebel against the light, they know not the ways thereof, nor abide in the paths thereof.'* But those who, while they ' have light, believe in the light,' and walk in it, ' they become the children of it,'|| and are led into all *truth*.

I may now proceed with my own exercises and openings. It was clearly given me to behold many deep things in the visions of God ; things which the wisdom of the natural man, though high in profession of divine knowledge, would probably laugh at and despise, and me for my weakness, were I to unfold them. But though I may not at present be permitted to unfold much, I may say I have seen clearly to my full satisfaction, that Moses, in writing of creation, of the fall of man, and of things in the upright and in the fallen state, wrote in the pure openings of divine light, though very little understood by men in the first nature and state. It is also plain and evident to my mind, in the light, that the prophets saw things in the holy light of Jesus, and spake of them in very instructive metaphors and expressions, though hid from and unperceived by the wise and learned.

Many a sermon has been preached by those who call themselves ministers of Christ, upon
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* Job xxiv. 13.

|| John xii. 36.

parts of passages out of the prophets, and the rest of the scriptures; many heads of doctrine raised from them; many divisions and sub-divisions made; much explanation attempted; and much art and oratory displayed; and yet the life, marrow and main importance of the passage entirely unseen and untouched by the speaker, and little or no instruction conveyed to the hearers; and all for want of a spiritual discerning of the true intent and meaning of the scriptures.

Thus also the doctrines of Christ and his apostles, as to their most lively and spiritual signification, are to this day hid from the wise and prudent, and sealed up with seven seals to all who witness not their opening by the lion of the tribe of Judah, who alone unseals them. To these they are *gradually* opened, not *all* at once. ‘I have many ‘things,’ says this wonderful counsellor and opener, ‘to say unto you, but ye cannot bear ‘them *now.*’† So he opens progressively, as we are able to receive, one seal after another. There are *seven seals*, because none can ever come to the full understanding of the whole mystery, and have *all the book of life laid open*, until they *rest*, and *cease* wholly from *man*, from *themselves*, and all their own *workings*, guessings and conceivings, which ever will attend them more or less through the *six working days*, until they come to the complete *sabbath of rest* on the *seventh day*, wherein

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they

† John xvi. 12.

they 'rest from their own works as God did 'from his.'* Here God becomes their *all in all*, their whole dependance for opening and illumination; and therefore *here* the *seventh seal* is opened, and the heavenly mystery disclosed.

And now, in confirmation that this is the meaning of the number *seven*, as comprehensive of all the seals that can possibly seal up divine truth from man,—let us observe, that when John calls upon him that has *wisdom*, (divine wisdom, for all else ever fails) to count the *number of the beast*, or the *number of his name*, which he expressly says 'is the number of a man,'† he plainly shews us that the whole, the utmost number of a man, and of all his workings, buildings, comprehendings and conceivings, which make up the whole life, power, policy, religion and worship of the beast, is comprehended in sixes—and that there is not one *seven* in it all. For, says he, his number is six hundred three-score and six, that is, 666. Here we see, that although the workings of *a man* may be multiplied to ten times, and even an hundred times of the six working days, wherein he rests not from his own works nor comes to the true sabbath (wherein no creaturely work is done, not even a fire of his own sparks or creaturely animation and warmth kindled) it is all but the number of the beast or false worship, and man-made creeds and systems. On the real Sabbath, wherein the true rest from every thing

* Heb. iv. 10. † Rev. xiii. 18.

thing creaturely is witnessed, and God is *all in all*, the worship is *divine*; the seals are opened even to the *seventh*; the mystery is seen; God stands revealed to the soul; his works are known; and in the true knowlege of him, the beginning of eternal life is enjoyed even here on earth, for it is the real *knowledge of God*, not the ideal conceivings, that is the *eternal life* of immortal spirits. And until this is attained, do as much as we will in the *sixes*, there is the *one thing needful* wanting, which, while it is *wanting*, *cannot be numbered*; for indeed we can never number or perceive it clearly, truly and fully, so long as the *seventh seal* remains unopened to us. For until they are all opened, we shall ever be liable to be guessing, contriving, inventing and hewing out broken cisterns to ourselves. Many may and do suppose the opening of the seals is only hereafter; but those to whom they are opening and opened, know they have their opening here in time progressively: but this is only as God is *waited upon*. For unless we wait upon him for the opening, we are ever liable to obscure our own minds and cloud our understandings by our own busy workings and speculations: And therefore at the opening of the seals, chap. vi. the call, 'come and see,' was divers times repeated; intimating that we must come quite away from our own notions and imaginations, keep a single eye to the light of life, waiting upon God in and through the divers openings—In this attentive, single, waiting

state, deep mysteries are opened. But instead of peace to the carnal mind, the openings begin with the voice of thunder. For when the lamb opened the first seal, John 'heard as it were the noise of thunder,' ver. 1. For terrible things in judgment accompany that abasement of creaturely pride and comprehension through which the veil is rent, and the seals that have shut up the understanding opened. 'Sion shall be redeemed with judgment.' †

In this work of redemption, renovation and removal of the seals, (for it goes on gradually together) the Lord who is light in himself, and ever dwells in the light, that is, in his own essence, appears to our minds as breaking through the clouds. The clouds are in us and not in him; and in dispelling them, that so the seals may be opened, he appears in ways of terror and amazement to the creature, represented by the '*noise of thunder.*' Thus we read in another place, 'Clouds and darkness are round about him,'* and 'with God is *terrible majesty.*' † And experience abundantly confirmeth, that, in dispersion of the *clouds*, he often appears in *terrible majesty* indeed; causing the thunders, and indeed before the whole mystery is disclosed, even *seven thunders* to utter their voices. Hence we find, chap. x. 1. John saw a 'mighty angel come down from heaven,' and though 'a rainbow was upon his head,'
'and

† Isai. i. 27. * Psal. xcvi. 2. † Job xxxvii. 22.

* and his face was as it were the sun, and his
 * feet as pillars of fire,' yet (Oh! divine in-
 struction) he was 'clothed with a cloud.'
 This cloud must be removed before the whole
 mystery could be revealed; and in order to
 it, 'he cried with a loud voice, as when a
 * lion roareth; and when he had cried, seven
 * thunders (note their number) uttered their
 * voices.' Less than seven would have been
 short of the complete rest, wherein the whole
 mystery is completed. 'But in the days of
 * the voice of the *seventh* angel, when he
 * shall begin to sound, the mystery of God
 * should be finished,' said the holy angel, 'as
 * he hath declared to his servants the pro-
 * phets,' see ver. 7. But John was com-
 manded 'to seal up those things which the
 * seven thunders had uttered, and write them
 * not,' ver. 4. This I believe is often the
 case for a season. Some hints are allowed to
 be given; but as to the full declaration of
 divine things, it is often with the servants as
 with the master, 'Mine hour is not yet
 * come.*' For though the time is to come,
 when that which 'is spoken in the ear,' shall
 be 'declared on the house top;† yet it is
 not always and at all times so to be—for it
 can never be with the divinely girded, limit-
 ed and directed servants of God, as with the
 letter-learned scribes and pharisees, whose
 * time is always ready.‡

At the opening of the second seal, the call
 'come

* John ii. 4. † Luke xii. 3. ‡ John vii. 6.

‘ come and see,’ as at the opening of the first, is heard; for the *waiting frame*, the *single eye*, is still necessary: and now a ‘ great sword’ is given to him that sat on the red horse; and also ‘ power was given him to take peace from the earth,’ ver. 4. Some may suppose the meaning of this opening by the red horse confined so entirely to outward blood and bloody persecution, as to have no relation to the state of their minds who experience the opening of the seals; but it is obvious to the enlightened mind, that many passages in scripture have both an outward or literal, and an inward and mystical meaning; and there really is a sword known, and peace taken from the earthly man in the rending of the veil and opening of the seals: a sore trial indeed to such as have not yet fully submitted to have their carnal peace in the earthly natural state broken and destroyed. But there is this comfort, that however peace is taken from this state, yet at the opening of the third seal, a charge is given, ver. 6. not to ‘ hurt the oil ‘ nor the wine.’ The precious things are safe through every tumult and trial, to all who rightly endure them. But though a little hope and consolation is received now and then by such manifestations of divine care and protection; yet new tribulations soon plunge the baptized soul into fresh and oft times greater consternation.

Thus at the opening of the next seal, his name, who rides the pale horse, is ‘ death;
‘ and

and hell followed with him,' ver. 8. Oh! this *death*, this dying to the first nature and will; to the life of self, and all corrupt and selfish desires and gratifications; it must be known and endured, that so the life, which is hid with Christ in God, may be enjoyed, which never was nor can ever be without dying with him; and here the very pains and power of hell is felt, and takes hold of the soul.

Thus, under the operation of this necessary death, hell follows with it; so that the distressed creature, like Jonah, cries out of the belly of hell. And though I cannot believe or conceive it probable, or even consistent with the truth of God, or of the very mystery of divine things, that Christ, after his crucifixion, descended into hell; yet I have no doubt that, in the course of his sufferings and agony, he really did feel, endure, and also conquer the force and power and pains of hell; and so must every soul in which the sufferings of Christ that remain behind are thoroughly filled up: and until this is witnessed, there is never a thorough rising with him in the newness of life: but through death and burial with him, his resurrection is known, and in the opening of this seal there is known, and painfully endured a killing, by various means, as 'the sword, hunger, death, and even the beasts of the earth.'

Oh! what is it that does not rise up to
torment

torment the poor soul! but all works together for the good of the faithful; no matter by what the necessary death is effected, nor by how many kinds of distress; the Lord is gracious through it all, and wounds to heal, yea, kills to make alive. Under the operations of these various modes, or messengers of death, the language often is, ‘Oh! wretched man that I am, who shall deliver me from the body of this death.’ † It is painful enduring the sword to wound and slay; with pinching hunger, and famishing want, and sore afflictions from the bestial part, which rages the more it is disturbed by that which comes to take away its life, until the strength of its wild nature is weakened and broken.

After these fore trials are in a good degree endured, the fifth seal opens, and brings to view the persevering follower of the Lamb, the *holy altar*, and under it the ‘souls of those that were slain for the word of God, and the testimony which they held,’ ver. 9. Here the state of sufferings and persecutions, endured by the righteous, is seen, and also the state of rejoicing and triumph which follows after: for here they are heard, availingly calling on the Almighty God, holy and true, for judgment, and seen clothed in white robes, even ‘every one of them.’

What an encouraging prospect is this when opened in the true light, by the alone opener
of

† Rom. vii 24.

of the seals, the lion of Judah's princely tribe? How does it reanimate the mind to persevere through all tribulations, dangers and death, until the crown immortal is enjoyed?

Oh! the mystery of godliness; it is great indeed, and never rightly understood by the carnal mind. To these the book is ever sealed, and none but he who has the key can open the seals. Carnal minded men may read of holy souls under the altar, and of their white robes, &c. but to understand it, the inward eye must be opened, and the book unsealed—then the right understanding is received, and therein divine encouragement is felt, to stand firm in the testimony of Jesus, even though they should be joined to the number of those ‘fellow-servants and brethren that should be killed,’ ver. 11. Therefore the poor pilgrim journeys on, strengthened and revived; and is thus enabled to endure the remaining tribulations which are necessary for a full refinement, and in order to the removal of all that can be shaken, that that alone which cannot be shaken may remain.—In order whereunto, he who knows how to carry on the work, dispensing the several parts and portions of probationary exercise in infinite wisdom, and as they can be borne, soon brings on the fiery ordeal or purifying trial, to complete the emancipation of his tribulated seed, and bring out the prisoner with shouts of joy. For now the sixth seal is opened, which leads through renewed works

works of wonder and amazement, terror and abasement, even to the stripping off of almost all that ever was attained : for now the earth is made to *quake*, the sun itself is darkened, the moon becomes as blood, the stars fall from heaven, yea, the heaven departs as a scroll, and every mountain and island is removed—there seems nothing to depend upon, not so much as an island in the midst of the boisterous ocean, to set the sole of the foot upon.—The drooping soul, notwithstanding its late animating prospects, now almost sinks into despair ; nor sun nor moon nor stars shine in their usual lustre.

This state is like that of the bridegroom of souls, when he cried out, ‘ My God, my God, why hast thou forsaken me ? ’ † and the very same in degree that he then endured, when total darkness covered all the land from the sixth hour unto the ninth, must all the seed endure.—The eternal light of heaven, the emanations of the divinity, are now obscured by fogs and clouds that intervene, and blackness or darkness overwhelms the mind. The fainter light of reason, the moon, affords no aid, nor scarcely shines, or shines dimly, as we see the outward moon through fogs and vapours, red almost as blood : for the weighed down mind is so distressed, tossed up and down, that distraction or a cessation of intellectual arrangement seems almost ready to overspread the whole man. And
moreover

† Matt. xxvii 46.

merchandize for ever.—For nothing shall be able to stand or abide his coming, but what cannot be shaken. The pure gold endures the fire, and is not hurt or lessened in its brightness, worth or weight.—The redeemed soul that has endured the saving, cleansing baptism of Jesus, is by him made free; and these, and only these, *are free indeed*; and having endured the great day of wrath and judgment for sin in themselves, their works are gone beforehand to judgment; and they are not afraid of the day of wrath to the wicked; for perfect love casts out all such fear; they are heirs of God, and joint-heirs with Christ; they have part in the first resurrection, and the second death hath no power over them. And now, having passed through the very hour and power of darkness; endured the fiery trial; drank the cup the crucified Saviour drank of, and being baptized with his baptism, they come to witness, as he did after his temptations, the ministration of holy angels. Indeed he has promised all those who continue with him in his temptations, a place in his kingdom; and as the angels ministered to him in the days of his flesh, immediately after his sore temptation and trials, so is it in his brethren's experience; for after their deep abasement and fiery baptism in the afflictive dispensation of the sixth seal, their prospects open into a discovery of the powers or ministering spirits that stand on and over all that is earthly; as John saw the four angels standing on the four corners

ners of the earth. Now the *four corners* seem to comprehend the whole earth; and indeed it must all be shaken in us, if ever we know the new heavens and new earth, wherein dwells righteousness: to these four angels it was given to *hurt the earth and the sea*; not only all that is of earth or earthly, but also all that is of an unstable nature, is liable to the stroke and must be chastised and subdued. But in the midst of all this destruction to the earth and sea, another holy angel appears, ascending from the east, (that is, from where the sun of righteousness ever ariseth with healing in his wings) and Oh! the unspeakable joy and consolation which now springs and overflows the soul. For sing, O ye heavens! ye ransomed of the Lord on earth, rejoice and praise the Lord, for this is the angel that has the seal of the living God. And now, after your many deep probations and seasons of discouragements and distress, you are remembered in the very moment of renewed trial, and of total destruction to all that can be shaken and removed; yea, the sealing angel is now, at the very juncture of dismay, sent forth, commissioned from on high, to stay the hurting of the earth and sea, until he sealeth you in your foreheads—even with a loud voice he crieth ‘to the four angels, saying, hurt not the earth, neither the sea nor the trees, until we have sealed the servants of our God in their foreheads.’‡ And now, O ravishing consideration! not one of all the

true Israelitish tribes is overlooked or forgotten; but each has its *twelve thousand sealed!* If thou art but one of wrestling Jacob's spiritual offspring, and wrestlest rightly for the blessing until the break of day, in that which as a prince prevaileth, and has power both with God and men, thou shalt surely, with Jacob thy father, obtain the name of *Israel*: and notwithstanding all thy painful fiery trials, the power thou hast with God will enable thee to go on conquering and to conquer all thy soul's enemies; and the holy angel of the divine presence shall seal thee with the seal of the living God; for thou belongest to the number of the hundred and forty and four thousand, which were sealed of all the tribes of the children of Israel; or to the great multitude which no man could number, of all nations, kindreds, people and tongues, which stood before the throne and before the Lamb, clothed with white robes, and palms in their hands. And thou shalt, when the day of indignation is over, even in this life, and also in endless fruition, join their songs of praise with a loud voice, saying, salvation to our God, which sitteth upon the throne, and to the Lamb: yea, thou shalt join the angels holy anthem; with them worshipping before God, and saying, 'Amen: blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God, for ever and ever. Amen.' †

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It is worthy of special notice, that in the midst of all this triumph and adoration, it is not forgotten that a path of suffering and self-denial was the way that led to these seraphic enjoyments; for a question being asked, what are these which are arrayed in white robes? and whence came they? the answer was, ‘These are they which came out of great tribulation, and have washed their robes, and made them white, in the blood of the Lamb; therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more; neither shall the sun light on them, nor any heat: for the Lamb, which is in the midst of them, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.’ † Now, having passed the fiery furnace; come through the great tribulations; washed their garments, and received the seal of the living God; the mind is prepared for the opening of the seventh and last seal, which leads into profound silence. ‘And when he had opened the seventh seal, there was silence in heaven for the space of half an hour.’ ‡ Here all the powers of the soul are silenced; every faculty of the creature, and all creaturely activity, is restrained! all vocal songs of praise, and hallelujahs, cease! the angelic chorus of holy, holy, holy, is suspended! and God is worshipped

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† Rev. vii. 14 15 16 17.

‡ Rev. viii. 1.

shipped in inward, awful adoration and reverential, solemn silence.—Rapturous devotion, superior to the use of words, superceding vocal sounds, and which language, in its utmost sublimity, can scarce ever describe; but which may be felt and experienced by the sanctified soul, in an heavenly, extatic enjoyment, unknown to all the sons of Adam in the fall: an enjoyment and adoration, a transporting felicity and fruition, even in this life in degree, which a full idea of can never be conveyed to an unregenerate soul, by all the arts of description—all the powers of rhetoric or elocution—and which the carnal mind can never conceive an adequate idea of by all the reasonings of flesh and blood, or penetrations of human wisdom.—The wise, the scribe, the disputer of this world, may imagine and contend in ignorance and darkness; but can never in that state have the living knowledge and experience of these things; while they that endure the day of trial continue with Christ in his temptations, drink his cup, and abide his baptisms, his agonies and death, thus resting from all their own works, come to the true christian sabbath, and therein worship God in spirit and in truth, in the pure living experience of that sacred, awful, reverential silence which is known in heaven. These know what is meant by the smoke of the incense which continually ascends up before God, from the angel's hand, and from the golden altar, for ever; and are in good preparation to witness
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and understand the remaining wonders—the foundings of the angels—the measure of the temple—the leaving out of the outward court—the woman clothed with the sun—the dragon's tail, and many other deep mysteries, which are never clearly understood, but as he that has the key of David opens them.—But as far as needful he fails not to open them to all who follow him in the regeneration, wheresoever he leadeth them; who are redeemed from the earth, and from among men. These shall stand with him on Mount Sion, and having their Father's name written in their foreheads, shall sing the new song, receive the blessing of those who obey his commands, have a right to the tree of life, and enter in through the gates into the City.—They shall rest from their labours, and their works shall follow them.

Great part of the Revelations, as well as other mysterious scriptures, is livingly known in the work and progress of regeneration, and therein found very pertinent and descriptive, in regard to the many exercises, pangs, probations and deliverances, which attend the soul in its seasons of refinement, and gradual renovation.—And all this hinders not, but well consists, with the more outward meaning and fulfilment of such parts of sacred record, so far as they really respect things outward: but I am firm in the faith, that many are musing and gazing after outward fulfilments, to the very great and sometimes injurious diversion

version of their minds from the only work, and fulfilment of many passages, which they may ever properly expect to experience. The scripture is a sealed book; it is abundantly wrapped up in parable, metaphor and mystery—yea many, very many things in it, which men whose minds are outward will read and understand of outward things, are mainly meant of internal operations, discoveries and overturnings, which God in his dealings with the soul, leads it along through.—He that hath an ear, let him hear,—is a very proper intimation, and is therefore often repeated, that the mind may be directed to an inward hearkening, in order to a right understanding: for many have eyes, but see not; and ears, but hear not. The eye and ear that sees and hears divine things rightly, must be divinely opened. Many are blind because they think they see; and deaf, by reason of their confidence that they hear. Christ's coming was and is, that those who see and hear may be made blind and deaf; and that the blind and deaf may see and hear; and blessed are these who are made blind and deaf by him; for it is as needful to true seeing and hearing, to be first made blind and deaf, as wounding is necessary to healing, and killing, to being made alive. He that will be wise, must first become a fool that he may be wise, and he that will see and hear, must first become blind and deaf.

O, it is a great thing to know that eye and
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ear closed, that ever sees and hears amiss, and to keep them steadily shut up; and the single eye and ear properly open. Keep to that in thee, O inward traveller, that shuts the wrong eye and ear, and opens the right; then wilt thou be in the number of such as our Lord pronounceth blessed, saying, 'blessed are your eyes, for they see, and your ears, for they hear.'*

* Matt. xiii. 16.

CHAP.

C H A P. VI.

The folly of self-importance. The author's concern, that himself and others may experience an entire reduction of self, and perfect resignation to the divine will. His visit to Friends of Oblong and Nine-Partners, in the state of New-York.

1784, 6th mo. 12. **I** Have divers times lately very clearly seen the great folly of thinking ourselves of much importance, either in religious society, or in the world. O may my soul dwell ever in true abasement; for blessed and happy is he that knows a being brought down, yea down low, and there abiding; for until all self-exaltation is entirely rooted out of our minds, we are not what God would have us to be; and his turning and overturning in us, is in order, if not resisted, thus to make us; and until we do, from the centre of our souls, give him *all* the glory, there remains in us a source of unhappiness, disorder and confusion.—O man! how great is the work of thy salvation; how many deaths thou hast to die, before that comes to reign in thee, which lives for ever;—for know thou, that thou canst never fully enjoy that life which is hid with Christ in God, until thou diest to thy own selfish life. It is he that loses his life for Christ's sake, that shall *find* it; yea, our blessed Saviour declares, 'if any man *hate* not his own life, he cannot
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'be my disciple'†—and at this juncture of time I sincerely think I *do so*.—Lord God Almighty, carry on thy great work in my soul, bow every exalted imagination, and lay all that is not of thy own immediate begettings in me, level with the dust, that I may altogether, and at all times, *bate my own* life, with perfect hatred, until I come livingly to know that it is thy only begotten, in whom thou art well pleased, and with no man further than he dies to himself, and lives, in the son of thy love, a life unknown to the benighted sons of Adam in the fall; and only faintly conceived of by thousands that have known a degree of renovation. Lord! when it shall please thee, awake them, arouse and alarm them, that they may arise from their lethargy, and be enabled to look and behold Jerusalem a quiet habitation, and be admitted, pure and perfect, into the communion and fellowship of her ransomed sons—where thou, O most holy, rulest God over all, and self-exaltation finds no admittance.

Having for some time past, felt drawings in my mind to pay a religious visit to Friends of Oblong and Nine-Partners quarterly meetings, and perceiving a like concern in my friend Daniel Aldrich, of our monthly meeting of Uxbridge, we laid our prospects before our brethren at home, and obtaining their certificates of concurrence from our monthly and quarterly meetings, I left my dear wife
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† Luke xiv. 26.

and family in much heart-felt tenderness and affection, the 19th of the 7th month 1784, and rode that night to my said friend Daniel's house about nine miles; and next morning, taking our solid leave of his family, we got on our way between forty and fifty miles to Coventry, in Connecticut. 21st we got to Litchfield, near fifty miles, and next day the 22d got to Friends fifth-day meeting at New-Milford, upwards of twenty miles, though we knew not that there was a meeting there of course that day, but the probability made us press on a little, so that we reached it seasonably; it was very small and silent. I suppose it not far from one hundred and thirty miles from my home to this meeting, and near all the way among Presbyterians, who used us civilly; and I have reason to believe there is much more openness and charity in many of their minds towards Friends than formerly.

Next day, 23d, had a meeting at Oblong. This meeting was open and favoured—I felt engaged to encourage some who I believe had felt something of the operation of the fiery furnace, to keep in it, and not give back, until it had purified and refined them.

On the 24th of 7th month 1784, we were at the valley meeting. I suffered the meeting through, under a close exercise, but could not find a way sufficiently open to attempt to clear my mind by publick testimony; thence we rode to my dear uncle Thomas Comstock's,

stock's, and next day being first-day the 25th, were at Peachpond meeting. After meeting we dined at a Friend's house and had a favoured opportunity in the family among a number of young and a few elderly persons.

Second-day 26th, rode to Andrew Merritt's, where Friends hold a meeting for worship. Here we had an open meeting, wherein they were tenderly entreated to more ardency of engagement in the things that belong to their peace, and warned of the danger of loving any thing more than Christ; and we parted with them in great good will, they having been mostly reached and tendered under a sense of the ownings of the great Shepherd and Bishop of souls. We then attended the meeting at Shappaqua, which was a memorable time—may we never forget the loving-kindness of him without whom we can do nothing.—He it is that opens the sealed book, and gives ability to dip into the states of meetings, and drop a word suitably thereto.—O, that our dependence may ever be upon him, for, as it is, we shall witness the insufficiency of human greatness, worldly wisdom, self-importance or creaturely contrivance, and I have reason to believe that, as it was our engagement this day, thus to bow before him, wait upon him, and move in his movings, we were made instrumental to reach the pure witness in many hearts; and to leave impressions on them that will not soon be forgotten.—After meeting we had a

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family sitting nearly in silence. I felt great caution not to move in words, unless a fresh opening induced me, fearing I might be carried too far in the fulness of this day's favour, as I believe I have seen some who have kept running on in the strength of what was at first a true opening, until they have bewildered their own minds and brought sorrow and confusion upon themselves. Oh! how strict a watch is necessary lest we take our flight upon the sabbath-day.—Lord preserve us in a constant dependence upon thee, and the openings of thy holy Spirit!

4th month 28th and 29th. We attended the select quarterly meeting at the Purchase, and their quarterly meeting for worship and discipline; in which my tongue, as it were, clave to the roof of my mouth; yet was enabled to keep in a good degree in the patience.—After which we attended meetings at Mamaroneck, West-Chester, Purchase, Ammawalk, New-Cornwall, New-Malborough, Crum-Elbow, Nine-Partners, at the Creek and Little Nine-Partners, some of which were painful exercising seasons; but in others we experienced a good degree of the dominion of truth over all, particularly at the last meeting, where the love of truth was felt sweetly to flow towards a pretty large gathering, mostly not of our society, and the doctrines thereof were opened among them in a good degree of life and demonstration.

Third-day 10th of 8th month. We went to the select preparative meeting at Nine-Partners, composed of the ministers and elders of the two monthly meetings of Creek and Nine-Partners. The affairs of this meeting were conducted in a degree of the favour of truth.

Fourth-day 11th, attended the select quarterly meeting to pretty good satisfaction. I felt truth's dominion over all in my mind, and rejoiced in the loving-kindness of the Lord.

5th-day 12th, attended the quarterly meeting for worship and discipline at the same place where the two foregoing select meetings were held. The 13th, a meeting was appointed for us at Oswego, which was a pretty full meeting, in which the current of gospel love, power and utterance, flowed freely and refreshingly; it was indeed a precious opportunity, and ought to be remembered with thankfulness to the great Opener and Leader, who, out of weakness, makes strong.—Blessed be the Lord. The next day were at a meeting at Appoughquague, and 15th, being first-day, we were again at meeting at Peachpond, on second-day at the valley, and third-day at one called the upper-meeting held at Isaiah Hoag's, which was a very exercising meeting; but, after deep travail, we were assisted and enabled to sound an alarm among them in a degree of gospel authority; and though

I believe we felt truth and the seed of life under oppression; yet as we lay low with it, and were made willing to suffer with it, we were enabled to witness it to reign in dominion over all.

Fourth-day 18th. Were at the monthly meeting at Nine-Partners; some close exercise attended the fore part of this meeting in silent suffering with the suffering seed, but truth rose into dominion to the joy of our souls, wherein we had to call the people to an inward, awful stillness and attention, lest they be disappointed as to meeting with the master of our assemblies; and also as to being benefited with or by the true gospel ministry; for those who can only run when the Lord sends them, are often closed up in profound silence by the outward expectations of the people, not having liberty, as they keep to the openings and shuttings of him who has the key of David, to gratify those itching ears. — This and considerable more they were reminded of. In the meeting for discipline, both men's and women's, (for we were concerned to go into theirs) they were advised to keep to their own gifts, and not depend upon one another, to the neglect of occupying their own talents, lest they as individuals, and the meeting at large, suffer loss thereby, and some forward spirits be pushed forward into too great activity in a formal manner by the backwardness and withholding of others. Friends were advised to be no longer grasping

ing after things unnecessary; for the procuring of them leads us into much care, cumber and expense of time, thereby encroaching upon the time we ought to spend at meetings, visiting the sick, &c. and cuts us off from sufficient time for inward retirement in our families, as well as taking care of the affairs of the church. Now all these services, when rightly engaged in, greatly tend to our growth and refinement, and real comfort and happiness in this life and hereafter; as also to the promotion of the cause of truth in the earth. Oh! how mortals grovel here in earth and earth's perplexing cares, to their great loss of more substantial enjoyments; whereas, if willing to be bounded by the girdle of truth, we might have plenty of time for all our religious duties, and have sufficient to spare to educate our children. We were also concerned to caution against keeping superfluities and gay things to sell to others.

Fifth-day 19th. Attended the adjournment of said meeting to pretty good satisfaction. 20th, attended the Creek monthly meeting, after which we attended meetings at Cloverick, Coeman's Patent, New-Britain, East-Hoosack, White Creek, Saratoga, and at a place called Pitts-Town, where there is no settled meeting, which ended to good satisfaction.

On first-day the 5th of 9th month, we attended meeting at Danby, where I thought

truth triumphed and had the dominion; many minds were reached and tendered. 2d day 6th, we appointed a meeting at a place called Durham, about twelve miles northward of Danby, of which notice was given, and we attended it accordingly, and had satisfactory service therein, though among a people not much acquainted with Friends, and exceedingly outward in their expectations, and unacquainted with the advantages of inward waiting in solemn silence upon God.

Fifth-day 9th. Attended the preparative meeting at Danby, at the close of which we sat a few minutes, the men and women together; this was a little, comfortable season, divers minds being refreshed in this our parting opportunity. 6th day, 10th of 9th month, we took our affectionate leave of our dear friends, and set forward for home, accompanied by our beloved friend E. S. My mind was much affected at and after parting with Friends, with great tenderness and tears of joy, which, for a considerable space of time, flowed copiously from mine eyes. My mind was carried back to view the places where we had visited, and my soul was melted into ardent mental supplication for the preservation of Friends in general, and many individuals in particular; attended with such endeared affection and brokenness of spirit, as has rarely been my lot to witness for so long a time together. Oh! with what heart-felt fervency did

did I intercede for the help and preservation of the little flock and family up and down in the world! the earnest requests that I was enabled to put up for the instruction and divine assistance of the many messengers of the Lord which are running to and fro in the earth among the people, that their labours may prove successful, and benefit the souls of mankind: indeed the language of solemn supplication ran powerfully through my mind with a melting sensibility for all; that the dead might be raised, quickened and made alive, in that life which is hid with Christ in God. Many individuals of my acquaintance, both in places where I had visited abroad, and also at home in our own and neighbouring monthly meetings, came fresh into my remembrance with such ardency of desire, and breathings of soul, for their growth, preservation and improvement, as will not readily be conceived by such as have not felt the same. Yea, my desires for them were conceived in intelligent language in the secret of my soul, in a number of little, short, though sweet and melting requests for one after another, as the Father of Spirits brought them to my remembrance. Oh! how often did it flow through me as a stream of life on this wise: ‘ O most mighty and omnipotent Lord
‘ God, commisionate thine holy angels to
‘ attend and guard thy exercised pilgrims
‘ through this vale of tears: let cherubims
‘ and seraphims encamp about and surround
‘ the little host of militants, thy wrestling
‘ feed

‘ feed while here on earth and for ever-
 ‘ more.’ Oh! how did my bosom heave with
 swelling tides of joy and divine delight! yea,
 all that was in me moved!—my head, my
 heart, yea, my whole man seemed encircled
 round with spiritual attendants! whose melo-
 dious and extatic songs of praise enraptured
 my soul, and lifted me above all earth’s tu-
 multuous cares and all its fading joys! and in
 the midst of this triumphant adoration, my
 eyes were opened to see and view the depths of
 sufferings and abasement which my soul had
 passed through in my visit; then did I see
 that the true wrestling seed of Jacob can never
 rejoice, but through sufferings; abound, but
 through abasement; nor live and reign with
 the Lamb that was dead and is alive, but
 through death. I then was given to behold
 as it were around me, as I rode on the way,
 an innumerable multitude of glorified spirits;
 and it was said in the center of my soul,
 ‘ these are they which came out of great tri-
 ‘ bulation, have washed their robes, and made
 ‘ them white, in the blood of the Lamb,’ †
 their ever-living Redeemer. I saw that I must
 yet longer endure the cup of sufferings in
 this house of clay, if I would join the songs
 of those ransomed souls in never-ending an-
 thems of praise; to which I bowed my head
 and heart, saying, Lord, let not thine eye
 pity, nor thy hand spare, until thou hast done
 away all that offends in me, and brought
 forth judgment unto victory in my soul: and
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† Rev. vii. 14.

when I had thus submitted and offered up body, soul and spirit, into his holy hands, a willing sacrifice, it was shewed me how good it had been for me that I had so deeply suffered; and that, had it been otherwise, I should have missed of this feast of fat things. Next it was shewed me, that though I had not altogether done the best that I might have done while on this visit, yet that I had been preserved in the meekness, littleness and humility; and, to my inexpressible satisfaction, I was also shewed, and made to see, feel and know, that nothing was laid to my charge as an offence to stand against me; but feeling there was now no condemnation to my soul, I was made to join the heavenly harmony; and, in that angelic spring of adoration which I felt, my soul within me leapt for joy, and, at the end of this transporting chorus, my inmost language was—‘sing praises, sing praises, sing praises, Amen, Amen, hallelujah!’ At which it seemed as if the whole expanse of heaven rang with acclamations of joy, thanksgiving and praise! After which I again had freedom to enter into innocent and pleasant conversation with my two friends, which I had not done for miles before as we rode on the way; but I kept the vision pretty much to myself, save what of its effects they discovered in my countenance, and the tears I had shed, which I had not power to restrain.—Lord, never suffer me to forget thy favours and divine communications—but as thou hast begun to clothe my mind with humility, be pleased

pleased more and more to center me deep into it; that I may wear it as a garment for ever.

We rode over the green mountain this day, in the state of Vermont, through which it runs, takes its name from it, importing a green mount; it is called about thirty miles over.—Lodged in Townsend. 7th day 11th, we rode near forty miles to Richmond. 1st day 12th, we attended Friends meeting at Richmond. 2d day 13th, we rode forty-five miles, and on 3d day 14th of 9th month, home. Was thankfully rejoiced to find my dear wife and family well, having been from home eight weeks yesterday, rode about eight hundred miles, and attended religious meetings forty days.

C H A P. VII.

Prospect of visiting Friends of Pennsylvania and New-Jersey. Exercises and sickness preceding his journey, and occurrences therein.

AFTER my return from the foregoing visit to Friends of Oblong and Nine-Partners quarterly meetings, I had to pass through much probationary leanness and inward want, and at times through deep and various exercises; but I had not been long at home, before a concern began to revive and spread in my mind, which I had had some view of for several years, to wit, to make a visit to Friends of Pennsylvania and New-Jersey; and at times it was fresh with me, but without a clear prospect of the time when. Thus time passed on; and in some of our meetings for worship, the weight of the service would rest upon me as something almost too great for my weak state: but I was mostly favoured to see that ability for such services was not in the creature, but in God; and then I could cast my care on him alone, and give up; and thus submitting, I felt or saw but little about it for some length of time; but about the 4th, 5th and 6th months 1785, it was much with me; but yet I could not see clearly about the time when to proceed. And at our yearly meeting at Newport, in the 6th month, as I sat in a meeting for worship one day

day, it revived with the most clearness that I had ever seen it, infomuch that I had a query in my mind, whether it would not be ripe to proceed to the yearly meeting at Philadelphia in the 9th month following, but this passing off, I thought I would not yet open it to any person. But after this meeting my dear friend Joseph Mitchell asked me if I had not some thoughts of going to Pennsylvania, &c. on a religious visit. I answered him, 'I have had such thoughts, but believe nobody would yet have known any thing of it, had not the question been put to me.' He told me he felt such an engagement to ask me, that he believed it was right for him so to do, and then he opened his prospect of such a visit, which agreed with mine; and told me it had been with him in the meeting we had just sat in more feelingly than at almost any other time. So we concluded to keep our prospects very much in our own bosoms; and after a few days we had a few words more together, when I found he had felt but little of it since we conversed about it; but before our yearly meeting ended, I had some fresh revivals of it again.

About this time I had some trying exercises in the course of my practice of physick; but I found patience was good in these cases, and that divine wisdom was profitable to direct therein. I think I may also mention, that, after all my past experience of heavenly good and divine favour, I had to encounter
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some of the most trying and potently pressing temptations of my soul's enemy that ever I endured; even so that I often for months almost despaired of overcoming. Let him that thinketh he standeth, be not high-minded; but fear. Let none think themselves safe off the watch, because of any degree of attainment and favour. The watch-tower remains to be our place of safety; neither let any honest mind be too much disheartened at the assaults of Satan.—There is a power above him, and he that cleaves close to it shall know a victory over all the powers of darkness, and therein witness that there is no enchantment against the rightly wrestling Jacob, nor divination against God's faithful dependent, persevering Israel.—This I think my soul has a right to set its seal to, as I have ever come off victorious, when I have not turned my back upon the light, our divine Leader. Sing, O ye heavens! and O ye pilgrims on the earth rejoice, and triumph! for strong and invincible is the God of our salvation; and abundantly sufficient for our help is the grace afforded us!—let all but keep to it, and then safe is their steppings, and sure their preservation—for, however severe their trials, the Lord will be near them; and indeed in the midst of temptation he will often lift up a standard that shall vanquish all the influence of every evil spirit, and set the soul on the everlasting foundations, that cannot be shaken.—O, how often did the unslumbering Shepherd of Israel, the great Bishop of souls,

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arise for my deliverance, when I seemed to myself just ready to fall a victim to the grand adversary ! how did he, not only give power of resistance ; but fill my soul with the overflowing of his love, beyond all expression ! worthy for ever to be waited for, worshipped and obeyed, is the Lord, the God of Israel ; the mighty Friend of the faithful !

My prospects of a visit to Pennsylvania, &c, continuing, and the time to proceed therein appearing to me to be some time preceding the yearly meeting at Philadelphia 1786, I endeavoured to be given up to it ; but the thoughts of parting with my dear wife, and tender little children, wrought so upon me that I seemed to hold back again, after giving up several times, until in the winter preceding said yearly meeting, I was visited with severe sickness for a month, insomuch that many thought I should not recover. In the time of this illness I intelligibly heard in the secret of my soul, in silence and stillness, this awful language, ‘ set thine house in order, ‘ for thou shalt die and not live.’* This, though plain and alarming, did not at all strike my mind with a belief that I was soon to leave the body ; but two things seemed specially to be set before me : 1st, Though I had a written will by me, very nearly agreeable to my mind, yet as it was not quite so, one sense of the word, ‘ set thine house in ‘ order,’ was to me as much as ‘ make thy ‘ will ;’

* 2 Kings xx. 1

‘ will ;’ whereupon I sent for a Friend, who, by my desire, and according to my direction, wrote another for me, which was soon signed and witnessed to my satisfaction. 2d, I was fully satisfied that it was the Lord’s will that I should be given up to the visit mentioned above, and that I should *set my house in such order* as to leave my family and *affairs*. Upon this I gave up fully to the heavenly vision, and never afterwards turned my back upon it, nor dared to depart from my covenant, ‘ that ‘ if he would be my God, be with me, and ‘ preserve me and mine, I would be his servant and follow him whithersoever he pleased to lead me.’ However, though I durst not refuse to go on his errand, I often had low times, wherein I almost lost sight of the once clear prospect ; yet it would again and again revive in such a manner as convinced me that my peace was in it, and even that my livelihood, spiritually, as much consisted in faithfully labouring for daily bread, and that in the way of truth’s requirings, as my outward living or support depended on an honest industry. For if we will not improve our strength and abilities to this purpose, then ‘ the sluggard, that will not plow, shall beg ‘ in harvest and have nothing ;’† and on the other hand, though we labour ever so earnestly, if the Lord withholds his blessing, how fruitless are all our labours !—so in spirituals—‘ the man is not without the woman, ‘ nor the woman without the man in the

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‘ Lord ;’

† Prov. xx. 4.

‘ Lord ;’ ‡ i. e. Christ is not without the church, nor the church without him in the work of religion ; nor indeed is any individual soul without him, nor he without that individual, in the work of salvation ; but he worketh in the soul, and through him the soul worketh out its own salvation. Here is a blessed co-operation ; and the very reason why the creature can and does, in a sense, *work out his own salvation*, is because *God worketh in him*, begetting the will, and giving ability to *do the deed* ; but if after all, *he will not*, it will fare with him as with Jerusalem, who might often have been gathered, but they *would not* ; wherefore their house was left unto them desolate, and the things that belonged to their peace hid from their eyes.

Now, after passing through various exercises, and finally witnessing a full submission to the divine will, in regard to giving up all to follow him, in this religious visit, and obtaining the approbation of our monthly and quarterly meetings, I took leave of my dear wife, and tender little children, in the fear of the Lord, and in fulness of endeared natural affection, on the 21st of the 7th month 1786, and rode to Providence, thence next day to South-Kingston ; next day, being 1st of the week, I met my beloved friend Joseph Mitchell, and, after meeting, we rode on to Stonington in the state of Connecticut, and next day to New-London,—and thence by
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water to Southold on Long-Island, next day rode about fifty miles, and towards noon the day following, got to Bethpage, and, on the morrow, attended a meeting appointed for us there. Joseph had good service—I was shut up as to words, but had clear openings. It is sometimes wisely ordered, that precious and divine openings are treasured up in the Lord's treasury; but how dangerous would it be to squander them away, and lavish them out among people, only because we are favoured with the openings, however clear and even instructive, without the word of command, and the divine necessity, to deliver them to the people.

Next day we got to Westbury quarterly meeting; on 6th-day Joseph said a little to good purpose among them in the meeting for discipline, and a few words at the adjournment of the select meeting; but I was silent through all the meetings. 7th-day we had a meeting at Oyster-Bay, and another at Matinicock in the afternoon—the 1st was heavy, but Matinicock was more favourable, and I believe we both had some favourable service there, to the lukewarm and careless, and in the way of encouragement to a few sincere-hearted worshippers.

First-day we were at Westbury, to good satisfaction; called many to a deeper exercise, and feelingly invited the youth to a life of religion. 2nd-day we had a meeting at

Cow-Neck, a pretty favoured time, though we both had to search Jerusalem, as it were, with candles, and to drop things very close and urgent; yet we also had the comfortable language of invitation and encouragement to the dear youth, some of whom seemed tenderly affected. Before this meeting we had a family opportunity in the morning at a Friend's house, and had to labour against a spirit of grandeur, and high-mindedness, and felt great peace in the faithful discharge of our duty, and especially in a spring of living encouragement to a steady perseverance in true humility and meekness, which flowed fresh and lively to a few present, who we felt to be already in a good degree enamoured with a prospect thereof. 3d-day we had a meeting at the widow Mott's, an elderly Friend. 5th-day, being the 3d of the 8th month, we attended Flushing monthly meeting; a mournful time it was to me, though Joseph had to sound a little alarm among them. We went the next day to Newtown, where a meeting was appointed for us. Few Friends live here.—I thought, as I was speaking, according to clear openings, the matter was too deep for most present; and therefore as if I, poor weak worm, could steer my own course better than the great Pilot, or better suit my subject to the states of the people, I stepped aside from the opening, and with a view to condescend to the people's conditions, struck upon more familiar and more common matters, in illustrating truth's gradual

gradual teachings ; but alas ! I found † it is truly *not in man that walketh to direct his own steps* in this great work, for instead of instructing the people in it, I soon dried up the spring of life I felt before ; and I sat down in a degree of shame and confusion, being taught thereby to *trust in the Lord with all my heart, and lean not to my own understanding.*

After this went to New-York, it being seventh-day, and Friends holding two meetings there of course on first-day, staid until then, at both which Joseph had pretty good service, but I was entirely shut up in silence. Third-day 8th, had a meeting at Rahway—my dear companion was favoured in a close searching testimony to some, and comfortable encouragement to others. A wide field of doctrine was opened before me, wherein, for some time, I expected it would be my lot to labour ; but as I waited, not willing to proceed in the opening however clear, without the word of command, it closed again ; so I was silent, save that I just informed the meeting how it had been with me. 4th-day 9th, we attended Friends preparative meeting at Plainfield ; my mouth was opened in an alarming testimony among them in the meeting for worship—and Joseph's in solemn supplication, that the *last days* of such as had long been gathering rust, might, by the fire and the hammer, be their best days. 6th-day 11th, had

† Jer. 10. 23.

had an exercising meeting at Shrewsbury. 7th-day 12th, we had a meeting at Squancum.

First-day 13th. We were at Squan meeting; it was a very stripping time to me.—3d-day 15th, had a very laborious meeting at Barnagat, though a few exercised Friends belong there.—4th-day 16th, another such at Little Egg-Harbour—here we saw our ancient worthy friend Ann Guant, who had twice visited New-England in the work of the ministry—she seemed lively in old age, and her company was pleasant. 5th-day 17th, we attended their mid-week meeting at Great Egg-Harbour, where Joseph had good service. 6th-day 18th, had a meeting at the other meeting-house in Great Egg-Harbour—here it was my lot to have a good open time both in testimony and supplication. 7th-day 19th, had another open meeting at Cape-May in the morning to pretty good satisfaction. Hence we rode to Mark Reeve's in Cohansey. We found him recovering from great bodily illness, and in a sweet disposition of mind. He was one of the first travellers whose ministry was powerfully reaching to my mind, when he was in our parts many years past on a religious visit with Stephen Comfort. It was very comfortable to be a little in company and sweet conversation with the only one of the two now living.

First-day 20th. We attended their meeting
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ing held at Greenwich. 2nd-day 21st, we had a meeting at Alloways-Creek. The state of such as thought themselves rich *and increased* in goods, &c. and yet had too much neglected to buy 'gold tried in the fire,' that they might be rich, and 'white raiment,' that they might be clothed, sprang fresh in my mind; yet I believe there is a remnant among them who are in a good degree alive in the truth—may these be strengthened, and their number increased.—This meeting, though very painful and dull in the fore part, was comfortably refreshing in the conclusion. 3d-day 22d, we had a blessed, heavenly meeting at Salem, though my dear companion was quite shut up; but my mind was much opened and enlarged; and much I had to do among them in the flowings of divine favour.—Blessed be the great helper. 4th-day 23d, we had another favoured meeting at Piles-Grove,—at least my own way seemed very open, and my mind favoured in a comfortable degree, after some time of exercise in silence; but Joseph was still shut up. 5th-day 24th, had a good open meeting at Upper-Greenwich, where truth favoured with matter and utterance, to pretty good satisfaction. 6th-day 25th, we had another pretty good meeting at Woodbury, though I did not feel quite so well satisfied with my own testimony as at some other times; yet I had a degree of peace. 7th-day 26th, we attended the select quarterly meeting at Burlington. First-day 27th, attended the fore and afternoon meet-
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ing for worship, suffering great inward want and distress: but through a degree of patience, was enabled to endure it. Joseph seemed comfortable, had a little to do in the meeting, and could converse pleasantly with his friends after it; while I was so shut up that, though some of them felt near to me, I could scarce use any freedom with any of them; indeed I feared they would think my reserve was affected; but truly it was not; I tried divers times to use a little pleasant freedom; but the more I tried, the more reserved and shut up I felt, and even seemed to myself to act like a fool when I attempted to use freedom; therefore I gave up to be as I could be, and to endure this shutting up with all the patience I possibly could, as from the hand of God, for what purpose I knew not.

Second-day 28th. Attended the quarterly meeting, going into it under great weakness and want; but soon after sitting down, the power of the word of life arose, in freshness and dominion, with an opening clear and living; wherein I felt a necessity to stand up and proclaim the word of the Lord among them. But it being a very large meeting, and several great and eminent ministers of the gospel present, it was no small cross to me to appear among them; however I was pretty soon made willing to yield to the pressing motions of truth, and therein standing up, was favoured to speak closely to the states of such as had not been faithful to divine manifestations,

festations, and even some who had known their heads to be crowned as it were with crowns of gold, and yet had so fallen short, that, if they did not arise and trim their lamps, I believed the kingdom would be rent from them, their crowns taken from their heads, and given to others that were better than they; but I had also a comfortable prospect of many truly tender religious minds present, and hopeful young people a valuable number; and it opened in me to say, I believed the children were already born who would live to see a better day, and enjoy the overspreading canopy of divine love in a more eminent degree, through faithfulness, than what many now do. It was a precious and heavenly opportunity, and divers living testimonies were borne by brethren present, to the rejoicing of many hearts.

Third-day 29th. We attended the youth's meeting at this place—a large, comfortable, instructive meeting it was. We were both silent; but truth's testimony was livingly declared by two or three gospel ministers of this land, or of Pennsylvania: after which we attended the adjournment of the select meeting to a good degree of satisfaction. 4th-day 30th, were at the select quarterly meeting at the Falls, for Bucks County in Pennsylvania, where we had some close hints to drop; but hope there is a living remnant among them. 5th-day 31st, attended their quarterly meeting, where my mind was favoured in testimony

mony to the glorious gospel of Christ, as effectually witnessed in and by many in our and our fore-fathers days; and which, as I believe, will yet more abundantly be witnessed among the nations; for I do believe the Lord is arising to shake terribly the earth, and that multitudes will be brought to the inward knowledge of this glorious truth, 'Christ in you, the hope of glory.*' Joseph was silent in the meeting for publick worship; but our dear friend John Lloyd bore a living testimony among us, and a good time it was.

Sixth-day, 9th month 1st. Attended the youth's meeting here—a pretty favoured time on the whole—Joseph had good service in lively testimony among them. I was quite calm and easy, without a word in that way. After this we attended the adjournment of the select meeting to pretty good satisfaction. 7th-day, 2d of the month, we had a meeting at Makefield, where, after deep exercise, truth rose at length into great dominion, and divers living testimonies were borne to the great tendering of many minds, especially among the youth,—many of whom were present, and pressingly and powerfully persuaded to choose the Lord for their portion. Indeed it was a precious time to them, and a large number of them were very much reached and broken—may they live under a sense of it.—Backsliders were also pressingly warned, and truth was over all—blessed be the powerful

* Colos. i. 27.

erful helper of the truly dependant, for he is their only hope, and their rock of defence in all their exercises; and they learn and know, from multiplied experience, that without him they can do nothing in a religious line, that will either please him or profit the people or their own souls. But O, the wonderful and inexpressible light, life, power and dominion, wherein he arises at times for the help, comfort and encouragement of his faithful servants! Words fall short in expression thereof, and language cannot reach it! therefore bow, O my soul, in silent, humble prostration and reverential gratitude and awe before him the Lord God omnipotent that reigneth; bless him, praise him, and adore him for ever; for he is worthy to be sought unto, trusted in, worshipped and obeyed, and that by the whole house of Israel, can my soul, in feeling thankfulness and awful sensibility, at this time testify and declare! Amen.

First-day 3d. At a meeting at Plumstead we suffered long; but at length we felt relieved, the unfaithful were admonished, the youth invited, and the heavy-hearted encouraged: it was a heavenly time; light and life was felt triumphing over death and darkness! —what shall we render unto the Lord for all his benefits? Let us lie low before him, feel our dependancy upon him, and never presume to move in his great work without his assistance.

Second-day 4th, I went with my companion to the monthly meeting at Buckingham, but he being much unwell with a fever, which had been preceded with an aguish paroxysm, left the meeting soon after our sitting down: my mind was shut up, and that too, under great exercise; but after long waiting, I had some pretty bright openings, wherein I found strength to stand up, and was richly favoured with Truth's help, and I hope to some real usefulness to the Friends and people present. In the meeting for business I found much to do among them; though I was very sensible of a living concerned remnant there.

Third-day 5th of 9th mo. I left my dear companion at our friend Thomas Smith's, unable to ride much, and went to the monthly meeting at Wrights-town, where Truth, after a time of humble waiting, rose into good authority, wherein I rejoiced to feel the great Master still owning us to be his people, and favouring us with his heart-cheering presence.—I was considerably drawn out in testimony, and ardent supplication among them at this meeting; and in the meeting for church discipline, had to labour a little to promote plainness, and good order in some other respects, and had peace in my labours.

Fourth-day 6th. Without my companion, he being still unwell, I attended the Falls monthly meeting, to pretty good satisfaction, though I had close searching labour with
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them, and in the meeting for business also. 5th-day 7th, I attended Middletown monthly meeting to pretty good satisfaction. 6th-day 8th, went back to see my dear companion, found him better, and was rejoiced to see him. 7th-day 9th, I had a meeting at Bristol, was shut up in silence, except just to tell them of their want of inward gathering.

First-day 10th, I went, accompanied by my dear friend James Moon and James Simpson, to Trenton, in West-Jersey, where a pretty large number of people, not of our society, attended the meeting; they sat very attentive and quiet, and I was largely opened among them in the doctrines of truth. The people seemed somewhat reached: I trust it was a good meeting to many; however, I did not feel truth to reign in dominion over all, as at some other times; therefore, finding the truth of the scripture assertion, ‘ye have need of patience, that, after ye have done the will of God, ye might receive the promise.’†

2d-day 11th, I had a pretty good meeting at a place called Stonybrook; and though it was long silent, yet at length through deep exercise, truth rose and brought comfort to some of our minds.

Third-day 12th, Had a little meeting at Upper-Freehold, called Robins’s meeting.

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† Heb. x. 36.

Our labour was hard in silence, but in the conclusion a little life spread over us, and a number were pretty much reached, and broken into tenderness and contrition.

Fourth-day 13th, Had a very heavenly meeting at a school-house, Upper-Freehold, which was a great comfort to my mind, and I trust to many more; for truth was over all, praised be the name of the Lord!—In the afternoon we had another meeting at a place called Arney's-town, in which we sat long in silence; but near the close I stood up and expressed a few words, pointing the people to Christ in spirit, after which my friend James Simpson had considerable to say, and I trust the meeting ended well.

Fifth-day 14th. We had a meeting at Chesterfield, called also Crosswicks—I sat long in silence—many presentations attended my mind, but as I waited for the word of life, I saw there were many subjects on which a man might either muse or speak,—divers fields of doctrine,—a large scope for choice—but, alas! we cannot choose aright for ourselves, any more than we know what to pray for without assistance. So I was made willing to reject all these false openings, however beautiful; and, sinking down into the silence of all flesh, it was freshly brought to mind, ever remember, when thou approachest before thy God in order to worship him, that of thyself thou canst do nothing; that thy business is
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to wait in true silence, breathing to him for help and instruction, not presuming to stir him up, or awake him before he please, nor to form unto thyself a graven image, or warm thyself by the sparks of thy own kindling, lest thou lie down in sorrow. If thou feelest thy mind ever so empty and barren, keep in true resignation, keep the word of his patience, and he will keep thee in the hour of temptation. Watch and pray continually, and trust in the Lord with all thine heart, and lean not to thine own understanding. After sitting some time under the fresh revival of these things in the meeting this day, I stood up and declared how it had been with me in this meeting.—This afternoon we had a very painful meeting at Bordentown, in which we laboured and had peace.

Sixth-day 15th, Had a meeting at Mansfield-Neck. Here the seed was under sufferings; too many present sat idle, and lived too careless and unconcerned lives; and, after a season of suffering in silence, truth triumphed over all, and God gave us the dominion, the victory and rejoicing;—a heavenly time it was indeed; the faithful were comforted and encouraged; the lukewarm warned, and called to awake and arise from their beds of ease, that Christ might give them light; and the dear youth movingly persuaded to forsake all, and come and follow Jesus; come taste and see that the Lord is good. Many minds were much reached, tendered and encourag-

ed—O, my soul, remember and adore him for all his favours, and for every such watering and dew-descending season.

Seventh-day 16th. An exercising meeting at Mansfield.—1st-day 17th, I attended the meeting at Upper-Springfield, which, though through some exercise in the beginning, was a good comfortable meeting, truth reigning over all. In the afternoon I had a silent meeting at a place called the Mount, it was pretty large and scarce any exercise appeared to rest on the minds of the people.—2d-day 18th, I had a painful, yet, in the end, a comfortable meeting at Old-Springfield, where met me my dear friend John Simpson, to join me a little in the weighty service before me, in the absence of my much beloved companion, who, he informed me, was very ill; and James, the brother of John, having left me, it was truly acceptable to be joined by so united a brother. In the afternoon we had a meeting at Burlington. I was shut up in silence, which is the third silent meeting I have attended with Friends of that place, but dear John had good service, of which I was glad.

Third-day 19th. We were favoured with a blessed, yea, an exceeding heavenly and watering opportunity at the house and in the family of my dear friend John Hoskins, among his children. Advice and supplication flowed freely and powerfully to our
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great consolation together. After this we went to Mount-Holly, and attended a meeting that had been appointed there for me: it was indeed a most melting, favoured time; exhortation and prayer were both eminently attended with life and divine authority. A more evident fulness of divine sufficiency in solemn supplication perhaps I never knew; for which my heart was and is awfully bowed to the God and Father of all our mercies, to whom I bend the knee reverently, and acknowledge him as my only helper, and all sufficient support—however, I had to see that things were much out of order at this place; and was divinely enabled to point out and speak to several conditions, believing spiritual blindness had at least in part overtaken some who had once seen clearer—some were lame, some were halting, some I thought were greatly withered, and some I thought resembled the *dry bones*, concerning which it was queried, ‘can these dry bones live.’—To all these states I had to speak a word of reproof, of lamentation—and also of encouragement yet to hope; to wait for and seek after strength, and therein to arise and press forward: for even the *dry bones* did *live*: but above all, the animating word of persuasion and encouragement flowed powerfully to the tender youth, like a river of living water through my soul to them!—blessed be the Lord for every favour.

After meeting we made a comfortable visit

to our dear ancient friend, the widow of that worthy, self-denying valiant of the Lord, John Woolman, and to their daughter, with her husband and children. The widow was in a meek, humble, loving frame of mind: I think the Lord is with her, and believe he will be with her.

Fourth-day 20th. We had a meeting at Vincent-Town, and, after long silence, I had to *weep a little as between the porch and the altar*, and called those met with us to do the like—for I feared the heritage would be given to reproach, the heathen rule over them, and say among the people, where is their God. John joined me in sounding an alarm; and they were called to mourning, and to teach their children lamentation! After meeting I rode back to Mount-Holly, then to Burlington, so crossed the Delaware to Bristol, and home with my dear ancient friend James Moon, who had been so kind as thus far to accompany me.

Next day the 21st the good old man accompanied me to see my companion, whose life we had lately been informed was quite despaired of; we found him very ill indeed, but yet I had a degree of hope. 6th-day 22d. Dear Joseph is yet very dangerously sick, though we hope a little alteration for the better.—7th-day 23d, I left him, and rode to Philadelphia to the select yearly meeting, which was very large.

First-day 24th. I attended the three meetings.—The first at Pine-Street meeting-house, where the Lord, being graciously with me, opened my mouth in testimony and solemn supplication: many hearts were tendered, and my soul rejoiced—the Lord have all the glory. Our friend James Thornton was eminently favoured in a powerful testimony, as also in the afternoon at the Bank meeting; and our dear friend Samuel Emlen had a lively time in a short testimony after James. In the evening attended Market-Street meeting, where our worthy friend John Storer, from Old-England, appeared with instructive clearness and sensibility, both in prayer and testimony.

Second-day 25th, and 3d-day 26th. Attended several sittings of the yearly meeting for business, and one sitting of the select meeting, to pretty good satisfaction.

Fourth-day 27th. Word came of my dear companion, by two Physicians who had been up to visit him by mine and my friend's request, that he departed this life about an hour past midnight this morning. This caused indeed a close exercise, and brought me to an examination whether I had done right in leaving him; but, on mature consideration, I found peace in having so done: and divers valuable friends accompanying me, who felt engaged to leave the yearly meeting on the occasion,

occasion, I went up to Buckingham in order to attend the funeral.

Fifth-day 28th. We attended accordingly and had, after the interment of the body, a large, heavenly meeting, divers living testimonies being borne to the power and efficacy of truth, and something by one or two of his acquaintance respecting the gravity, circumspection and usefulness of our dear deceased friend in his day and generation. I trust it was a time that will not be soon forgotten by divers present, whose hearts were melted and tendered together. After the meeting we returned to Philadelphia in order to attend the remaining sittings of the yearly meeting.

29th and 30th. Attended several sittings of the yearly meeting for business, had some little services therein to a good degree of satisfaction; the meetings being owned and crowned by the presence of the Lord of life and glory.

10th month 1st, and 1st day of the week. Attended a sitting of the select yearly meeting, and the three meetings for worship—Pine-Street in the morning—Market-Street afternoon—Bank in the evening—in all which truth was in good dominion, under the assisting influence whereof my way was open in gospel labours at each place, I hope to the rousing

rousing of some, and strengthening of the hearts of others.

2d day of the week, and 2d of 10th month. The last sitting of the select meeting was this day divinely owned, as were divers of the preceding, with the Lord's glory filling the inward temple of the spiritual house in such a manner as to induce a living remnant to cry in the secret of their souls, 'blessed is he that cometh in the name of the Lord: Hosanna in the highest.'† In the course of this yearly meeting my mind was often bowed in a sense of the Lord's condescending kindness, not only in favouring me with strength and ability, but also in opening the hearts of many deeply experienced ministers and elders to receive and sympathize with me in my labours—for which the holy Name be praised, and let all ever bow before him.

Third-day 3d. I began to desire my way might open to leave Philadelphia; but I found no way out—so went to the Bank week-day meeting, and was there silent.—4th-day, attended the week-day meeting at Pine-Street; had a good open time in sounding an alarm to the lukewarm, and felt sweet inward peace.—5th-day, was at Market-Street preparative meeting and was silent, but divers testimonies were borne in Truth's authority.—6th-day, I attended their monthly meeting, and was livingly and very unexpectedly

† Matt. xxi. 9.

edly opened in Truth's testimony against the love, spirit and friendship of the world, and to call Friends into a labour in their families, and among their dear offspring. This was extensively an alarming day, and I hope some of them will profitably take the alarm.—My soul had great peace—blessed be the holy helper.—7th-day, visited some families.—1st-day 8th, rode to Frankfort meeting, and there suffered deeply in spirit, but got some relief by a close searching testimony among them; yet remained uneasy, and returned so to Philadelphia.—2d-day 9th, attended the select meeting to some good degree of satisfaction.—3d-day 10th, I had a meeting at Frankfort; was silent until near the close, when I told them I felt something present which exceedingly obstructed the arising of life in the meeting. In the afternoon we had a meeting at Fair Hill—I was silent there.—4th-day 11th, had a meeting at Germantown, in which my lot was in silence.—5th-day 12th, attended the youth's general meeting at Biberry, and suffered still in silence, feeling myself as a stranger, a pilgrim on the earth: and, in the depth of my distress, I said in my heart, Lord, why hast thou thus forsaken me? thou knowest I have given up all that is near and dear to me in this world to follow thee and thy call into this land; my dear wife and tender offspring I have left behind me, and come forth thus far into a land I knew not; and I can appeal to thee, O my God, that it is only in obedience
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to thy will and requirings—Why then am I thus left? why feel I myself so destitute and forsaken of all good? why see I no way cast up to walk in? Thus, or to this purpose, I bemoaned my desolate condition, and spread my case before the Lord my God with tears, but all in a good degree of resignation; and after a little space, being fully satisfied all would work for good, I was made willing to be as poor, empty and blind, as the Lord would have me to be, and all centred in this, 'Not my will, but thine be done.'

Sixth-day 13th. Was at a meeting appointed by two Friends from New-York government at Abington, my own way being entirely shut up, so that I durst not presume to appoint a meeting, nor yet to return home, though I often looked towards home, but it looked dark. So I should have quite stopped, had there not been a meeting for those two Friends, which I thought I might safely attend; but still silence and suffering was my lot; and yet the Lord was graciously pleased to preserve my soul in a good degree of patience under all.

Seventh-day 14th. I went to a meeting appointed for the aforesaid Friends at Horseham, and returned with my friend Joshua Morris to his house at Abington.—1st-day 15th, was at Abington meeting again, and silent in both, feeling great emptiness. It is the Lord's hand, let him do as he pleaseth,

he will not do any thing for my harm.—2d day 16th, stopt travelling, and waited on the Lord for direction—towards night a little light arose, and I thought I might go on in the morning, if the way should continue still to be open.—3d day 17th, I attended their meeting at Gynnedd, my tongue as it were cleaving to the roof of my mouth.—4th day 18th, I had a silent meeting at Plymouth.—5th day 19th, was at the monthly meeting at Richland—still shut up in silence.—6th day 20th, attended a meeting at the same place for two marriages, still in silence; but I am learning contentment and to endure famine, drought and hunger, patiently.—Lord spare not until thy will be accomplished in me, and all that is in me bows to thy sceptre, and yields fully and quietly to thy disposal!

Seventh-day 21st. Had a meeting at Potts-Grove, wherein Truth rose into dominion, and my faith and assurance of the all-sufficiency of Truth's openings and leadings were greatly increased; for I had sit through eleven meetings in silence, one after another, except a very few words just at the close of the first of them. Now in all these silent meetings I could never once, except those few words, find ability or openness to say a single word, and believe my silence was wholly ordered of God, though contrary to the desires of many, and even part of the time very unpleasant to my own mind; but it pleased my great Master to keep me to it, until I was
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nade to yield and be content with whatever he pleased to allot unto me in my pilgrimage, however it might induce the ignorant to gaze upon me as a fool; and after I had thus surrendered up all, he was pleased to open my mouth in a very comfortable manner to myself, and I believe to some others. In this meeting I felt the power of the word of life almost as soon as I sat down in the house, but the opening was on a very unexpected subject, a disposition striving to comprehend the unfathomable mysteries of the inscrutable God. This was the subject that opened in the light and in the life, and as I kept to the opening I had much to say on this and several other subjects with considerable in a way of comfort and encouragement to a tried, afflicted state; and being favoured with the spirit of supplication, the meeting ended to good satisfaction. After meeting I was informed that such an inquisitive, diving disposition after hidden mysteries was present in that meeting, and also the other state of affliction and probation—blessed be the Lord for all his fatherly dispensations, however disagreeable to my own inclinations.

First-day 22d.—I attended (dear John Forman being with me, as he had been for several days past) the meeting of Friends at Robinson or the Forest, a blessed time it was.—2d-day 23d, we had a meeting at Reading, and next day at Maiden Creek, both I hope profitable good meetings.—4th-day 25th, we were at

the monthly meeting at Exeter; Truth rose into blessed dominion, and reigned over all in the meeting for publick worship, to the reaching and tendering many hearts.—5th-day 26th, we had a meeting at Nantmil, to which dear Abel Thomas accompanied us; my friend John Forman had good service; I was long shut up, but at length, in the fresh openings of life, I stood up and expressed a few words, after which dear John Forman appeared again in a short, lively testimony; and my spirit being drawn forth in supplication to the Lord, the meeting ended under a feeling sense of the favour of life.

Sixth-day 27th.—We had a good, open meeting this day at Pikeland—the Lord's presence was our crown.—7th-day 28th, a silent meeting as to myself at Providence; but dear John Forman had pretty good service there.—1st-day 29th, we were at the Valley meeting, and both had considerable to say, yet found scarce any relief.—2d-day 30th, I attended Abington monthly meeting, and was favoured in the meeting for publick worship with a clear opening, wherein I had a short testimony to the reaching the witness in many minds, and much to my own relief, after an exercising time the day before—the whole revives the case of those who toiled all night and caught nothing; and yet, by carefully attending to the Master's directions, they soon after caught a multitude of fishes.

Third-day 31st. Attended Gynnedd or North Wales monthly meeting, where, after sitting a while in darkness, light sprang up and brought forth a short, awakening testimony in close, searching language, very much to the relief of my own mind. I also had more to do in the meeting for discipline than usual for me when abroad, as I found my mind engaged and the way opened; for it is my special care in all these meetings not to move or undertake in any service but what I find a real engagement to in the openings of life; and, on the other hand, not to omit any thing which is thus clearly pointed out, and my mind thus engaged in.

11th month 1st, and 4th of the week.—I went to the monthly meeting at Horsham, and, after viewing the camp a while in silence, had to lift up my voice like a trumpet and found an alarm among them, wishing them to feel for themselves, lest ere they were aware, and while sitting carelessly at ease, the enemy should surround them and lead them captive away.

After this I sat in a low, suffering state through the whole transactions of their business; but just at the close my trumpet was again prepared to sound; and feeling strength to arise out of great weakness, and light out of obscurity, I so renewed the alarm among them, as to feel quite easy and comfortable in my mind—blessed be the Lord who helped

me; for I sensibly felt, that, had not his power arose for my deliverance, I must have sunk down under a load of distress, and gone away burthened in spirit, having no might nor ability to throw my heavy load off myself. Indeed I grow weaker and weaker, blinder and blinder, in myself; but herein I truly rejoice, for it brings into the clearness, into deep dependance upon God alone, whereby his grace is felt to be all-sufficient, and an unshaken evidence, that with the divine Arm there is no lack.

Many deep lessons of instruction are opened in this dependant state, which had utterly escaped the penetration of the wise and prudent. Therefore, O Lord! ever keep me low enough before thee. I have so clearly seen this to be the only way for divine enlargement and true consolation, that I desire it, I crave it of thee more earnestly than corn, wine or oil.

Oh, what numbers miss of the best instruction and the purest joy, by continuing, ever after great mortification, alive in themselves in their religious performances. These cannot fully say, 'I live, yet not I, but Christ liveth in me.*' These have in them something of the beast which received the wound by the sword of the spirit, and yet did live—the deadly wound being healed; all these are in imminent danger: and if they are

* Gal. ii. 20.

are not aware, they will retard the work of the Lord in themselves and in others, through their busy attempts to promote it: and yet perhaps they may be pretending to wait for, and giving out that they feel much divine influence.

Oh, the subtilty of the serpent, especially in his resemblance of an angel of light! many hath he caught, beguiled and ruined; the pure openings of life are very different, and distinguishable from all his false visions and likenesses; the deep, humble, careful traveller finds it so to his unspeakable satisfaction; and yet how many are taking the latter for the former, for want of depth and patience enough in waiting!—hereby the innocent, precious life in them becomes wounded, and the true simplicity betrayed—for ‘the adulterers will hunt,’ even ‘for the precious life,’* as the wise man testifies; and I believe the truly wise in heart, not in earthly wisdom, but heavenly, do really find it so; for the *life* is the very thing the adversary strikes at, and if he can keep us from the sensible feelings and openings thereof in our religious engagements, he cares not how active we are without it, nor how much we pretend to it; for the more of all this, the securer he hath us, and the more we promote his kingdom and interest. Oh, where will many appear at last, after all the cry of Lord, Lord, have we not prophesied in thy name, and in thy name cast
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* Prov. vi. 26.

out devils, and done many wonderful or mighty works?

This is a subject that greatly engages my attention, in earnest wishes that thou who readest these hints may be preserved out of, and wisely shun the dreadful snare, and yet have a care of disobedience. But when things open in the light, give up to the heavenly vision, and confer not with flesh and blood. The path, though narrow, may yet be travelled in. It is a way wherein all the true wayfaring men, though fools, may walk and not err; but then they must carefully attend to the light for the *way-marks*, as the *light*, and that *only*, makes them manifest, keeping a *single eye* thereto, never once beginning to think of taking less heed to it, or that now, after much experience, they can do pretty well with less clearness and less bright shining thereof than heretofore. For alas, this is a mistake and dangerous delusion, and he that continues to give way to it will soon walk in darkness, not knowing whither he goeth: his feet will stumble in the dark, until he falls into the bottomless pit with the beast and false prophet. But thou, whose eye is kept carefully single and attentive to the *light*, shall witness thy whole body to be full of light, and shall journey forward safely, until thou arrivest at that city that needs not the light of the sun nor the moon, for the Lord God doth lighten it, and the Lamb is the light thereof. Amen.

Fifth-day 2d.—After a comfortable family visit where one lay sick, I rode to Philadelphia, in order to attend the approaching quarterly meeting—visited a few families to a good degree of comfort.

Sixth-day third.—I went to see two or three families, but have felt very different from that openness, freedom, cheerfulness and satisfaction, which I felt in a good degree when here before. I thought far less of having sufficient time now than when I first came; but, alas! there is scarce any comparison; where-ever I go my load goes with me, and I cannot yet throw it off. But all tends to confirm and assure me that it is not of man, nor by man, nor yet by outward observation. So I wait in patience.

7th-day 4th.—I am going presently to the select quarterly meeting. O Lord my God, be with me; keep me low; keep me humble; keep me also faithful and attentive to thy divine movings, whether in silence or utterance; for I know that without thee I can do nothing rightly.—I attended the above-mentioned select meeting, and felt great weight and exercise attend me; but, sinking down to the pure gift, I was after a little time raised up in Truth's dominion to ease my mind among my brethren and sisters of this meeting, after which I was drawn forth in supplication, and the meeting ended to solid satisfaction.

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First-day 5th. In the forenoon I attended Market-Street meeting, and soon feeling a very weighty concern resting on my spirit, I stood up in the fresh openings of life, and began to express what I had in commission; but keeping carefully to the divine guide, I soon felt all to be shut up again, whereupon I immediately sat down, rejoicing that I was preserved from proclaiming *without life*, what just before was opened *in the life*: so I sat quite easy, being delivered from the great weight and exercise which I had felt, until towards the end of the meeting, and after another friend had well declared the truth among us, when I again stood up and very fully cleared my mind.—I left this meeting in true joy of heart, and rejoiced in the Lord my gracious Preserver, who is learning me to depend on and attend to his *shuttings* as well as his *openings*: and this is the only way of safety. In the afternoon I went to the Bank meeting, and had good open service, and though in a short, I hope comfortable testimony to a living remnant present. I attended the evening at Market-Street meeting. It is a very large house, and was now greatly crowded:—I was quite silent.

Second-day 6th. Attended the quarterly meeting for worship and discipline. In the first I had a short open testimony, after which our friend John Storer had a good open time, to our edification and comfort. In the meeting for church discipline, I was shut up in
silence

silence and mourning.—There was recommended down from the yearly meeting, a renewed care and exertion for the preservation and recovery of the young and rising generation, who are many of them greatly departed from primitive plainness and simplicity. My spirit was bowed in sympathy and union with a few tribulated souls who mourn the desolation of Zion, and use their honest endeavours for her restoration. One remark of dear John Storer's I cannot well omit to insert here: He said, in the meeting for business, that he never knew any one to grow and prosper in religion, who was negligent as to the attendance of religious meetings. Now I wish this solid remark, founded on impartial observation, may have its proper effect, to the quickening of all who heard or who may here read it, to the diligent discharge of that great and important duty.

Third-day 7th. I had good open service at the youths meeting at Market-Street house. It was a large solid meeting, and I laid things close home to negligent parents; but to the honest, faithful labourers, as well as to the tender youth among them, the language of consolation and encouragement flowed sweetly and freely, I hope to the refreshment of some of their souls. In the afternoon there was a meeting for the negroes; it was not to me a very lively meeting, yet was in degree owned and favoured, and several testimonies were borne, among which I was not wholly excused;

excused; and I believe my exercise might be of some little use to the poor blacks, although I felt very weak, and Truth rose not into much dominion; but my mind was quiet in the Lord.

Fourth-day 8th. I went to the select quarterly meeting at Abington, and sat through the same under great exercise, but near the close my way opened, and I was enabled to discharge myself.

Fifth-day 9th. This day came on the quarterly meeting for worship and discipline, which was large and livingly favoured with the flowings of life in the ministry, and the labours of some concerned brethren for the good of Zion, in the meeting for discipline. I had good open service on divers important subjects, particularly the guarded education, oversight, and nurture of our youth.

Sixth-day 10th. Attended the youths meeting; it was large and favoured with the ownings of life, and with divers living testimonies—I was silent and well satisfied.

Seventh-day 11th. I got to the select quarterly meeting at Concord, where, as at Abington, I was quite shut up, until near the end of this day's sitting of said meeting; but life then arising, I stood up in the opening thereof, had great satisfaction in my labours among them, mostly in a way of encouragement,

ment, but not without some cautions and admonitions as things opened.

First-day 12th. I rode to the meeting at Birmingham, through which I sat silent and resigned.—2d-day 13th, went back to Concord to the quarterly meeting, and was therein shut up from words through the meetings for worship and church discipline; as also the next day at the youths meeting and adjournment of the select meeting; but our friend John Storer had excellent service both days.

Fourth-day 15th. I was at Wilmington monthly meeting, and quite silent through the whole thereof—it being a low time with me, though divers Friends seemed to be favoured.—5th-day 16th, quite silent again at Kennet monthly meeting until towards the end of their business, when I was concerned to point them to the life in the transactions of church affairs.—6th-day 17th, I went to Bradford monthly meeting held at Caln, and sat silent, except towards the end of the last meeting, I spake a few words of the danger of a forward ministry.—7th-day 18th, I attended the select quarterly meeting at Lonlon-Grove for the western quarter.—Here, through laborious travail in the deeps, life so far arose as to enable me to ease my mind in degree.

First-day 19th.—I was at New-Garden meeting, in which I was silent. After meet-

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ing went home with my dear friend William Jackson, who had, a few years past, been very acceptably in our country on a religious visit.—2d-day 20th, I attended the quarterly meeting at London-Grove, being still shut up in silence.—3d-day 21st, attended the youths meeting, the adjournment of the quarterly and the select meetings, in all which I had not a word to say. Oh! I was now, and mostly for a week past, abased as in the dust—I could see no way to go forward; nor yet could I go homeward—and though this distressing dispensation is upon me while I write these lines, yet through the experience I have already had, my faith fails not; but I have an unshaken confidence that all does and will work for good, and for my enlargement, in the Lord's time; but I find patience exceedingly necessary: for thus to be shut up a week or two weeks at a time, and feel in great degree destitute of divine enjoyment, is very trying; and to feel it altogether out of our own power to help ourselves out of this trying state, brings the creature very low and humble; but, blessed be the Lord, he never has failed to arise in his own time, and to deliver my soul from all trouble; and I firmly believe he will, if I keep in the patience, give the new song of praise to his eternal name.

4th-day 22d.—Attended their mid-week meeting at London-Grove, where my tongue as it were still clave to the roof of my mouth, while Mary Husbands was much favoured
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and enabled to lift up her voice like the song of an angel.—5th-day 23d, I went to New-Garden meeting, and was still closed up in silence.—6th-day 24th, I went to Nottingham in Maryland with some Friends who were appointed by the quarterly meeting.—7th-day 25th, we attended their monthly meeting, where it was my place to be silent.

First-day 26th.—I was still shut up in their meeting for worship. I believe the Lord has some wise purpose in it.—I cannot find that I have offended him, or disobeyed him: I know not that I have run too fast, or lag'd behind my guide: I have ardently endeavoured to do his will, and to endure his dispensations patiently. O that I may be preserved in patience, and yet live to see his purpose in all these things.

Second-day 27th.—My way is hedged up—I see no way to go forward: Who can comprehend my desolate state? or understand my mournful condition? These reflections are excited in me. I am a man of sorrow, and acquainted with grief! the light of God's countenance, which I have often eminently felt, and which I then prized and now desire above all other joys, seems to be quite withholden from me, and nothing else in heaven nor in all the earth can satisfy my longing soul. Lord, strengthen my patience that I murmur not after all that I have known of thy goodness: for I find daily bread is very

desirable: fasting and hunger is painful to nature; but shall I follow thee for the sake of the loaves? or will it do to leave thee in times of emptiness and abasement?

I now remember the long fasting of thy beloved Son, and that at length he hungered. Oh! then came the tempter, but he was defeated; for he *found nothing in* that holy Lamb, the Son of thy bosom, that would receive any of his baits. O my soul, may he find nothing in thee! Thou hast often declared to others that the way to heaven is through tribulation and sufferings; and now when they are come upon thee, see to it, that thou keep the word of God's patience; let patience have its perfect work, lest *the end of the Lord's thus* proving thee be frustrated; for if all Satan's assaults be rightly resisted, and nothing of his offered food eaten, thou mayest find relief and consolation. And though it is now very distressing to drink thy Saviour's cup, and be baptized with his baptism into suffering, yet it must be endured or thou canst never sit with him in his kingdom—he has set thee an example that thou shouldest follow his steps. And as it pleased God, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings, * so will his true followers be made perfect in like manner. Therefore, O my drooping soul! trust in the Lord, for unto whom else canst thou go? He only has the

* Heb. ii. 10.

the words of eternal life : and thou must not give back ; neither heights nor depths, things present or trials yet to come, must not separate thee from the love of God, nor from cleaving unto him, or thou wilt yet be undone for ever.

This day I rode back to my friend William Jackson's, no way opening to go forward.—3d-day 28th, no way opens yet ; my soul is brought to tenderness and my eyes to weeping and tears before the Lord. Nature is ready to flinch, but I am given to believe it is the Lord's will that his servants, after multiplied experience of his helping and delivering hand, should be so established on the immovable rock as to be able to endure hardness as good soldiers, to live by faith, and not by sight for a season, and that as long as he pleaseth—and to say, without dissimulation and without reserve, under every trial meted out to them by his holy hand, It is the Lord : let him do as seemeth him good. Perhaps many trials, many deep baptisms yet unproved by me, may be necessary for me to pass through, before I can come up to and abide steadfastly in this blessed renunciation of my own will : but this is the mark, the goal at which I aim. And it is the desire of my soul that the Lord's hand may not spare, nor his eye have pity, until he brings forth judgment unto perfect victory ; until all that is in me bows to his sceptre ; until I am perfectly renovated, and can render up all, body,

soul and spirit, as a living and unreserved sacrifice unto the Lord; and until I can, even when he hides from me, (and to my sensation forsakes me) with perseverance and unabated confidence cry, 'Abba Father, thy will and not mine be done.' Even so, O Lord, work in me and for me, to the thorough completion of thine own will.

Fourth-day 29th. Attended London-Grove preparative meeting, and was still quite closed up from any sensible spring of the gospel.—5th-day 30th, I attended New-Garden preparative meeting—this and London-Grove make one monthly meeting. Here the power of the word of life was renewed in me, in such a manner, that I seemed to myself in some sort as if I had risen from the dead! O how clearly, and beyond all doubt, am I satisfied in my own mind, that it is nothing else than the power of an endless life that again quickened and raised me up in a living testimony among my brethren in this meeting.—For twenty days past, I have not dared to open my mouth in one of the publick meetings for worship that I have attended—I have been at fifteen: doubtless, if I would have been so presumptuous, I could have stood up and delivered words in plenty at any of them. I felt sensibly that I of myself could no more open any thing divine, than a corrupt fountain can send forth sweet and wholesome waters. I found I could not move forward in word and testimony, to any kind of profit to the people

ple or to my own peace, while the cloud rested on the tabernacle; my business was to keep silence before the Lord in abasement, and as much as possible in patience;—*before*, all was shut up that none could open; but now all seems to be so open as that no man can shut:—glory, honour and praise, to him who leadeth me in the path of this blessed experience; I can now bless his holy hand, both in his shutting and in his opening, and rejoice with joy unspeakable, that I have learned this experience and this dependance on him alone.

Twelfth mo. 1st, 6th-day. I rested at a Friend's house and wrote to my dear wife, for I had been so shut up that I scarce knew how to write before; but now I wrote with satisfaction and comfort.

Seventh-day 2d. I attended New-Garden monthly meeting; here my way was opened in an eminent manner—it was indeed a day to be remembered by many, blessed for ever be the Lord.

First-day 3d. I was at meeting at Kennet;—2d-day 4th, at Birmingham;—3d-day 5th, at Bradford;—4th day 6th, at East-Caln; in all which I was silent.—5th-day 7th, I was at West-Caln meeting.—6th-day 8th, no way opens to go forward, we turned back and rode about twenty-five miles towards Philadelphia, and lodged at Isaac Thomas's.—1st-day

day 10th, we were at the meeting at Newtown school-house.—2d-day 11th, at Newtown; at both I was still closed up in silence.—3d-day 12th, we were at Haverford, with a little meeting of Friends, where, blessed be the name of the Lord, he opened the prison door and set my soul at liberty—counsel and doctrine flowed freely—their hearts were greatly tendered, and my soul sang praises to the Lord.

Fourth-day 13th. Last evening we reached Philadelphia, and went this day to Pine-Street meeting, it being a good open time, to the rejoicing of our souls.—5th-day 14th, we attended Market-Street meeting in the city, a favoured open time, to be remembered with gratitude.—6th-day 15th, I had a meeting at Germantown, where I had been shut up before, my mind having often been drawn that way since my being there. This was, blessed be the God of Israel, a meeting wherein the gospel was extensively preached. Great indeed was the power and dominion of truth this day, wherein a close search was made.—Several other brethren having living powerful service, and in conclusion my soul was poured forth in ardent supplication; and light and life triumphed over death and darkness.—After this we had a good opportunity in a Friend's family, and then returned to Philadelphia with gladdened hearts.

Seventh-day 16th. We attended the burial
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of an ancient Friend at Derby, where the Lord gave ability to preach the gospel in the evidence and demonstration of the spirit and with power, to the comfort of many minds, and I hope to the awakening of some others; after which we had another opportunity in a Friend's family, in which our souls were rejoiced together in the cementing love of God.

First-day 17th. The way having thus opened for me to go to Germantown, and then to Derby, as above-mentioned, it now seemed clearly to open to go forward to Chester; where, through deep wading and a living travail of soul, life rose into good dominion; though I had to labour some time, even after I stood up, under much depression of mind, looking carefully to see the way and find the stepping stones; but the meeting ended well and truth reigned, and being desirous of another meeting in this place, accordingly one was appointed to be held next day.

Second-day 18th. The meeting was large and highly favoured—and truth was triumphant.—3d-day 19th, we had a meeting at Chichester, where Truth gave us the victory.—There was a little remnant of seeking souls, to whom encouragement flowed sweetly this day.—4th-day 20th, were at meeting at Center; the fore part was painfully exercising, but after a time of ardent breathing to the Lord, I felt a small arising of life, in which I stood up, and as I advanced forward, at length

length Truth arose into powerful dominion : it was a baptizing time.—We were at Wilmington, where I had been and suffered in silence some time past. Notice being now given of our intentions of being here, it was a large crowded meeting, and the doctrines of Truth were opened in my mind in great clearness, and utterance being graciously afforded, it was indeed a highly favoured day. I could write much of this heavenly meeting, but all centers in the mercy, favour and loving kindness of the Lord, without whom we are altogether helpless and cannot move to profit. We had three comfortable opportunities in Friends families in this place, one of which was with our ancient friend and elder in the church John Perry, and his daughter, they living together. He had been in New-England, where I saw him, on a religious visit, (in company with our since deceased friend David Ferris) but now was very ill, and I thought unlikely to continue long. Truth was in good dominion while we were together, wherein doctrine and supplication were livingly owned by the insinings of the divine presence.

Sixth-day 22d.—William Jackson went home, intending to meet me again in a few days. Hugh Judge and several others from Wilmington attending, we had a precious meeting at White-Clay Creek ; my soul was deep in suffering for a short time ; but the power of him who is the Resurrection and
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the Life eminently arising, the gospel was livingly preached in demonstration and clearness; the youth persuaded; the faithful encouraged; and the lukewarm warned—many minds were reached and much tendered; and my own soul comforted and rejoiced. But here I may note a trial that attended my utterance, very different from that kind of exercise wherein it seems difficult to find the stepping stones; for *here* my heart was so full, and my cup so overflowed, that I could scarce keep so deliberate as to express myself to my own relief and satisfaction, until, after standing a short time, I sat down and waited to get more command of myself; when, standing up again, through a careful stepping long, I had great peace and consolation in this day's service—praised be the Lord!

Seventh-day 23d.—We had a truly blessed opportunity in a meeting at Okefin, where Truth eminently favoured us, and opened divers important doctrines and states, which states were livingly spoken to in Truth's authority, to the tendering many minds; may be to their lasting benefit and instruction. These four last meetings were in the government or state of Delaware, and in the county of New-Castle. After this last meeting we went to see our ancient friend Thomas Barleton, in his eighty-eighth year, who had been in New-England in the service of the gospel, having been esteemed a living minister of Christ. He was, though confined at home,

home, in a tolerably comfortable state of health; cheerful in mind; and seemed to retain a good favour of Truth,—being glad to see us and we him.

First-day 24th. We were at meeting at Concord, in Chester county, Pennsylvania at which place I had before attended a quarterly meeting, unable then to open my mouth in a religious meeting; but now the Lord opened before me an open door, which indeed had wonderfully been the case for divers meetings past, even the most so I think since my last long spiritual imprisonment, that ever I witnessed, the enlargement of my mind, clearness of the openings and strength of utterance, being far beyond my own expectation and greatly to the humiliation as well as consolation of my poor exercised soul.—In this meeting at Concord, I had some clear openings and was enabled to speak to several states among the rest, to a state of great unfaithfulness, even though great had been the divine favour from time to time extended to them. I had to sound an alarm indeed to these, and to mention the danger of their house being left unto them desolate, and the things belonging to their peace being hid from their eyes for ever; and of that awful declaration being sealed against them, unless they speedily repent and turn to the Lord, viz. ‘he that is filthy, let him be filthy still.’* After which a Friend standing up in the meeting, in a feel-

* Rev. xxii. 11.

a feeling manner called upon them to suffer the word of exhortation, testifying that such was the state of some present, and that they had repeatedly been warned, and called upon in a very pressing, awful manner before now by such as were outwardly utter strangers to their situation.

Second-day 25th.—We were at Chester monthly meeting held at Providence, where, in the meeting for worship, I had very searching service; yet dropping a word of comfort and encouragement to an exercised seed among them. It was on the whole a good meeting.—3d-day 26th, we had a good meeting at Springfield.—4th-day 27th, another at Middleton—precious also, especially the last, wherein Truth rose into dominion, and its doctrines were livingly and largely opened; a fitting time spoken of—better days or more reformed to succeed—and a more general spreading of the truth among the nations.

Fifth-day 28th. We had a blessed meeting at Birmingham, where I had been twice in this journey before, and quite closed up at both times, but was now highly favoured. Here dear Hugh Judge and James Robinson, who had been with me several days, left me and returned home, my beloved friend William Jackson having met me again at this meeting, in order to join me for some time longer.

Sixth-day 29th. We had another very precious meeting at Kennet; here I had also been twice before under deep suffering, my tongue as it were cleaving to the roof of my mouth; but it was now eminently loosed and Truth reigned triumphant over all, blessed be the Lord.—7th-day 30th, we had a good meeting at London-Grove.—1st-day 31st, we had two meetings, the first a sweet and glorious one at Bradford, where I had been once before, and now doctrine and advice flowed freely forth, to the great reaching and tendering of the people. In the afternoon we had a very laborious time in silence at East-Caln, where I had before been twice; but blessed be the Lord who gave us the victory, Truth at length did arise, and testimony and supplication were evidently felt to be in that which lives for ever.

1787, 1st mo. 1st, and 2d of the week.—We had an highly favoured meeting at Uwchfare, wherein Truth prevailed over all, as in several others of our late eminently baptizing seasons.—3d-day, 1st mo. 2d, we had another favoured meeting at Goshen. The doctrines of Truth distilled as the dew, and dropped as the gentle rain, to the refreshing of many a tender plant, and I trust to the opening of many understandings. After the meeting at Goshen, we parted with our dear friend Edith Sharplefs, a living gospel minister, wife of Joshua Sharplefs, she having been with us at divers of the last meetings; but

but my friend William Jackson still continued with me.

Fourth-day 3d.—We had a good meeting at Newtown, where I had been before in silence.—5th-day 4th, we had a meeting at Radnor; and 6th-day 5th, another at Merion—both heavy laborious seasons for some time; but Truth rose into some dominion, especially in the last, which, on the whole, proved a good and refreshing season, and ended in the favour of life: the other also ended well.—7th-day 6th, we rode to Philadelphia, and visited divers families, rather in a way of innocent sociability, to take our leave of them, expecting soon to return homeward.—1st-day 7th, we attended the meeting at Pine-Street, Bank and Market-Street—the first, after a time of close exercise, was a good favoured meeting—the second very dull and painful; though a little life at length arose, yet I did not get full relief among them—the third a very large crowded evening meeting—and my mind was soon dipt into a close engagement for their eternal welfare, with an opening to stand up, and I believe I got through to the good satisfaction of my friends, and somewhat to the relief of my own mind, as a parting opportunity with many beloved Friends. Too many in this large city appear in want of true magnanimity in the cause of Truth. My spirit mourns over them, with ardent wishes that they may lift up their heads above the world and all its frowns, friendships

ships and entanglements; and rise into the liberty of the sons of God. May the young and rising generation shun that rock, the spirit of the world, on which so many have been shipwrecked. I am clear in it, that there is a precious seed among them, who if faithful, will shine forth in greater lustre and purity than many of those who have gone before them. O Lord, I pray thee, hold them in thy holy hand.

Second-day 8th.—We attended the select meeting, where I had some small service: and after visiting about twenty families to take leave of them, I felt clear of the city.—9th day of 1st mo. we left Philadelphia, and crossing the Delaware into West-Jersey, had a meeting at Newtown: it was a painful and very low time for a season, but ended to a good degree of consolation. Now having left Philadelphia, I felt such a flow of love and affection towards many there, as perhaps words are inadequate to the full expression of, with living cries to the Lord to preserve them, and bring them on the way rejoicing, in the footsteps of the flock of the faithful companions of Christ Jesus.—4th-day 10th, we had a good meeting at Haddonfield, but close and searching were we led in testimony, as Truth opened and enabled. Here divers beloved Friends from Philadelphia came over and met us at this meeting.—I was truly glad to see them.

Fifth-day 11th.—We had a meeting at Moores-town, which I am abundantly convinced would have been more eminently favoured, had not my imprudence prevented; for I felt the arisings of life, and some fresh openings, but felt with all, that the spirits of the prophets were subject to the prophets, and that I could not get forward in my openings until some exercised mind or minds were relieved of their burthen; and being too hasty, and fearing a backwardness would be given way to in some one or other to the hurt of the meeting, I stood up and expressed how it was with me, as if, because I clearly felt the danger, I must speak of it! thus I hurt the meeting myself!—Oh! take heed when the ark jostles, lest, putting forth thy hand in thine own time, like Uzza, thou bring death over thy own soul! Great was my distress and humiliation; but the Lord at length in mercy opened the way again, which had quite closed up on my unguarded motion. Oh! his mercy endureth for ever! how wonderful was his goodness to Israel, that even when Moses provoked him at the rock, yet for their sakes he caused the waters to gush forth from the flinty rock at the smiting thereof. This meeting ended to good satisfaction, though marred by my own activity and folly. Lord, correct me in mercy; bring down all in me that can move without a motion from thee; and when thou hast fully reduced me, then in judgment remember mercy, that my soul may praise thee for ever.

Here I parted, in endeared affection, with Friends from Philadelphia, who now went homeward; the rest we parted with yesterday.

Sixth-day 12th.—We had a meeting at Upper-Evesham; after some time of waiting, a little light sprang up, Truth reigned, and we had a baptizing season together.—7th-day 13th, we had another at Lower-Evesham to pretty good satisfaction.—1st-day 14th, we attended fore and afternoon meeting at Burlington, where, in the first, after a season, ability was given me to found a very pressing alarm to some among them, who I found were very much unaccustomed to the yoke of Christ; which, together with a very open time wherein I largely cleared my mind in the afternoon, made me quite easy to leave the place, feeling clear of a burthen I had long had to feel at times respecting Burlington.—Lord, rouse some there from their beds of ease, and comfort the honest mourners among them.

Second-day 15th.—We attended a meeting at Ancocas, appointed for our friend Thomas Colly, from Old-England. He and my companion W. Jackson had good service, Truth being in comfortable dominion after a time of close inward travail; but I sat easy in silence. After meeting we returned to Burlington, and on 3d-day the 16th, we rode to Stony-brook; thence on 4th-day the 17th, to
William

William Smith's near Rahway; and 5th-day 18th, were at Rahway monthly meeting; and being under great weight of exercise in the meeting for worship, and way not opening to relieve my mind, I requested another meeting, which was concluded to be held next day.—6th-day 19th, we attended the above-mentioned appointed meeting at the same place; were shut up until time in common for meeting to end, and feeling some small openness, I dropped some pretty close hints.

Seventh-day 20th.—I mourned and left them with a heavy heart, intending for New-York, but often looked back at Rahway, and could not see my way so clear to go to New-York as I wished; but it being homeward, I rode forward to Elizabeth-Town Point, and there took boat for New-York; but providence prevented us; for soon after we put off, the large cakes of ice, floating with the tide, shut us in for four hours, that the boatmen were very apprehensive the boat would be crushed to pieces, and we perish; but my mind was inward and staid on God, in the hollow of whose eternal hand and power I felt perfectly safe and easy: faith and confidence in him and in his never-failing providence were strong and quite unshaken. I had not the least doubt but the winds, waves and all the elements, were entirely at his command; and though the poor men kept crying out, the boat would be cut to pieces, and appeared in
much

much anxiety, I felt a perfect serenity, and had no doubt at all but way would be opened through the ice, either forward or backward, as the Lord pleased; and I was quite resigned to its being either way—but at length, after long looking and seeing no way, a way was opened, and we landed on the same shore, and rode contentedly back to Rahway.

First-day 21st.—We attended their fore and afternoon meetings. I had some openings in the first, but feeling no command to speak, the opening closed up, and I suffered among them in silence.

Second-day 22d.—We had a meeting on Staten-Island, (where only one man Friend and his family live) among other societies: this meeting was on my companion W. Jackson's concern, and he had pretty good service among them. I had only a few words. There is an ear in some there to hear the truth, and I hope, in some degree, hearts to obey it.—3d-day 23d, we got to New-York, and 4th-day 24th, were at their mid-week meeting: silent.—5th-day 25th, we went to the select quarterly meeting at Westbury, where I was shut up; though William had good service.—6th-day 26th, came on the quarterly meeting for worship and discipline, and adjournment of the select meeting, in all which I felt no strength to open my mouth. Dear William was in some degree favoured in supplication and testimony in the meeting
for

for worship.—7th-day 27th, I being clear of the parts, and about to return immediately home, we had a precious parting opportunity at Fry Willis's, wherein I had a few words in much tenderness to express, and dear William was much favoured in fervent supplication to the Lord for our preservation and persevering integrity to him, who first gathered our souls to an acquaintance with himself. The presence of the Most High was livingly felt, and reigned over all, to our *unspeakable* joy and consolation, for words are inadequate to the full expression of it!—magnified and adored for ever be the Lord our God.

Here I parted with my dear companion William Jackson. I have had to mourn in this journey over the declension from primitive zeal, as also the great departure from that commendable plainness, &c. which mine eyes have sorrowfully beheld in some places, especially in Philadelphia, and from thence too much spread in parts around them; yet the Lord hath a chosen remnant there—may they ever love and live near him, and the others be brought home to the fold of rest, and weaned from all their vanities. I rode this day, accompanied by Jacob Willets, towards the east end of Long-Island, and next day, being 1st-day 28th, we rode to Sterling,—and 2d-day 29th, took boat, and landed in the afternoon at Grotton in Connecticut, from hence, parting with Jacob, I rode to Abiel Gardiner's in Stonington.—3d-day 30th, I reached East-Greenwich,

Greenwich, and 1st mo. 31st 1787, and 4th of the week, got well home; and, to my joy and great thankfulness of heart to the Lord found my dear wife and family in pretty good health, and much rejoiced to see and receive me again; and I thought we were renewed each others joy in the Lord.

I was out in this journey about six months and ten days, and travelled by computation about two thousand miles.

CHAP

C H A P. VIII.

Trials and exercises he passed through. Exhortations. A prospect of visiting the southern states. Preparatory exercises—proceeds in the visit.

AFTER I got home from Pennsylvania, I travelled through many heights and depths in my own mind, for about two years, and seemed to be the nearest losing all faith and hope in God, that I ever remembered to have experienced. Oh! none knows, but the Lord alone, the fulness of that bitterness of soul which I had to endure! it was beyond all trials I ever had known, and through which I did not always abide sufficiently on the watch-tower, in strict patience, resignation and confidence in him who never yet has failed me, when I have rightly trusted in him; but when I have thrown aside my shield, and lost sight of my armour; Oh, my soul, thou only art fully sensible of the darkness and desolation into which thou hast been plunged!—but magnified over all, for ever, be the great name of the Lord! he did not leave me, nor forsake me; but after pouring out into my cup, large draughts of worm-wood mingled with gall, was graciously pleased (having thus reduced my soul, for the present at least, to perfect resignation) to lift up the light of his countenance upon me, in a marvellous and heart-consolating manner.

Oh,

Oh, thou traveller Sion-ward, whenever thou art tried with a deep and inward sense of God's presence being withdrawn from thee have a care, yea, a reverential care on thy spirit, that thou cast not away thy shield. It is indeed a great thing to keep the faith at such seasons.—Paul kept it, and had to rejoice in it, near his final, solemn close—‘ I have fought a good fight—I have kept the faith;’† but had he not kept the faith, he could not have fought the good fight, for it is only in the faith, that any of our exercises can please God, or benefit our own souls, or others—all the willings, runnings, and actings out of the true and living faith, do but run us further from that state wherein alone our true happiness and advancement consists; that state wherein ‘ God is all in all,’—and this state we must come to, sooner or later, or we can never know the fulness of the true christian life.—Have a constant watchful care, Oh exercised pilgrim, that thou seek not for ease before the Lord's time—endure the turnings of his hand upon thee; and if the enemy of thy soul present any outward delight, or gratification of whatever kind; see that thou embrace not his temptations, however pleasing, or artfully presented and insinuated—the very *sting of death* is in it, if thou yield unto it; and although thou mayest, for thy trial and proving, be left almost destitute of all sense of good, and have scarce a grain of faith remaining; yet though in this extremely

† 2 Tim. iv. 7.

depressed situation, thou mayest be ready to believe it will be of little or no advantage to strive any longer against sin; ready to say this is all in vain, and perhaps ready to conclude in a dark moment, it will be no evil for thee to give way to take a *degree* of delight in forbidden things; yet I warn thee, in the fear and dread of the living God, do not succumb to the temptations of the seducer of souls. Flee, flee for thy life! flee from sin as from a serpent: if thou tamperest with it, though thou meanest not to yield, thou art in imminent danger; and if thou listenest, thou mayest, contrary to thy intentions, be brought near to the borders of destruction; and if thou shouldst unhappily yield and surrender, thy peace with God would be broken, and every evil thing that thus gets in by consent, must (if ever thou knowest thy peace again restored) be cast out, by thy suffering inexpressibly more than all the delight or enjoyment which such a false gratification can possibly bring with it—O, therefore, stand firm, keep on the watch-tower, resist unto blood, fighting against sin, and that *in* the faith, true and living faith, for it is that which gives the victory; and though it seems almost gone, or appears as small as a grain of mustard-seed, yet if thou cast not away thy confidence, but art rightly engaged to keep the faith, it will enable thee to ‘fight the good fight,’ and to go to these mountains of opposition, temptation and besetment, be ‘removed and cast

‘into the sea, and it shall be done.’* Remember Him who endured all Satan’s allurements and temptations; who, though he ever fasted forty days in the wilderness, a state of desolation and trial, yet he stood firm—he *ate nothing*; he yielded not to any of the enemy’s proposals, but bravely repulsed him in them all.—Sing, O ye heavens—he overcame and led captivity captive. And after this dreadful conflict was over, the holy angels ministered unto him. So it is has been, and will be, with all his, as they stand firm in the faith and patience of the saints; *eating nothing*, taking in nothing of the enemy’s alluring presentations. God’s grace ever was, and ever will be, sufficient for all these under every trial, temptation and besetment. Let Satan rage, let his messenger, the thorn in the flesh (however operating—in what way or thing soever insinuating) do its worst; if the soul keeps on its armour and dwells in the patient watch and warfare, the victory is certain, the holy promise cannot fail. ‘Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, that shall come upon all the world, to try them that dwell upon the earth’—this is thy hour of trial—the very *hour and power* of darkness—but ‘stand still and see the salvation of the Lord:’ † let not in the temptation—give not way to carnal reasonings, or consultations with flesh and blood;

* Mat. xxi. 21.

† Exod. xiv. 13.

blood; and, however severe the combat, thou wilt indeed *be kept*, and God will bruise Satan under thee, yea bruise his very *head*, and make thee more than a conqueror. The angel of his holy presence, will indeed minister unto thee—thou shalt be greatly strengthened; and verily thou shalt be fed, and that with food convenient for thee. Thy joy shall be full, and no man, nay nor evil spirit, shall be able to take it from thee, or to pluck thee out of thy heavenly Father's hand.* O, the unspeakable consolation, and fulness of divine confirmation, which my poor soul has received after seasons of almost inexpressible conflict and besetment, when I have abode in the true patience, kept the faith, and so fought the good fight!—Eye hath not seen indeed, nor ear heard, nor the heart conceived, while in a natural state, the joy and consolation which God pours into the souls which love him, and, through all tribulations, keep the word of his patience. O, there is abundant encouragement to stand firm through all; yea even to press through every crowd of temptation to touch that which has the healing, saving and preserving virtue in it.—Trials thou wilt have, this hour of temptation will indeed *come upon all the world*; none ever were exempt from a season or seasons of probation and conflict—and it is in order 'to try them that dwell upon the earth.'

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* John. 10. 29.

O my God, thou hast done much for my soul—thou hast redeemed me through judgment, and brought me forth to see the light rejoicing—be pleased, if it be thy holy will still to carry on thy work in me, until all that is offensive to the purity of thy holiness be consumed—until my will becomes wholly conformable to thy will, even so amen!

1788. Having thus passed through some very trying seasons, the Lord was pleased to lay it upon me to make a visit to Friends and others in the southern states, to sympathize with the suffering seed, and endeavour, as ability might be given, to stir up the pure mind in my fellow men, by persuading them to seek an increasing acquaintance with God, the only source of all sure consolation. This brought me under close trial, and at times I had many reasonings and discouraging considerations, with fears about a subsistence for my family; for although I could ever say in that respect, as well as in spiritual things, ‘hitherto the Lord hath helped us,’* yet it often looked almost impossible to me that they should be in any comfortable degree provided for if I gave up to be so much from home and out of business; but the holy injunction was so often, so clearly repeated, that I dare not refuse obedience to it. So after many and various conflicts, my soul bowed before him in a view of his omnipotence, omniscience and unbounded goodness, I was enabled

* 1 Sam. vii. 12.

enabled to give up, and casting my care upon him, in regard both to temporals and spiritu-als, I said in my heart, ' here am I, send me ;' † send me, O holy Father, where-ever thou pleasest, I refuse not to follow thee into any corner of the earth—only do thou but go with me and support me. My life, my strength, and the length of my days, I devote to thy service—my family I resign to thy holy care and keeping—to thee I dedicate them. O, may thou watch over and preserve them !

At this surrender of all things, I felt the light of heaven to fill my soul ; it shined in me and round about me, above the brightness of the sun indeed, and opened my prospects into distant nations, with some belief that the Lord was opening a large field of labour for me in foreign countries, to be entered into in his own due season. I said, ' good is thy will, O Lord !—dispose of me, thy unworthy servant, as thou pleasest.'

So at a suitable season I opened my concern respecting a visit to the southward, in a select meeting of ministers and elders, who expressed a good degree of unity and clearness. After this, believing it best to remove my family to my old home at North-Providence, and having done it accordingly, I applied to the preparative meeting at Providence in order that my concern might get regularly forward to the monthly meeting for a certificate.

cate. And having obtained a certificate of the concurrence of the monthly meeting, it was carried to the quarterly meeting in the first month 1789; and there the Lord was pleased to fill my soul with strength, and gave utterance to my weight of exercise and concern, to the greatly tendering of my own heart, and the hearts of my brethren and sisters. I opened it both in the men's and women's meeting—and received a certificate of their concurrence with my concern: their near sympathy with me under the exercise attending it, and their prayers for my preservation through every baptism and trial that I might meet with. Being thus furnished, and having early had a prospect of being at Philadelphia at the time of the general spring meeting of ministers and elders to be held there in the third month 1789, and still feeling bound to endeavour to be at that meeting, I got ready, and my friend Daniel Aldrich having found a concern upon his mind to accompany me, and obtained a certificate of concurrence of his friends, we set forward on the journey the ninth of the third month 1789, having taken an affectionate and heart-tendering farewell of my dear wife and family, recommending them to the Lord for preservation, consolation and support, in full confidence that he would not fail them if their trust continued firmly in him. We rode several days, passing through the state of Connecticut without meeting with any of our brethren, except a few in one place, after
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parting with my dear father-in-law, my beloved brother-in-law, Joseph Anthony, and our kind young friend Obadiah Brown, who rode part of the first day with us. We met with very kind treatment among the Presbyterians in Connecticut; and I had to believe, from the state of mind which many of them appeared to be in, and from the impression which I had among them, that a time would yet come when the blessed Truth would have a much freer entrance, operation and acknowledgment among that people than has yet been evident—may the Lord hasten his great work in the earth, and when and so far as he pleaseth, ‘take unto him his great power and reign’ throughout the kingdoms of men. We got to New-York on 7th-day, the 14th of the month, and staid their fore and afternoon meetings on first-day, but were quite shut up therein. Next day went to Rahway in New-Jersey, and so on to Philadelphia, where we arrived on 6th-day the 20th at evening, having attended a little meeting by the way at Bordentown in Jersey, and also the quarterly meeting at Haddonfield. Here the Lord favoured us with his presence, and opened our way to considerable service.

7th-day 21st—Began the general spring meeting of ministers and elders at Philadelphia. Truth mercifully owned our solemnity, and wonderfully favoured in the several sittings of the select meeting—the several meetings for publick worship—as also in the three
monthly

monthly meetings in the city, which came on in course after the general meeting concluded.

We left Philadelphia on 6th-day the 27th, and were next day at a select meeting at Wilmington, and on 1st and 2d days, at their general meeting for worship there, where Truth gave us the victory, and afforded ability to exalt the precious testimony thereof, though through deep sufferings in spirit. After this we had meetings at Christiana-Bridge, and the Head of Elk, among people mostly not of our society. But though I felt a strong opposition in some at the last place, yet Truth gave the victory at both these meetings, the last being eminently owned by the overshadowing of divine life, in the power and demonstration whereof the everlasting gospel was preached among them—may it fasten as a nail in a sure place.

4th mo. 2d, being 5th day of the week, we tried to get to the monthly meeting at Deer Creek, but could not get over the river Susquehanna until too late to reach meeting seasonably; but we found we had a service among several young Friends near the river. After we had cleared our minds to them, the way soon opened for us to cross the river: so we had a meeting next day at Deer Creek, in which I was quite closed up.

7th, 1st and 2d days—We had meetings at
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the Fawn, Bush River, and Little Falls.—3d, 4th and 5th, we were at Gunpowder, Patapisco Forest, and Baltimore: mostly shut up. We staid at Baltimore until after their two meetings on first-day; were shut up, yet favoured with faith and patience.—On 3d-day the 14th, we had a meeting at Elk Ridge; were shut up, except the expression of a few words.—4th-day we were at their preparative meeting at Sandy-spring, a blessed and highly favoured time—very open; divers attended the meeting for worship who were not Friends. Truth's doctrines flowed freely and largely among them, I trust in a good degree of the evidence and demonstration of the Spirit.

Fifth-day, we attended a preparative meeting at Indian-spring, and a select meeting after it; each exercising, though we got a little relief through attention to that which enabled to labour honestly as ability was afforded.

Sixth-day 17th.—Were at their monthly meeting there, before which, in the morning, we were at the adjournment of their select meeting: it was indeed a day not to be forgotten, I trust by us, nor by many of them who were present. In the select meeting truth very unexpectedly opened some important and instructive (though to the natural man mysterious) doctrines clearly to the understanding of my mind; and the power of the word of life accompanying, I opened them, so far as required,

quired, to the meeting, to the great relief of my own mind. The meeting for publick worship was eminently owned by the overshadowings of divine love, under which covering, utterance was largely given, and the doctrines of the gospel were opened and promulgated this day, to the reaching and tendering many minds, if not most present—the doctrine of God's free and universal grace, and its entire sufficiency for the salvation of all, being especially illustrated, and at the same time that the work of salvation goes no further forward in us than we yield to, join in, and co-operate with this blessed principle.

In the meeting for church discipline, we had large opportunity in the fresh extendings of gospel love, to clear our minds to both brethren and sisters, both parents and children, on divers important branches of our religious testimony. Our souls were comforted, and the living among them rejoiced with us. Things are low in this land; but yet we were witnesses that a remnant are on the right foundation, and engaged to promote the right thing, and we had a hope that the number would increase, and that a revival might take place in these parts.

Seventh-day, we rode to a place called the Clifts. This night, as I lay awake in bed, I was almost overcome with the fresh extendings of the love and goodness of God to my soul, and seemed swallowed up in the inshin-
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ings of his luminous and glorious presence. In this almost extatic enjoyment, my soul bowed in awfulness and reverence before him, and the whole man was renewedly offered up to his service, to be disposed of as he pleased: and after thus continuing for some time, subjectly given up to his holy will, witnessing his glory to rest upon me as a royal diadem, and receiving some sweet manifestations or confirmations of his fatherly care having been day and night extended to and over me from my youth, for my preservation and advancement in the way of life and salvation, it pleased his infinite majesty to condescend once more (as at some few gracious, solemn and peculiar seasons in the course of my pilgrimage before) as it were to set open the windows of heaven, and spread before the view of my mind the excellency and glory thereof; and (which above all rejoiced my soul) he also set open the arms of his mercy; shewing me and giving me feelingly to know that although, at many times in the course of my life, I had not so kept under a sense of his preserving influence as to shun the snares of the enemy, but had sometimes been entangled in them, yet there was nothing retained against me, but that all was freely remitted and washed away in the blood of the Lamb; and that if I henceforth stood firm in obedience to him, and in the promotion of his cause, as ability was given, I should reign with him in glory, world without end. I found myself clothed inwardly as it were with
white

white linen! I saw that my garments had in days past been much defiled, but were now washed and made clean. I saw that I had indeed come thus far ‘through great tribulation,’ and that, had I not submitted thereto, I must have remained ‘filthy still.’ My very soul bowed in deepest prostration before the throne of God—my cry ascended for future preservation—and I vowed continued obedience through his help to the end of my stay here in this vale of tears. My heart was lifted up in songs of praise for the wonders of his love to me-ward; and I had to contemplate and adore the unmerited kindness and goodness of his gracious dealings with me—I could say he had plucked my feet out of the mire and clay, and set them upon a rock, in good degree established my goings, and put a ‘*new*’ song in my mouth, even praises to *my* God. O Lord, hold me fast for ever—keep my soul alive to the end—make of me, and do with me what and as thou pleasest—I am thine; this is my rejoicing: I wish ever to remain thine; and if ever my own will, my own corrupt inclinations, presume to rend me from thee, O, my gracious Father, be thou pleased to interpose, and to lift a standard against all that may rise up against me for evil.—I dare not depend on my own strength or resolutions, but must look unto thee to strengthen me in weakness, and to make effectual my strivings, wrestlings and resolutions against sin. I commit myself wholly to thy care and keeping—
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be thou my light and my leader, and hold me in thy holy hand for ever. Amen.

Next day we had a glorious meeting at this place, at Friends meeting-house, but mostly among such as were not Friends, many of them called Methodists, a people that abound in this land, and some of their hearts have been touched with a live coal from the holy altar; but they seem very unsettled, many having hurried forward into much religious activity, being very noisy, talkative, and almost, if not quite ranting; yet I hope some of them will come to a settlement in the truth; but expect many will run quite out, and finally shake off their religious exercise, this being the natural consequence of making haste into religious performances without the pure leadings of truth therein. My heart and mouth were largely opened among them in this and divers other meetings—and this day, in a special manner, the streams of life flowed plentifully and sweetly, to my great satisfaction and comfort, and to the refreshment of many minds—glory to God, who hath hitherto helped us! we can do nothing without his help, but can do all things required of us through his strengthening influence in and upon us.

2d and 3d of the week. We had precious meetings at Herring-Creek and Bush-River, mostly among other people, as Methodists, &c. though at Friends meeting-houses; for

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Friends

Friends at these places are few in number there used to be many valuable Friends belonging to these meetings. We were very clear in our judgment, that Friends, having kept such numbers of slaves, did much contribute to the ruin of their posterity: for the poor negroes were put to do nearly all the work, while the children of Friends were brought up in ‘pride, fullness of bread, and ‘abundance of idleness,’* riding about for pleasure, living at ease and in fulness: this was productive of many evils, and opened a wide door for unprofitable and pernicious intimacy with hurtful company, until, alas, the youth in some particular places are almost all departed from the way of truth, and an almost total desolation reigns in some places in this land. Oh the mischiefs of idleness and oppression!—may it be the special care of all religious people strictly to bring up their children to some honest, industrious and useful employment: I believe Truth requires it; that a blessing attends it; and that much evil is prevented by it. My spirit deeply mourns over the sorrowful and dangerous situation of such who have, as they say, ‘no-thing to do’—believing they will almost certainly ‘soon learn to do evil.’

Next day, my companion being unwell, we kept house; and the day following rode near half the day towards Alexandria, where we staid until first-day the 26th, and were

* Ezekiel xvi. 49.

were at the fore and afternoon meeting; to both which came many of the towns people, Methodists, Baptists, Presbyterians, &c. and the Lord was graciously pleased to give us a good time in both meetings, especially the last, wherein Truth reigned over all—blessed be the name of the Lord. This was the first place we were at meeting in Virginia.—Next day we rode forty-five miles to Stafford, and had a very dull meeting there the day following; it was silent, except a few words at the close, which I felt easy to drop with my hat on, informing that the life was so low, and the springs so shut up, that I had not dared to attempt any thing under pretence of preaching the gospel; but that I felt a particular freedom to mention something that had turned in my mind to those not of our society: I told them, a minister of the gospel had nothing of *his own* to offer to the people; his whole dependance is on Christ; he must speak as the oracle of God, and only in the ability that God giveth; therefore is under an absolute necessity to keep silence, unless immediately commissioned and abilitated from God—that, for their sakes, through the flowings of the love which I felt to them, I had rather desired as a creature, that the way might be opened for communication; but that I found a flow of love and good-will was not a sufficient qualification to preach the gospel—mentioning that Saul's *forcing himself* and *offering*, through a fear that the people would be scattered abroad, displeased

the Lord, and Samuel his prophet—that, therefore, I had not dared to attempt to preach the gospel among them, knowing who it was that said, such as kindle a fire and warm themselves by the sparks of their own kindling, shall *lie down in sorrow*.

My beloved companion having been unwell more or less most of the time for several weeks, now grew worse, so that we were under the necessity to tarry here at the house of our friend Robert Painter several days; during which time my said companion came to a conclusion to leave me and return homeward, as he and I both very much doubted his being able to go through the journey. This was indeed a trial to me in my deeply exercised state of mind, and gladly could I have turned with him, but could find no peace of mind in looking that way. So on 6th day the 1st of the 5th month, he being a little mended, and feeling easy in his mind to go homeward, and I not daring to urge him forward, we parted in much brotherly nearness and affection, having travelled together in true gospel love and harmony—he with a pilot or rather a guide, going for Alexandria, and I with another, rode to a place in Culpepper called Southland meeting, crossing the river Rapahannock in our way. This was indeed a day of deep anguish to my soul; I felt unusually disconsolate, and could not refrain from almost excessive weeping: my heart seemed ready to break, for I was not only
left

left in a strange land almost without a sympathizing friend, but was inwardly very much stripped; yet I was favoured to be in a good degree resigned under all, and my cry was fervently to the God of all consolation, that he would keep me steadfastly given up to do and suffer whatever he in wisdom saw best for me.

Next day had a silent meeting here, except a few words of information after meeting broke up, or as we parted. The day following, being the first of the week and 3d of the 5th month, I was at Caroline meeting, silent here also, and more painful and distressing than any I had been at in this journey before. I remembered the account of Christ's agony, his sweating as it were drops of blood, and crying out to his heavenly Father, 'My God, my God, why hast thou forsaken me!'+ I saw the propriety of his passing through this trying scene: and I believed it necessary for me to go through that portion of sufferings assigned me: and though he passed through his for our sakes, he being experimentally touched with a feeling of our infirmities and sufferings—not but that his Omniscience as God could see and behold it all without feeling it in a body of flesh; but as the brethren were partakers of flesh and blood, he willingly took part of the same, and in all the sufferings incident to the brethren in this life, and therein to set us an example of faith, patience

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† Matt. xxvii. 46.

and perseverance through all; and that he might both feel and manifest this resignation in the most conspicuous manner possible, he was so far stripped as to feel as if he was forsaken; yet even in this extremity, though as man, he was ready to wish the cup to pass from him, yet he centered in—‘not my will, but
 ‘thine be done.’‡ I saw that there was no way for me to get rightly along, but through the like submission: and this afternoon every painful impression was removed, and the light of life shined into my soul with unclouded clearness; I was set at liberty, and judgment was indeed brought forth unto victory.

Second-day 4th. Had a meeting at Cedar Creek—not painful, nor yet had I much enjoyment; but was quite shut up as to words in the ministry; yet had an engagement to inform the people, at the conclusion of the meeting, of the sorrow I often had felt, on account of the gross darkness which yet prevails in regard to what is called preaching the gospel, many engaging therein without divine authority and influence, who consequently *cannot profit* the people.

Third-day 5th. Had a meeting at Genito, and one next day at Richmond, among people mostly not of our society; these were both blessed meetings; Truth’s doctrines were largely opened to my relief, and I trust to the refreshment of divers others.—5th-day
 7th,

‡ Luke xxii. 42.

7th, had a meeting at the swamp, and one next day at Black-Creek, another the day following at Curles—all dull and almost lifeless; yet I laboured a little in the ministry in all of them in a low depressed manner, and in the last, though dull in the fore part, yet through an honest attention, in lowliness and deliberation, to a small motion, I found much relief. Blessed be the Lord who kept me humble, and careful in utterance. For I am well satisfied, that if I had presumed with so small a motion to have risen into much strength of utterance hastily, I should have dried up that little spring of life which I felt, and so run into a flow of words, to my own sorrow in the end, and to the preventing that benefit which I hope some received. And here I have seen that many, who have a real gift in the ministry, do sometimes greatly hurt themselves, their services and the people, for not lying low enough, nor taking care enough, to find the safe stepping stones, from step to step, they run out of the little, though lively gift, into an hasty elevation of words; not indeed without very considerable degree of warmth and animation.

First-day 10th. I was at Wayne-Oak meeting, it was dull; yet I did near the close say something by way of ministry, which afforded me a little relief. I was hereby renewedly assured that the gospel cannot be preached, but when the Lord opens the real spring of life in the preacher. I rode after this
meeting

meeting ten miles towards another meeting-place, expecting to go on thither next day in order for a meeting; but my way seemed so shut up next morning, that I durst not proceed; and withal was almost too much unwell to continue riding; yet had the way been open, I believe I should have gone forward; but believing it unsafe, both for myself and Friends, to appoint meetings without a sense of Truth's direction and assistance, I returned to my friend John Crew's at Wayne-Oak.

On second-day I was reduced to a very destitute condition, wherein all my former experience seemed to afford little or no satisfaction. This season of stripping had been coming upon me for several days, and continued for some time after. But I have not the least expectation of being able, by words or writing, ever to convey a clear and adequate idea of the darkness, desolation and distress attending this dispensation, to any who have not in degree experienced it: those who have may, if they should read these lines when I am in another state of existence, feel a lively sensibility hereof—feel as one a little before them has felt, deeply abased, exercised and heavy laden; like to what their poor souls may have yet for a season at times to groan under—and if it please God to bless this present relation to the benefit of any of his drooping children, I grudge not my having passed through the fore conflict, nor my
pains

pains in preserving these memoirs of my exercised life.

Third-day 12th—I attended the week-day meeting of Friends here at Wayne-Oak as it came in course—it was very small—I was much stripped, nor had I ability to say any thing in the meeting until near the close of it, feeling to myself one of the most unworthy creatures; yet after all this I was made to rejoice, and for this very abasement and reduction of mind; and this rejoicing increased until I had to express a little of it in the meeting, much to the tendering a few broken-hearted friends present, though I could not rise into more life than just in weakness to utter a few expressions; yet therewith felt easy; but concluded, as I had the day before, that if way did not open with more clearness for the continuance of my journey after the yearly meeting then soon coming on at this place, I might return home; fully believing that he who called me forth into his service in this land, would open the way with clearness to proceed so far as his will was for me to go; and that as he would not withhold the necessary openings, I might safely, after waiting a proper time without obtaining any manifestations to the contrary, return to my family; yet remained given up to go forward if he should open the way for it.

Fifth-day 14th, in silence and inward poverty I attended the select quarterly meeting
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of ministers and elders at White-oak Swamp and next day the publick quarterly meeting here; out of weakness I was made strong, and many with my own soul rejoiced in the Lord.—7th-day 16th, began the select yearly meeting, and this day was held the meeting for sufferings also. Next day two large meetings for worship, and one the day following; then the church discipline in the afternoon, and by adjournments until 4th-day the 20th. The meetings for worship were livingly favoured times; those for discipline, for want of deep dwelling in the life, and more engagement for good order, were not so lively, yet Truth owned the faithful labours of a remnant, and life sprang up at times to their refreshment. The meeting for sufferings was also favoured: it appeared that the members thereof had been, and with some success, engaged in support of the rights of the injured Africans, at which my soul rejoiced; for many of them groan in cruel bondage in this land. But I believe the Lord will more and more arise for their deliverance, and work their emancipation; and that through judgments poured out upon their oppressors, if the hard hearts of those who make them groan are not softened by milder means. I used among Friends here a plain, honest, gospel freedom, which gave me great relief, and tendered many of their hearts. So after supplication and thanksgiving to God, this yearly meeting concluded under a fresh sense of his divine goodness.

Fifth-day 21st—Had a meeting here with the negroes, and though silent myself, yet my dear friend John Lloyd, from Pennsylvania, had good service therein. Next day we had a meeting at Tyrees, wherein I was closed up, but my friend had a pretty open time.—7th-day 23^d, was at Skemins; and first-day 24th, we had a small meeting at Williamsburgh, a town where no Friends live. I had little to say in these meetings. It is to the poor the gospel is preached—even Jesus did not many mighty works in some places because of their unbelief. It remains true to this day, that unbelief and hardness of heart shuts out the gospel, or prevents a free entrance thereof among such as have not a sense of their own necessities, but think themselves rich, full, and to have need of nothing—for the word preached cannot profit unless it be mixed with faith in them that hear it. No wonder therefore that those who run when the Lord hath not sent them, and continue preaching to the people without feeling, or evidently finding a door of entrance into their hearts, do not *profit them* by all their long, laborious and creaturely exercises among them—for nothing gathers to God but what proceeds from him.

On second-day the 25th, we had a meeting among the methodists at New-Kent. J. L. had a little testimony among them; I was quite shut up; yet after meeting broke up I endeavoured to impress them with a sense of the
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utter uselessness of all preaching, however much it may warm and move upon the passions, except that which is from a real spring of divine life in the speaker.—3d-day 26th, went to Wayne-Oak, and 5th-day 28th, I attended Curles meeting; it seemed almost without light or life until the latter part, when a gleam of true light appeared; by keeping to which, though in great weakness, victory was obtained, and the meeting ended to comfort and rejoicing—though we found it for a long time almost impossible to sing a song of Sion in a land where the harp was hung on the willow! for it was truly mournful to see the ‘city sit solitary that was full of ‘people.’† Truth had once prospered here, but now the posterity of faithful friends were nearly all carried away captive—but a little gleam of hope arose in my mind that there would be a revival in this place.

My way opening with more clearness, I got along with much satisfaction and fulness of divine joy, having divers large and blessed meetings—one at a Friend’s house a few miles from Petersburg over James River, one at Gravelly-Run, one at Burleigh, and another at Seacock.—After that at Burleigh, we had a good watering time in the evening, at a Friend’s house, among black people and some others, besides a few Friends. Truth reigned over all in this blessed meeting—the poor negroes blessing God in accents bespeaking heart-felt

† Lam. i. 1.

heart-felt reverence, and deep thankfulness of soul, for this favoured season; one of them in particular, saying, ‘ O may I ever bless and praise my great God, for the great good he has this evening done my soul! for the sweet, precious love that I have felt—I never felt such heavenly love before—blessed for ever be the great God!’—my heart was much affected at the feeling sensibility which this, and several more of the poor blacks discovered, in their way, of returning thanks to God, both in the evening, and again next morning; for they seemed full of songs of praise, even in the morning, for the evening’s precious favour—may the Lord Almighty hold them in his hand for ever, and may my soul never forget the descendings of heavenly rain upon and among us at that comfortable season—for which his holy name be praised for ever. Amen! And I am renewedly confirmed, that there is a real work of divine power among many in this land, both white and black; though yet much unsettled—may they be brought to witness a greater degree of clearness and establishment in the everlasting truth!

After these we had meetings at Black-Water, Stanton’s, Vick’s, Black-Creek, Johnson’s and Summerton—In the two first of these I was silent; but believe they were all times of renewing of strength to some who attended them. The doctrines of the gospel were livingly proclaimed in the authority of

truth, dear John Lloyd's way being opened.—Next we had a glorious meeting at the western branch the 9th of the 6th month, wherein there seemed to be no lack of openness, power and utterance; many were deeply affected, bowed and tendered—blessed be the Lord for ever!—10th, We had two dull meetings at Bennet's creek, J. L. in the first, and I in the last got some relief, through a little honest labour in great weakness among them.—5th-day 11th, we had a strengthening and refreshing meeting at the widow Bufkins, where a meeting is held once a month. I had a good open time—the doctrines of the gospel were largely opened, with strength and clearness, to the tendering of many minds.

6th, 7th and 1st days, we had meetings at Norfolk, Portsmouth and Suffolk, places where no Friends live, except one small family, and a young man in Suffolk—the first and last of these meetings were held at the court-houses; that at Portsmouth in an upper room in the market-house. The people at Norfolk behaved undevoutly at meeting, kept running out, talking, whispering, laughing, gazing about, &c. I reprov'd them for their incivility, telling them, that the most mournful consideration of my mind respecting their behaviour, was the great inexperience of the realities of religion, and the great unacquaintance with the nature and importance of divine worship, which their conduct had sorrowfully manifested; and so enlarging a
 little

little upon the subject of worship; and that God, even a *present God*, is the object thereof, and not any man—that God, to be worshipped aright, must be *felt after*, *known* and *reverenced*; with a little more on some other subjects. We left them with heavy hearts, finding very little open door of utterance, because there was scarce any door of entrance into their hearts, except in a few; and yet I had a secret hope, and some belief, that that day's work would not be altogether in vain.

The meetings at Portsmouth and Suffolk were heavenly watering seasons, wherein Truth reigned over all. Many minds were much reached and tendered, and a general solemnity was very prevalent. The Lord has a visited seed in this land up and down in many places. O that they may come to know a greater stability and settlement. After the meeting at Suffolk on first-day, we had a parting opportunity with many Friends, who attended from different parts of the country around. This was a most melting and reviving season. The everlasting Arm was marvellously magnified and made bare! the holy name was livingly exalted and praised; the souls of the mourners were eminently comforted; and the lukewarm powerfully warned—blessed be the name of the Lord for ever and ever, for his goodness to my poor soul at this precious season—may I never forget that fulness of divine light and

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life, that overflowing cup of sweetness and consolation, wherewith he enriched my mind in that ever memorable day.

After this heavenly banquet, I parted with my dear friend John Lloyd, who had for several weeks been agreeably my companion, and with the rest of my friends of Virginia now present, and set out for North-Carolina, accompanied by Robert Jordan and wife, where I arrived next day at the house of our kind friend Thomas Newbey. In the course of the six following days, I had or was at eight meetings in Perquimons and Pascotank counties, at Friends meeting-houses, as follows, viz. 3d-day, 16th of the month, at that called Wellfes meeting-house—4th-day, Old-Neck—and in the afternoon at Sutton's Creek.—5th-day, at Little River.—6th-day, at New-begun Creek—and in the afternoon at the Narrows of Pascotank.—7th-day, monthly meeting at Simmons's Creek—and 1st-day, at the Piney-Woods.—These were all favoured open seasons, except that at Sutton's Creek, and that at the Narrows; in both which I was quite shut up, save in that at the Narrows I did express a few words at the breaking up of the meeting, respecting the nature of gospel ministry; as that it never was in man's power, merely as man, to preach the gospel, &c. Oh! how I then mourned, and often have mourned, to see the eager expectations of the people so widely misplaced on the creature instead of the Creator:

and

and this is undeniably the case with all who expect man to preach to them without divine assistance; for man is but the creature, and unless immediately filled and qualified with divine light, life and power, is as destitute of any ability livingly and profitably to preach that gospel which is the real power of God into salvation, as he is of power to cause the outward rain to descend from heaven.

In several of the foregoing meetings Truth eminently favoured us together—the gospel was preached in the life and authority thereof—many minds were strengthened and encouraged, and the great name was magnified and praised.—After this I went to Rich-square, and on 4th-day the 24th, was at their meeting there, where Truth opened the way with strength and clearness to edification and rejoicing.—Next day went to Jack Swamp, and being joined by my dear friend James Ladd, from Wayne-Oak in Virginia, who came with a certificate to accompany me a while in this journey, we had a meeting on 5th-day at this place—it was an open, good time, Truth was freely declared, and many minds reached and tendered.—7th-day 27th, we had a blessed meeting at Hallifax, a small town where there are none of our society. The gospel power was eminently felt, and, in the evidence and demonstration thereof, the free grace of God to all men, the necessity of working out our own salvation through the assistance thereof, and several other im-

portant gospel truths were livingly and largely opened.—Next day we had a meeting at Stony-Creek, or Tar-River, as it is sometimes called.—From thence we rode to Contentney, and, first of 7th mo. attended the preparative meeting of Friends there—a dull time it was, and but little openness for gospel communication. After meeting, and the two next days, we rode to a place called Core-sound; and, on 7th-day, attended a monthly meeting there—it was a low time, yet way opened for 'Truth's testimony to be in some degree exalted. Next day we were at their select and publick meeting—the publick meeting was eminently overshadowed with divine favour, and made to be a time of blessed visitation to many souls—praised be the name of the Lord.

Second-day 6th—We had an exercising meeting at Clubfoot-Creek—there was some openness, so that considerable labour was bestowed, but not to much relief or satisfaction of our minds—which was pretty much the case next day also, at a meeting we had at Newburn. In this town there are no Friends, and the people's minds very light and unstayed, that it was painful to behold the airiness and irreverence which prevailed in too many. They got a gentle reproof, and we left them in sorrow as to our minds, though but little or no true sorrow appeared in them.

Fourth-day 8th—We had a very heavenly meeting at Friends meeting-place on Trent—
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and another next day about twenty miles further up the river Trent, at a place where a meeting was lately settled. Friends appeared pretty well engaged at these two places, and I hope an increase will be witnessed among them.—7th-day 11th, we attended the monthly meeting at Contentney—a trying time it was to my mind; but way opened, after long suffering in silence, to clear my mind in some good degree. Next day we were at the first-day meeting at the same place—silent—3d, 4th and 5th days, we were at meetings at Nues, Bear-Creek and Turner's Swamp—all trying times. In the first, the weight I felt seemed almost insupportable, but at length way opened, and an extraordinary time we had; divers states were remarkably opened and spoken to in Truth's searching authority, and yet with that sympathetic, persuasive energy, that it made way into almost every heart. It was a tendering time, but, alas! the next day was a time of difficulty, as well as distress, and no way opened to get much relief by communication, though I could not well avoid dropping some close expressions or alarming hints, but I saw little or no prospect of much advantage from them to those to whom they belonged: they seemed like those who had ears to hear, but heard not, or as if they had shut their ears, and hardened their hearts. I felt for them with a heart full of sorrow. The last meeting was more comfortable, though I was quite shut up. My dear friend James Ladd bore a lively well-

adapted

adapted testimony, in which I rejoiced, and found relief of mind.

Sixth-day, I rested at my friend Benjamin Arnold's, being unwell. He and his wife were very kind, both being well-engaged Friends: the fruits of whose godly parental care and authority very plainly and agreeably appeared in the behaviour and appearance of their well-ordered offspring. Oh, much lies at parents doors! much may they do, through divine aid, for their children's good, by proper, constant care, watchfulness, advice, reproof, restraint, correction and commands; all in Truth's authority, as occasion requires; and that not generally so much in the austerity and rigour of compulsory discipline, as in the meekness and authority of the Lamb, which seldom fails of reaching the witness in their minds, and more or less to bring them under the government of Truth. O that many, very many parents, now too much at ease, may be aroused to a due consideration of the trust reposed in them, and see to the discharge of their duty to the precious souls under their care. Oh, see to it, parents, I beseech you, for your own and their precious souls sakes! see to it in season, and unremittingly; great is the care that is necessary, constant the watch that ought to be maintained. These remarks arose not wholly from the agreeable prospects I had in and of this family, but have been on my mind for some time, under
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a deep and painful sense of deficiency of care among parents very generally. However, I rejoice in believing, that notwithstanding the so general neglect, there are many deeply exercised parents who endeavour honestly to discharge their duty in the sight of God, and I have no doubt but they will have a rich reward, and many of the dear youth will be greatly benefited thereby—that these may be encouraged, and their number greatly increased, is the fervent wish and prayer of my soul.

7th-day 18th. We were at the select quarterly meeting at Contentney—next day at the publick meeting there—and were shut up in silence in both, except a few words in great depression in the select meeting.—On 2d-day came on the business of the quarterly meeting; we were still shut up in silence, until near the close of the business, when my way unexpectedly opened in a great degree to clear my mind among them—though I had an opening in the beginning of this sitting, and stood up in the opening, expecting to have had utterance therein; but as I carefully attended to the spring and word of life, I found the brightness of the opening gradually faded, until all was gone—so I sat down without uttering a word, after having stood as a gazing-stock among them perhaps several minutes. I trust some real benefit resulted therefrom, to some who were too near always ready, as well as to my own soul, in keeping
me

me subjectly given up to follow faithfully, however greatly in the cross, the motions, openings and shuttings of life.—After this we set out for Eno, it being two days ride, besides what we rode this afternoon.

Fifth-day 23d. We had a good open meeting there, and another on 7th-day at Spring meeting—this was painfully exercising, under a sense of backsliding in too many; but Truth at last reigned over all, to the melting of many hearts!—Next day at Cane-Creek—here again we were filled with mourning and heaviness, under a sense of unfaithfulness, and consequent dwarfishness; but, after long silence, divine wisdom opened the way! Just as I was thinking it near time to conclude the meeting; and in a close, short, lively manner, we were enabled to place the burden then of our exercise where it belonged, and so came away rejoicing in God. On the four following days we had four blessed meetings at Rocky-River, Nathan Dixon's, Piney-Grove and Holly-Spring. Truth triumphed in these meetings—its doctrines flowed like oil! the universality and entire sufficiency of God's grace for the salvation of all, if attended to, was opened and declared with divine authority; and many minds impressed therewith.—Oh my God! thou hast given me to see the wonders of thy ways, in degree, and the strength of thine Arm! thou hast led me through the deeps! hast bowed my soul in the deepest prostration! stripped me and emptied me

JOB SCOT

me of all things, and then marvelled
 played, both thy wisdom, thy goodness,
 thy power! In lifting me up again from
 dust, thou hast given me indeed, ' beauty
 ' ashes, the oil of joy for mourning, and the
 ' garment of praise, for the spirit of heav-
 ' nefs.*—Thou art my God, and through
 thy aid I will serve thee for ever—be thou
 with me—go before me, and I will follow
 thee—for in thy presence there is life—at thy
 right hand a river of pleasure—therefore to
 whom could I wish to go, seeing I know, to
 my inexpressible consolation, that thou hast
 the words of eternal life?—Thou hast graci-
 ously redeemed my soul, and delivered me as
 it were from the den of lions—to thee, and
 to thy service, I therefore once more dedicate
 the remainder of my days—draw me and I
 will run after thee—command me, and I will
 obey.—I fear to offend thee, for thou hast
 shewn me thy purity—I adore thee, for thou
 hast wrought wonders for my soul.—I love
 thee, for thou art my life.—Hold me fast, O
 Lord for ever—keep my heart clean, by the
 word of thy power, and never, O never, I
 pray thee, suffer my foot to slide! continue
 to fill me with the joy of thy salvation, since
 thou hast so continually shewn it unto me—
 Take not thy holy spirit from me—guide me
 by the right hand of thy power—continue to
 my soul, the quickening efficacy of the live
 coal from thine altar; then will I, at thy bid-
 ding, teach transgressors thy way, and sinners,
 through

* Isai. 61. 3.

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in the operation of thy baptizing spirit,
 be converted to thee—Even so, O Lord,
 do thou thy great work in the earth—
 draw thousands by the cords of thy love, and
 tens of thousands by a clear discovery of, and
 living desire after, a full establishment in
 the beauty of holiness—till the nations come
 to serve thee, and the kingdoms of the earth
 to bow before thy throne—till righteousness
 cover the earth as waters do the sea—and
 light and life reign triumphant over death
 and darkness; for ever. Amen!

7th-day, 1st of 8th mo. we attended the
 monthly meeting at Cane Creek, and next
 day the publick first-day meeting there, and
 their select meeting—all these were times of
 favour and divine openness. The five fol-
 lowing days we had meetings at Sandy Creek,
 Providence, Center, Back-Creek, and Marl-
 borough—the first was a dull meeting until
 near the close, when life broke through all
 opposition, so that the meeting ended to solid
 satisfaction—The next meeting was also dull,
 —the three last were open favoured times of
 refreshment to many. After these meetings
 we attended, on 7th-day, the 8th of the 8th
 month, the select quarterly meeting at Cen-
 ter; and an open instructive season it was,
 as was the large publick meeting on first-day;
 Truth's doctrines flowed like oil, and things
 were opened in divine authority in both
 meetings, I trust suitably to the state of each.
 Next day the publick meeting was very large,
 still

still and solemn, and Truth favoured our souls with a baptizing and refreshing time together.—On 3d-day 11th, we had a good meeting, open, and powerfully tendering to the minds of the people in general, at the widow Hoover's, a member of our society—Truth reigned powerfully over all—blessed be the holy name of the Lord for ever.

On Fifth-day 13th, we had a meeting at Chatham court-house; but it being court-time, we could not get the court-house until between three and four o'clock in the afternoon, by which time too many of the people appeared to be so affected with strong drink, as to leave little room in their minds to be seriously affected with any thing of a religious nature; so that we had a painful, dull time among them—however, some were attentive and strove to quiet the rest; and way did open, after a close exercise, for a little communication, to some solid satisfaction; but our cause for mourning over them, seemed much greater than our cause for joy.—1st-day 16th, we had a dull distressing meeting at a Friend's house between Chatham and Peedee; we were shut up in silence.—Next day the 2d of the week and 17th of the month, we had a heavenly, open meeting at Peedee—blessed be the Lord who helped us!—On 5th-day 20th, we had a very small, yet precious meeting at Camden, South-Carolina, where no member of our society liveth, except one very ancient woman; though once there was

a settled meeting of Friends there—this was a watering time to a few sincere hearted, whom my soul loved; and an awakening, and in some degree convincing time, to some who were too much hardened in sin, and unacquainted with that light and power which is the authority of our meetings and ministry: this they now felt, so that divers were constrained to acknowledge, and bear testimony thereto, in their conversation with one another.—And I am on this occasion renewedly confirmed in a sentiment I have long been settled in, that is, that there never was, and never will be but one true religion in the world, to wit, ‘the work of the spirit of God in the souls of mankind;’ that some of all denominations have something of this true religion, even though some of these, through the prejudice of education, may disallow it in profession; and that no man has any real religion, but what he comes to the knowledge and experience of through the alone influence of this holy spirit of God. This it is that begins and carries on the work—this it is, that, by its own divine influence operating in the minds of mankind, reveals Christ in them, the hope of glory; or so operates from time to time, on reading the scriptures or other good books; on hearing the gospel preached; on meditating on the works of creation and providence; on God’s judgments in the earth; or his dealings with themselves as individuals; or whatever other occasion, circumstance or thing, is ever made a mean of conviction or conversion;

conversion; the holy spirit so operates, I say in all these cases, as to produce the happy effect—and without the inward operation thereof, all these other opportunities and things would be utterly in vain, as to salvation, and never able to produce the least degree of true religion, or sanctification in the soul. So that, though there are many opinions, many creeds, professions and denominations, and some truly religious persons in them all; yet there is, and can be but one *true religion*; all true religion is of one kind—all springs from one source.—And blessed and adored for ever be the Lord, in order that all men may, if they will, be benefited experimentally by this one true religion, ‘the manifestation of the spirit is given to every man to profit withal’*—he that rightly profits thereby, and continues so to do, will live in the exercise of the one true faith; will witness the one true christian baptism; will know and obey the one living Lord; will, by the Holy Ghost, in word and deed, acknowledge and call him Lord; and so will be saved with an everlasting salvation. And on the other hand, seeing a measure of the holy spirit is given to every man; seeing the grace of God that brings salvation hath appeared unto all men; seeing the light and life of the holy word, which in the beginning was with God, and was God, hath enlightened every man that cometh into the world; and seeing, moreover, Christ Jesus has tasted death for every man; how shall we escape if

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* 1 Cor. 12. 7.

we neglect and reject so great salvation? how great must be the condemnation of every soul, thus highly favoured, which yet stands out and rejects the strivings of the spirit, the teachings of grace, the shinings and convictions of this divine light! Now this light, grace, and spirit of God, is all one thing, under different appellations—it is called spirit, because it is quick, lively and operative, and quickens the soul to a sensibility of its state and condition—it is called grace, because it is the free unmerited gift of God—and is called light, because it makes manifest—as, ‘ whatsoever doth make manifest is light,’* faith the scriptures. And as this grace or light is attended to, it will bring the soul into a state of grace and favour with God.—Well, therefore, might the apostle, with holy reverence, break forth in these expressions, ‘ thanks be unto God for his unspeakable gift.’† And all who obey the light will be brought out of darkness into God’s marvellous light; for though the hearts of fallen men are grossly darkened; yet the light shineth in their dark hearts, and though the darkness comprehend it not, if it is taken heed to, will *shine more and more to the perfect day*; even until the whole body be full of light; but *those who rebel against the light*, will grow darker and darker, until *they know not the way thereof, nor understand the paths thereof!* and become vain in their imaginations, and their foolish hearts become wholly darkened! having lov-
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* Eph. v. 13. † 2 Cor. ix. 15.

ed darkness rather than light, because their deeds were evil.

After the meeting broke up at Camden, before we went away, we felt such an evident stop in our minds as to pursuing our journey, and such desires to have another meeting at Camden, that we found peace in submitting to it; and in order to procure the company of the busy inhabitants of the place, we concluded to stay until first-day, and gave notice accordingly. Then riding to our friend the widow English's, we rested there the next day; and the day following, that is, 7th-day, had an open precious meeting at a Baptist meeting-house at Swift-Creek, among Baptists and Methodists, the Lord opening their hearts to receive our testimony. The doctrines of Truth were livingly declared, most present were reached and tendered, and our souls relieved—blessed be the name of our God, who was eminently present!

Next day we attended the meeting we had appointed at Camden, a pretty many of the inhabitants were present, and though it appears that there are not many religious persons in the town, yet it was a day of precious visitation to many of their souls—a day to be remembered: Truth's doctrines were largely and with demonstration opened and declared, making much impression on many minds. Oh, the preciousness of Truth! the sufficiency of its aid, and never-failing victory when

abode in! Lie low, O my soul, for ever; trust in the Lord; rely wholly on him; be nothing without him—all things in him; be faithful to him, and thou shalt never be confounded. He is a strong rock—an impregnable fortress! a sword! a shield! yea, all things necessary to those who faithfully trust in him—who abide in the faith and patience of the saints.—He has loved me freely, wrought wonders for my soul, made bare his Arm for my deliverance, forgiven mine offences, and carried me through manifold trials, conflicts and afflictions; and is now leading me about, instructing me, reducing me again and again to the loss of all things, and filling my soul with the fat things, the rich dainties of his own house! and putting into my heart and mouth the songs of praise and hallelujahs! Lord, the desire of my soul is unto thee, Oh, be thou pleased to exercise thy rod and thy staff, yea, all thy good pleasure in me, until all within me bows to thy righteous sceptre, and every motion of my mind and of my body is in conformity to thy holy will manifested in me. Therefore go on, O my most merciful God, if it be thy holy will, not letting thine eye pity, nor thy hand spare, until thou hast thoroughly cleansed the floor of my heart—until the precious seed be gathered into thy garner—until the chaff be burnt up by the baptismal influence of the Holy Ghost and fire—and finally, until my soul becomes a fit temple for thy holy presence, unrivalled and uninterrupted, to dwell in. Make me a
pillar

pillar in thy holy temple, that shall go no more out for ever; but, abiding therein, be engaged in the depth of humility and profound reverence to return all the praise to thee, who, with thy Son the Lamb, through the eternal Spirit, art worthy of all honour, adoration and glory, world without end. Amen.

We lodged again after this meeting, at our said friend the widow English's; and next day, the 24th, took our journey for Charleston, where we arrived the 26th of 8th month, it being one hundred and twenty miles; and on 6th-day the 28th, we had a good little meeting at Friends meeting-house with the few Friends in the city, and a few others that came in, and were tender. Next day we had a large meeting at the Methodists meeting-house; many Methodists, some Baptists, and others attending; but it was rather a dull time, and, not feeling our minds clear, we concluded to have another meeting there on first-day afternoon.—In the forenoon on first-day, we had a blessed open time at Friends meeting-house; and in the afternoon another large crowded meeting at the Methodist meeting-house, consisting of a mixed and very unsettled multitude. We found a pressing engagement to declare the truth among them, but found them so outward in their minds, and so unstayed, that we got very little entrance in their minds in general, or relief to our own, though I believe the Methodists were mostly quiet, and some of them,

them, with a few others, were reached and tendered.

Second-day 31st, we left the city with heavy hearts, after a solid opportunity with Friends. This day and next we rode towards Georgia, about fifty-eight miles; and finding a little meeting of Friends, though not members, yet such as were convinced of Truth's way and principles; we staid their meeting on fourth-day—it was dull at first, but open and much favoured towards and in the conclusion. Several Methodists and Baptists were present, and Truth reached and tendered most of their minds. These friendly people had, at least part of them, belonged to the Methodists and Baptists; but their eyes became gradually opened to see beyond lifeless form and creaturely performances, as prayers in man's own time and will, &c. and had now gathered into a silent waiting upon the Lord. May they live near him, love him, and serve him in the beauty of holiness: then they will not only enjoy great peace in themselves, but be a blessing to their neighbours.

After meeting we went on for Georgia, and reached Friends monthly meeting at Wrightsborough in that state, on 7th-day, 5th of 9th mo. It was a painful time; extreme poverty and inward want bore down our souls. We found a few words to drop among them, but scarce found any relief.—On first-day the 6th, we had two favoured meetings: one at
Wrightsborough,

Wrightsborough, and the other at Friends new meeting-house, four or five miles from the first; and next day were again at Wrightsborough, not being clear before: it was a precious time indeed, Truth's testimony flowed with power, many were greatly reached, and some who had much opposed our principles, acknowledged to the truth with tears, and desired us to remember them before the throne of grace—may they be preserved.

Third-day 8th, we had a large meeting at Marmaduke Mendenhall's, among a religious people, Methodists, Baptists, &c. Truth eminently overshadowed us. In our first sitting down together, I had very bright openings, and fulness of light and life; but the meeting was hurt by the right time not being attended to in standing up, by me or my companion, or both—my soul was grieved, for the people were prevented, in degree, enjoying what seemed to be intended for them; yet many minds were affected, and I trust some good was done.—4th-day 9th, we had a large meeting at a Friend's house, among Methodists, Baptists and Friends. There was strength and utterance given, and great indeed appeared to be the entrance into the people's minds. After this meeting, next day, we left Georgia, and set out for South-Carolina. We got to a meeting among Friends, at a place called Henderson's Settlement, on 5th-day the 11th, and so on to Mudlick, Bush River, Rocky-spring, Paget's Creek and Cane Creek, having

having a meeting at each of these places, and at Bush River *two*, mostly to a degree of satisfaction, yet it appeared to be a low time among Friends in these parts; but dwelling low with the suffering seed, we were made to reign a little with it at times. The four following days we rode to Deep-Creek in North-Carolina, about one hundred and forty-three miles. At this place we had a meeting with Friends and others, on 3d-day the 22d, and so on, having another at Chesnut Creek over the mountain in the edge of Virginia—thence back to — Freeman's (not a Friend) in N. Carolina, having a meeting at his house on 7th-day the 27th, and were next day at a Friends meeting at Westfield, called also Tonis Creek—all these meetings were attended by Friends, Baptists and Methodists, and some of them by some others. And through patient waiting for the arisings of life and openings of light, they were all solid profitable meetings; Truth's doctrines were largely opened, many minds reached, and the Lord's name exalted over all. Will-worship, creaturely performances, lifeless prayers at set times, &c. were much discouraged: for the Lord laid it upon me to expose the emptiness of these things from place to place, and to shew that they never fail of drying up the springs of life in such, who once having had the fresh openings thereof in their own souls, will yet go on in religious performances, without waiting for light and life therein.

After

After one of these meetings, a Baptist man, somewhat in years, told me he had tried to keep up family prayers in his house, but found he could have no satisfaction in it, unless when he felt a divine influence inclining him thereto, and that he had now omitted it, except when he found himself thus qualified. Divers others have confessed, that they had often, in their attempts to pray at their set times, without waiting for divine help, evidently felt that their words fell to the ground, were of no avail, and answered no good purpose.—O that all may learn the necessity of waiting upon God in the silence of all flesh, and creaturely motions or performances, that they may witness that renewal of divine strength, wherein prayer is made with life and acceptance with the Lord.

I had much service in these South Lands among other societies, particularly Methodists and Baptists, there being a living birth among many of them; and this living birth, being in its very infancy in many of both these societies, was near to my life, and I often breathed to the Lord to preserve it alive; for I saw it to be in imminent danger of being stifled by a multiplicity of lifeless performances. But though I was led into service much among other people, as before-mentioned, yet I generally, in the meetings of Friends, had some clear openings into the state of things among the brethren: for I was kept very low in my mind, and durst not
meddle

meddle with things not opened in the light of life. I was afraid to *judge after the sight of the eye, or reprove after the hearing of the ear*. My dependance was on the Lord alone; and in that dependant state, I often felt as empty of any thing divine, any sight, sense or knowledge of things, as if I had been totally blind and insensible—and indeed who is so *blind as the Lord's servant, and so deaf as the messenger whom he sends?* And it is necessary it should be so, in order that his message to the people through them may be wholly in the *fresh openings of divine life*, without any mixture of man's fallen wisdom. This is a great mystery to the world and all its boasted wisdom, and will remain so for ever, though clearly opened unto babes and sucklings in Christ. And as my mind abode in this *low state*, in the *loss of all things*, in the subjection of my own creaturely will, wisdom and workings; I received many fresh openings, and therein was enabled to *bring forth things new and old*, to the instruction, and, I hope, lasting benefit of the brethren and many others from place to place. All glory and praise be ascribed to him, without whom my poor soul is nothing, knows nothing, and can do nothing, in things divine. O that all flesh may be abased, and lie low before him for ever, that his own eternal power may be exalted over all in them.

After this meeting at Westfield, we found a pressure in spirit to have one next day among some religious Baptists, about six miles off at
a Baptist

a Baptist man's house ; it was a precious heavenly meeting, wherein Truth opened many things in the life and demonstration. And some confessed, they had never known before, but that John's dispensation of water-baptism, was part of the gospel dispensation, and to stand to the end of time ; but they seemed now to be much shaken ; for it was opened that John's elementary dispensation was only a forerunning one, to prepare the way of the Lord. After this meeting we still found a pressing engagement to have another meeting at Friends meeting-house at Westfield, which was held accordingly the next day, to great satisfaction : many Baptists and others, as well as many Friends, attended—Truth reigned over all, and the doctrines thereof *dropped as the rain*, to the tendering and refreshing many seeking souls—blessed be the Lord for all his favours. We next had meetings at Blues-Creek, and Muddy-Creek, and on first and second-days the 4th and 5th of the 10th month, were at Deep River, their large monthly meeting being held there on second-day—all these were blessed watering seasons ; the monthly meeting abundantly so, to the bowing my soul in awfulness and praise. --On 3d-day we had an open, refreshing meeting among the Nicholites, so called. I had a lively evidence that some among them were humbly endeavouring to serve the Lord ; but at the same time I saw clearly that many of them rested too much in their outside plainness ; and valuing themselves upon that, had

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stopped short of a more living acquaintance with the well-spring of eternal life ; and this is a snare wherein I fear some of our society are taken, and detained from greater experience in the real life of religion, without which all outward things are unavailing, as to the salvation of the soul. I laboured among this people, in the openings of life, and hope according to their condition—may it tend to their settlement on the right foundation!—Then, proceeding on our journey, we had meetings at Friends meeting-houses at Springfield, Bulrun, New-Garden, Lower Reedy-Fork, and Upper Reedy-Fork, all favoured meetings, some of them highly so.

On 4th-day the 14th, we had a meeting at the house of our friend Samuel Tomlinson, where very few Friends live near, among Baptists, Methodists, some Friends, &c. We evidently felt that some of them had pitched in battle array against us in their minds ; and for a time the Lord suffered them to shut up the kingdom of heaven, not entering themselves, nor suffering those that gladly would have entered. At length a small degree of life arose, and I told them the battle was the Lord's, and if he suffered them to shut up the kingdom, the loss would be their own ; but that it was likely those formerly, whose unbelief prevented our Saviour's doing many mighty works in certain places, might be ready to vaunt over him, and to think he could not make his way among them ; and yet I thought

thought their victory, if such they esteemed it, was in no wise glorious; but greatly to their own loss, or the prevention of much good that they might otherwise have received. I then acknowledged to them freely, that we had nothing at our own command to offer for their good; nor any weapons of our own to oppose their warlike preparations with—told them I had little thought, when in the pure constrainings of gospel love and good will, I gave up to have a meeting with them, that they would have come together prepared for war; but that I was assured it was so, for I could feel the inward state and opposition of some of their minds, as plain as I could see their bodies with my outward eyes.—Moreover I informed them, that if the Lord engaged me in it, I was not afraid or ashamed to fight, even upon a retreat, if he did not make way for an advance—that I was not at all afraid of my life, how many Goliaths forever might defy the armies of the living God; for my life I had given up to his disposal, to be laid down in his cause, if he pleased, in any part of the globe.—I came not from my own land, and all my near and dear connections in life, to do my own will, but his who sent me; and while I stand faithful in his holy will and counsel, in the openings and leadings of his divine light and life, I fear no evil, danger, or difficulty; nor all the art and malice of men or devils; though I fully know that of myself I can do nothing. However I told them, for their own sakes, in order that

they might have the full benefit of the meeting, I desired them to lay aside their warlike weapons, that inward opposition wherein they stood against the inward life of all true religion, and the doctrines of the everlasting gospel; and as they knew themselves guilty of an inward opposition to us, and our message, it began to work conviction in them: they wondered how I knew it; but seeing I did know it, and was enabled so plainly to tell them the inward state, and thoughts of their own hearts, it won upon them, drew their attention, removed their prejudices, and softened their hearts towards us and our testimony—and when I found they had given up, and dropt their warlike weapons and intentions, I improved the opportunity, as Truth opened the way, and told them, I perceived they began to incline towards a capitulation, and willingness to sign articles of peace—this they also knew was true of the inward alteration of their minds; and so it greatly tended still further to gain their love and attention, until at length (though the work, or rather warfare was very hard for some time) we had an heavenly baptizing time together—Truth reigned over all, and therein our souls triumphed over all opposition, in the strength and power of an endless life! wherein divers doctrines of the gospel were livingly opened and enlarged upon, in demonstration of the spirit and divine authority! yea, that was felt and acknowledged to be so, by many whose hearts were greatly tendered and refreshed,
after

after all the opposition they had at first felt against us. Thus the Lord wrought for us, and taught *our* hands to war, and our fingers to fight—Glory be to his great name for ever! for hitherto he hath marvellously helped us; and we know that without him we must have turned our backs in this and many other days of battle.

Next day we had a heavenly open meeting at a Baptist meeting-house on Abbit's Creek, about ten miles from the last meeting—divers of their members, and one of their teachers urgingly desiring us to have a meeting with them there, they being much reached at the other meeting. We had had thoughts of having a meeting there before this invitation, and, the way now looking very open, we embraced it, and had one accordingly. And as soon as I sat down in the meeting, I felt as evidently as I ever felt any thing with my outward fingers, that they were now come without their weapons, in a state of mind directly reverse to what they or some of them felt in the fore part of the meeting yesterday; their hearts were open, and our way was also soon opened into a living enlargement in the doctrines of Truth, I trust to our and their mutual satisfaction and consolation of soul, though their outward performances and lifeless devotions were largely and livingly testified against.—Our next meeting was on the day following at Randolph Court-house, among people of various professions; and,

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magnified for ever be the name of the Lord, our leader and director, he was graciously pleased to break in upon us in a wonderful manner; light shined superior to the shining of the sun in the outward firmament, that divine light, the same that enlighteneth every man that cometh into the world: but in the wicked it often shines as in a dark place, and the darkness comprehends it not—many whose hearts have become darkened, reject, despise and trample it under foot; but in those who obey it, love it, walk in it, and bring their deeds to it, it will shine more and more to the perfect day, as the wise man says the path of the just man does, declaring this path of the just to be a shining light: indeed it is so, for Christ within, the just man's light and hope of glory, is also his path, his only true and living way, as said Christ himself, 'I am the way, and the truth, and the life;'^{*} and surely the just man's *way* is his *path*: seeing Christ then, the inward divine light of men, is the just man's *path* or *way*, well may it be declared to be a shining light: and experience has abundantly confirmed it to the souls of all that have truly loved and faithfully walked in this light, that it really does shine brighter and brighter: and in all that continue so walking, it will more and more, even to the perfect day—they will not only witness the day to dawn, and the day star to arise in their hearts, but the increasing clearness and brightness of the light will be, as

Isaiah

^{*} John xiv. 6.

Isaiah expresses it; ‘the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, as the light of seven days.’ † Well, in the clear shinings of this holy light, for truly it was as a morning without clouds, the state of the people were so opened to us in this meeting, and through us to them, the light within their own souls confirming our outward testimony, that scarce an individual appeared insensible of the heavenly visitation we were favoured with: indeed most were deeply affected, greatly tendered, and much refreshed as with a shower of celestial rain—it seemed to me in a degree like the day of Pentecost, the effusion of the Holy Ghost was so eminently glorious among us!—and I believe near or quite all present, said in their hearts, and divers with their mouths in substance after this meeting, ‘this is the everlasting gospel of Christ;’ and I said in my own soul, and still say, it was of the Lord’s doing, and marvellous in mine eyes!—holy and reverend is his name, and that for evermore—may my soul ever acknowledge his wonders and the riches of his love, lying low in humiliation before him.

On 7th and 1st days, the 17th and 18th, we were favoured with the Master’s helping hand at the monthly and first-day meetings at Center; in both which light and life triumphed over death and darkness.—On 3d-day we had a painful, trying meeting near a
water

† Isai. xxx. 26.

water called Heworry, at a Dutch Friend's house, (Michael Fout) among many Dutch people, and others. We laboured in the little ability afforded, to some degree of satisfaction. The two next days we attended Friends meetings, as they were held in course, at Springfield and Bulrun.—Next day we had a discouraging meeting among many other professors, near the upper Reedy-fork. I saw and felt clearly, that some of them came prepared to bid defiance; however we laboured a little, though under great depression—for though they were many of them high in profession of faith in Christ, too many of them appeared to be unbelievers, and in the state of the Scribes and Pharisees, in the inward ground of things—and such, in all ages, are the greatest opposers and even hinderers of good, of any people whatever; yet I believe divers present were humble-hearted christians, who thought little of themselves, and were hungering after better food than their teachers are feeding them with: some of these I hope got at least a little crumb of heavenly bread at this meeting—may the Lord refresh their souls with the waters of life, and sustain them.

Next day, being 7th of the week, and 24th of 10th month, began the select yearly meeting at Center, in North-Carolina, for Friends of that state, South-Carolina and Georgia—it was a trying season, and Friends seemed sensible it was a very low time. I was quite
sealed

sealed up in silence, as were both my companion and myself next day, at the publick meeting for worship. On second-day the business of society came on; it continued by adjournment four days, and though the fore part was heavy and trying, yet the latter part was a time of eminent overshadowing of the holy presence; many weighty subjects were considered in this yearly meeting, and finally resulted with much unanimity, love and solemnity. I was much bowed down, until the last day, under a sense of the want of due dependance on the Lord in many present; but near and at the close of the meeting, the helper of Israel opened a way, and helped me to be thoroughly relieved, and the song that is *ever new*, was put into my heart and mouth, in a very consoling manner. Large numbers, I believe, will at times while they live bless the name of the Lord for that day's favour. The shout of a King was heard in Sion, to the rejoicing of the tabernacles of Jacob. Bless thy God, O Israel for ever, and serve him with faithfulness and reverence, O daughter of Jerusalem, for who indeed is like him? He bringeth down as into the very dust, and he raiseth up to the heights of salvation—He maketh the dumb to declare of his goodness; the inhabitant of the rock to sing of his power! glory be to his name for ever—my soul will praise him in the heights of Sion!

On 7th-day 31st, we attended New-Garden monthly meeting, and had therein a degree

gree of satisfaction. Next day we attended their first-day meeting there, being the 1st of the 11th month, in solid silence, as to us and, feeling clear of Carolina, on the day following we rode to Virginia; and on 4th day the 4th at night, we got among Friends at Goose-Creek; where next day we had a meeting, and the day following had another at the upper meeting-house on Goose-Creek which was silent. We next had meetings at Hills-Creek, Seneca-Creek, and South-River; in all which we were helped through to our comfort, and hope to some profit.—On 4th-day the 11th, we had a blessed consoling meeting, at Henry Christian's, a Methodist, and a few others, in Amhurst county, Virginia—light and life prevailed, to the tendering and watering many souls.—On 6th-day, we had a little meeting at Francis Walthall's, a man that for some years appeared to have been convinced of our principles, as also his wife: this was in Buckingham county.—On 1st-day the 15th, we had a meeting at Amelia, to a degree of satisfaction, and that afternoon my dear companion James Ladd and I parted, in much gospel sympathy, and endearment, he going home.—On 4th-day, I had a discouraging meeting at Camp-Creek, and another next day at Douglass meeting, (so called) in the first I got but little relief; and in the last could not open my mouth in the ministry.

On the first-day following, the 22d of 11th mo.

no. I was at meeting at Smith's Creek, in suffering silence. About this time Satan seemed almost let loose upon me, to buffet me with doubts, even in things wherein I had been well established and assured. And persuaded I am, I have no words adequate to the full and clear description of the buffetings, horror and distress, that seized and bore down my drooping soul; but I have since clearly seen, that the Lord's determination was, that if I would still be his, I should lay down my own life, that of my own will entirely, and in all things, and take him and his will for my only good, in and through all. And as my own will was once more crucified and slain, my life laid down upon the cross—all within me bowed—On this wise then my soul addressed my God: 'Lord, I know thou art all goodness; I have drank of the rivers of pleasure at thy right hand, which is all of thy mere bounty and grace; I surrender my all once more to thee without reserve. Here I am—do with me whatever thou pleasest—blessed and adored be thy name for ever—I yield to thy will—not mine, but thine be done. Amen.'

After this full surrender of my will and my all, light sprang in my soul; darkness fled before it; Satan's head was bruised; God did truly bruise Satan under me; I saw his power was limited; and that the Lord God Omnipotent still reigned over all. Life and immortality was again, as it were, brought

to light out of the depth of obscurity, and established over all in meridian brightness and assurance in my soul. Great enlargements followed this sore conflict, and my consolation was full, and unspeakably glorious—blessed for ever be the Lord my God, and wonderful leader! in the heights my soul will praise him, and for the depths of prostration will I magnify his name, who makes all things work together for good to those who truly love him—Love him, O my soul, for ever, and submit thy all to his holy care and keeping, through every trying time.

After this most trying conflict, I found my way opened again, and had meetings at Crooked-Run, Center, Mount Pleasant, Bear-Garden, Back-Creek, Hopewell, Middle-Creek, Tuskarorah and Bull-skin, all open good meetings, and most of them eminently so, even to my own admiration! Truth's doctrines were largely opened with divine life and authority; many who were much unacquainted with true religion were much reached; and such as were hungering and thirsting after something more substantial than they had yet feelingly known, were greatly refreshed. My soul bowed in awfulness before that God, who, through the deepest probations and discouragements, safely brought me on in the right way; landed me on firm ground; and even made my most fiery trials and extreme conflicts promotive of almost inexpressible enlargement and consolation.

Oh!

Oh! he well knows what he is about, in suffering his chosen followers to be thus closely tried—indeed this is the very way they become *chosen*; for he ever *chooseth them in the furnace of affliction*: here he refines them as *gold seven times tried in the fire*: thus they bear his holy law; thus they are made able to *dwell with* that which, to every thing sinful, is as a *devouring fire, and everlasting burnings*, and not be hurt; the fire shall not kindle on them to devour; the smell of it shall not be on their garments; but every thing in them that is chaffy shall be burnt up, in, and by this unquenchable fire; so the weighty substantial wheat comes to be gathered into the garner. Oh! thou traveller Sion-ward, whenever the Lord leads thee in this line, think not that none have walked the way before thee; but remember it is the high-way to glory; the only trodden path to blessedness—remember others, before thou wast brought forth, have deeply experienced it, have tasted the wormwood and the gall; and been ready to think it impossible for them ever to come forth into the light again, or to rejoice in God, the rock and horn of their salvation. But be thou patient, be thou faithful to death; yea, in and through this inward death, and thou shalt receive a crown of life: for it is an eternal truth, that though many are the afflictions of the righteous, yet, assuredly the Lord delivers them out of them all.

Next I had a meeting the 4th of the 12th
Z month,

month, in the Presbyterian meeting-house at Winchester: a glorious good meeting it was—I was ready to think near as much so, as our low state, while clothed with clay, is capable of. Several important doctrines of the gospel were largely opened, having strength and utterance given—every mind seemed hushed into a degree of awfulness and reverence! all glory and praise be ascribed to him who is our only sufficiency; for with gratitude, and prostration of soul before him, it may be truly said, ‘hitherto hath the Lord helped us!’*—On 7th-day I was helped to my own and others’ joy, at Friends’ monthly meeting at Crooked-Run; and also next day at the meeting at Culpepper. Indeed the arm of the Lord was marvellously made bare in our favour, from place to place, throughout the foregoing favoured meetings: and thence on to Southland, South-Fork, Goose-Creek and Leesburg. At Southland I parted with my dear friend Catlet Jones, who had been very acceptably with me most of the time since I parted with my beloved friend James Ladd; but now he returned to his family. I was at this place last spring, as I went southward, and though I was shut up there then, yet I felt such an engagement for the prosperity of that little meeting and neighbourhood, that I felt most easy, now on my return, to visit them again; having been drawn in spirit to look towards them, at times, ever since I was there before. We had now a heavenly watering

* 1 Sam. vii. 12.

watering time together, praised be the Lord, whose power was eminently over all. I believe I have never known a more constant fulness of God's love, life, and qualifying presence; nor a more continued cheerfulness in and out of meetings, for so long a time, than (blessed be the Lord) I have now been favoured with, since my extreme tribulation and distress at Smith's-Creek, and about that time. Oh, the heights and depths; may neither the one nor the other ever separate my soul from the love of God!—I well know the propriety and need of our Saviour's caution, 'pray ye that your flight be not in the winter; neither on the sabbath-day.'* Great care is necessary, in both these states—perhaps our Lord mentioned the winter first, as it is the trials and distress of that painful dispensation, which prepares for, and, if patiently endured, terminates in the comfortable rejoicings of the sabbath-day. To abound, we must be abased: if we will reign with Christ, we must suffer with him: but, Oh the danger of letting in discouragements in the winter season, when all seems cold and uncomfortable within; even sometimes benumbing, and almost deadly frost.—Here thou exercised traveller Sion-ward, if thou art not very watchful and careful to abide in the faith and patience of the saints, thou wilt be very likely to take thy flight, from walking in the light, and firm abiding on the everlasting rock and foundation; by letting in and giving way to doubts,

Z. 2

disputings,

* Matt. xxiv. 20.

disputings, distrust, murmurings and despair; and so repine at the dispensations of Divine Providence, who is proving thee for thy good. Here many have took their flight in the winter, and let go their hold of what they had received, and so have lost their crown! for the terms are, ‘ be thou faithful unto death, and I will give thee a crown of life.’* If thou abidest steadfast through the wintry dispensation, the Lord will bring thee to the opening spring, to the summer, and the sabbath-day; here thou wilt praise him on the banks of deliverance; here thou wilt be made to shout and sing! ‘ for, lo, the winter is past; the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come; and the voice of the turtle is heard in our land.’† But now, in the midst of thy rejoicing, have a care; stand fast; see thou takest not thy flight on the sabbath-day. Danger awaits thee on every side; thou art a frail mortal, and thy destruction, if it cometh upon thee, will be of thyself; but thy help can be only in and of the Lord; therefore look unto him, for ‘ he that trusteth in his own heart, is a fool.’‡ Let him that thinketh he standeth, even though his soul is filled with good, and overflows with songs of joy, take heed lest he fall—even now this care is eminently necessary—this is a moment wherein the watch is peculiarly needful—hence the precious caution in regard to these two seasons of most pressing danger—

hence,

* Rev. ii. 10. † Cant. ii. 11, 12. ‡ Prov. xxviii. 26.

hence, also, he preached the *watch*, and that repeatedly, to his disciples, yea to *all*; ‘ what I say unto you, I say unto *all*, *watch*.’* He knew all needed it; not only the dejected and depressed soul, but even, and especially, the joyful heart—the mind of him whom joy overflows. My soul well knows the mystery of these things by repeated experience; but I have found, that, in proportion as all pride of every kind is done away, or hid from man (which is God’s work) and the creature fully humbled and reduced to the loss of all things, the Lord is pleased more abundantly to fill us with divine good; and to continue its blessed replenishings unto us! for through this abasement we are enabled to bear this fulness without being puffed up, or thinking great things of ourselves. Man is exceedingly inclined to independence, and a language on this wise—my own arm has brought salvation—is not this great Babylon, which *I*, great *I*, have builded, for mine own and kingdom’s honour? &c.—Yes. Oh, thou who thus buildest, be assured, whenever thou beginnest to think much of thyself, and that thou of thyself hast done something that is good, thou art a Babylonish idolater; thou art erecting a Babel. This is great Babylon indeed, which thou, a poor worm of the dust, art rearing up; and all this must be brought down, before thou comest to live *by faith*; or canst say in truth, ‘ I live; yet not I, but Christ liveth in me,’†—and ‘ by the grace of God I am

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what

* Mark xiii. 37.

† Gal. ii. 20.

what I am.' † It is truly a great attainment to be nothing but what grace maketh us; yet this is the case, in regard to the things of religion, with all who 'do nothing of themselves; but have *rested from* their own works, as God did from his,' †—here 'God is all in all.'—O, seek it—lay hold of it, and secure it to thy soul, by *dying daily*; dying unto all that can or would act of itself, make haste, or be always ready; for this can never do any thing better, whatever it boasts, than build for thee and others a *Babel of confusion*.—Therefore, let him that hath an ear, hear what the spirit saith *unto the churches*, in order to gather all that will follow the Lamb, into the living gospel worship in spirit and in truth, within the inward temple.

On 7th-day, the 12th of 12th month, I attended the select quarterly meeting at Fairfax; next day the publick meeting; and, on second-day, one for publick worship and the discipline of the church; and, on third-day, a large publick meeting for the youth and others. I was shut up throughout, except some close communications in the select meeting, and in that for publick worship on first-day. My soul was deeply distressed under a sense that some were neglecting an inward *feeling after God*, and were foolishly looking out for words.—Oh! how this wounds the living, and adds to the bonds of those who have no other to look to but the Lord alone!

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† 1 Cor. xv. 10.

† Heb. iv. 10.

scarce any thing tends more powerfully to shut up the springs of life.—4th-day 16th, attended the mid-week meeting at the same place; and next day had a good meeting at the Gap; and on 6th and 7th days, seeing no way to go forward, I rested, wrote, and waited further directions.

On 1st-day the 20th, I attended the meeting again at Fairfax; our friend Peter Yarnall also attended it, on a religious visit. I sat long in suffering silence; but at length, standing up, got forward with much difficulty; such mountains of obstruction lying in my way, arising from the states of some present, as I believed, that I seemed not enabled to get along far before I found it best to sit down, rather abruptly; and sitting quiet and still in mind, although I doubt not but many present thought me a fool, yet I felt resigned to endure their ridicule.—But after sitting a good while, and finding I could not leave the place easy, and the meeting having continued already to an unusual length, I stood up again, intending to desire another meeting next day; but as I was not hasty to utter any thing, but waited to feel and see my way in every word, I went on from one sentence to another for some time, still expecting to request another meeting, but I could not find liberty so to do; instead thereof finding my mind gradually and unexpectedly opened and enlarged, until Truth reigned over all! I attained at length a great degree of relief to
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my mind—the meeting ended abundantly more to my satisfaction, and some others, than I had expected—blessed be the Helper of Israel, who still as of old, ‘leadeth the ‘blind in paths they have not known.’ †

On 4th-day the 25th, I had an open good meeting at Bush-Creek in Maryland, having crossed the great river Patowmack on 2d-day, being, as I hope, clear of Virginia.—On 5th-day 26th, had a very good open meeting at Pipe-Creek in Maryland; and on seventh-day at Monallen in Pennsylvania, and so on to Huntington, Warrington, Newbury and York, having meetings at each of these places to good satisfaction. At York I had three, the two last laborious; but I felt in good degree clear of the town. And on 6th-day the 1st of 1st month, 1790, I went to a place called Wright’s Ferry, on the river Susquehanna, where I had a pretty good meeting at the widow Wright’s house—and the three next days, three blessed meetings at Lancaster, Lampeter and Sadsbury; then on 3d-day the 5th, another such at East Nottingham in Maryland.—Next day another such at West Nottingham in Maryland—and the day following another at Little-Britain in Pennsylvania; and on 6th-day the 8th, a blessed and very open one at Deer-Creek, over Susquehanna in Maryland.—On first-day the 10th, through deep suffering, I was considerably opened and enlarged in the fore
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† Isai. xlii. 16.

and afternoon meetings at Baltimore. I staid a few days in this place, and then rode to Little Falls, attending meeting there on 5th-day the 14th; and so on to Sassafras, (on the eastern shore of Maryland) Head of Chester, George-Town, Cecil, Chester meeting and Chester-Town; then to Churchill, Queen-Ann's and Tuckahoe; having open good meetings at all these places, to the humiliation of my mind, and bowing me into thankfulness and prostration before the Lord, who alone giveth ability for every religious service.—Next day, being 3d of the week, and 26th of the month, I attended the quarterly meeting of ministers and elders at Third-Haven; the two next days was held the quarterly meeting for church discipline; on the day following the monthly meeting there.—The two first of these four days were painfully exercising; but through *patience in tribulation*, and not presuming to put forth a hand, or go forward, until the Shepherd of Israel went before me, leading me on in the openings of light and life, I at length obtained deliverance, triumphed over all opposition, and coming forth from under that weight of death and darkness I had felt, found renewed ability the two last days thoroughly to relieve my mind among them; which was not only to the reproof of the lukewarm and disobedient, but abundantly to the watering and refreshment of those who were truly hungering and thirsting after righteousness. I was made sensible that there was present a little remnant
who

who truly loved the Lord, and whose meat and drink it was to do his will; and blessed be his holy name for ever, they, with my own soul were eminently *filled*.

Next day I had a meeting at the Bay-side; it was silent and dull for a long time; after which my mouth was opened in the pure gospel spring, and the meeting continued some considerable length of time longer, in a very open and relieving manner; the nature of gospel worship and of all real gospel ministry, being largely opened to the people---may it fasten as a nail in a sure place. Oh! how I have mourned before the Lord, under a sense of the death and formality which reigns in Christendom! for want of waiting for divine help, and through pushing forward in man's time and ability, which brings forth but a form of godliness and devotion, without the life and power of it.

On 1st-day the 31st, I had a very large and highly favoured meeting at Third-Haven, among the inhabitants of the town, many of whom had not been at any of the preceding meetings there. Gospel light shined eminently among us, and I hope and believe instruction was sealed on some minds present, in a manner not easily to be erased.—The two next days we had meetings at Choptank and Marshy-Creek, both precious seasons after long waiting.—The two days following these, we were at meeting with the Nicholites (so called)

called) at two of their meeting-houses; and, after long and painful waiting, I laboured among them, I hope to the benefit of some of their souls.

After this we went into Delaware state, and had meetings at our friend Baptis Lay's at Cold Spring, Lewis-Town, Three-Runs, Mother-kill, Frederico and Mother-kill again. We were helped through to profit and relief in them all; though mostly in a way much to the subjection of our own creaturely wills. Oh! what need there is to lie low, and rise only as the pure life arises, lest we be found offering strange fire, or lifting up a tool on the Lord's altar.—Contentment in a lowly state, and moving on gently in the real necessity, is highly acceptable to him, without whom we can do nothing. Here we acknowledge his might, his right to command even faithfulness in the little, which fails not, if we rightly obey, to make us, in his own time, rulers over much; and sometimes to our own great admiration.—Indeed it was so in several of these meetings—that at Lewis-Town and that at Frederico being times of high favour: the people were mostly not of our society, no meeting of Friends being usually held at either place. Also the meetings at Mother-kill were, in the end, seasons of enlargement, though through difficulty, hard labour and close inward attention; especially the last, wherein the Lord eminently evinced to us, beyond all room for doubt, that when he opens, none can

can shut—for he did remarkably both shut and open,* and even before he opened the way in full clearness, he brought us under a necessity of labouring in the little, wherein dear Mary Berry, a skilful labourer, was made victorious; but we both found, that, move ever so carefully and gently, as in the real necessity, it was not for a long season the Lord's time or will to open fully or give us to reign: the seed was under suffering, and we must suffer with it, and did very deeply and painfully, and laboured in great bowedness and abasement.—But blessed be the Lord God of Israel, in his own time ever best, he marvellously arose—opened the way with clearness: then all that was opposed proved unable to shut it.

We then had meetings at Dover and Little Creek, both highly favoured; at the close of that at Little Creek, I had to part with my said friend Mary Berry, Richard Bartlet, his wife a worthy friend, and John Dickenson; a tender parting it was, not easily to be forgotten—may the Lord hold them, and my own soul, in his holy hand for ever! —On 2d-day the 14th, we were at Duck-Creek; 3d-day at Appoquinamink; 4th, at White-Clay Creek; 5th, at Wilmington—all good open meetings—the two first very relieving—in the two last relief was obtained through close attention and creaturely subjection. I then went to Philadelphia.—On
first.

* Rev. iii. 7.

first-day the 20th, I attended, in the forenoon, the meeting at Pine-Street; afternoon at the Bank, and in the evening at Market-Street. —On 2d-day the select morning meeting; 3d-day monthly meeting at the Bank; 4th-day the monthly meeting at Pine-Street; 5th-day preparative meeting at Market-Street, where also was a marriage; and on 6th-day the monthly meeting of Friends belonging to Market-Street meeting. My mind was deeply baptized into sympathy with the suffering seed in all these meetings—but as I was favoured and enabled to keep in the life, and attentive to the openings thereof, I got relief from day to day, in a line of close plain dealing, which was to me very laborious; to some present very alarming; and to others greatly consoling and encouraging.

And now, finding my mind greatly relieved from a heavy weight of exercise, I had to behold the great danger of taking my flight on a day of rest and pleasantness.—Oh, how careful ought we to be in all our words and actions, lest, feeling ease and liberty in our minds, we transgress the holy limits and boundaries of Truth; offend some of the little ones; and wound our own souls! Oh, thou only preserver of men, preserve me, I pray thee, in a humble watchful state, with mine eye single to thy holy light, both in heights and depths, henceforth for ever. Amen,

On 7th-day the 27th, I left the city, and rode to Biberry, to the house of that deeply experienced minister of the gospel James Thornton, whom I much loved and honoured—his health was ill, but I felt him to be alive in the everlasting truth; I felt near and dear unity with him in the inward covenant of divine life, where I saw and felt him hid with Christ in God; grown up to the stature of a man in Christ, and into the heavenly authority and establishment, as a pillar in the temple of God, that shall go no more out.—I was much edified by his conversation, and judicious unaffected remarks.—Oh! *that my latter end may be like his!*—Next day I attended the meeting at said Byberry, and being livingly opened into the state of things among them, and helped to discharge my mind in Truth's holy authority, I felt great relief and satisfaction.—And the day following, having spent a little more time with my dear friend James Thornton, and visited his son Joseph, a choice young man, but very low, and likely before long to finish his course here, I parted with them in fulness of gospel endearment, and rode to Wrightstown, where next day I had an open precious time at their monthly meeting. Then went home with my dear friend John Simpson, who, having been on a religious visit in New-England since I left home, had kindly visited my dear wife and family, to his own, and I doubt not to their satisfaction and comfort.

Next day the 4th of the week and 3d of the month, I went to see my kind friend Thomas Smith and his family, of Buckingham, where, and at whose house, my dear former companion Joseph Mitchel was sick and died. We were glad to see each other; and Thomas kindly rode with me to Kingwood, in West New-Jersey, over the river Delaware, where, on fifth-day, I had a good refreshing meeting—and another on sixth-day at our friend Joseph Moore's, to a degree of satisfaction. Then I returned to Kingwood, parting with Thomas at Joseph Moore's. I staid at Kingwood (not being clear) until after the meeting on first-day the 7th of the month; an open, large and enlarged meeting it was, to my great relief, and I trust, to the lasting benefit of divers others. I then had meetings on third-day at Hardwick, and fifth-day at Mendham—in both Truth wrought relief and enlargement. And feeling clear of these parts, I went to New-York, where, on first-day the 14th, my mind and mouth were livingly opened, which had never been the case in that city before, silence having always been my lot when there before; but now my tongue was loosed, though in a close and somewhat alarming manner, yet greatly to my own peace, both fore and afternoon—after which was held, by appointment, an evening meeting; it was large, and dear Isaac Everett, of Pennsylvania, now on his return from a religious visit into New-England, was livingly opened and favoured in this evening

meeting.—I also had a few words in this meeting, and then felt clear of the city. But dear Isaac appointed another meeting next day—I staid and attended it—he was helped to declare deep truths in Truth's authority—and the desire of my heart was and is, that they may be duly regarded.

On 3d-day I left the city, and was next day at monthly meeting at Westbury on Long-Island; 5th-day at monthly meeting at Jericho; 6th-day at meeting at Martinacock; 7th-day at Cow-Neck; first-day at Westbury again; and on 2d-day at Bethphage—on the whole being greatly relieved in spirit after these meetings, wherein I had known much subjection of the creaturely will, I found my mind quite clear and easy: and so, taking an hearty farewell of my dear friends on the Island, I sat out for New-England, and got home to my dear wife and family on 7th-day the 27th of said third month—And being thankful in heart in finding them in usual health, and having to believe that I had finished the service required of me at this time, and had been directed and enabled to return as I went forth, in the Lord's own time and will, I bowed low in inward awfulness and prostration before him, once more giving up and dedicating my life and my all to his service, in full faith and assurance that, if I rely wholly on him, and remain to be given up to be just where and what he pleases, go at his command, and come at his command, and at
his

his command stand still, he will not fail or forsake me; but will bear up, support and preserve, through all tossings, tempests and dangers, both inward and outward; and that ‘ though the fig-tree should not blossom, nor ‘ fruit be in the vine; though the labour of ‘ the olive should fail, the flocks be cut off ‘ from the fold, and no herd be in the stall;’ though *all* earthly consolation should fail; yet still I may, and if steadfastly patient and faithful, certainly shall, amidst all conflicts, dangers and toils, at times and seasons, ‘ rejoice ‘ in the Lord, and joy in the God of my salvation;’† and finally sing his praise for ever, in that habitation, the house not made with hands, eternal in the heavens.

My dear wife and children, as also my friends, appeared glad of my safe return to them again; and on my own part, I was truly glad once more to be favoured with their endeared company and conversation—may we all so abide in the holy root of life, and so under the influence and direction of the inward light, as that we may be mutual helps and encouragements to each other, in the arduous path and pilgrimage of a truly christian life, through the remaining course of time allotted us in this vale of tears, this scene of vicissitudes, tribulations and joys.

I was out on this exercising journey a year and about fifteen days, and travelled, by com-

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putation,

† Haba. iii. 17 18.

putation, about five thousand three hundred miles. And though my trials and inward exercifes have often been more deeply proving than I have words to convey to any who have not travelled a path of like painful experience; yet I have ever found, that as faith and patience have been abode in, and sufferings quietly submitted to, the result has been, a coming forth with songs of praise and hallelujahs, into the victory and dominion of Truth, and the glorious liberty of the sons of God.—And I think I may say, that through divine help, without which I know I can do nothing, I have been preserved through some of the deepest probations, and tribulations of my life, in more constant resignation to the divine will, than ever was for a like space of time and under equal extremity of trial, and varied anxiety, my attainment and experience before!—Blessed for ever, over all, be the great name of the Lord, and to him be all the praise.

C H A P.

C H A P. IX.

An account of his wife's last sickness and death — some of her dying sayings, and his peculiar exercises and trials at that time, and especially on that occasion.

HAVING thus performed the service required of me in the southern states, I passed near three years at and about home; and had, as usual, many close trials and besetments to pass through from time to time till in the 7th month 1791, it pleased the Most High to prove me in a very near and heart-exercising manner, in the removal by death of my dearly beloved wife. This trial came at a time when I was otherways deeply plunged into many probations, both inwardly and outwardly.—My state indeed to me bore a lively resemblance to that of Job of old—wave on wave, and sorrow upon sorrow, seemed almost ready to swallow me up. But the Lord had an *end* in all my sorrows.—And had he not been with me in the deeps, and borne up my head above the waves, I had been swallowed up suddenly, and drowned in the mighty waters of affliction!

I thought before my wife's sickness, it was very doubtful whether I should ever get safely through my many besetments: but alas! in the midst of these trials, it pleased the Lord to take from me the dear partner of my joys,
and

and sympathizer in my sorrows.—She was confined to her bed-chamber two weeks, during great part of which time, she was in exquisite bodily pain, which she bore with becoming patience. One day she lay still and quiet, as if she was in a slumber; but on hearing it remarked at night, that it had been a favourable day to her as to pain, she said, it had been a day of much pain to her, though she had not complained, for she felt no liberty to complain; but found it her place to bear all that was laid upon her patiently. I kept an account of divers lively expressions which dropped from her in her sickness, and which abundantly evinced her resignation of mind and acquiescence with the divine will in regard to her approaching dissolution, which she seemed clearly sensible of, and divers times spake of; but what I wrote got mislaid, and I have not since found it; I much regret the loss of it, and especially because her advice to our dear children might have been very useful.—She also gave very suitable advice to her brothers and sisters, and expressed her thankfulness to her parents for their watchful and even restraining care exercised towards her in her younger years, when she used to think a little more liberty would have been no harm; but now she saw she was then too ignorant of the dangerous tendency of those liberties, and rejoiced that they did not give way to her inclinations.—She pressed it upon her brothers and sisters to remember their parents in their old age—told them,
they

they had done much for them when they were unable to help themselves—that now they were growing old and feeble, and to be kind to them and not forget them.—She also desired them not to forget their brother, (meaning myself) saying, ‘ he will have many ‘ afflictions to pass through, with much care. ‘ —And likewise forget not these little children, they will miss their mother, and need ‘ the care of their uncles and aunts.’ And speaking to one of her sisters, said, ‘ thou ‘ hast done a great deal for them, and must ‘ not think of doing less when their mother ‘ is gone.’

She charged it upon our children to be obedient to their father, loving to one another, and good to their aged grandfather.—Two Friends coming in, who had both been widowers, after several other weighty expressions, she desired them not to forget the *afflicted*—told them they knew something of such trials as her dear husband would be surrounded with, and that she hoped they would not be unmindful of him.—I can scarcely write this account without mourning the loss of that I wrote from day to day in her sickness.

One day, after expressing her entire willingness to be taken hence at this time; she said to me, ‘ but I have several times thought ‘ I should have been willing to have taken ‘ the care of these dear children a little ‘ longer

‘ longer if it had been the divine will—and I
‘ have thought, if it might have been so or-
‘ dered, I could have given up every thing
‘ that might have been called for, even if it
‘ had been to give thee up to travel in truth’s
‘ service, let the time be longer or shorter :
‘ I have always given thee up with a good
‘ degree of cheerfulness, and have been sup-
‘ ported in thy absence beyond my expecta-
‘ tion ; and yet I have often thought, since
‘ thy return from thy last journey, that I did
‘ not know that I could ever give thee up
‘ again, or bear up in thy absence : but in
‘ this sickness I have felt as though I could
‘ give up all, if I might be spared a little
‘ longer to help along in the care of the
‘ children—it has seemed to me that I should
‘ give thee up, my dear husband, to go
‘ where-ever the Lord might lead thee—it
‘ has seemed so, but may be it would not be
‘ so with me, if I should be tried with it ; and
‘ perhaps I shall be taken away that thou
‘ mayest be set more fully at liberty to at-
‘ tend to the Lord’s requirings in whatever
‘ part of the world he may see meet to employ
‘ thee.’ Then she expressed her deep sense
of my kindness to her in her sickness, and
her heart-felt sympathy with me in my trials,
past, present and to come, and her living de-
sires for my support and preservation through
all to the end of my race, in such a moving
manner, that the fresh sense thereof melts my
heart when I recollect the time and substance
of the conversation—and I trust I shall not
soon,

soon, if ever, forget the endearment and solemnity attending it.

On my going into the room very shortly before the scene was closed with her here, she expressed great gladness at seeing me, and that she had been desiring me to come—I believe she was sensible her end was just approaching.—She expressed great thankfulness to her dear young friend A. A. for the great care she had taken of her through the night. All that was alive in me was moved at this time, for I saw she was just going: Oh! how expressively she looked upon me! how endearing her expressions! but she was soon past conversation, and resigned her soul up to him who gave it, on the morning of the 5th of the 7th month 1791, dying of a putrid disorder, and was buried the 6th in Friends burying ground in Providence.

Through divine help my mind was pretty well stayed, though deeply affected and tenderly moved through her sickness, death and burial. And through all, and after all, I have this consolation, that her soul was centred in divine love, and sweetened with a fore-taste of heavenly enjoyment. And though painful to me the separation, and trying in many of my lonely moments; yet in God I have confidence and hope of consolation, and I dare not do any other than bless his holy name in every trial; and if he but preserves my soul
alive

alive in him, and faithful in his covenant; all else I yield to his all-wise disposal.

Many a mournful day and anxious night did I pass through, in this my lonesome condition, and in a deep-felt sense of the buffetings of Satan within, and certain outward probations, in wisdom suffered to beset me. I saw clearly I must be redeemed from many things wherein some are taking satisfaction, if I would live wholly unto God. I saw also that he suffered me to be many ways afflicted, in order that I might be so redeemed. Sometimes it seemed as if I could scarce live thro' my inward baptisms, and outward besetments; yet still pressed forward, until, in a time of deep distress, I found relief and consolation, in remembering that some of the most distressing mornings of my life, have been followed by some of the most happy and joyful evenings; and some of the most melancholy evenings, by mornings of most substantial gladness—therefore drew the following conclusion: I will strive to moderate my joy in the moment of prosperity—and in the hour of adversity, I will endeavour to hope; for tho' sorrow may remain for the night, yet joy cometh in the morning.

C H A P. X.

Extracts from his diary, and an account of his visit into Connecticut.

7th mo. 12th 1791. **I** Feel that I stand in need of a renewal of my strength, in regard to religious life and progress, and am afresh confirmed, a christian's life is (as he minds his proper business) a continual warfare!—Oh my soul, watch and pray continually—and think not to get forward rightly by an intermitting watch; a watch sometimes pretty well maintained; and anon, almost or quite wholly neglected: for be assured the enemy will make an inroad upon thee, if thou thus neglectest the watch.—O holy Father, and Fountain of light, life and strength, I pray thee, enable me to watch and pray without ceasing.

16th day. Afflicted and not comforted; yet dare not let go my hold, nor look out to visibles for enjoyment. My state seemed that of almost total abstinence.—23d. Humbled and bowed in grateful prostration and reverence, in contemplating on the wonderful goodness of God to mankind through all ages, especially in opening and revealing, by his holy spirit, the deep things of his heavenly kingdom to poor frail man.—27th, a day of great deliverance and enlargement in gospel authority in the ministry and doctrine of Christ—

and some faithful labours for the good of the brethren in a more private way.—28th, sat under my own vine and fig-tree, where none could make afraid.—29th. I find yet need of dying daily—have in good degree submitted to it this day. Lord, let not thine hand spare, nor thine eye pity, till thou bringest forth judgment unto victory in me.—5th of 8th mo. I feel that my God has greatly weaned, and is weaning me; but I want to be able to say, through and with my Saviour, ‘I have overcome the world.’* I greatly desire fully and unreservedly to die to every thing that is not of the Father, whether it be of the world, the flesh or the devil—in short, to know an overcoming of all evil, and all evil motions and desires, so as that they may die at the root. And, indeed, this is the only true and effectual overcoming; for ‘now also the ax is laid unto the root of the tree,’† not the branches only to lop and crop them, but to cut up the tree at the very root. And talk what men will of imputation—none are those overcomers to whom the promise is made and will be performed, that they shall ‘eat of the hidden manna’‡—‘have a right to the tree of || life’—‘receive a white stone and a new name’—‘enter in through the gates into the city, and be made pillars in the temple of God, that shall go no more out,’§ but those who maintain the warfare against sin, until Satan is wholly bruised under

* John xvi. 33. † Matt. iii. 10. ‡ Rev. ii. 17.

|| xxii 14. § iii. 12.

under them, and the 'law of the spirit of life
' in Christ Jesus set them free from the law
' of sin and death.'—Oh! blessed holy God,
and Father of all our sure mercies, lead on,
I pray thee, as thou hast begun, my ex-
ercised soul, through all the remaining steps
and stages of sanctification, until true judg-
ment break forth unto victory over all sin
in me.

6th.—Blessed be the name of the Lord!—
the work goes on—righteousness is laid to the
line, and judgment to the plumb-line, in my
soul. Lord, spare not, nor stay thy hand—
cleanse thoroughly the floor of my heart, and
burn up all the chaff in me with thy baptiz-
ing unquenchable fire.—19th, I feel much
reconciled to the divine will, and therein to
all my sufferings and afflictions, inward and
outward; and do not wish them removed
until they have done all, for which the Lord
leads me into them. And further, it is my
desire, that I may never seek or take satisfac-
tion in any thing this world affords, otherwise
than according to God's most holy will; but
that I may receive every blessing, every fa-
vour, comfort and consolation, as also every
trial, affliction, cross and disappointment, as
coming from his hand—and so learn truly to
'rejoice evermore, and in every thing give
' thanks.'* So let it be, O Lord my God,
for ever—and may I, in every pursuit, attend
to thy counsel and direction—may I see in

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* 1 Theff. v. 16 18.

thy light, that it is necessary and expedient that I be engaged in this or that, either spiritual or temporal vocation—may I be ever ready and willing to pursue every necessary engagement, exercise and labour, of either kind—may a firm reliance on thy providential care and blessing, prevent all improper haste or anxiety—may I pursue, from day to day, the work and proper business of the day, with suitable diligence, moderation and composure, unanxious for the event, or for what may be to-morrow, or some future time; but firmly believing that all things will and do work together for the good of every soul that truly loves thee—and that the only right way for me to promote the prosperity of my future days, is, to act well my part to-day, in thy counsel; leaving the disposal of events to thy providential wisdom and goodness.—Thus will day unto day utter speech, and night unto night shew knowledge—One day's work, being rightly done, will tend towards the right opening to, and performing aright, the work and service of the succeeding day—and here will be found no occasion to anticipate the difficulties of the morrow, for 'sufficient unto the day is the evil thereof.'† On the one hand, there will be no time to be idle—nor on the other, to be over anxious or troubled.—If sparrows fall not to the ground without God's providence—surely he will never leave nor forsake the soul that trusteth in him —

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† Matt. vi. 34.

The life indeed is more than meat, and the body than raiment.

21st. Highly favoured and greatly relieved was my exercised mind, in the meeting at Uxbridge. Truth's testimony flowed like oil, and important doctrines were therein opened to the people.—28th. This morning, I trust, my mind is in subjection to the divine will, though heavily laden with inward exercise.—Oh, gracious God, deliver me from all evil, and make me wholly thine!—In our forenoon meeting my soul praised God in silent adoration, on the banks of heart-felt deliverance. Dear Mary Ridgeway and Jane Watson, from Ireland, attended, and were livingly opened in the word of the Lord, and spake with life and precision to several states present. I think words never dropt from human lips that ever sank deeper into my heart, than a few that dear Mary uttered towards the close of her testimony—speaking to the Lord's tried servants, mentioned, that where Christ is, there they must be; and that she had felt her mind very nearly united in deep sympathy with some very closely tried souls present; she added, 'And it is with me just to revive
' in the remembrance of these, what Christ
' said to his dear disciples, *Ye are they which*
' *have continued with me in my temptations, and*
' *I appoint unto you a kingdom.*'|| Oh, there is deep meaning in it; my soul felt it in the everlasting covenant of divine light and life,

B b 3

and

and well understood the meaning of it.—Verily, unless we not only know what it is to be with him in his temptations now and then a little while, but to continue with him to the end without forsaking him, we cannot reign with him in his kingdom. But ah! saith my soul, the sore and almost inexpressible tribulations and conflicts that are endured by such for a season as do truly and faithfully *continue with him in his temptations!*

Formalists may dream, conceive, and talk about them; but none know the depth thereof, but such as do, through all pain, peril and probation, *continue with him.*—Bow low, Oh my soul, and bless his name for ever, that he has thus far enabled thee to *be with him*, not only in his reign, but again and again in poverty, sufferings and death. Thou knowest, thou deeply, painfully, and joyfully knowest, that this leads to, and must precede thy fellowship with him in glory. But sing, O ye heavens, and shout for joy, ye redeemed souls on earth; as the pilgrimage, though painful, is rightly continued, and he is *continued with through all*; the consolation that follows, when the angels minister to him and us, as fellow-heirs of God, yea, joint-heirs of glory; every sigh, and every sorrow, is far more than compensated to us: therefore, Oh thou tribulated follower of Christ, in the regeneration, hold on thy way, faint not, hold fast that thou hast received; let no man take thy
crown;

crown ; be thou faithful unto death, and he will give thee a crown of life.

Afternoon, my soul bowed low before the Lord in reverent, thankful adoration, and blessed his holy name.—And may his name be blessed and praised for ever by me, and all the living.—Oh, the *living*, the *living*—they alone can praise him—the *dead* may sing in the *dead* letter ; but cannot praise nor celebrate the name of the Lord Almighty. This has been a day of divine favour, after a scene of almost unutterable anxiety and bitterness of soul for much of many days and weeks past : the exercises attending me thro' which, the Lord my God alone is fully acquainted with. But enough it is, that he knows them thoroughly, and that with him in secret every sigh is numbered, and every tear bottled up in remembrance ; and will certainly, as his will is steadily abode in, be changed into wine, new, in his heavenly kingdom. Amen, Amen—thy will, O God, be done for ever !

9th month 1st. The Lord, the God of my life, was graciously pleased to fill my soul with the overflowing of divine love, and insinuations of divine light, which continued with me until late in the night, and wherein I have been much instructed.—And, O Lord, my God, I humbly crave of thee to enable me, rightly, to settle, or to have and know, thro' thy help, rightly settled in my mind, every necessary rule, limit and regulation of life ;
and

and that thou wouldest steadily hold my hand and guide my feet, in ways that will please thee, until every such rule and limitation, receive the sanction in my heart of a divine law, that is not to be broken again for ever ; yea, until a confirmed and habitual observance of them shall have conformed my whole life thereunto ; and therein to thy divine will, and heavenly image. Amen !

10th month 4th. Jesus Christ is my only hope of glory—my only consolation in every wo. O, I long to be wholly his at all times—I long to be able to say continually and truly, ‘ my soul is even as a weaned child.’* It is delightful to me to feel myself like a child—that is, weaned from what I most delighted in—yea, from much if any remaining delight in any thing but the love of God shed abroad in my soul.—10th month 6th. Still thankful for preservation, and begging to be preserved ; much broken off from all creaturely dependence, and all human, all earthly consolation ; caring very little where I am, or may be ; what I am, or may be about ; or what does, or may happen to me ; so that in and through all I may be preserved from all sin. I scarce have any wish about my life, whether I may live long, or be soon released ; whether I may have little or much of this world ; little or much toil of body or mind ; little or much of the favours and friendship ; or the frowns and reproaches of man—so that
through

* Psal. cxxxi. 2.

through all I may dwell steadfastly given up to the will of my God.

10th month 7th. O, thou ever watchful, and unslumbering Shepherd of Israel, I beg and beseech thee, on the bended knees of my prostrated soul, that thou wouldst arise and save; and suffer me not to crave thy aid *in vain*. O, make I pray thee, my feelings, on the approach of every temptation, quick and lively, in watchfulness and resistance against all sin; and raise in the inmost of my soul, an unabated and unremitting abhorrence of all evil; and even of all that tends to lead the mind into it, or weaken its fortitude, or abate its perseverance in holy wrestling warfare and watchfulness against it—For, Oh my God and my all; I cannot be willing to continue in sin; I cannot consent to let thee go, or cease my wrestling with thee, until thou bless me, and preservest my soul from all pollution and defilement. Oh hasten, I pray thee, my deliverance from all evil, and bruise Satan under my feet; for thine is the power, the kingdom and glory for ever. Amen.

10th month 8th. I renewed covenant with God, in the name of our Lord Jesus Christ, through his help, to be given up, and wholly devoted to his will and disposal: therefore, in awful prostration, humility, abasement and total renunciation of my own ability without thee, I cast my care wholly upon thee; and look up to thee and thy holy habitation for aid,

aid. I am sure I can do nothing without thee—I am fully persuaded, through thee I can do all things required of me. O holy Father, *thou knowest that I love thee*—that I love thee above all things, and that I would rather lay down my life, than live to sin against thee. O keep my soul alive and suffer it not to have cause again to deplore a renewed deviation from the way of life and salvation; but as soon as Satan attempts to ensnare, give me, I pray thee, to behold him—to rise up in thine invincible life and power against him, and therein to tread him under my feet.

10th month 18th. This day I am forty years old. I have gone through many deep probations—have made many considerable sacrifices for the sake of peace of mind—and have also at times come short of that strictness of life, watch and devotion, which I have believed Truth required of me. O Lord my God and Saviour; thy holy aid, I still do crave. I know I have not *yet* fully and abidingly attained thereto. My faith in the possibility and necessity of attaining it, thou hast unshakenly established. O then, I pray thee, enable me to ‘go on to perfection.’† I have vowed to serve thee for ever, through thy help, and I wish ever to keep my covenant—And in keeping my covenant with thee, there will be ‘no condemnation;’‡ but will be a state of such deep and constant dwelling ‘in Christ Jesus,’ as excludes ‘walking after the flesh;’

† Heb. vi. 1.

‡ Rom. viii. 1.

flesh; and preserves the soul in a steadfast *walking in and after the spirit.*

10th month 20th. I opened my concern in our preparative meeting to make a religious visit to some of the people in the state of Connecticut, and 26th, laid the same before our monthly meeting.

28th of 11th mo. Riding on the road, my mind was livingly opened; and I beheld, in the visions of God, large fields of labour allotted me in his service. A language ran livingly through my soul, and the whole man seemed almost swallowed up in the flowings of life which accompanied the glorious prospect! The language was on this wise:—
‘Thou art called and appointed, and through many and deep tribulations I have separated thee a prophet to the nations. Thou hast very little more ever to do in the business and affairs of this life. Gather thy mind from all cumbering things, and stand singly and wholly devoted to my work, service and appointment. Regard not the world; thou must be about thy heavenly Father’s business; thou must attend to my directions, and submit therein to thy proper allotment. My will and purpose requires and loudly calls, and has called, for greater dedication of heart and singleness of devotion to my work and service in the glorious gospel. Take no thought for the morrow: do to day what thou findest to do, in my light, and in the liberty and allotment

ment of my holy spirit. Be thou faithful unto death, and I will assuredly give thee a crown of life; I will hold thee in my holy hand for ever; I will provide for and take care of thy motherless, and, as it were, fatherless children in thy absence.—But if thou decline my service and appointment, I can, and assuredly will, blast all thy undertakings. Thou mayest think to do something for thy children; but thou shalt find, to thy humiliation and disappointment, thy labours shall be vain and fruitless; thou shalt but toil in the night and attain nothing; blasting and mildew shall attend thee; thy children shall not be availingly assisted by all thy such like endeavours. Thy comfort in them shall be little or nothing, and above all this, thy soul shall suffer loss; temptation shall prevail against thee; Satan shall be let loose to buffet thee, and shall be permitted to prevail; thy life shall be a life of bitterness and desolation; neither the heaven nor the earth shall afford thee enjoyment—thou shalt drag out a miserable life in anxiety, and wish thou hadst never been. But if in full and unreserved reliance on my all-sufficiency, thou givest up thy life and thy all to my disposal, I will never leave thee nor forsake thee; no lack of any good thing shalt thou ever have cause to complain of. I am Alpha and Omega—I am all in all—take *me* as such for thy only portion, and seek no other inheritance. In blessing I will for ever bless thee—and evermore in all things will I sustain thee, and that through all time and
eternity

eternity—thy soul and all pertaining to thee, shall be perfectly safe in my care and disposal—The wind and the sea shall, to thy awful admiration, obey me—Thou shalt see marvellous things in distant lands, and wonders in remote regions—Thou shalt view the heavings and rollings of the ocean—the sea shall toss and roar about thee, and foam and rage tremendously—Amazement shall seize the mariners, the sailors hearts shall tremble.—But in the midst of all this amazement, thy soul shall know its anchor, and, in undoubting reliance on my Omnipotence, thine heart shall take fast hold on me—Calmness and assurance shall preside in thy soul; confidence and tranquillity shall gird thee—My over-ruling, all-controlling government shall be visibly set forth before thee—thou shalt lean in safety upon me—and inwardly thou shalt magnify my holy name—and in fulness of faith shalt sing of my goodness—saying, ‘The Lord on high is mightier than the noise of many waters.’* Thy heart shall leap within thee—thy soul shall shout for gladness—Then shall the language of thy spirit, in awful adoration, on this wise thankfully arise within thee—‘The sea saw it and fled—Jordan was driven back—the mountains skipped like rams, and the little hills like lambs. What ailed thee, O 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?’†

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* Psal. xciii. 4.

† Psal. cxiv. 3 4 5 6.

The foregoing livingly ran through my soul on the road this day. I came home and penned it immediately, and whether it be ever fulfilled or not, time will evince. However such is my confidence in that evidence of life accompanying the opening, that I have ventured here to record it, this 28th day of 11th month 1791.—12th month 28th. Much depressed in our monthly meeting, tho' Friends gave me a good certificate to travel into Connecticut, to visit the seed there.

1st month 12th 1792. Opened in the spring of life, in our quarterly meeting for worship—proceeded a little, but was suddenly and unexpectedly shut up, and sat down immediately, after which my soul rejoiced that my will was in subjection, and that I was sensible I could do nothing of myself. 13th. The quarterly meeting for business gave me, and my dear friend David Buffum, concurring certificates, in order to our religious visit to the people of Connecticut.—15th. Low in heart. Oh, my God, thou leadest me in the valley—I accept it as thy will, and as in thy wisdom, for my good.—17th. My state is depression. Satan roars like a lion. Lord, my heart is melted in me into tenderness: mine eyes are affected while I write, under a sense of my utter insufficiency to stand in my own strength. How long, O thou most Holy, will it be ere thou conform my whole man to thine own image or likeness? thou knowest I *groan within myself, waiting for the full adoption!*

tion! O that all within me were like thee, holy as thou art holy, and at all times joined to thee in the heavenly oneness. Go on, I pray thee, conquering all that opposes thy reign in me, until every thought be brought into captivity to the obedience of Christ. Amen.

21st, I wrote the following letter, viz.

My dear friend,

I now feel in a good degree easy about my dear little motherless children. I much desired way might be made, and could not be satisfied until it was made, for them to be placed where I could be pretty easy, if even I should be soon called from this probationary state. I have now given them up to God, and their and my friends.—May the Lord Almighty be their God, and bring them early into saving acquaintance with himself. May those who have them, have them as their own, and bring them along in the fear of God—whether I remain in the body or go hence—whether I continue to live in that which has made my soul alive, or depart from it, the dear children have souls immortal to be saved or lost. And whatever becomes of me, my soul at present, in tenderness and prostration, bows before the throne of grace on their account, and craves Almighty aid, and the watchful guardianship of their friends for them. I may again have them under my

immediate care, and I never may—God only knows—and to him I commit myself and them—and rest thy friend

J. S.

31st of 1st mo. I took a solemn leave of the family (that is, my father-in-law Daniel Anthony's) living in my house, and in whose family I left my own father, and my two youngest children: and being joined by my friend David Buffum, (Amos Collins and Benedict Arnold having given up to bear us company) we were on 5th day of the 2d mo. at the new meeting-house in Gloucester, on our way towards Connecticut, and had meetings as follows, viz.—7th, at Killingley, had a small meeting at — Dean's; 9th, at David Brayton's in Pomfret; 12th, attended Friends meeting at Hopkinton; 14th, had one by appointment at Amos Collins's, my way having been hitherto much closed up as to gospel ministry, my companion D. B. having a little to offer at times, I trust, to good acceptance; 16th, we had a good open meeting at Stonington Point, and another in the evening; 17th, went to New-London, and 18th, had a small meeting there in the congregational meeting-house; 19th, had a meeting among the Baptists at New-London Great-Neck, found but little relief in these last meetings, though hope they were of some use; 20th, had an evening meeting at Lime, in a school-house—The people were unsettled, and appeared much unacquainted with spiritual

ritual worship—we laboured a little among them; and, 21st, crossed Connecticut river, by boat, and not without some danger in the ice, and went to Saybrook; 22d, had a meeting here in the meeting-house—the priest attended, and a considerable number of his hearers, and neither he nor his hearers appeared to be much acquainted with our manner of waiting upon God in a silent travail of soul, and feeling after him. We laboured among them according to the ability received. After meeting he inclined to have some conversation, and we, being willing, conversed with him on divers religious subjects. He was civil; and we parted friendly and respectfully.

23d. We rode through Killingsworth to Guilford, where, 24th, we had a soul-solacing meeting; among those who attended, were divers religiously exercised souls, whose countenances declared they had been with Jesus. 25th, had another good meeting in a school-house at Wallingford. After meeting divers of the people came to our lodgings, and we had considerable conversation with them. A physician contended earnestly for the final salvation of all men. We told him none could be disciples of Christ, but such as took up their daily cross and followed him, in the denial of self; that he wept over some, who, though he *would* have gathered them, they *would not*; that, though many should come from the east, west, north and south, and sit

down with Abraham, Isaac and Jacob, in the kingdom of God ; yet many who were outwardly the children of the kingdom would be *cast out* ; that those who *die in their sins*, where Christ is gone, they can *never come* ; that some were never to have forgiveness in this world, nor in that which is to come ; that some would be punished with *everlasting* destruction from the presence of the Lord, and from the glory of his power ; that these must go away into *everlasting punishment* ; but the righteous into life eternal. And, finally, parting very friendly, he said he loved us, and wished us well ; and the company seemed very friendly ; so, taking a hearty farewell of each other, we proceeded on our way.

26th. Rode to Waterbury.—27th, had a meeting there ; the people were much unsettled, and too many of them were light ; a testimony to the principle of light and life was borne among them by my companion ; and I reprov'd them for their uncivil behaviour, and testified the impossibility of preaching the gospel in man's time.—28th, we rode to our friend Elijah Steel's, in Cornwall.—29th, attended Friends meeting at Goshen, at the house of our friend Charles Richards.—1st of 3d month, had an appointed meeting at Goshen, at our friend Charles Richards afore said ; it was a precious open meeting ; after which we rode to Canaan, and, 2d, to Hudson, in New-York state. 4th, attended Friends meeting there. 7th day, the Creek preparative

preparative meeting—it was exercising in the fore-part; but Truth reigned over all in the end. 8th, attended Nine-Partners preparative meeting.—The searching power of Truth set things in close order before them.—9th, took leave of several Friends, and rode towards home; where, on the 14th day I reached, and found all pretty well. In this journey I rode, by the account I kept, 488 miles—a painful exercising journey it has been; but a good degree of patience was afforded us.—28th, contented in a low state, in our monthly meeting. I am yet weak,—Lord help, help my soul, and give it stability.

31st, I opened in our select meeting a concern that had been about 14 years ripening in my mind, to pay a religious visit to Friends in Europe. My heart had of late been pressingly full of it, as a vessel wanting vent. Friends left me at liberty to move the matter in our monthly meeting, when I might feel the way open for it. They were feelingly dipt into a sense of the travail of my exercised soul, and Truth was prevalent.—4th month 11th. I laid before the meeting for sufferings a treatise I had written on baptism. 25th, opened my concern to make a visit to Europe in our monthly meeting. 6th month 6th, attended the first sitting of our yearly meeting, which continued until the 12th. It was a very comfortable yearly meeting: much unity, concord and love prevailed throughout. 6th mo. 27th, in our monthly meeting, I asked for,
and

and obtained, a certificate to pay a small debt, by a visit within Salem quarterly meeting, and, 30th, set out on said visit into that quarter, and rode as far as Boston, and, 1st-day of the week, and 1st of 7th month, attended meeting there—silent—the meeting small; yet I hoped Truth's testimony was not quite lost among them. May a revival take place, and Truth yet prosper there. Rode to Lynn, and, 2d of the month, had a meeting there: the way not very open; but I laboured in weakness. There is a number of panting souls in that place. 3d, had a laborious meeting at Salem; found some relief. 4th, had a pretty open meeting at Newbury. 5th and 6th, was at Almsbury and Seabrook; painfully exercised in both. 7th, 8th and 10th, was at Dover, Berwick, and Wyndham; had a good meeting at the last place, and returned to Falmouth. 11th, attended the meeting there; it was a close, searching, laborious time. 12th, had a good, open, rejoicing meeting at Durham, and rode from thence to Bath. 13th, had a very trying meeting there; my mind was deeply sensible, though an entire stranger, that there was either a wolf or wolves among us, in sheep's clothing; the which gave me much and long painful, inward labour, and also lengthy vocal exercise. The testimony of the word of life I felt as a flame against antichrist in the temple of God, against likenesses in religion; forms without substance; words without life and power: at length my spirit was clear and easy, and after
meeting

meeting I was informed a man was there, who was a preacher among a people at some distance from Bath, and that he was not a religious, or even a moral man. Thanks be unto God, who gave us the victory this day.

15th, was at Vasselborough; and 16th at Fairfield, where I had a good open relieving time, having much to declare of the impossibility of salvation *in sin*; and I apprehend there was a state present to whom it was applicable.—17th, rode to Green, and 18th to Falmouth.—19th, had a meeting at Portland in Falmouth, a place that used to be called Casco-Bay, in a congregational meeting-house, a good open meeting, and in the afternoon at Friends meeting-place.—20th, rode to Berwick; and, 21st, attended monthly meeting there; and, 22d, their first-day meeting.—23d, returned to Falmouth, and, 25th, attended monthly meeting there, was favoured in opening divine truths.—26th, rode to Durham; 27th, favoured in the monthly meeting there.—29th, opened in Truth's doctrines at Falmouth, being their first-day meeting.

1st of 8th month, had a good meeting at Rochester, among Friends and others—blessed be the name of the Lord.—2d, had a meeting at Lee, where, among Friends and others, my mind was much relieved in a close searching testimony.—3d, was at Epping, and 4th, at Newtown; had laborious service in each

each, but relief in the conclusion.—5th, being first of the week, I attended the fore and afternoon meetings at Salem; and after a close searching testimony, left the town relieved in mind, and rode to Lynn—and 6th of the month rode home—having been out about five weeks and an half in this journey, and rode about seven hundred and fifty miles; passed through many deep, trying and exercising seasons; and blessed the name of the Lord for his holy help, who, in the day of battle, gave me the victory.—9th day of the 8th month, attended our quarterly meeting; it was a favoured time. Dear John and Benjamin Reeve, from Jersey, attended this meeting.

Having passed the time since my return from the Eastern Quarter at and about home, in the attendance of meetings and revision of my journal, some other writings, and preparing for my European journey, having now obtained certificates from our monthly and quarterly meetings for that purpose, placed my children to satisfaction, and settled my outward affairs, am this 26th day of the 11th month, about ready and expect this day to leave home.—Lord, thou hast held my hand, and covered my head in many battles—be with me, I pray thee, through all; and keep me from evil. Be with my dear motherless children; visit them, I pray thee, by thy holy spirit; lead them in the way of refinement and self-denial; and, finally, bring them unto glory.—

ry.—Visit and revisit, bless and preserve, O Lord my God, I humbly pray thee, all my near relations and friends; make bare thy Arm for poor New-England; and, if it be thy holy will, make thyself more livingly known to many within her borders: and hasten thy great work over the face of the earth, that nation may cease warring with nation, and righteousness cover the earth as water does the sea.

CHAP.

C H A P. XI.

Account of his voyage to Europe.

ON the 26th day of the 11th mo. 1792, I took a solemn leave of my dear father, father and mother-in-law, my two youngest children, whom I left in their care, and of my brothers and sisters-in-law, and accompanied by my kind friends Thomas Arnold and Smith Brown, went to Boston. 27th, the ship not ready to sail, I made some preparations for the voyage. 29th, my two said friends returning home, I attended the meeting in Boston which was small; I had however a few words of invitation for them. 30th, I went to Lynn, and 1st of the 12th month, visited divers families there; and 2d, attended their large meeting in silence; 3d, returned to Boston; 4th, wrote letters home; and 5th, went on board the ship Mercury of 240 tons, bound for Dunkirk, Benjamin Glover, of Nantucket, master. We sailed about noon: some time in the afternoon we lost sight of Boston. In the night all hands were called up, and the ship put about in order to return to the harbour, she leaking, and the leak rapidly increasing, that is, from the rate of one hundred strokes of the pump an hour to six hundred. The captain, mates and crew, were alarmed; but she soon leaked less on this tack, and they put about again.—6th, the ship still leaking, the captain and several men searched on

on the outside for the leak, but found none ; after which, the leak moderating, cheerfulness returned in the faces of the company.

7th, the leak greatly increased, to near one thousand strokes an hour. Sadness again resumed its empire over the crew. The captain knew not what to do : at length he put about again, and sailed homeward a while. The weather was pretty rugged during the time of this increasing leak. The leak continuing, the captain ordered a hole to be cut through the second deck to go in and search for it, which was done, and the leak soon found, to wit, an open auger-hole of about an inch and an half, at the ship's stern, so high up as not to leak constantly, which being stopped, the number of strokes were soon reduced to twenty-five an hour. Oh ! what a change this wrought in the countenances of the poor sailors. They soon seemed as if they had forgot all their sorrows. They put ship about, and now seemed as if they were going to sea in earnest. The captain's looks proclaimed the relief of his heart, though he was moderate through all. My trust was only in God my hope, refuge and defence. I appealed to him who knew all hearts, that he knew my motives in this voyage were none other than that I might be found obedient to his holy call, and faithful in his service ; and if it was now his will to suffer my body to descend into a watery grave, ' thy will be done,' was the honest language of my heart. I could

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not with myself on shore, nor on board another vessel; for I had felt quite easy in taking passage in this, and remained so. I believed the winds and waves obeyed him, and that his providential care is over all his creatures. I felt safe in his hand, and reposed myself as in the hollow of it—blessed be his name for ever.

8th, all cheerful on board. The motion of the ship has kept me a little sea-sick.—9th, cloudy and rainy.—I sat a while in solemn silence, waiting upon the Lord my God; but though my mind was somewhat stayed, it was inwardly as outwardly, a cloudy time, indeed a time of deep proving to me.—10th, At evening the wind arose, and roared tremendously; it held all night: the men tied up the sails, lashed the helm, and let the ship drift in the wind and waves.—11th, the gale still continued all the last night, and all this day and night with violence. The captain said this morning he had not, for eight years past, known so terrible a time, for so long continuance, though that was but about the middle of it: and indeed it was considerably more violent the night following than at all before. It stormed through the whole; but this night the storm and tempest of wind was dreadful. The ship was bound on a whaling voyage from Dunkirk, and for that purpose had boats on board. One of these was considerably dashed to pieces this night: three or four yards or spars were lost: several fowls died, and the
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only live sheep we had on board came near dying, even under deck. I felt resigned through all; and, though poor in spirit, I never wished myself elsewhere, or in any wise repented my voyage. I saw God's wonders in the deep, and it would almost seem at times as if the briny waves might prevail against us—though I cannot say there was a moment wherein I really lost my confidence.

I had steadily, for many months, firmly expected and believed I should see wonders on the mighty waters. My God had sealed it on my soul, that the loud roar of winds and the dread rolling of the waves should awfully attend my passage, and prove my hold on heaven. And, therefore, when the time of trial came, I said in my heart, it is the Lord, let him fulfil his purposes: let him do what he will with me: nought besides his holy will can be good for me; and why should I wish even the most disagreeable parts of it averted, mitigated or even shortened? I believed I had had his holy promise who cannot lie, that I should live through these dreadful tossings on the bosom of the ocean, and once more set my foot on firm ground; yea, bless his holy name, in wonders yet to come on shore. * I cannot say I was not nearly proved in regard to his divine superintendency, nor that I did not almost doubt the certainty of his inspoken word of promise to my soul, though I well remembered the clear-

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* See his prospect.

ness of the prospect, and the holy warmth and energy that did livingly attend the same, months before. And though the evidence of divine things was very low in my mind, yet I could not cast away my confidence, being still persuaded, that, if I had ever known the holy word at all, I had had it in the present instance. Here my foot fixed, and my all I still surrendered up to his disposal, who is God over all for ever.

12th. About noon the wind and storm was so far abated that the captain had the ship under sail again, though still the roar of elements remained.—13th, It is still cloudy and rainy. The sun has been seen but little since we left Boston; and I think it has rained or snowed, more or less, every day and night but one.—14th, Very little sunshine—some rain.—15th, Rainy all day, at night it cleared up, and gave us to hope for settled and comfortable weather; but, 16th, It stormed again, and snowed plentifully; but at night it cleared off.—17th, Stormy again. We had soundings on the grand banks of Newfoundland at forty fathoms; but little wind for two or three days. Afternoon cleared up so pleasantly, that great hopes were entertained of having good weather.—18th, Forenoon stormy with but little wind, the storm continued until near night; then the wind springing up fresh and fair, it cleared away. The captain said he had not been able to get but one good observation during our being at sea, so little sunshine

cloudy and wet.—The mariners cast the lead, found soundings at about 90 fathoms. 30th, fair wind and weather. It was agreed on board, that this morning, when the sun was about two hours and an half high, that we had not had so much fair weather at a time, since we left Boston, as this morning. 31st, in the morning found sixty fathom water; we were now abreast Scilly islands according to our calculations. This afternoon we saw the Lizard. Fresh wind and cloudy. Thus ends the year 1792.

1st of the 1st month, 1793. The wind increased from a good fresh breeze, to a strong gale—saw land divers times this day, and a number of ships going up and down the English channel. 2d, almost calm. Thus, after a storm, comes a calm. May my soul take courage to weather out the yet remaining storms of life, in consideration that, now and then, it will be calm; and in full hope of a safe entrance, ere long, and eternal calm abode in the haven of immortal bliss; as we are now, I trust, about entering in a few days our outward port. 3d, in the morning we were off Calais cliffs, almost becalmed, gained no ground all day. 4th, after beating to and fro all night, just in by the land near Calais, we took a pilot on board from there this morning, and tried to work up the straits, but made little advance, by reason of contrary winds and tides. We lay at anchor this night between Calais and Dunkirk.

5th, Got within about four miles of Dunkirk harbour; could get no further, so cast anchor again. But being desirous to be with the few Friends at Dunkirk next day at meeting, I went on board the pilot boat, among coarse, uncooth Flemmings, and a Frenchman or two, all strangers, and got safe ashore, and soon to the house of my dear friend William Rotch and family, of Nantucket, now resident here at Dunkirk in French Flanders, where I met a very cordial reception. My soul bowed in thankfulness to Israel's God, whose unfailing Arm had thus far borne up, and whose goodness so far had fulfilled his holy word, as to bring me safe through all to shore. 6th, I sat with the few Friends of this place, in their meeting, and rejoiced in the divine presence, of which my enjoyment was greater than at any time during my whole passage from America. My way opening in a small testimony, my soul was relieved and praised God, on the banks of deliverance, both outward and inward.

7th. Wrote letters home to my friends. 8th and 9th, visited some families. Dear Robert Grubb, of Ireland, came here from Paris the last evening. 13th, I found a good degree of relief in the publick meeting; but became much more thoroughly relieved in an evening meeting which we found a concern to hold, at the 6th hour. The meeting-place being filled by Friends and others; it was a good time; and at the close we had a
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solid opportunity with the members only, and advised and encouraged, as way opened in the life; and divers young Friends being sensibly impressed with a living sense of the necessity of pressing forward in the line of duty, my soul rejoiced among them, after several days of close inward exercise. 14th, I left Dunkirk, accompanied by my dear friends William Rotch and Robert Grubb, and rode to Calais; and, feeling quite clear of Dunkirk, it was to me a pleasant ride, though the ways were very broken and difficult. 15th, the wind being very high, we were detained in Calais, from crossing to England; and though the detention was not desirable, yet being resigned, we fell into a field of instructive and cementing conversation, which I trust will not soon if ever be erased. 16th and 17th, still detained at Calais. 18th, crossed to Dover, and was glad to find myself at last in the company of my dear Friends in England.

20th. At the fore and afternoon meetings, and an evening sitting at the house of my dear friend Richard Baker, with a pretty large number of Friends, I had full opportunity to become relieved in mind in regard to the deep travail of spirit which I felt for Friends of this place: May they live loose to the world, and separate from its beguiling friendships and influence. 21st and 22d, much unwell with a cold, and a deep heavy cough, so that

that I kept house. 23d, rode, accompanied by my dear friend William Rotch, by post-chaise to Rochester, lodged at our friend Dr. William Cooper's. 24th, attended the meeting at Rochester; long silent, but at length I was a little helped in testimony—my travail was and is that Friends there may live and move in the life of true religion. 25th, we went to London, and attended the meeting for sufferings there. 26th, we attended two sittings of said meeting, and my concern was, that Friends might dwell deep, and act in the current of life in their religious movements: I laboured a little to that purpose and found satisfaction. 27th, attended in the forenoon Grace-Church-street meeting—afternoon that at Devonshire-house—in the evening we again attended the meeting for sufferings, where my concern and labour still was, that Friends should dwell and act in the divine life. 28th, we attended the select morning meeting, where my service was in silent travail among them. 29th, attended Horseleydown meeting; silent, as also next day at the Peel meeting. 31st, livingly opened in Ratcliff meeting, to a degree of unspeakable rejoicing; but at the Park meeting, in the evening, I stood up in a feeling sense of some good, and much good-will; but could not get forward, the way quite closed up, and I sat down.

1st of 2d mo. I attended the meeting for sufferings.—3d, In the forenoon I attended Westminster meeting, and afternoon the Peel;
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in both I had divine relief in bearing gospel testimony.—4th, Attended the select morning meeting.—5th, We attended Devonshire-House monthly meeting, my way was much closed up.—6th, My soul was made glad in gospel testimony, at Grace-Church-Street monthly meeting.—7th, We rode out about seven miles, to the monthly meeting at Tottenham, where the Lord livingly helped us. It was a good-time, and we returned in the evening.—8th, attended the meeting for sufferings.—9th, We visited divers Friends families.—10th, We attended in the forenoon the Park meeting, and in the afternoon that at Horseleydown; in both the Lord dealt bountifully with us, Truth rising over all, and we may thankfully say, ‘hitherto the Lord hath helped us.’—11th, Found relief in clearing my mind in a good degree in the select meeting.—12th, We attended the monthly meeting at Horseleydown.—13th, I rejoiced in Truth’s victory over death, in a meeting at the school-house for Friends at Peel meeting. Also on 14th, at the monthly meeting at Westminster.—15th, Had a hard cold and cough; kept house.—16th and 17th, still unwell.—18th, I got out though weak to the select morning meeting.—19th, We went out to Barking monthly meeting, held at Plaſto, about four or five miles from London. 20th, attended Peel monthly meeting, where I was much closed up except in discipline. 21st, that at Ratcliff, much in the same way. 22d, attended the school meeting at Islington, and the meeting for sufferings:
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still I was quite shut up in silence. 23d, I wrote letters to my friends. 24th, attended Devonshire-House and Grace-Church-Street meetings, and select meeting in the evening at Devonshire-House, besides a family visit; in all which Truth triumphed over all, the Lord himself gave the word, and in his divine life and authority it was published. 25th, we attend the select meeting to a good degree of satisfaction. 26th, at Horseley-down, and 27th at Deptford—the testimony and word of life were rejoicingly witnessed in eminent exaltation, divers persons attended not of our society—the spring of the gospel and its glorious doctrines were livingly opened. 28th, Truth opened gospel doctrines, and brought forth necessary admonitions and warnings in its own pure life at Westminster, where we sat up our Ebenezer, and thankfully acknowledged, as on many former occasions, ‘hitherto the Lord hath helped us.’ 1st of 3d mo. I was at the meeting for sufferings, shut up in silence. 2d, I wrote, visited a sick friend, and rode to Plaisto, to attend meeting there next day.

I may here mention, my mind has been deeply affected under some serious considerations of the state of things in the world, and particularly in this nation. What a number of men are there who assume the station of gospel ministers; and, under that pretence, drain and even violently force away from the proper owners large sums of money, which they

they do very little to earn!—Even if it were right to preach for hire, and if Christ's true ministers could freely and righteously receive money for their ministry, (which they by no means can) yet to see a set of almost idle drones living on the honest labours of the industrious, as great numbers of the upper clergy do, whilst they not only thus oppress many poor laymen, as they choose to call them, but also press down to a very low price and poor living, even many of the lower clergy who do the work for them, as if a minister of Jesus could have his work done and his ministry performed faithfully in the sight of God, by hiring another to preach for him, and with money extorted from those it properly and honestly belongs to, while themselves live in luxury and at ease, in their ceiled houses, and but seldom visit their flock; the prospect of these things is deeply affecting.

Oh! most assuredly the land mourns, and God is angry because of these things, and in some way or other he will arise and shake the earth, and also this false heaven—this vain and oppressive ministry, and rend the power from the idle, lordly clergy. But whatever be the means, so that it is in the pure counsel of God, my very soul breathes to the Almighty, that he may, in the way of his own good pleasure, hasten the downfall even of protestant Babylon; rend the power of the idle, useless clergy, and thus emancipate the people from the bondage and oppression they
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groan under, that the earth may enjoy her sabbaths again. But how these deeply to be pitied, these too worthless, too worldly, and too cruel pretenders to the ministry of the gospel of Christ; or how those civil rulers, who, to answer the purposes of aggrandizement and power, support them; will be able to settle their accounts in the great day of the Lord, the solemn settlement of all things, is a consideration truly awful!

If these hints are ever published, let not delicacy prevail to affect any unnecessary mitigation of the close expressions in which they are couched. It is time these deceivers of men, these dark bodies, who form an eclipse between God and the souls of men, should hear and seriously hearken to the voice of plain, honest and undisguised truth. And whether they will hearken and hear, yea or nay, let them be assured God is arising, and will shake and remove them out of the way; and their domination shall be remembered with abhorrence!

3d of 3d mo. We had a good open meeting at Plasto. 4th, I had solid relief in the select morning meeting there, through deep dwelling and plain dealing: may the Lord fasten it as a nail in a sure place. 5th, we attended the monthly meeting at Devonshire-House. 6th, that at Grace-Church-Street. 7th, that at Tottenham; in all which I had solid satisfaction; as also at an evening meet-

ing which I was concerned to appoint on the 8th, at said Tottenham: general notice was given, and it was a large, crowded meeting, many not of our society attending. It was long silent; but after that, Truth's doctrines were largely opened and declared to the people, who behaved very commendably, and were remarkably still and quiet, through the long silence, and to the close of the meeting.

9th, I visited divers families, and therein had peace. 10th, attended meeting fore and afternoon at Tottenham. 11th, the select morning meeting at Grace-Church-Street; and, 12th, the meeting at Devonshire-House; all to solid satisfaction in the Lord. 13th, we attended the monthly meeting at Stains, seventeen miles from London; and next day their particular meeting at the same place; in both which Truth reigned over all: thanks be unto God who gave the victory. Many not of our society, being notified, attended the last meeting: and I believe some of them were, through the openings of divine life, solidly instructed and solemnized in spirit. 15th, we had a good open meeting at Longford, and, on 16th, another at Uxbridge. 17th, one at Brentford, and in the evening one at Hammer-smith—all favoured meetings; though many of the people's views and expectations being too much outward, caused the spring to be long shut up in several of them.—This may be strange doctrine to some; but some others know that the spring
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must be opened in the hearer, or else there can be but little profitably done by the speaker. And he that speaks only in the ability that God immediately gives, must feel a door of entrance in the people's minds, or it is very difficult to get safely and relievingly forward. But when the spring is livingly opened in him that speaketh, and in those that hear, then it is that 'deep calleth unto deep, at the sound of the waterspouts'† of life, and here instruction is sealed.

After these meetings we rode to London, and were affectionately received by our dear friend John Elliot, his wife and children. 18th, we again attended the select morning meeting in the city, to a degree of satisfaction. 19th, we were at monthly meeting at Barking. 20th, at a meeting appointed at Plaſto; and, on 21st, at their meeting at Barking; all affording some consolation. 22d, we attended the meeting for sufferings at London. 23d, I wrote letters home, and went out to Wandsworth. 24th, the word of the Lord was powerful through me, a poor instrument, to the people at Wainſworth; and I can truly say with Paul, 'according to his 'working which worketh in me mightily,'‡ in many of these meetings: may it have its full effect on the minds of the people. 25th, we attended the select quarterly meeting in London, at Grace-Church-Street, where I was silent. 26th, and the quarterly meeting

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† Pſal. xlii. 7.

‡ Colof. i. 29

for worship and discipline was large and favoured. 27th, we attended its adjournment, and, in the evening, the youth's quarterly meeting for worship. 28th, were at the meeting at Kingstown upon Thames, where some hardened hearts were felt to oppose in spirit the arising of Truth's testimony, they being in a dark and unbelieving state. In the evening we had a meeting at Esher, to solid satisfaction. 29th, attended the burial of a Friend at Alton: dark spirits here also, I apprehended, inwardly opposed the truth; however, the testimony arose through deep wading over all, blessed be the name of the Lord!

30th, we had an evening meeting at Galdalming, to some solid instruction. 31st, attended the fore and afternoon meetings at Guildford, in which Truth reigned, though things are low there. In the evening we attended the select quarterly meeting, and, 1st of 4th mo. Truth livingly qualified to labour, both in the quarterly meeting for worship, and in the men's and women's meetings for church affairs. 2d, we rode to Reading, and, 3d, had a meeting there, and in the evening at Kerby. 4th, one at Shillingford, and at evening at Wallingford, and, 5th, one at Abingdon; in all which divers besides Friends attended, but seemed in general to have very little sense of any thing more in religion than the customary formal performances—which, according to my observation, is too generally
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the case with the professors of religion in England. Tell them any thing about divine life in religion, and they seem to think one an enthusiast, and perhaps some of them would give a smile of ridicule: yet, to do them justice, they are pretty generally civil; but appear very insensible and unbelieving as to divine influence. There is indeed so little entrance into their hearts in many places, that it almost prevents a door of utterance; and when something opens, it requires great humility and watchfulness to keep on the right foundation. I had some satisfaction in these last meetings, though Truth did not reign triumphant over all, as at some other times.

7th, we had a large meeting at Oxford, silent for a considerable time; but Truth gradually arose, and light shined through and over great obscurity and insensibility. Oh! the deadness of professors! Oh! the flat formality that too generally reigns! The English Episcopal hierarchy must and will be shaken! ‘Yet once more I shake not the earth only, but also heaven.’* One stone must not be left upon another, of mere creaturely performances, where God is known to be ‘*all in all,*’ and so he is known, where Christ has reigned in the heart, until he has ‘put down all rule and all authority,’† but that of the pure truth; for this is the state in which is fulfilled the precious prediction and

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* Heb. xii. 26.

† 1 Cor. xv. 24.

promise, 'that the Lord alone shall be exalted in that day,'† and that the professors of Christianity may be shaken from their dead forms and lifeless images, and come to know 'that day,' and therein God's exaltation over all that is of man, is the travail and prayer of my soul to the God and Father of our Lord Jesus Christ. And, O my God, if it be thy will, I pray thee, hasten the more general coming and knowledge of that day among the nations. Amen. After meeting we rode to Witney, and 9th, attended the quarterly meeting there—I was helped a little, but got very low in mind.

10th. I could not see my way to go forward, so staid the meeting for worship, in which I felt and observed a total silence, I believe ordered in divine wisdom as a lesson of instruction to others. 11th, we had a meeting at Faringdon. 12th, rode to Cirencester, and had an evening meeting there. 13th, went to Hampton, and, 14th, were at meeting at Stailsworth; and in the evening at Painswick. 15th, we had two meetings at Gloucester, and, 16th, one at Ross. In all these the one universal and only principle of all true religion and godliness was our help, and, through its own living and helping influence, was declared and testified of to the people, though sometimes with but little evidence of entrance; yet at others it seemed evidently to prevail over all. 17th, we had a painful evening meeting at Monmouth in South-Wales

† Isai. ii. 17.

Wales—divers of the people were whispering, talking, and some laughing, near all the time, for which they were pretty closely reprov'd. We concluded the meeting without any attempt to preach the gospel among them, for no way seem'd to open for it. 18th, we had a pretty large evening meeting at Pontypool, to a degree of satisfaction; from thence we went to Landilo, and, 21st, were at meeting there, and though I was sensible there was great place in the people's minds, with seriousness and tenderness, I could not express a word of what I felt flowing in my heart towards them; but for some cause, was made an example of silence among them. O Lord, I pray thee preserve my spirit alive in thee, and keep me subjectly given up, whether to speak or keep silence. After this meeting we rode to Caermarthen, and, 22d, had a meeting there, and, 23d, came on the select meeting of ministers and elders there, for North and South Wales, wherein I experienced considerable exercise among them. Afterwards came on a meeting for worship, of Friends only; and then the business of the quarterly meeting, transacted at this season of the year, by what is called the yearly meeting.

24th, Were held two large publick meetings, one in the fore and the other in the afternoon; silence was my lot. 25th, the select meeting and meeting for discipline met again, after which Friends held another meeting for worship among themselves in the evening, my
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pain and affliction continued through all, tho' I dropt some close hints in the select meeting respecting ministry, and made a few remarks in the evening meeting, which afforded some relief to my mind. After all these meetings, I felt not clear of the people of Caermarthen: so when Friends were mostly gone from the place, dear Deborah Darby, Rebecca Young and myself, staid one more meeting, viz. on 26th, in which I received much relief; and, 27th, rode with a very peaceful mind to Swansea; 28th, had great enlargement and relief in the meeting there. The four following days we had meetings at Neath, Cowbridge, Cardiff and Newport. These were almost wholly of people not of our profession, among whom gospel doctrines were opened (though under some depression at times) in Truth's life and authority. An increase of true religion in England and Wales is much wanting; yet, blessed be Jehovah's holy name, a few are found from place to place who know it in a good degree of dominion.

3d. We left Wales and went to Bristol, where I met with my dear friend Samuel Emlen from Philadelphia, in America, on a religious visit to this country, who had been in this city some time: Our joy was mutual, and mingled with tears of affection, in remembrance of past seasons of divine refreshment together in our native country. 5th, We attended three large publick meetings at the Fryar's meeting (so called) in the city of
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Bristol. 6th, one more select, though large ; and, 7th, two more large publick meetings ; these concluded the yearly meeting at Bristol. I was silent through all these meetings, as was also dear Samuel Emlen ; and on first-day afternoon the meeting was silent likewise. I was led to deplore the low state of the ministry, with renewed desires, that our preaching might be such, through him who is the Resurrection and the life, that the dead may be raised : for the *letter will kill*, does kill, and has killed its tens of thousands.

8th. I attended meeting at Lawrence Weston's, where, in the power of the gospel, I laboured among them. 9th, I sat the meeting in silence again at Bristol ; and, though I expected, from the exercise of my mind, my bonds would burst in sunder, it proved not so : the time was not come. We went to Melksham, and visited divers families, in true gospel openness ; and, 12th attended the fore and afternoon meetings there, in both which Truth prevailed. 13th, we attended the monthly meeting at Broomham ; at six in the afternoon we had a meeting at Devizes, and one next day at Marlborough, after which I again thankfully acknowledged, ' hitherto hath the Lord helped us.*' 15th and 16th, We had relieving and edifying meetings at Newbury and Maidenhead ; our dear friend Samuel Emlen being with us at these, to our rejoicing. 17th, we attended the meeting at
Uxbridge,

* 1 Sam. 7 12.

Uxbridge, after which, conducted by my kind friend John Hull, who had been with me several weeks, I went to London, where I attended the yearly meeting, which began for ministers and elders the 18th of 5th mo. 19th, I attended the Peel meeting; silent.

20th, Began the yearly meeting for church discipline, for inspecting into the state of the society, and regulations thereof; which continued by adjournments until the 28th, as did the select meeting until the 29th, the latter not meeting every day like the former: and though I was silent in several of these meetings, yet I had some service in some of them, both publick and in a more select capacity; and, on the whole, I had a good degree of solid satisfaction in this yearly meeting: the great Helper of Israel was graciously pleased to shine upon our hearts, and qualify for service in his church. And many deeply exercised souls being gathered together, they were a strength to each other. Friends generally appeared condescending to what arose as Truth's judgment, whomsoever it was thro', and however contrary to what they had conceived or expressed. The Lord is raising up a living army in this nation, who are, and if they stand faithful will, yet become more and more useful in the militant church. Oh, the need there is of wisdom and forbearance in the church! may the God of Israel guide, guard and preserve the honest-hearted, and
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may they in the becoming meekness of true wisdom, keep singly to his divine directions.

30th. I attended Westminster meeting, to the relief of my mind. 31st, the school-meeting for children at Clerkenwell, in which I found little exercise in the ministry. In this meeting dear Mary, the wife of our friend George Stacy, and daughter of our beloved friend Rachel Wilson, for the first time appeared in publick testimony—may the Lord preserve her; she appeared to be a deeply exercised woman, and to have given up greatly in the cross, thus to be exposed.

1st of 6th month. I wrote letters and visited the sick and afflicted. 2d, I attended Peel and Westminster meetings, to the solid peace of my mind. 3d, the morning meeting of ministers and elders; 4th, the monthly meeting at Devonshire-House an open and triumphant season. 5th, the monthly meeting at Grace-Church-Street. 6th, that at Tottenham, filed as to publick testimony. 7th and 8th, Joseph Nicholson going with me for Ireland, we rode to Birmingham, a large city; and 9th, were at their two meetings, and preparative meeting; and 10th, had a meeting at Tamworth—In all which Truth reigned, and life was in dominion, though things are but low at those places. 11th, we had a meeting at Uttoxeter, wherein, though I had much to say, I found very little satisfaction but had great need of patience

tience after it was ended in order to my inheriting the promises. 12th and 13th, attended the quarterly meeting at Leek, to solid satisfaction. Then went to Maulesfield, Stockport and Morley; the last a very large but exercising meeting. I found much to say, but got little solid relief. 17th, we rested at our dear friends Richard and Martha Routh's. 18th, attended monthly meeting there. 19th, we had a good meeting at Oldham, and 20th, another at Crawshaybooth, also attended monthly meeting there. 21st, we had a blessed large meeting at Marsden, and one the same day at Sawley. Thence we went to Newton, and, 23d, were at meeting there; had much labour and little relief. 25th, we had a meeting at Preston, to some satisfaction, a few serious people attending ^{and} others. We went on to Liverpool; where, ^{on the 24th}, at dear Robert Benson's, I wrote letters ^{to} my friends both in New and Old-England, and ^{the} next day attended meeting there; the spring was ^{low}, but rose gradually, some of us singing joyfully ^{into} it.

28th and 29th, I was unwell, and the wind was against our passage to Ireland, and after several days detention by contrary winds, and attending their meetings on first-day, on the 4th of the 7th month, we sailed for Ireland, in the Viceroy Packet, of Liverpool. The wind was mostly contrary during the passage, which was therefore a long and trying one of near six days. 9th, we landed at Dublin, where

where I received comfortable letters from home; and after writing letters and visiting a few families, on the 12th, attended meeting at Sycamore-Alley in Dublin, in the life and power of the gospel. 14th, I attended the meeting at Meath-Street and Sycamore-Alley, to my own great relief of mind; 16th, the monthly meeting at Meath-Street, in the enlargement of the gospel; and, through some close searching labours, got great relief. Meath-Street and Sycamore-Alley meetings are both for the same Friends, but held alternately to accommodate both parts of the town. 17th, accompanied by my kind young friend Thomas Bewley, junior, son of dear Thomas Bewley, at whose house I lodged at Dublin, I went to Baltebois, and had there an open meeting among a few Friends and others, and we rode to Ballitore, where I was sick all the next day, being taken the day before. 19th, had a pretty good meeting here, and next day another at Castle-Dermot; the day following at Carlow, where, near the close of the afternoon meeting, I had to bear testimony, to a good degree of peace and satisfaction. 22d, long silence prevailed in a meeting I had at Kilconner; but Truth gave us the victory at last: blessed be the name of the Lord for ever. Then we had meetings at Ross, Forest, Ennescortha, Cooladine, Ballantore, Ballanclay, Ballicone and Wicklow, taking two in a day—all pretty open satisfactory meetings except the last, which was somewhat painfully exercising.

29th, we returned to Dublin, and next day attended the meeting for worship, and adjournment of the monthly meeting at Meath-Street; and the day following, wrote to my family and some other friends in America. Thence accompanied still by dear Thomas Bewley, jun. we went to Rathfriland, and 3d of 8th month, had a good meeting there. 4th, attended the meeting there, both fore and afternoon, I was considerably enlarged in testimony, but in so low and feeble a manner, that after meeting I sunk into great discouragement, to think that though I stood up and proceeded in the evidence and feeling of duty, yet very little life or relief of mind was experienced. The meeting was large. 5th, exercise of mind and pain of body caused the last to be unto me a night of much uneasiness; but endeavouring this morning to 'possess myself in patience,' I became at length composed. 6th, I remained unwell, but rode to Lurgan, and was at meeting there next day. I felt no freedom that publick notice should be given, which was very unusual; and near the close of the meeting, (having sat in silence) I stood up, though not expecting to say any thing in the usual line of the ministry, and told them, those who go to their religious meetings with expectations and desires of outward help, and are thereby diverted from looking inward and feeling after divine help, go to their meetings in a deviation of mind from a true gospel state and dependence—and all who are looking to instru-

ments

ments for help in their meetings, otherwise than helped of God through them and in his own time and according to his own will, are not true worshippers in spirit and in truth. But I have cause to believe, that even some of our society, at times, who attend meetings and sit very still and orderly, know little or nothing of true silence, and feel very little of that exercise of soul, by which they may experience true christian watch and prayer, when assembled together before God, and in his awful presence.—The meeting then broke up, and I felt solid peace, in a living sense, that I had not kindled a fire of my own; but had been limited to Truth's pure motion, which is ever safe.

8th. I was at the meeting at Lisburn: publick notice was given, but the meeting was silent. 9th, I had a meeting at Killborough, wherein I laboured in a low way, I hope to some edification. Truth rose not very high, and I rejoiced that the animation of nature rose not above it. 11th, I was at meeting at Ballenderry in the forenoon, and in the afternoon was again at Lisburn, both good open meetings. 13th, I had a large painful meeting among the Presbyterians, at Newtown-Aras near Mile-Cross. They were too wise, rich and full, for instrumental help much to reach or benefit them. I left them with a heavy heart, and returned with my kind friend John Hancock to his house near Lisburn, and, 15th, attended monthly meeting there, to a

good degree of satisfaction, and next day had a good meeting at Antrim; and the day following another at Grange; and then went to Ballimany, where, on the 18th, I had a very large one. An ear was open in a few to hear the true gospel preached; but the crowd and concourse was so great, and large numbers so light and unsettled, and some so noisy, that we were under a necessity of concluding the meeting much sooner than otherwise we might have done; after which divers of the sober people with tears desired we would have another meeting, and proposed our having a large meeting-house in the town for the purpose. They appeared greatly grieved at the behaviour of some of their neighbours, and much disappointed at hearing so little of 'Truth's living testimony declared. My bowels yearned towards them, but we could not see a way open in the light to appoint another meeting. Indeed what little was uttered among them was so much in the life that they greatly hungered for more; and I thought it much better to leave them hungering, than to fill them until they might even loath the honey-comb. So in much love we left them, and rode to Ballynacree.

19th, we had good open meetings at Ballynacree and Colerain. My openness and service was as usual mostly towards people not of our society; and next day at Toberhead, which appeared to be a feeble one; and the day following I had good satisfaction in the
monthly

monthly meeting at Grange, near Charlemont, both in the publick and in the more select part. There is a little living remnant of valuable Friends belonging to that monthly meeting. 22d, we had a good meeting among Friends and others, at Ballahagan; next day a relieving one at Moy; and, 25th, the fore and afternoon meetings at Grange were large and highly favoured, as was that held next day at the Presbyterian meeting-house in Dungammon. The doctrines of the everlasting gospel, in most of these meetings in the north, flowed like oil upon the spirits of the people. But this last meeting was hurt by an unskilful and unseasonable appearance, after the people were risen to go out.

27th, we had a meeting at a place called Carborough, among a few Friends and a pretty many Presbyterians. In this meeting gospel truths flowed somewhat largely in a gentle current of life to the people; but there was too little of a door of entrance into their hearts to admit of any great dominion of the life divine among them. Even Jesus wrought not many mighty works in some places, because of the people's unbelief; they shut up the kingdom of heaven against themselves, which is often the case in our day. Next day I attended at Grange; and from the 31st of the 8th month to the 3d of the 9th, was held the quarterly meeting there, in the course of which Truth reigned over all, both in publick testimony, and at times in solemn silence,

though some spirits seemed opposed thereto. 4th, attended again the meeting at Grange, and next day rode to Lurgan, and had a painful meeting there. Notice was given to the town's people, and many attended; but it seemed as though they knew scarce any thing about the life of religion. I got little relief among them. Friends there, as well as others, are in a low state.

After this I was at two meetings at Moy-Allen; one silent, and the other nearly so. One at Ballahagan, long silent and suffering, but ended triumphant. One at Richhill, dull and painful. One at Castlethane, silent until near the close, when I opened to the people the impossibility of man's preaching the gospel without immediate divine help. One at Coothill, wherein the joy of the Lord was our strength, and in true gospel authority the people were instructed in the gospel mysteries of Christ in man, his hope of glory. At Coothill there was a great fair and a fight, which was in some degree bloody, considering the occasion, between the soldiers with swords, and country people with clubs, about a lad just enlisted, who attempting to make his escape, the soldiers endeavouring to secure him, the country people were enraged, and aiming to support his escape, the quarrel ran so high that the street was in an uproar from end to end; and being crowded full of country people, town's people and soldiers, to the amount I suppose of several thousands, the scene was truly

truly affecting; and though I believe there were no lives lost, yet as there was considerable bloodshed, and divers wounded, it afforded a very horrid spectacle of the depravity of human nature. And I thought it not amiss to give a hint of it here, as it led me to mourn over the benighted and dreadful state of poor mankind.

What dreadful wars have raged, through almost all ages and nations! What rivers of blood have human beings drawn from human beings! and what havock are men still making of human lives, who say they are christians! At this very day (Oh, sad to mention) is France and England, and divers other European nations embroiled in cruel wars! Will the state of mankind never be meliorated! Will the sword devour for ever, and the glorious and benign influence of the gospel, by the wrath of men for ever be defeated! Forbid it, gracious heaven! Indeed, I firmly believe, the time will yet come when 'nation shall not lift up sword against nation, neither shall they learn war any more.'* O, blessed day! O, precious state of peace, harmony and happiness! My spirit breathes unto God, that he may arise and hasten this great work of reformation on the earth; that the kingdoms of this world may become the kingdom of God, and of his Christ. Amen saith my soul.

After

* Isai. ii. 4.

After this, from the 15th to the 21st, we had meetings at Old-Castle, Edenderry, Timmahoe, Rathangan, Athy and Ballanacill—the first of these was open and edifying, the next very eminently overshadowed and owned of the Shepherd of Israel, notwithstanding there were some strong opposers present. Blessed be the name of the Lord God Omnipotent, who reigneth and will reign over all, convincing his enemies that they are but as dust beneath his feet, and all their opposition to his spiritual reign and government, as a cloud which the sun dispelleth.

The rest of these meetings were mostly dull, painful seasons, several almost silent, and the others laborious and but little relieving. At Rathangan a young man sat and behaved very irreverently during much of the meeting; at the close I reprov'd him; he retorted, was angry and denied the charge, and complained of ill treatment. I felt the power of truth increasing over the meeting, and when he had vented himself and spent his venomous shafts, I stood up and delivered what was further on my mind respecting the poor dark depraved creature, and address'd the people in the love of the gospel, the meeting clos'd to solid satisfaction. I found afterwards he was a dissolute stage-player. Oh the mischiefs of the theatre! what dissipation it promotes! it operates directly against the life of religion, and tends to the destruction of morals! where shall we go to find the fear of God in an actor?

tor? yet, sorrowful to say, too many great professors of christianity, and some of the pretended ministers of the gospel, are not ashamed openly to plead for, and with all their eloquence promote the destructive practice of stage-playing. My very soul is grieved within me when I view the fallen state of poor degenerated christians, and above all the dead, dark and carnal-minded state of the clergy, so called, like swarms of locusts they darken the air, and in many places eat up almost every green thing. Instead of turning the people to God, they bring them under the administration of the letter that kills, and thus the spiritual freshness or greenness, begotten of God, at times by his holy spirit in some, is as it were eaten out. But God Almighty will sweep them from the face of the earth. The time assuredly cometh when great Babylon's merchandize and traffic shall fail, and when her flesh shall be burnt with fire. The Lord of hosts hath spoken it.

The testimony at Athy was much by way of opening the deceits, worldly-mindedness, and want of real gospel qualification, in those hireling teachers, who, if ever such in any age existed, are the 'blind leaders of the blind.*' And I am persuaded that no class of men in these nations do more to obstruct the true work of the gospel, and the coming of Christ's kingdom on earth as in heaven, than these; but I repeat it again, God will do them away!

For

* Mat. xv. 14.

For false religion and worship shall be shaken, as well as earthly-mindedness and corrupt government, in order to make way for that which cannot be shaken, the work of God's holy spirit in men's hearts, and that worship and religion which the holy operation thereof enables man to persevere in to his own unshaken peace, and the exaltation of the divine glory.

At Ballanakill there was so little sense of true religion among the people, and so much lightness and irreverence, that no way opened in the spring of the gospel to preach Jesus and the resurrection among them; so the meeting was necessarily silent, for we preach not ourselves; and not being able rightly to call Jesus Lord, but by the Holy Ghost, durst not attempt to preach his gospel without that divine unction and influence, well knowing it cannot be done; and that so many thousands attempting to do it, has been the means of overrunning the nations with the dead formal image of worship, consisting of words without life and sounds without substance.

When the meeting concluded I reprov'd the levity and irreverence of the people, endeavoured to put them upon a serious enquiry respecting a preparation for death, and left them with an aching heart. Many of them seem'd not to know their right hand from their left more than the Ninevites did; which is indeed the case with too many of the professors

feffors of christianity in England and Ireland; and the priests above all men have mournfully contributed to its being so! and this I believe will ever be the case, where and so long as the preachers are mere hirelings: For, God will not give his glory to another, nor his praise to graven images or the works of men's hands of any kind, however specious or refined. He will indeed 'glorify the house of 'his glory,'† where his honour dwelleth; where his holy spirit is the spring of action; and where he is 'the worker of all things:' where his people will be still, and know that he is God; where they patiently *wait* for him, and 'let him arise,'|| not arising themselves before him or without him.

But alas! alas! who and where are these? Truly not all who are professing so to do. But this is the standard unto which the true and thorough gospel worshipper must be reduced. And though too many among us are falling short of this standard, yet there are many who are alive in the power and dominion of Truth, our first principle, and which is the everlasting principle and support of all that is truly religious in every society to the world's end.

Under these considerations I do most fervently desire we may be a living, faithful, spiritual people; firmly believing, if we are sufficiently so, we shall, above all the families
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† Isai. lx. 7.

|| Psa. lxxviii. 1.

of the earth, shew forth God's praise ; many thousands will flow unto Sion, there they will behold Jerusalem a quiet habitation ; be blessed with the dew of Hermon, and rejoice in the dew that descends on the mountains of Zion, where the Lord commands the blessing, even life for evermore ; whilst the mere self-active, formal hirelings, remaining in their self-active state, promoting abolished shadowy observations, will not ascend far into the mountain of myrrh and hill of frankincense, but continue to wither and die.—Read William Penn's rise and progress of the people called Quakers, wherein is shewn how one people after another sunk into formality. Consider deeply how lamentably it has been the case with some of us ; and know assuredly, that if we keep not in the divine life, we shall be rejected as well as others.

However, if I am given to discern the signs of the times, a revival will take place among us ; but it will be only through faithfulness and deep dwelling, being baptized into death, and arising in the newness of life with Christ. It will not be through a great increase of rules of discipline ; many have been zealous therein, and centered too much in the letter that kills.

The scriptures are good, very good ; discipline, good rules and good order, all very necessary ; but still it is the spirit that quickens

ens and giveth life; and every departure from a right dependance on it, every zealous movement in support of Truth's testimony independant of its necessary aid, tends to introduce death, and set man on the throne, instead of him who is God over all for ever.

22d, we attended meeting both fore and afternoon at Mountmelick, where live our beloved friends Mary Ridgeway and Jane Watson, lately on a religious visit to America; they were both at this time at home, where I was glad to feel unity with their spirits in the fresh life of the everlasting covenant. It was a time of considerable openness and enlargement in the gospel. I had, as at many other places, to bear testimony against the blind leaders of the blind which swarm through the land, and are a grievous oppression upon the poor people, grinding them down exceedingly, and yet in general doing them no good; but a great deal of injury in regard to the things of religion. Indeed, if ever people spent their money for that which is not bread, they do it most sorrowfully so, both in England and Ireland.

23d, I visited two schools, attended a meeting of ministers and elders, and then rode to Tullamore, where we had a meeting consisting of the people of the town chiefly. 25th, we had a lively precious meeting at Ballamurry. Next day I rested and wrote, and

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endeavoured

endeavoured to be content in my present allotment, though truly it is sometimes difficult to feel resignation in so painful a pilgrimage as much of mine has been in Ireland. There is so much superstition and lifeless formality among the people in general; so little real religious exercise, or true knowledge and experience of divine things; and such striving to make forms and creaturely performances answer instead of life and substance; that it is often almost impossible to obtain much solid relief, by expressing among them even what opens and impresses the mind in the life and love of the gospel.

This was a most trying day to me. The elements seemed all in commotion. Strife, contest and alarm seemed almost continually to pervade the whole man, and agitate all that was alive within me. I strove for calmness and patience; but great was the distress, which I was left to labour under, and extreme the desertion of all sensible comfort or divine good. I looked up towards heaven; I tried to draw inwardly near unto God, and to crave his assistance, and the return of his countenance and presence; but he hid himself in thick darkness, and stood as it were aloof from my cry. I was greatly overwhelmed with sorrow, and swallowed up of distress! I retired several times; I lay down on my bed; I read the bible and some other precious writings; but through all I felt almost as if I was entirely forsaken!—At length I yielded

yielded up my whole life and being, as I had often done before, to go through and endure every pang, peril and perturbation, which God all-wise might see meet to prove me with, and for as long continuance as he should see needful.—So, in the evening, the waves of the sea began to subside a little at his voice whom both wind and sea obey for ever. I grew more tranquil, and had a pretty good night's rest. This morning when I awoke, being 27th, I felt in my body as if I had been all over bruised, such had been my extreme agony of soul yesterday, and such is the sympathy between soul and body. Some may scarce believe me; but there is one who knows I lie not. I read, and then walked out a while; the sun shone pleasantly; the birds sang, and the whole face of nature was beautiful; but my soul remembered the gall and the wormwood, and I seemed forbidden to take much satisfaction in any thing visible. Oh, my God, thou art weaning me still more and more, and much more than I once thought necessary, from the world, and from all that is in it—Well, good is thy will, and thy counsel is excellent.—Do with me what thou wilt; form, fashion and reduce me as thou plearest. Thou hast given me clearly to see, that many who have even been in thy furnace came out too soon, and remain drossy and impure all their days by not abiding thy judgments, and not enduring the turnings of thy holy hand upon them, and not following thee fully into all that separates and weans

from all that flesh and blood delights in, which thou callest for, and art graciously leading such as will follow thee into. Oh! redeem my soul from all that hinders its full and unimpeded access to thee, the fountain of living waters: set my affections wholly on things divine, and make me entirely thy own in the heavenly image and fellowship for ever.

28th, In deep depression of spirit I attended the select quarterly meeting at Moat, held for ministers and elders of the province of Leinster; and next day I attended the publick quarterly meeting, was silent excepting a few words; and the day following I attended almost in silence the meeting for church affairs; and Oh! the want of deeper dwelling in the divine life!

1st of 10th mo. Having thus spent four or five days mostly in deep distress and agony of soul, the Lord was graciously pleased to open the spring of life, unseal my lips, and make me dip my foot in oil, treading on high places in the name and strength of the highest. He tuned my harp anew, put a new song in my heart and mouth, and divinely strung my bow for battle: thus the concluding meeting held for worship this last day of the quarterly meeting was eminently owned of the Lord; and Christ the resurrection and the life was joyfully known among us: in his resurrection we arose with him; and because he lived, we lived also; I mean principally such as had
been

been baptized in the likeness of his death, watched faithfully with him, and continued with him in his temptations and sufferings; for unto these it was he appointed a kingdom: theirs it is; and they continuing steadfast with him through all tribulation, shall, in spite of death and hell, enjoy it. Much searching work prevailed in testimony, thro' the openings of life, and much consolation to the mourners in Sion, was graciously vouchsafed.

2d, was at Birr; and, 4th, we had a most triumphant meeting at Monrath; the testimony of the gospel flowed like oil to many, and yet Antichrist was exposed in his true colours: blessed for ever be the Lord, who hitherto hath helped us. After this we had meetings at Knock-Ballamaher, Ross-Crea, Limerick, Cork, Boudon, Younghall, Garryrian, Clonmel, and the several sittings of the quarterly meeting at Waterford, for the province of Munster. Divers of these were highly favoured seasons, but some of them afforded far less satisfaction than others. From thence we went to Dublin in order to attend the national half-year's meeting, where I was again kindly received by my kind friend Thomas Bewley and children; and many other dear friends gave me a hearty welcome: this has also been my experience in many other places. On the 26th, the national select meeting opened; it was large, and the

members, at least some of them, appeared to be alive in a good degree in the holy root.

27th, In the meeting at Meath-Street and Sycamore-alley, I was greatly favoured; Truth's divine testimony was, like fire among rubbish, against worldly-mindedness, indifference and revolt; and some fresh encouragement flowed to the mourners in Sion, the drooping-spirited and young and tender; the doctrines and consolations of the gospel being pretty largely opened. The four days following were held and concluded the national meeting for good order in the society. Also two more meetings for worship, and the concluding select meeting, all these as parts of the national meeting. A good degree of zeal appeared in many for the support of our christian discipline; and things were conducted in a degree of brotherly love and concord. And yet the lack in too many of the divine anointing oil, in the several movements, was so sensibly felt, that I sat rather a mourner in most of these meetings, and could say but very little in them from first to last.

I may here relate a remarkable occurrence, viz. when I was in Dublin, soon after my first landing, I was livingly opened in the life and power of the gospel, at a meeting at Sycamore-alley, in which, among other things, I had a good deal to say about the spiritual fire of the Lord which is in Sion, and his furnace which is in Jerusalem, for the refining

ing of all such as ever become his sons and daughters. A man, in a stable near by, made a great noise to drown my voice, which he continued for some little time, and as my voice raised he increased his noise; and I was told that some heard him saying something in contempt about the fire I spake of, or however he was heard speaking about the *burning of the fire*. Another person discharged a gun just by the meeting-house, when I was in the midst of my most fervent engagement; the report was very loud and disturbed many; but I was carried through as if nothing had happened; blessed be the name of the Lord. But now, on my return to Dublin, I was fully informed that the poor wretched man, who shouted so loudly in the stable to drown my voice, and spake so ignorantly about the burning of the fire, was in less than two weeks after consumed to death by fire in the same stable where he had thus impiously behaved; for the stable taking fire by some means when he was in it, he was burnt before he could be got out.

This I heard of several weeks before my return, but I chose not to insert it until I had got fuller information and confirmation in the city; but finding it fact, and much noticed by many people of different religious professions in Dublin, as a very remarkable instance of the providence or judgment of God; I thought proper to give the relation of it a place here, and I do it without presuming to

say

say how far it was in special judgment. But as God's dealings are all in wisdom, perhaps such an instance of his all-wise government as this may have a striking and profitable effect upon some of the hardened and daring who may read it, or at least may tend to guard and caution some of the less abandoned against giving way to the suggestions of infidelity, profaneness or audacity. For most assuredly there is a God of justice as well as mercy, who sees and knows all our thoughts, words and actions, and for every evil will bring us into judgment; yea, for every thing contrary to his holy will and wisdom.

After the national meeting, which ended on the last day of the 10th month, I staid in Dublin some days, not seeing my way open to go for England or elsewhere.

The 1st of the 11th month, I was again silent at the meeting at Sycamore-alley, as I also was at the meeting in the forenoon on the first-day following; but in the afternoon at Sycamore-alley, I was somewhat enlarged, though not a great deal relieved. My soul was indeed, for a number of days, in deep affliction in that great city; insomuch that I greatly doubted my being enabled to leave it with pleasantness. 3d, I attended a meeting at Ballabrigan, about fifteen miles from Dublin, appointed for my dear friend Ann Tuke, daughter of William Tuke of Yorkshire, in England. This meeting was very distressing:
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the people seemed to know but very little of the real nature of divine worship. I returned in heaviness to the city, and next day got a degree of refreshment in the meeting at Meath-street, through deep dwelling and keeping low in and with a little low stream of life, which at length enlarged to something of a river; but still I could not quite ease off my burden, nor rise above my deep depression of spirit. Another meeting at the same place in the afternoon, appointed by A. Tuke, afforded me a degree of additional relief, so that I began to feel a little cheerful. 5th, I felt restrained from attending a meeting appointed for the same Friend at Dunlary; I knew not why, but I felt easiest to decline going, so I rested and wrote at the house of my dear friend Thomas Bewley, bringing up this account to the time of said day of rest and writing.



After writing thus far, our dear friend, not feeling himself at liberty to leave Dublin, until the 9th of 11th month, when by accounts received he attended a publick meeting at Johnstown, and being accompanied by S. S. and A. S. went that evening to Ballitore, to the house of our friend Elizabeth Shackleton. On first-day the 10th he spoke largely in the morning meeting, and very powerfully in a publick meeting which was held in the evening at his request, after which, he imparted
weighty

weighty and instructive counsel in a Friend's family, concluding in awful supplication. The following night he was taken unwell, which continued to increase until the 14th, when an eruption appeared which proved to be the small-pox, during which time his mind was preserved in calmness and resignation, and mentioned that 'it mattered little what part of the world he died in; that he sometimes hoped to see New-England again and his dear children, but that he had no will in it; that he had looked closely towards home and his connections, and into the state of his own mind, though he did not know how the disorder would terminate.' During the progress of the disorder he was kindly attended by several Friends, and among them was our friend Ann Tuke, who preserved the following daily account.

5th-day 14th, He said, 'there is an eternal Arm underneath each of us, which is sufficient to bear up and support, and will do it, as far as is needful we should be supported. I have long been confirmed in the sentiment, that nothing could possibly happen that would harm me while I keep under the divine influence.'

A physician from Dublin having been sent for, came this evening, with which he expressed satisfaction, saying, he desired that he would continue near him, which he did accordingly. Some time after, he said, 'though

'I am

‘ I am not without some considerable bodily
‘ pain, yet I feel such a portion of that good
‘ which is infinite, that it does not seem worth
‘ mentioning, and if there was no greater en-
‘ joyment hereafter, the present would be
‘ a state truly desirable, through a never-
‘ ending eternity, and yet the fulness is still
‘ more desirable.’

The evening of the 14th, he dictated a letter to his relations and friends at home, from which the following are extracted.

Dearly beloved parents, (all three) brothers and sisters, relations and friends,

I am now at Ballitore, twenty-eight Irish miles from Dublin, and I suppose undoubtedly entered five days into the small-pox; the eruption began yesterday, and is very greatly increased to-day. I am very agreeably attended by physicians and the kindest of friends.—My distress of body, through extreme difficulty of breathing, &c. has, for a short space of time, been almost equal to any thing I can suppose human nature capable of, but (it is now half past nine at night) this has been a very comfortable day; and just now, and for some hours past, I have been almost as easy as at any time in my life, I think certainly never more so in mind—I feel no kind of alarm; but the issue is certainly very doubtful. I feel easiest to address you in this manner, principally, that you may know that my mind enjoys a fulness of that which removes beyond the reach of all sorrow.

My

My dear children are placed so that I have been pretty easy, but I could wish them to get a little more learning than some of them are at present in the way of; and although I do not wish much of the world's goods, yet it is, at this awful moment, my desire that they may not be brought up with much rusticity, for this I believe has not very often contributed either to civil or religious usefulness.

My desire is, that they should have a substantial grounding in the Christian religion, and a true adherence to all its duties, throughout the whole of their days, is by far the greatest blessing I have for them. Out of the enjoyment of this, the degree of this precious inheritance, I know of nothing in this world worth living for. Ye that know it, suffer nothing, I most cordially beseech you, ever to divert your minds from an increasing and fervent pursuit after the fulness of it, even unto the measure of the stature and fulness of Christ.

It is almost marvellous how my strength of body and mind holds out to address you in this manner. I may now just mention, that nothing will be knowingly neglected for my comfort of body or mind, that my physicians or friends can afford; and greater cheerfulness, and even pleasure in doing all they can, I have not met with among my nearest relations. I pray the Lord, in the riches of His grace, to reward them with flowings of his love.

At

‘ complacency on account of any good works
‘ properly mine. My *own* works I have long
‘ seen the necessity to cease from, and trust,
‘ through the grace of God, by which I am
‘ what I am, I have been enabled, in some
‘ precious degree, to do so. It is the Lord
‘ who worketh my works in me, and magni-
‘ fied be his name for ever, he has often work-
‘ ed in me mightily, to my own humbling
‘ admiration, and I trust, at times, to the
‘ thankful acknowledgment of many others;
‘ and as certainly as he liveth, he would work
‘ mightily in many thousands, if they would
‘ but let him arise over all in them. Indeed
‘ he worketh in all as far as they give way to
‘ his arising. This doctrine is to me as clear
‘ and certain at this moment as ever it has
‘ been, and I have often been constrained to
‘ proclaim it to the nations, sometimes with
‘ almost invincible authority, and sometimes
‘ under a great deal of weakness and obstruc-
‘ tion. The last has tended much to keep the
‘ creature rightly dependant and humble, and
‘ through every dispensation the Leader of
‘ Israel has seen best what was best for me.

‘ Let my children be engaged in some in-
‘ nocent employments, as much as well may
‘ be, out of the way of a great deal of tempt-
‘ ation, and if I had need to add it, out of the
‘ way of very great accumulation; and yet
‘ through industry and perseverance mode-
‘ rately productive. My very soul abhors the
‘ idea that a christian can ever be at liberty,
‘ whilst under the influence of heavenly good,
‘ to seek or even desire much wealth, though

‘ this disposition, in direct opposition to the
 ‘ life and doctrine of Christ, have gone far
 ‘ towards the destruction of true spiritual re-
 ‘ ligion, I believe in almost every religious
 ‘ society in the world.’

16th. The fore-part of the night and this morning he slept; in the course of the day said to A. T. ‘ I have seen the magnanimity
 ‘ of a true believer, and how one that is really
 ‘ so would bear all the trials permitted to at-
 ‘ tend him;’ and by way of illustration, added very forcibly, ‘ Dost thou believe in God,
 ‘ thou must also believe in the justness of all
 ‘ his dispensations. It is a comfort to me thy
 ‘ lot is cast among us. This is a service, if I
 ‘ had not any other in Ireland. Death is a
 ‘ service we all owe to our great Creator, and
 ‘ sickness is a service required of many. Oh!
 ‘ Ireland, Ireland! The Lord thy God hath
 ‘ service for thee in Ireland, was often sounded
 ‘ through the ear of my soul, before I left
 ‘ home, as distinctly as you hear me now
 ‘ speak it.’ In the morning, when speaking to the doctors who attended him, he said to this purpose, ‘ I believe my having the disor-
 ‘ der, and being here, is in the ordering of
 ‘ Providence. It is not given me to know
 ‘ the event; but if there be a field of future
 ‘ labour for me to enter into, it is as possible
 ‘ for the Master to raise me up now as it was at
 ‘ the first; but I have no will in it I think.’ The fore part of this day he seemed easy, and walked down stairs, expressing that he could do it nearly as well as ever. The fever came on towards evening, and he became very rest-

less; his swallowing was also difficult, but had no other unfavourable symptom, and this was not deemed more than usual in this afflicting disorder. In the night got some uneasy sleep, swallowing and expectoration very difficult and painful.

First-day morning the 17th, on being asked how he rested, replied, 'I have got through with what we call much difficulty to obtain a little relief.' He desired his affectionate love to M. B. the family and friends in Dublin, intimating the weight of the disorder, and his escape from many trials, if he should be removed; yet said, 'The Lord is able to raise me up, his Arm is underneath, but from my present feebleness, it is very uncertain;' and seemed not to have any conclusion how it would terminate. He desired to be remembered to dear M. R. and J. W. in the love of the everlasting gospel. At another time said, 'I am in a very low way, cannot see about the event, but must leave all to the Lord; the strength of nature seems very doubtful.' He continued all this day under much oppression from the load of matter, took wine and bark every hour, but no alarming symptoms appeared.—He requested that if he was removed, some further particulars might be transmitted to his friends at home, adding in substance, 'The Lord's will is blessed, and I feel no controversy with it. It is the Lord that enables us to coincide with his will, and say amen to all the trials and conflicts he permits to attend us. My mind is centred in that which brings into perfect

‘acquiescence: there is nothing in this world
 ‘worth being enjoyed out of the divine will.
 ‘It is his will that brings us into a state of
 ‘existence, and it is for a purpose of his glo-
 ‘ry. When my mind is abstracted and ca-
 ‘pable of deriving satisfaction from any thing
 ‘outward, it is an inexpressible satisfaction
 ‘that my lot is cast here, and that I am sur-
 ‘rounded by such near and dear friends, both
 ‘from within this family, and these without
 ‘who have accompanied.’ The fore part of
 this night slept more than usual, and remain-
 ed through the whole of it tolerably easy.

18th, 2d-day. Frequently expressed that
 nature had a hard struggle, and his getting
 through was very doubtful. The symptoms,
 considering the load of matter, continued fa-
 vourable. He gave directions, that, if he
 should go hence, every thing about his inter-
 ment should be plain and simple, and said
 that he who raised up Lazarus could, if he
 had further labour for him to do, break his
 bands asunder; but that, when he reasoned
 upon the nature of the disorder and his own
 constitution, and felt the conflicts of nature,
 it seemed as if he was gradually advancing to-
 wards his everlasting home. To two Friends
 from Mountmelick he expressed his entire
 resignation to divine disposal, and that he
 found nothing to stand between him and the
 fountain of everlasting love: said, ‘he knew
 ‘many Friends in Ireland loved him, and he
 ‘loved them in the Lord Jesus, and desired
 ‘to be affectionately remembered to such as
 ‘might enquire after him.’ This night, and

until three in the morning, (3d-day 19th) he patiently and quietly suffered much; yet got several naps. About seven in the evening his stomach, too weak to bear the bark and wine, discharged the last potion; he remarked these efforts to support nature failing; and added, 'There are many resources in nature, but if the great Author of nature does not think fit that any of them should be for me, all is well: I could not desire to have such another struggle to go through, and I think, if you can part with me, I can with you with a degree of cheerfulness.'—The fore part of the night spent quiet and patient as usual, much oppressed and worn down with this grievous malady: he said, 'I have no fear, for perfect love casteth out all fear, and he that feareth is not perfected in love.'

20th, About five o'clock on fourth-day morning he supplicated thus: 'O Lord my God, thou that hast been with me from my youth to this day; if a man who hath endured with a degree of patience the various turnings of thy holy hand, may be permitted to supplicate thy name; cut short the work in righteousness, if consistent with thy will; thou, who hast wrought deliverance for Jacob, evince that thou art able to break my bonds asunder, and shew forth thy salvation, that so my soul may magnify thy name for ever and ever.' And after a pause, wherein he seemed to feel the earnest of his petition, added, 'So be it saith my soul.'—After two o'clock his stomach refused all nourishment, and a hiccough came on; he

said, ‘ Do not force nature, let me pass quietly away to the eternal inheritance, to which I have no objection to go, and the sooner the better if the work be done, I have no wish to lay here.’—His oppression seemed to increase, and in a little while he said, ‘ I am waiting patiently to see the salvation of God: do you wait patiently with me. I have no desire, nor the shadow of desire, to be restored. I hope the doctors will soon find that they have done their part.’ The fore part of this night he could take little except water, slept at times pretty easy to appearance, at others his breathing very difficult. On P. J. assisting him, he said, ‘ I am no flatterer, but thou art one I depended on for outward assistance. Thou hast contributed much to the relief of this body, and thy being here has been an inexpressible satisfaction to me.’

21st. At three o’clock on 5th-day morning, said, ‘ You have seen the awful progress of this disorder; as to me, it matters little only present pain—may the Lord release me shortly.’ Complained of the want of more air, and seemed declining fast. Towards evening said, ‘ You may tell my friends in New-England, and every part of the world, that never did my soul bless the Lord on account of any worldly enjoyment, as I do now, in the blessing felt by me to be contained in the prospect of a very speedy release.’ To a person who came to see him he said, ‘ Oh! Charles! Charles! an inheritance in the eternal truth is infinitely, infi-

‘nitely superior to all the enjoyments this
‘world can afford; remember it as long as
‘thou livest.’ Some time after, ‘I do not
‘wish hastily to make my escape; but if the
‘Lord will be pleased to release me from the
‘bonds of mortality and the struggles of life,
‘and to cut the work short, considerably
‘short, in righteousness, I think I shall be
‘willing to enrol it in the list of his unspeak-
‘able favours.’ To the aforesaid, ‘Farewell
‘Charles, let no possible consideration divert
‘thee from a close attention to *that*, without
‘which life must be lived in vain.’ At another
‘time said, ‘Some of my wishes for my-
‘self are centred in as speedy a release as
‘may be, consistent with the will of our hea-
‘venly Father, and an admission, which I
‘have no doubt at all, not in the least degree,
‘of obtaining, into that glorious kingdom,
‘where the wicked cease from troubling,
‘and the weary soul is eternally at rest.’
In a while after, ‘I think I have not, for
‘several years past, known much or any thing
‘of boasting; I have known something of
‘that law of grace whereby all boasting is
‘entirely excluded; but I may say, through
‘that which has supported me under all the
‘trials and conflicts which have attended my
‘passage through life, to you my beloved
‘friends as to dear children,—follow me as I
‘have endeavoured to follow Christ Jesus,
‘the Lord of life and glory, and the Rock of
‘my eternal salvation.’

At another time said, ‘It would have been
‘desirable to me to have been favoured with

‘ a clearer and more certain prospect respect-
 ‘ ing the termination of this event ; yet if I
 ‘ should be continued a while longer, I do
 ‘ not dispute but my end would be unspeak-
 ‘ ably glorious.—It would be painful to me
 ‘ to have to return again to combat the trials
 ‘ and conflicts of mortality ; but if the Lord
 ‘ should see meet to continue me a while
 ‘ longer, I must submit, after having in hu-
 ‘ mility and resignation put up my interces-
 ‘ sions to be released from the struggle of
 ‘ nature ; to have had prospects of further
 ‘ labour is not uncommon, it has happened
 ‘ to many ; and the Lord can raise up and
 ‘ qualify others for his own work and service,
 ‘ and he will send by whom he will send, and
 ‘ is able to save by many or by few. I feel,
 ‘ and I wish you to feel for and with me, after
 ‘ the eternal Rock of life and salvation ; for,
 ‘ as we are established thereon, we shall be
 ‘ in the everlasting unity, which cannot be
 ‘ shaken by all the changes of time, nor in-
 ‘ terrupted in a never-ending eternity. I do
 ‘ expect considerable derangement will now
 ‘ take place ; it is no discouragement to me,
 ‘ and ought to be none to those who trust in
 ‘ the Lord, and put no confidence in the
 ‘ flesh.’—In a while said, ‘ I must not expect
 ‘ a release but by suffering a due proportion
 ‘ of pain and distress.—You may feel sympa-
 ‘ thy with me, but you cannot feel the re-
 ‘ duction which must precede a release.’

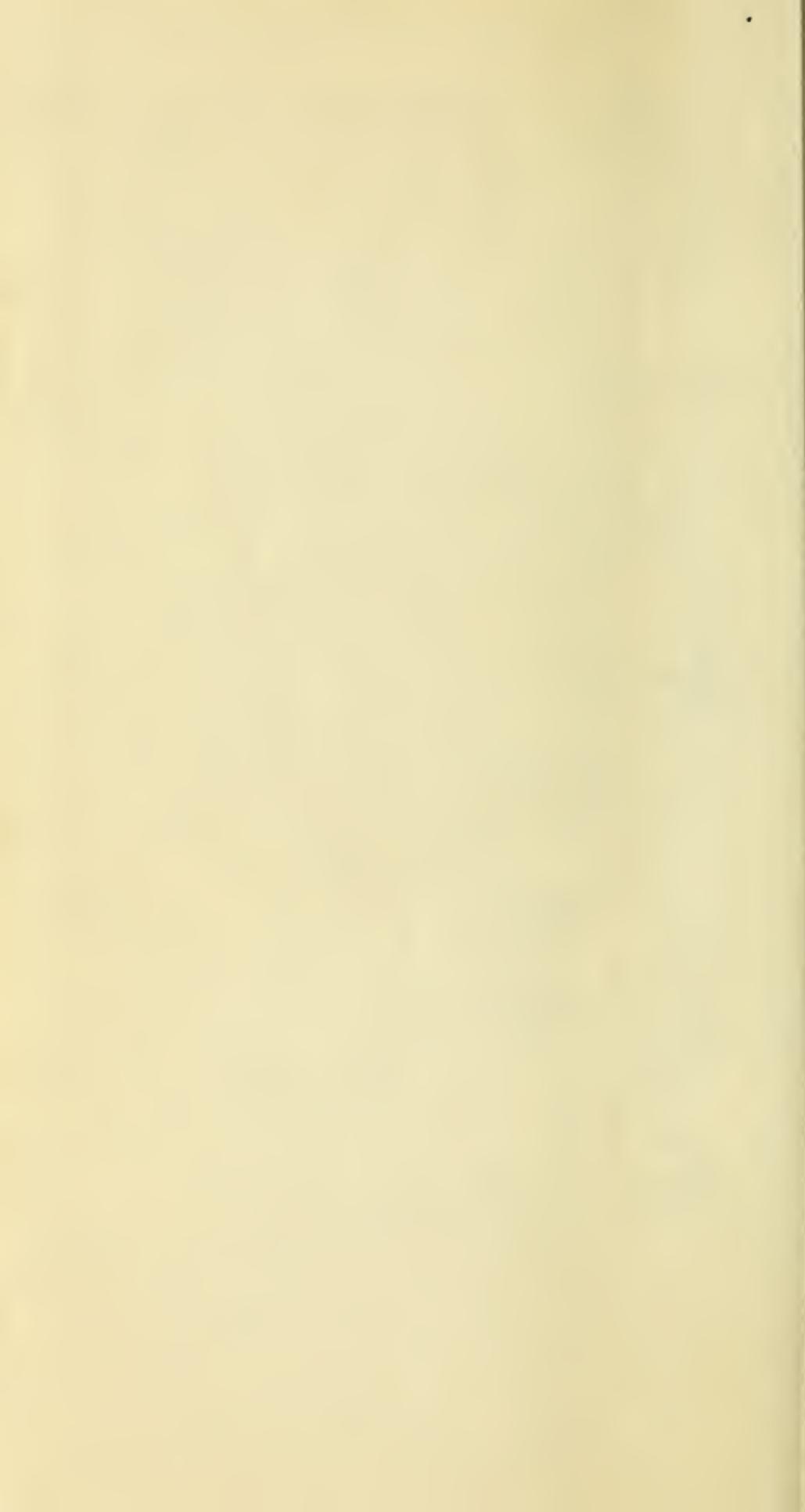
In the course of fifth-day he was rather
 more lightsome, and tried several things to
 find what would best suit his stomach ; seem-

ed considerably relieved from the extreme difficulty of breathing, but altered much towards evening, and increased in weakness. About one o'clock on sixth-day morning, after suffering great uneasiness, and getting little or no rest, he said, 'O Lord! if it be
' consistent with thy holy will, let loose my
' bands, and send the moment of relief to
' my poor body and soul.' Afterwards said,
' We cannot approve or disapprove by parts
' the works of Omnipotence rightly; we must
' approve the whole and say, Thy will be
' done in all things.' From one to three he was extremely restless and uneasy, from (as he expressed it) the extreme irritability of the whole nervous system, which he said was as great as could be imagined. At times he rambled a little, but said, 'I find all things
' must be endured. Do you, who judge in
' the light, judge me for impatience?' I answered, quite the reverse, and that we were sensible his bodily distress was great, and wished to alleviate it. He added, 'I cannot charge
' myself on that account,' meaning impatience. About four he seemed in great agony and conflict, turning his head frequently on the pillow; and said, 'Can it be upon
' any other ground but that the time is come
' that the purpose must be effected.' Quarter past four, he desired to be turned on his right side, which seemed a momentary relief. Calling to P. J. he said, 'Make great allow-
' ance for me, my distress is nearly as much as
' is supportable by human nature.—Is there no
' possibility of my getting any sleep? Oh! the

‘ pain, the inexpressible pain of my lungs!’ P. J. telling him that, from appearances, there was a likelihood of his being very soon released, perhaps within an hour or two, he replied, ‘ If so, the Lord’s name be blessed and praised for ever; I had much rather it were so than otherwise; for some time I perceived it hastening fast.’ Afterwards he added, ‘ The desire of my heart is, the consolation of eternity.’ In a while said to a friend, ‘ Guard against right hand errors and left hand errors; let self be of no reputation; trust in the Lord, and he will carry thee through all.’

About five he appeared to be wrestling with death; but struggled little considering his remaining bodily strength. Being asked to take a little drink, he appeared quite sensible, and said, Yes, yes—Took it, and continued without much struggling until about a quarter before seven, when he moved to the side of the bed, but soon returned to his former position, and drew his breath gently shorter and shorter, until seven o’clock, after which he breathed no more, but ascended with joy to his heavenly mansion, and the glory of an incorruptible crown and inheritance with the saints in light. His remains were interred on first-day, 24th of the 11th month 1793, in Friends burial ground at Ballitore.

F I N I S.



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