James Clothier's Book

A

COLLECTION

OF THE

EPISTLES

AND

WORKS

OF

BENJAMIN HOLME.

To which is prefix'd,

An ACCOUNT of his LIFE and TRAVELS in the Work of the Miniſtry, through ſeveral Parts of *Europe* and *America*: Written by HIMSELF.

LONDON:

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Jnº Clothier's Book.

A

TESTIMONY

FROM

FRIENDS of *York* Monthly-meeting, concerning *Benjamin Holme.*

OUR ſaid Friend *(as appears by his own Account)* was born at *Penrith* in *Cumberland,* of believing Parents, in the Eleventh Month 1682, who, as he grew up, took him along with them to Meetings; but *(he ſays)* for want of being ſubject to the *divine Principle in himſelf,* he exceeded many in Wildneſs and Vanity, until it pleaſed the LORD inwardly to touch his Heart by his divine Power and Love, which brought him under a Concern, in his very tender Age, for *Peace with* GOD; and his Exerciſe was great at that Time, and he walked often alone in Fields and ſecret Places, both Night and Day, ſeeking the LORD, that he might not miſs Peace to his Soul.

And as the Love of GOD prevailed in him, his Love to GOD, and his People, increaſed, and he grew zealous for Meetings, and was often bowed and tendered in them, and his

Mouth was opened in Supplication to the LORD, and in Teſtimony, when but about fourteen Years of Age; and as he grew in the Miniſtry, he travelled Abroad to viſit Friends, when but ſeventeen Years of Age; and in the Year 1706 he came to the City of *York*, and now and then did ſome Buſineſs with a Friend there, and hath eſteemed himſelf, and been looked upon as a Member of our Meeting ſince that Time, and hath had his Certificates from our Monthly-meeting, in his Travels in the Service of TRUTH.

Wherefore we find it incumbent on us to teſtify to our beloved Friends, that we believe he was called and devoted to the Service of TRUTH; and according to his Ability he almoſt inceſſantly laboured in the Work of the Miniſtry in this Nation, *Wales* and *Scotland*, and was ſeveral Times in *Ireland*, twice in *Holland* and ſome Parts of *Germany*; and in the Year 1715, he took ſhipping for *America*, and viſited Friends there on the Continent, and had Meetings in moſt of the *Weſt-India* Iſlands where the *Engliſh* have Settlements: His Viſits and Labours were ſatisfactory and acceptable to Friends, as by Accounts received from thence did and may appear; as was alſo his Travels and Labour in the Goſpel in this Nation and elſewhere: And in the Courſe of ſuch his inceſſant Labour and Travels, ſeveral have been convinced by him, and divers Meetings were ſettled by him in *America*; and many through his

his innocent Carriage and Miniſtry, which was delivered by him in an intelligible Manner, and in that Plainneſs becoming the Simplicity and Purity of TRUTH, have been reached, and brought to judge and ſpeak favourably of Friends, and their *Chriſtian* Principles; and in the latter Part of his Time he was concerned to get Meetings in many Places, where no Meetings of Friends had been, in order *(as he ſaid)* that People might become acquainted with the divine Principle of TRUTH; and we have Reaſon to believe his Labours therein had good Effect, by removing Prejudices and Diſlike to us and our Way, in divers that were much Strangers to our Principles and Profeſſion.

His Miniſtry was adorned with good Conduct, he ſought the Good of all in Sincerity; and in Plainneſs and Simplicity was engaged to ſpeak his Mind with Prudence and Caution both to Old and Young, and had a perſwaſive Faculty in his Exhortations beyond many; and was ſtrictly careful, as far as we ever heard or ſaw, *not to divulge what he ſaw amiſs in any to others*; that we may juſtly ſay of him, he *envied not*, *nor detracted from any*, he was *no Buſy-body*, *Backbiter*, *Defamer*, *Tale-bearer*, *nor Spreader of Reports*, but lived in univerſal Love and good Will to all, and truly laboured for the Good of all where he came. It was as his daily Food to be found *doing the Will of* GOD; and a divine Ardour and Zeal remained on

him to the laſt, as by the Account received from a Friend of *Swanſey* in *Wales*, where he died, in his Way to the Yearly-meeting at *Haverfordweſt*, where he deſigned to have been, but being in a bad State of Health, was prevailed upon to ſtay at our Friend *Paul Bevan*'s, and was at two Meetings there on the Firſt-day at Friends Meeting-houſe; and the Friend ſays, *Although he had known him for forty Years, he remembers not that he ever heard him more lively in his Teſtimony:* But having an Inflammation in his Leg, and other Illneſs, when he came out into the Air, was ſeized with a Fit of the *Ague*, and took his Bed, and continued heavy and drowſy much of his Time, yet very eaſy and reſigned; Friends were abundantly careful over him, and procured him proper Attendance, as a Phyſician, *&c.*

He told Friends there in his Illneſs, that *It was a fine Thing to make a right Uſe of Time, both with reſpect to this Life, and that which is to come.* He often deſired, *that Friends in that Place might be good Examples to their Neighbours, that they might be brought from their Forms and Will-worſhip, into the divine Council, and then all would be ſafe and well.* He reached *Swanſey* the 8th of the Second Month 1749, and departed this Life the 14th in the Morning, and was buried there; and ſome Friends from the aboveſaid Yearly-meeting, with many other Friends, and others, attended at the Funeral; but

but we have no Account of the Day that his Body was interred: The Friend who wrote the Account says, that *As he lived, so he died, a Pattern of Meekness and Innocency.* He was Aged about 67, a Minister about 53 Years.

Signed in and on Behalf of our Monthly-meeting, held at York *the 6th Day of the First Month* 1750-1.

Wm. Shackleton	Roger Shackleton
Peter Proctor	John Webster
Joshua Proctor	Robert Pickering
Simeon Hunter	William Thurnam
William Horrax	Edward Stabler
Benj. Dodding	John Stones
Nathaniel Bell	Daniel Peacock
Joseph Wright	James Conyers
William Empson	Jonathan White.

The above Testimony was read, approved and signed in the Quarterly-meeting at York, *the 27th and 28th Days of the First Month* 1751.

Roger Shackleton.

AN ACCOUNT OF THE LIFE and TRAVELS OF *BENJAMIN HOLME.*

SECTION I.

Giving an Account of my Birth, and how the LORD *visited me in my tender Years; with a short Account of my Travels, from the latter End of the Year* 1699 *to* 1706.

I Was born at *Penrith* in the County of *Cumberland*, as I suppose, on the 1st of the Eleventh Month 1682, although I am not certain, for I do not know that the Time of my Birth was register'd any where.

I have Cause in great Humility and Thankfulness to commemorate the Lord's Mercy and Goodness, in that he was graciously pleased to visit my Soul in my young and tender Years; I fervently desire, that while I have a Being here, I may live in a holy Sense

Sect. 1. Sense thereof, and may as much as in me lies,
1699 *to* make suitable Returns for his Love and Mercy
1706. every way extended; for although my Parents were
favoured with the Knowledge of the blessed Truth, and took me along with them to Meetings, yet for want of being subject to the holy Principle of Truth in myself, I grew so in Wildness, that I exceeded many of my Years for Folly and Vanity, until it pleased the Lord inwardly to touch my Heart by his divine Power and Love, and brought me under a Concern for Peace to my Soul, which he was graciously pleased to do; for which I am inwardly thankful: And I can say, that I am sincere in my Desires, that the same Hand of Love and Mercy that reach'd to me, may reach to many that are yet Strangers to the Truth. But oh! the Exercise that I underwent when the Lord had inwardly awaken'd me; I sought him Day and Night in the Fields and in secret Places, that I might not miss of Peace to my Soul; and I have often been greatly tendered, when I have been alone in the Fields, where no Eye has seen me but his all-seeing Eye, from which nothing can be hid.

And as I was prevailed upon by the Love of God, my Love to him and his People did greatly increase, and I came to be zealous for Meetings, and was often greatly bowed and tendered in Meetings; and I think, before I was altogether fourteen Years of Age, my Mouth was once open'd in Supplication to the Lord in a little Meeting at a Friend's House, and some Time after I began to appear in a little Testimony in Meetings: I often sought the Lord when I was alone, and although I became the Scoff of several of mine Acquaintance, he was near to support me under the Reviling and Scoffing which I met with in my tender Years: And as I grew in the Ministry, I had Drawings to go Abroad at Times to visit Friends.

In

In the Year 1699 I had a Deſire to go with my Friend *Joſeph Kirkbride*, who was come from *Penſilvania* to viſit Friends, and our aged Friend *Leonard Fell* being then in *Cumberland*, he and the ſaid *Joſeph* went to viſit Friends in the Biſhoprick of *Durham*, and I went along with them, being then about ſeventeen Years of Age: When we came to *Stockton* our Friend *Leonard Fell* parted with us, (I think he died at *Darlington* ſoon after) I went along with my Friend *Joſeph Kirkbride* along the Sea-coaſt to *Whitby*, *Scarborough* and *Burlington*, and from thence we went to *York*, and ſo Weſtward as far as *Bradford*, where I parted with *Joſeph Kirkbride*, and return'd to *Cumberland*. Sect. 1. 1699 *to* 1706.

In the Year 1701 I had ſome Drawings to viſit Friends in the Weſt of *England*: I went through ſome Part of *Norfolk* and *Suffolk*, to the Yearly-meeting at *London*, where I met with my Friend *George Knipe*, who intended to viſit Friends in the Weſt, and I went in Company with him through ſome Part of *Wiltſhire*, *Dorſetſhire* and *Devonſhire*, and to the *Land's-end* Meeting in *Cornwal*, and we returned through *Somerſetſhire* to *Briſtol*: I having ſome Drawings to viſit Friends in *Wales*, parted with my Friend *George Knipe* near *Briſtol*, and croſs'd over the Water into *Wales*; and after I had viſited moſt of the Meetings in *Wales*, I returned through ſome Part of *Cheſhire*: Although I was but young in the Miniſtry, the Lord was very good to me in this Journey, for which I deſire I may be truly thankful.

In the Year 1703, I and my Friend *William Balding* viſited Friends in the Nation of *Scotland*; at ſeveral Places we declared the Truth in the Streets; at *Glaſgow* we came on a Firſt-day in the Afternoon, intending to have a Meeting there in the Evening, for in the Fore-part of the Day we had been at a Meeting at a Place called *Garſhore*, but

Sect. 1. 1699 *to* 1706.

but soon after we came into the Town of *Glasgow*, the Provost or Mayor sent for us, and committed us to Prison *(as he said)* for travelling on the First-day; we were kept in Prison all Night, and the next Day we were set at Liberty; after we left *Glasgow* we went for *Cumberland*, and so Home.

In the latter End of the Twelfth Month 1704, I and my Friend *Thomas Wilson* the Younger, of *Kendal*, set forward in order to go for *Ireland*, we having Drawings to visit Friends in that Nation; as we went, the Ship put into the *Isle of Man*, and we visited Friends there, and in a few Days we set sail and landed at *Dublin*, where we were kindly received by Friends; and after we had made a little stay amongst Friends in that City, we went for the North; and after we had visited Friends in the North, and in most Parts of the Nation where Friends Meetings are settled, we went to *Waterford*, and from thence took shipping for *Minehead* in the West of *England*, where we arrived safe, through the Lord's good Providence which attended us both by Sea and Land: After we had staid and had some Meetings with Friends at *Minehead*, we travelled as far West as *Plymouth*, and visited several of the West and South Parts, and returned for the North in the Twelfth Month 1705.

SECTION II.

Giving an Account of my Travels from 1706 *to* 1712.

AFter I had been some Time about Home, I went to live at the City of *York* in the latter End of the Second Month 1706; I spent most of the Spring at and about *York*, save that I visited Friends in several Places of the County, and in some Parts

Parts of the Biſhoprick of *Durham*; and it being in my Heart to viſit Friends again in *Wales*, I ſet forward from *York* the 12th of the Sixth Month 1706, and went by *Mancheſter*, and through ſome Part of *Cheſhire*, till I came to *Weſt-Cheſter*, and from thence I went into *Denbighſhire*, *Merionethſhire* and *Montgomeryſhire*, where I met with ſome tender-hearted People, that had been lately convinc'd, near a Place called *Dolobaeo*, about four Miles from *Glanneedleſs*, amongſt whom I had a Meeting: There were ſeveral others convinc'd in that Neighbourhood, and a Meeting is ſettled there, though I ſuppoſe, that two or three Years before there was not one that profeſſed to be of our Society; I went from thence to *Dolobran*, and ſo for *Radnorſhire*, where we had a Meeting at a Place called *Brainſloyd*, where one *Margaret Price* lived, who had been convinc'd but a little before, and ſince ſhe received the Truth, ſeveral others have been convinc'd; I travelled through the Country till I came to *Haverfordweſt*, and from thence I went to a Place called St. *David*'s, where ſome young Men had been lately convinc'd: Having ſpent ſome Time in that Country, I went to *Swanſey*, and had ſome Meetings in *Glamorganſhire*; I had a Meeting at one *Llewellin Jenkins*'s, who had been lately convinc'd, he was a hopeful Man, and there was a little Meeting kept at his Houſe. From thence I went to *Treverig*, where ſeveral had been lately convinc'd; our good Friend *John Bevan* being come from *Penſilvania* to live there, and was of great Service in that Place, not only in entertaining Friends that travelled in the Service of the Goſpel, but he having a good Gift in the Miniſtry, was very ſerviceable in that Country. I travelled into *Monmouthſhire*, and at a Place called *Comcarvan* I ſpoke the Things of God to the People as they came out of the Steeple-houſe, and the Prieſt called

Sect. 2. 1706 *to* 1712.

for

Sect. 2. for the Conſtable; the Prieſt quickly went away,
1706 *to* and I had a quiet and good Opportunity to preach
1712. the Truth to the People. Here follows a Copy of a
Letter ſent to me by my Friend *Jonathan Barrow*, concerning the Prieſt above mentioned.

'*Eſteemed Friend* BENJ. HOLME.

'RElating to the Prieſt that took *Joſhua William*'s Goods, Cattle, Corn and Wearing-apparel, and all he could get, about twenty Years paſt at *Comcarvan*, (where thou had a Meeting or two) for fifteen Shillings, ſome ſaid twenty five Shillings demanded; the Year following the Prieſt's Cattle, and ſeveral other of his Goods waſted away; the Cattle died like rotten Sheep, and he in a miſerable languiſhing Condition had one to watch him, being uncapable of reading, preaching, *&c.* died a ſad Object to others, and was often talked about as a Warning-piece.

'The ſaid *Joſhua Williams* (who was related to the Prieſt) I hope is now living at *Abington* near *Philadelphia*; I ſaw a Letter from him lately, to deſire ſome of his Relations to come over to him, for he has a large Eſtate, and by Report is worth eight or nine Thouſand Pounds; I have wrote three Letters to him lately, the laſt by Governor *Penn*.

'I often (at my Houſe here) bid him be of good cheer, for I did hope and believe a divine Hand would take care of him, and ſo it is good to truſt in the Lord, and be patient in Tribulation, *&c.* With true Love I was willing to give thee ſome Account of it, being thou was here comforting us and them about that Time.

Monmouth, *the 18th of the Third Month* 1732. 'JONATH. BARROW.'

From

From *Monmouthſhire* I went to *Briſtol*, where I made ſome ſtay, and was at ſeveral Meetings; I returned from thence for the North, through ſome Part of *Gloceſterſhire*, *Worceſterſhire* and *Warwickſhire*, having Meetings in ſeveral Places amongſt People that were not of our Profeſſion; I deſire that the Praiſe of all may be aſcribed to the Lord, who alone is worthy for his Goodneſs and Mercy, and manifold Preſervations; I returned to *York* on the 3d of the Firſt Month 1706. Sect. 2. 1706 *to* 1712.

I ſpent moſt of my Time, from 1707 till 1709, in viſiting Friends in the South and Eaſt Parts of the Nation; and in the latter Part of 1709, I found Drawings to viſit Friends again in *Scotland*; and after my Return from thence, I ſpent my Time chiefly, till the Year 1712, in viſiting Friends in *England* and *Wales*, ſave that I was now and then a little at Home, having had Meetings in many Places where Meetings were not ſettled, for my Love did greatly flow to the People, and I was very deſirous that they might be brought to the Knowledge of the Truth.

SECTION III.

Which gives an Account of my viſiting Ireland, *and of my Travels from* 1712 *to* 1715.

I And my Friend *John Burton* having Drawings in our Spirits to viſit Friends in the Nation of *Ireland*, in the Seventh Month 1712 we took ſhipping and landed at *Dublin*, and after we had made ſome ſtay among Friends in that City, we went into the Country and viſited moſt of Friends Meetings; and he being free to return Home, I ſtaid ſome Time longer in the Nation, and viſited many of the Meetings

Sect. 3. 1712 *to* 1715. Meetings of Friends over again, and had Meetings in several Places where Meetings were not settled; I went in Company with some other Friends into *Connaught*, where we had several Meetings amongst People that were not of our Society; at *Longford* one *Benjamin Span*, who was both Priest and Justice, committed me and another Friend to Prison, *viz.* *Benjamin Parvin*; we were Prisoners a few Days, and *Jacob Fuller* and another Friend went to speak to the said *Benjamin Span* who had committed us, and he consented to set us at Liberty. *Benjamin Parvin* has wrote a pretty full Account of the Reason of our Imprisonment, as follows.

'*An Account of* Benjamin Holme's *and* Benjamin Parvin's *Imprisonment in* Longford.

'*Benjamin Holme* coming to *Longford* about the twelfth Hour of the Day, in the Second Month 1713, and three other Friends with him, they set up their Horses at an Inn, and spoke to the Landlord (one *Hamilton*) and his Wife to have a Room, and told them that they had a Mind to have a Meeting in the said Room, which they consented to; so they went to invite the People, and acquainted the Officer called the *Sovereign*, who said, *He had nothing against their having a Meeting*, but desired them to acquaint *Benjamin Span* of it, who was a Justice of the Peace in three Counties, and a Man in great Authority in that Part of the Country, and Minister of the Parish; so the said Friends thought, as he was a Magistrate, it was fit to speak to him; and we, *viz.* *Benjamin Holme* and *Benjamin Parvin* went to him, and found he was in his Worship-house at a Bishop's-Court, where we staid some Time till he came out, and then told him, that we had

'appointed

' appointed to have a Meeting that Day at our Sect. 3.
' Inn ; upon which he in a furious Manner told 1712 *to*
' us, *We ſhould have no Meeting in that Town.* 1715.
' *Benjamin Holme* mildly told him, that we did not
' come to aſk his Leave, but, as he was a Magi-
' ſtrate, to acquaint him with it, and that he
' might come to it if he pleaſed ; and pleaded the
' Queen's Toleration for Liberty of Conſcience,
' and ſo parted for that Time, and went to our
' Friends, and told them how we ſped with the
' Prieſt : Our Landlord hearing it, being ſomewhat
' cowardly, ſaid, *He durſt not by any means let a*
' *Meeting be in his Houſe, for*, ſaid he, *Mr.* Span
' *will ruin me* ; and ſo poſitively denied us to meet
' in his Houſe.

' Whereupon *Benj. Holme* and *Benj. Parvin* went
' to ſee for another Place ; but meeting with the
' ſaid Prieſt in the Street, he began with 'em afreſh ;
' *Benj. Holme*, as before, pleaded the Queen's Tole-
' ration, and deſired him to do as he would be done
' by, but the Prieſt in a furious manner deny'd,
' that either Man or Woman in *England* or *Ireland*
' could grant a Toleration, and ſaid, *That's no*
' *Precept for me* ; upon which they came to an
' Argument, and the Prieſt finding himſelf pinch'd
' in his Argument, called for a Conſtable, (and
' with his raging drew a great many of the People
' of the Town about him) but no Conſtable ap-
' pearing, he laid hold of *Benj. Holme* himſelf, and
' ſeeing the Goaler hard by, he commanded him
' *to take him into Cuſtody*, and led him by one Arm,
' and the Goaler by the other, till they put him
' into the Dungeon.

' *Benj. Parvin* ſeeing his Friend *Benj. Holme* put
' into the Dungeon, went to his other two Friends
' that ſtood in the Street, and they all three walk'd
' together toward their Inn ; but the Prieſt ſeeing
' them, caſt to meet them in the Street, and in his

Sect. 3. 1712 *to* 1715.

' mad Rage bade them *get out of Town, a pack of Runagate Dogs, or he would drive them out of Town*; ' and ſo repeated his foul Language, till at laſt ' *Benj. Parvin* told him, he gave his Tongue too ' much Liberty in calling them *Dogs*, and they were ' not *Dogs*, but Men, *&c.* yet he went on as before, ' upon which *Benj. Parvin* told him, they were not ' Dogs, but Men and *Chriſtians*; then ſaid the ' Prieſt, *Shew your Baptiſm.* I hope, ſaid *Benj. Parvin*, we ſhall ſhew a *Chriſtian* Spirit in the Town ' of *Longford*, and I deſire all this Company to ' obſerve, that thou art baptized with a foul Spirit, ' for 'tis a foul Spirit that calls Men and *Chriſtians* ' *Dogs*; he then called a Conſtable again, but none ' appearing, he takes hold of *Benj. Parvin* himſelf, ' and deliver'd him to the Goaler, ſaying, *Put him* ' *to the other Rogue in the Dungeon*; who put him in ' the Dungeon accordingly, where we ſat together ' in great Peace and Sweetneſs for about ſix Hours, ' and then the Goaler took us into a Room above ' Stairs, where ſeveral friendly People came to ſee ' us, and amongſt them a friendly Man from near ' *Newtownſorbus*, who invited us to go there, and ' we might have a Meeting in that Town, and ' likewiſe brought us a Diſcharge from the ſaid ' Prieſt, *upon Condition we would promiſe not to come* ' *again, nor hold any Meeting in or near* Longford; ' we acknowledged his Kindneſs, but told him, that ' *we could make no ſuch Promiſe*, letting him know, ' *that no true Miniſter of Chriſt was his own Maſter,* ' *but muſt anſwer the Requirings of him that had called* ' *him into his Work and Service*, and ſo parted; and ' we were locked up in that Room that Night, ' where we lay without Bed or Fire, on the hard ' Boards in our Coats and Boots.

' Next Day a friendly Man, a Merchant in the ' Town, ſent us in a good Bed, and near Noon ' *Benj. Parvin* aſk'd the Goaler, if he had any Thing

' from

'from the Juſtice but his bare Word? He an- Sect. 3.
'ſwer'd no. *Benj. Parvin* told him, he ſuppoſed 1712 *to*
'that he could not lawfully detain them above 1715.
'twenty four Hours without a *Mittimus*, and that
'we would then demand our Liberty; the Goaler
'ſaid, he would go and tell Mr. *Span*; ſo he did,
'and in a ſhort Time came again, and ſaid he had
'a *Mittimus*; ſo we deſired a Sight of it, and with
'ſome Intreaty got it, the Subſtance whereof was,
'*that we came in Contempt of the Queen's Authority,*
'*by Force and Arms, and in an hoſtile Manner, to the*
'*terrifying of the Queen's peaceable Subjects, to hold*
'*a* Quaker*'s Meeting in the Borough of* Longford:
'When we had read it, we told the Goaler that it
'was falſe, and demanded of him where our Arms
'were; and had we not the ſame Arms now we were
'Priſoners in the common Goal that we came into
'Town with, and withal told him, that it was not
'us that did contemn the Queen's Authority, but
'the Prieſt, who had in the open Street, before the
'Crowd of People that gathered about us, *denied*
'*that either Man or Woman in* England *or* Ireland
'*could grant a Toleration for Liberty of Conſcience,*
'and that we hoped, if we came before an indif-
'ferent Judge, it would be found to be the Prieſt
'who did contemn the Queen's Authority: But,
'ſaid the Goaler, ſure you will not tell that before
'the Judge; yes, ſaid we, and hope to prove it by
'many Witneſſes that were by when he ſaid it many
'Times over: Well, ſaid the Goaler, I'll go and
'tell Mr. *Span* that, and ſo went away: And when
'the Goaler came again to us he ſaid, that the Prieſt
'*wiſh'd he had never ſeen us.*

'In the Evening came our Friends *Jacob Fuller*
'and *Thomas Lightfoot* to ſee us, and went to the
'Prieſt, who treated them civilly, but ſpake as he
'pleaſed of us; however he ſent an Order under his
'Hand to the Goaler for our Liberty, ſo the Goaler

Sect. 3. 1712 *to* 1715.

'told us we were free from our Commitment, but he wanted his and the Sheriff's Fees; we told him *we were innocent Prisoners, therefore could pay no Fees*; he said, *he would forgive his Part*, (and indeed he was all along civil to us) but the Sheriff says, *you shall pay your Fees, or you shall lie in Goal till you rot, and commanded him to turn us into the Dungeon again*, but he did not, but gave us our Liberty for two Nights upon our Word, that we would return to the Goal if the Sheriff did not acquit us, and so we did, but at last the Sheriff acquitted us without paying any Fees.'

At *Londonderry* we met with some Disturbance; for when I was speaking in the Meeting, the Constable came and pull'd me down and another Friend or two; I wrote to the Magistrates in the Town of *Londonderry*, and *Patrick Henderson* and I wrote jointly to the Inhabitants thereof; both which Epistles are as follow.

'*To the* RULERS *and* MAGISTRATES *in the City of* Londonderry, *who were concerned in breaking up our religious Meeting for the Worship of GOD.*

'FRIENDS,

'CONsider what Spirit it is that leads to Persecution, certainly it is not a *Christian* Spirit, that leads to persecute the Innocent; you do not find that Christ and his Apostles ever persecuted any, but they were persecuted by the wicked Rulers, who were in *Cain*'s Spirit, who slew his righteous Brother *Abel*: Is this doing as you would be done by, to break up our peaceable Meeting in such a rude Manner; this doth not bespeak you to be the Followers of Christ, nor such

'as

' as are guided by a *Chriſtian* Spirit : And know Sect. 3.
' aſſuredly, that the great God of Heaven will 1712 *to*
' judge you for this evil Treatment that you have 1715.
' treated us with, that are come in the Spirit of
' Love to call you and the Inhabitants of this City
' to Repentance, leſt the Lord in Anger cut you
' off, for he is highly provoked becauſe of the
' Wickedneſs that doth abound amongſt you. So
' with Deſires, that the unchriſtianlike Treatment
' that you have treated us with, may not be laid to
' your Charge, nor ſtand upon Record againſt you
' in the Day of Judgment, I remain

' *A Lover of your Souls,*

Londonderry *in* Ireland, *the* 13*th* *of the Eleventh Month* 1712.

' BENJ. HOLME.'

' *To the* INHABITANTS *of the City of* LONDONDERRY.

' IN the Love of Chriſt, that is in our Hearts to
' you, we came Yeſterday hither with a Con-
' cern (had we not been diſturbed and interrupted
' by the Magiſtrates of the City) in Humility and
' Sincerity to warn and call you the Inhabitants of
' this City to Repentance and Amendment of your
' Ways, leſt you, by perſiſting in Wickedneſs, pro-
' voke God (who is already angry with the Wicked)
' to ſweep you away by ſome ſevere Judgment, as
' he did many Thouſands in and about this City
' in the great Calamity of the late Revolution,
' which Diſtreſs is too much ſlighted and forgotten
' by many.

' And notwithſtanding your high Notions of
' *Chriſtianity*, and great Profeſſion of Religion, it's
' to be feared that God is greatly provoked by
' Pride, Idleneſs, and Abuſe of Fullneſs of Bread,
' with Swearing, Lying, Rioting and Drunkenneſs,

Sect. 3. 1712 *to* 1715.

'Hypocriſy and Forgetfulneſs of God, for which 'you are reproved by the holy Spirit of God in 'your Hearts, and alſo frequently warned by his 'conſcientious Servants, to break off your Sins by 'unfeigned Repentance and Righteouſneſs.

'But if you will not ceaſe from doing Evil, and 'learn to do well, while the Day of your Viſitation 'laſteth, know ye, that the Lord will ſuffer, or 'bring a Day of great Diſtreſs and Calamity upon 'the wicked Inhabitants of this and other Cities, 'and will at laſt appoint them their Portion in the 'Lake that burns with unquenchable Fire, where 'the Worm never dies; for it is declared in the 'Scriptures, that *the Unrighteous ſhall not inherit 'the Kingdom of God, but ſhall be caſt forth into utter 'Darkneſs, there ſhall be wailing and gnaſhing of 'Teeth for ever.* Written with hearty Deſires that 'you may take Warning in Time, and eſcape 'eternal Miſeries,

'*By your real Friends,*

Londonderry, *the* 13*th of the Eleventh Month* 1712.

'BENJAMIN HOLME,
'PATRICK HENDERSON.'

After I had ſtaid about ſeven Months in the Nation, I went over in Company with my Friend *Thomas Lightfoot* to the Yearly-meeting at *London*: Some were convinc'd in this Journey in *Ireland* that came to be good Friends, at ſome of whoſe Houſes I have ſince had Meetings.

After I had ſtaid ſome Time about Home, in the Year 1714 I went to viſit Friends in *Holland*; I went as far as *Frederickſtadt* in the Duke of *Holſtein*'s Country, and ſo return'd from thence for *Holland*; ſoon after I came there I took ſhipping for *London*, where I arrived ſafe through the Lord's Mercy and Goodneſs, and after I had ſtaid ſome Time there, I return'd for the North.

Having

Having had it upon my Mind for some Time to visit Friends in *America*, I laid my Intentions of going there before Friends of the Monthly and Quarterly Meetings, and having Certificates from both Meetings of their Concurrence with me therein, I parted with Friends in great Love, and went from *York* about the 1st of the Second Month 1715, and travelled to *London*, having several Meetings as I went thither, and in the Third Month a Ship being bound for *Boston* in *New-England*, I went on board in the River of *Thames*, and in somewhat more than six Weeks after we left the *Land's End* of *England* we landed at *Boston*: For a more particular Account of my Journey, I refer to the Copy of a Letter which I sent to *John Whiting* of *London*, which take as follows. Sect. 3. 1712 *to* 1715.

SECTION IV.

Giving an Account of my Travels in America, *in a Letter to* JOHN WHITING.

' *Dear Friend* JOHN WHITING,

' IN that pure Love, which reaches over Sea and Land, do I kindly salute thee and Friends ' that are engaged in a holy Concern for the Exalta- ' tion of the Kingdom of Christ in the Hearts of the ' Children of Men; may the Lord by his Power ' bind the strong Man armed, the Prince of the ' Power of the Air, that has long bore rule in the ' Hearts of the Children of Disobedience, and spoil ' his Goods, and wholly cast him out, that so Men ' may come to be redeemed out of that State of ' Captivity and Bondage that they have been in; I ' am sensible the Lord is at work by his Power in

Sect. 4. 1715 *to* 1720.

'many Hearts for this End, and it is greatly to be 'desired that Men may submit to him, that he 'may overturn and overturn till he come to rule 'and reign in them, whose Right it is; that they 'may come to say in Truth, *thine is the Kingdom, the Power and the Dominion:* I believe there is a 'merciful Visitation from the Lord to many People 'in several of those Wilderness Countries, where I 'have travelled since I came from my native Country; I herewith send thee some Account of my 'Travels: I have great Cause to bow in great 'Humility of Soul before the Lord, for the manifold Favours and Preservations which he has been 'graciously pleased to extend both by Sea and Land.

'I parted from *London* on the 4th Day of the 'Third Month 1715, and took shipping in the 'River of *Thames* on the same Day, in a small 'Ship call'd the *Loyalty*, bound for *Boston* in *New-England*, *James Fendale* being Master, at which 'Place, through the Lord's good Providence, we 'arrived on the 12th of the Eighth Month, where 'I was kindly received by *Walter Newberry*, at 'whose House I lodged: The same Day I landed, 'our Friends *Gabriel Newby* and *Matthew Prichet*, 'who live in *North Carolina*, came to *Boston*, they 'had been to visit Friends in the Eastern Parts 'of *New-England*, and that Night *William Wilkinson* came also to Town; the other two Friends 'went the next Day towards *Scituate*, but *William* 'and I staid and had a Meeting with Friends here, 'and after that we went into the East Parts of '*New-England*, from whence, after we had been 'at several Meetings together, he returned Home. 'I staid some Time in those Parts, and then returned to *Boston* again, and from thence went to '*Scituate* and *Sandwich*, and to the Island of *Nantucket*, where I staid about three Weeks, in 'which Time I had several good and comfortable 'Meetings;

‘ Meetings ; there are ſeveral honeſt Friends on Sect. 4.
‘ that Iſland : From thence I went to another 1715 *to*
‘ Iſland called *Martha's Vineyard*, where I had ſome 1720.
‘ Meetings : Being at a Place called *Old-Town*, on a
‘ Firſt-day, I found ſome Drawings in my Mind to
‘ go to the *Preſbyterian* Meeting-houſe in the After-
‘ noon, and *Nathaniel Starbuck*, a Friend of *Nan-*
‘ *tucket*, being with me, he accompanied me to the
‘ Meeting ; I waited till the Prieſt, whoſe Name
‘ was *Samuel Wirell*, had done ſpeaking, and then
‘ I deſired Liberty to ſpeak to the People ; I di-
‘ rected them to the Teacher in themſelves, which
‘ was ſufficient for them as they took heed unto it :
‘ After I had done ſpeaking, the Prieſt made ſome
‘ Objection concerning the *Anointing* which I had
‘ ſpoken of, mentioned in the ſecond Chapter of the
‘ firſt Epiſtle of *John*, and we agreed to have a
‘ Diſpute the next Day at their Meeting-houſe, to
‘ begin at nine of the Clock, to which the Prieſt
‘ and ſeveral of his Hearers came ; the Things we
‘ chiefly diſputed upon were, concerning the *Light*,
‘ and the *Sufficiency* of the *Divine Anointing* ; the
‘ *Holy Scriptures*, and of *his Call to the Miniſtry and*
‘ *Maintenance* not being *Apoſtolical :* The Diſpute
‘ might hold near four Hours ; I endeavoured to
‘ convince him of the Sufficiency of the *Divine*
‘ *Light of Chriſt*, *which lighteth every Man that*
‘ *cometh into the World*, and that although we held
‘ the *Anointing*, which *John* ſpoke of, is ſufficient
‘ to teach Men ſo, *that they need not that any Man*
‘ *teach them but as the ſame Anointing teacheth them*,
‘ yet I owned, that the Lord may and doth ſpeak
‘ by this *Anointing* through Inſtruments. And as
‘ to the Scriptures of the Old and New Teſtament,
‘ which proceeded from the holy Spirit of God,
‘ them I owned and eſteemed above all other
‘ Writings : But when I came to ſpeak of his
‘ *Maintenance*, and touch'd him in that tender Part,

‘ he

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‘ he was ſomewhat diſturb'd. After the Diſpute was over, I went that Night to a Place called *Homes's-hole*, and the next Day to the main Land by way of *Sippycan*, in order to be at Friends Yearly-meeting at *Dartmouth*; at *Sippycan* two Prieſts, and ſeveral People that were not of our Society, came to the Meeting, where I had an Opportunity to ſpeak of the Things of God to them; after the Meeting was over I had a Diſpute with one of them, whoſe Name was *Timothy Bugles*, (being Prieſt of the Place) concerning *Water-Baptiſm*. And the next Day being the 28th of the Eighth Month, I went to the Yearly-meeting at *Dartmouth*, where I met with *Thomas Thompſon*, and *Joſiah Langdale*, who came over with him from *England* to viſit Friends, being then in the Eaſtern Parts of *New-England*: This Yearly-meeting was large, and held part of three Days; after it was over I went to *Rhode-Iſland*, where I made a little Stay, and had ſome Meetings; from thence I went to an Iſland call'd *Block-Iſland*, where I ſtaid about a Week, in which Time I had ſome Meetings amongſt them; ſeveral of the People were loving and friendly, and the old Man that uſed to preach to them, named *Simon Rays*, let me have a Meeting at his Houſe, and after I had done ſpeaking to them, he ſtood up and bleſſed God, who had ſent one to direct them in the right Way, or Words to that Effect; from thence I returned to *Rhode-Iſland*, and from thence I went again into the Eaſtern Parts of *New-England*, where I had ſeveral Meetings among the *Preſbyterians*: At a Place called *Exeter* I had a publick Diſpute with the Prieſt of the Place, named *John Adlin*, concerning *Water-Baptiſm* and *Bread and Wine*, the *Reſurrection* of the *ſame* Fleſhly-body, and ſome other Things; the Diſpute was held on the 26th of the Eleventh

‘ Month

Sect. 4. 1715 to 1720.

'Month 1715, in the *Preſbyterian* Meeting-houſe, 'to which many People came; it was in my Heart 'to ſupplicate the Lord, that his Wiſdom and 'Council might be amongſt us, and afterwards I 'read our Agreement to the People, and then had 'a good Opportunity to declare the Truth amongſt 'them, after which we enter'd upon the Diſpute on 'the ſeveral Heads that we had agreed on; I believe 'we were about ſeven Hours in the Meeting-houſe, 'in which Time I had a fine Opportunity to open 'ſeveral of our Principles to the People, and to 'ſpeak of the Things of God to them; I deſire that 'the Praiſe of all may be aſcribed to the Lord, who 'alone is worthy. From thence I went to *Hampton*, 'and to *Newberry*; at this Place ſome that were of 'Account amongſt the *Preſbyterians* were con-'vinc'd, and came to join with Friends, at which 'ſeveral of the *Preſbyterians* were much diſturbed; 'I had a publick Diſpute there with the Prieſt of 'the Town, whoſe Name was *Chriſtopher Toppin*, 'in their Meeting-houſe, and it being given out 'before hand for ſeveral Days, there came ſome 'Hundreds of People and ſeveral Prieſts to the 'Place; we agreed to diſpute concerning *Water-'Baptiſm*, the *Supper with Bread and Wine*, the *Suf-'ficiency of the Light within*, and that *it was not 'lawful to preach for Hire*, and ſome other Heads 'beſides; I ſuppoſe the Diſpute might hold five 'Hours, in which Time I had an Opportunity to 'open ſeveral of our Principles to the People; the 'Lord was near to aſſiſt me by his divine Power, 'in maintaining and vindicating the Truth, for 'which I have great Cauſe to be thankful to him 'who is pleaſed to ſhew his Power through mean 'Inſtruments, that no Fleſh may glory in his Sight.

'After I had had ſeveral Meetings in thoſe Parts 'I returned to *Salem* and *Boſton*, and from thence I 'went to the Yearly-meeting at *Sandwich*, where

'one

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'one *Samuel Osbourne*, a School-master, who came 'to the Meeting, made some Opposition; he as- 'serted that the Scriptures were the *only* Rule, and 'that after a Man had attained to a State of true 'and saving Grace, he could not *totally* fall from it: 'By his asserting these Things, there was a good 'Opportunity put into Friends Hands to inform 'him and the People, that although we owned and 'esteemed the Writings of the Old and New Testa- 'ment, that proceeded from the holy Spirit of 'God, above all other Writings, yet we preferred 'the *holy Spirit* above them, a Manifestation of 'which is given to every Man to profit withal, 'and to lead them in the Way of Salvation; and 'as no Man can truly understand the Things of 'God but by the *Spirit of God*, therefore the Spirit 'that gives Man the true and right Understanding 'of the Things of God, and of the Scriptures 'themselves, ought to have the Preference: And 'as to his latter Assertion, some Scriptures were 'brought to make him and the People sensible, 'how some of old Time made Shipwreck of Faith 'and of a good Conscience, and that after Man 'had attained to a good Condition, he might fall 'notwithstanding, if he did not watch; yet we 'owned, that the Grace and good Spirit of God is 'sufficient to preserve Men from falling, as they 'keep to it.

'After this Meeting and Dispute was over, I 'visited some other Places and returned to *Rhode-* '*Island*: A little before I came there, our worthy 'Friend *Daniel Gold* died, who was a Prisoner at '*Boston* at the same Time, when in the Year 1659 'our Friends *Marmaduke Stevenson* and *William* '*Robinson* were put to Death there; he died well, 'and has left a good Savour behind him. From 'thence I went to *Warwick*, *Greenwich* and *Kingston*, '*Jacob Mott* being with me, where we had several good

'good Meetings, and returned to the Yearly-Sect. 4.
'meeting on *Rhode-Island*, which began on the 7th 1715 *to*
'of the Fourth Month, and held part of four 1720.
'Days; the Meeting was large, and the Lord's
'Power and Presence was manifested therein to
'Friends great Comfort and Edification: Here I
'met with our Friends *William Baldwin* and *Peter*
'*Fearon*, who came from *England* to visit Friends
'there and in *New-England*. After this Meeting
'was over I went to a Place called *Westerly*, where
'I had a Meeting, to which came one *William*
'*Davis* a Preacher among the Seventh-day *Baptists*;
'in the Meeting I asserted, that the Baptism of
'Christ with the Holy Ghost and Fire, and the
'Baptism of *John* with Water, according to the
'third Chapter of *Matthew*, Verse 11, were *two*
'*distinct* Baptisms, which the said *William Davis*
'denying openly, asserted they were but *one*; so
'we agreed to have a publick Dispute upon it the
'next Day at one *James Badcock*'s, where I had
'appointed a Meeting, to which he and several
'People came, and after the Meeting was over we
'began the Dispute, and he owned that the Bap-
'tism of *John* with Water, and the Baptism of
'Christ with the Holy Ghost were *two distinct* Bap-
'tisms, which he had publickly denied the Day
'before, I desire to magnify the divine Hand that
'assisted me; since that Time several are con-
'vinc'd, and a Meeting is set up in that Town,
'and some I hear are come forth in the Ministry
'amongst them, so that Truth has prevailed.
'After having some other Meetings in these Parts
'I travelled into *Connecticut* Government, *Samuel*
'*Aldrich* and *Samuel Harrison* accompanying me, and
'had several Meetings amongst them in the Coun-
'try; many of the People there were Strangers to
'Friends and their Principles: On the 6th of the
'Seventh Month I came to *Long-Island*, where I
'staid

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'ſtaid and had ſome Meetings with Friends, but the 'Yearly-meeting at *Burlington*, for *Penſilvania* and 'the *Jerſeys* being near, I was deſirous to be at it, 'and ſo from *Long-Iſland* I went to *New-York*, and 'ſo for *Burlington*, I having ſome Meetings as I 'went; the Yearly-meeting there began on the '15th of the Seventh Month 1716, there was a 'great Appearance of Friends, the Meeting held 'part of five Days, in which that divine Power, 'which is the Crown and Glory of our Meetings, 'was largely manifeſted; here I met with our 'Friends *William Armſtrong* and *James Graham*, 'who were come from *England* to viſit Friends in 'theſe Parts; after this Meeting was over I ſpent 'ſome Time in *Eaſt* and *Weſt Jerſeys*, and then 'returned again to *Long-Iſland*, where I ſtaid 'ſome Time and had ſome Meetings on the Eaſt 'Part of that Iſland, where none of our Friends 'reſide, *Samuel Bowne*, a Friend of *Fluſhing*, being 'with me: There is a pretty many honeſt Friends 'about *Fluſhing*, they have built a new Meeting-'houſe there, 65 Foot long and 42 broad, to ac-'commodate their Yearly-meeting: While I was 'on this Iſland I heard of the Death of *Edward An-'drews*, a Friend that lived at *Little Egg-harbour* in '*Weſt-Jerſey*, he had a good Teſtimony, and ſeveral 'were convinc'd by him, he was inſtrumental to 'gather a Meeting in the Place where he liv'd.

'After I had ſeveral good Meetings on that 'Iſland, I returned from thence to *Penſilvania*, 'having had ſeveral Meetings as I travelled through 'the Country till I came to *Everſham*, where one '*William Evans* lives; here *William Hudſon* of *Phi-'ladelphia* met me, and after the Meeting which we 'had there was over, I went Home with the ſaid '*Hudſon*, and lodged at his Houſe. The next Day 'their Half-year's Meeting at *Philadelphia* began, 'which held part of three Days, it was a good and

'comfortable

‘ comfortable Meeting. I received a Letter from *Walter Newberry*, dated *Boſton* the 2d of the Twelfth Month 1716, in which he gave me Account of the Death of our good Friend *Edward Wanton*, who was early convinc'd of the Truth, Part of his Letter is as follows : *He was an innocent Man, bore a good Teſtimony for Truth, has left a good Savour behind him, even amongſt thoſe that are without, and I doubt not but will ever live with him, who rewards them who hold out to the End with an everlaſting Crown of Glory.* After this Meeting was over, I viſited many of the Meetings in that Province, and was at their Yearly-meeting at *Weſt-River* in *Maryland*, which began on the 8th of the Fourth Month, and held part of five Days ; at this Meeting were alſo our Friends *William Armſtrong* and *James Graham*, and *Joſeph Glaiſter*, and *Nathan Newby*, the Meeting was large, many reſorting to it that were not of our Society : There was a tender Concern upon ſeveral Friends, *that good Order might be promoted in the Church, and that Friends might be preſerved from all hurtful Things* ; here I parted with *James Graham*, whom I ſaw no more, for in about two Months after or leſs he died at a Friend's Houſe in *Burlington* ; he was a very innocent Man, and made a good End, and has left a good Savour behind him : After this Yearly-meeting was over, I viſited Friends on the Eaſtern Shore of *Maryland*, *John Saul* being with me ; while I was in *Maryland* I heard of the Death of our good Friend *Griffith Owen*, who was an honourable Elder in the Church of Chriſt ; as he was a Man greatly beloved, ſo his Death was much lamented ; a little before he died, he and our Friend *John Salkeld* had been to viſit Friends in *New-England*. Sect. 4. 1715 *to* 1720.

‘ I travelled into *Virginia*, and was at their Yearly-meeting at *Chuckatuck*, which began on

‘ the

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the 21st of the Seventh Month 1717; this Meeting held part of two Days, in which the Lord's good Presence attended Friends to their great Comfort and Encouragement; I staid and had several Meetings in those Parts: A few Days after the Yearly-meeting was over, our Friend *Elizabeth Small* died, who was a good Minister and a serviceable Instrument in that Country: I went from thence to the Yearly-meeting in *North-Carolina*, which began on the 5th of the Eighth Month and held Part of two Days; after that Meeting was over, I staid and had several good Meetings in that Country, and then return'd to *Virginia*, where I was at the Burial of our Friend *John Murdough*, whom the Lord had raised to bear a Testimony for his Name and Truth among his People: After I had made some stay in those Parts, I went into *Surry* County, where I had several Meetings amongst the People, and a Priest of that County came to a House where I had a Meeting; I suppose he did endeavour to perswade the Man of the House, not to let us have the Liberty of his House to meet in, but our Friend *Samuel Cornwell* (who is since dead) being with us, gave the Man of the House a few Lines under his Hand to save him harmless; the Priest finding we were like to have Liberty of meeting there, he contrived another Way; the Woman of the House having had a Child a little Time before, he got some Persons to be Sureties for the Child, and came into the Room where we had the Meeting, and sprinkled the Child there; that this was a Contrivance of the Priest's I think is plain, for I suppose the Man and his Wife knew not that he had any such Design when he came; and after he had done he gave us a Challenge, that if we would meet him he would *prove his Practice*, which I accepted of; this was the 14th of the

Tenth

'Tenth Month; we agreed to meet at their Worſhip-houſe at 12 'o Clock on the 17th of the ſame Month; accordingly I went there, and many People came there alſo, and after ſome Time the Prieſt came, but there was a Juſtice of the Peace, who was not willing we ſhould diſpute in the Church, as it's call'd, ſo when we found that, we offer'd to have it at our Friend's Meeting-houſe, which was near about a Mile off, but that not being join'd with, we acquainted the People that we intended to have a Meeting at our Meeting-houſe, if any of them pleaſed to come to it, to which many came, and I had a good Opportunity to declare the Truth amongſt them, and to open ſeveral of our Principles to them; after the Meeting was over, I ſaw the Prieſt without amongſt the People, but he did not ſpeak a Word to me. That Night we went home with *Benjamin Chapman*, *John Saul* being with me; we viſited Friends in the South Parts of *Virginia* pretty generally, and we had Meetings in many Places where none of our Friends lived, ſeveral People who were not of our Society being deſirous to have Meetings at their Houſes, which I ſuppoſe diſturb'd ſome of their Prieſts, for it was thought one or more of them wrote to the King's Attorney to acquaint the Governour of it, and there having been an old Act made againſt Friends in the Year 1663, I believe ſome of the Prieſts did therewith endeavour to frighten the People from coming to, or permitting Meetings to be in their Houſes, which Act, when the Government of *Virginia* ſent it home with others to lay before the preſent King, the ſame was rejected by him and made void, by reaſon, as it is ſuppoſed, that the ſaid Act, if it had been in Force, might have been of great Hurt and Damage to the King's quiet and peaceable Subjects of *Virginia*; and the Sect. 4. 1715 *to* 1720.

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‘ Governour of *Virginia* (as it is thought) upon ‘ the Complaints made as aforeſaid, iſſued out a ‘ Proclamation, which was publiſhed in all their ‘ Courts in that Government, that it might be ‘ made known that the Law was repeal’d ; a ‘ Copy of the Proclamation I herewith ſend thee : ‘ Some Time before the Proclamation came out, ‘ I and two Friends more made the Governour a ‘ friendly Viſit, in which he ſhew’d himſelf reſpect- ‘ful to us. I had many Meetings in *New-Kent* ‘ County ; there was a Prieſt of that County, named ‘ *William Broady*, who was an angry Man againſt ‘ Friends, he came to a Place where I had a Meet- ‘ing, we had ſome Diſcourſe at that Time, and we ‘ agreed to have a publick Diſpute at the Houſe of ‘ one *Thomas Jackſon* on the 13th of the Third ‘ Month, to which People came from ſeveral Parts ‘ of the Country ; we diſputed ſome Time con- ‘cerning *Water-Baptiſm*, but after the Prieſt had ‘ ſpoken of it to the People, and I was about to ‘ anſwer, he went from me and gave the Sheriff a ‘ Warrant which he had brought with him, and bid ‘ him do his Office, and ſo went his Way ; upon ‘ which the Sheriff arreſted me, but he was ſo civil ‘ as to give me ſome Time to ſpeak to the People, ‘ and afterwards he had me before a Juſtice of the ‘ Peace, whoſe Name was *Moſs*, where I waited ‘ ſome Time for the Prieſt ; but mine Accuſer not ‘ appearing, the Juſtice diſmiſſed me, and ſo the ‘ Prieſt manifeſted himſelf. I went with *Charles* ‘ *Flemming* to his Houſe that Night ; ſeveral are ‘ convinc’d in that County, and have ſet up a new ‘ Meeting, and built a Meeting-houſe, ſo that ‘ Truth hath prevailed, notwithſtanding the Oppo- ‘ſition of ſuch as are Strangers to it.

‘ After I had ſpent ſome Time in thoſe Parts, and ‘ had had ſeveral good Meetings, I returned to- ‘ wards *Maryland*, having ſeveral Meetings in the

‘ Northern

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‘ Northern Parts of *Virginia* ; I ſtaid but little in ‘ *Maryland*, being deſirous to be at the Yearly- ‘ meeting at *Burlington* ; I returned by *Weſt-river* ‘ and ſo went to *Buſh-river*, where I had a Meeting ‘ near *Aquila Paca*'s, where ſeveral have been ‘ convinc'd of late, and from thence I went to *Not-* ‘ *tingham*, *William Duff*, a Friend of *Virginia*, being ‘ with me, and from thence I went to *New-garden* ‘ to *Thomas Lightfoot*'s, who is a Friend that came ‘ of late Years from *Ireland* ; and from his Houſe ‘ I went to *Philadelphia*, and the next Day to *Bur-* ‘ *lington*, which was the firſt Day of the Yearly- ‘ meeting ; the Meeting was large, and laſted part ‘ of five Days ; faithful Friends were much com- ‘ forted in the Lord and in one another. I received ‘ a Letter from *Nathaniel Starbuck*, of *Nantucket*, ‘ dated the 17th of the Fourth Month, in which he ‘ gave me Account of the Death of his Mother who ‘ was a publick Friend, and had been a good In- ‘ ſtrument on that Iſland of *Nantucket*, where ſhe ‘ liv'd ; after this Meeting was over I went to the ‘ Yearly-meeting at *Choptank* on the Eaſtern Shore ‘ of *Maryland*, which was a large and good Meet- ‘ ing, there being great Reſort of Strangers who ‘ did not profeſs to be of our Society ; when this ‘ Meeting was over I viſited the Meetings of Friends ‘ on the Eaſtern Shore, and had ſeveral Meetings ‘ among them who did not profeſs to be of us, there ‘ being a great Willingneſs in People in ſeveral ‘ Places to hear the Truth declared. Then I re- ‘ turned to *Penſilvania*, where I ſpent a good Part ‘ of the Winter, having ſeveral large and good ‘ Meetings : While I was in *Penſilvania* I heard of ‘ the Death of our dear Friend *Joſeph Glaiſter*, who ‘ was a good Inſtrument in the Lord's Hand, and ‘ will be very much miſſed in thoſe Parts ; a little ‘ before he died, our Friend *William Hague* and his ‘ Wife both died, they formerly lived on *Antigua*

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‘ Iſland, but went to live in *North-Carolina*, and ‘ were near Neighbours to our aforeſaid Friend, ‘ they were honeſt Friends, and the Woman had a ‘ publick Teſtimony, which ſhe adorned with a ‘ good Converſation; it has been a ſickly Time this ‘ laſt Winter in *Virginia* as well as in *North-Caro-* ‘ *lina*; I had a Letter from *Joſeph Jordan*, a Friend ‘ in *Nanſymund* in *Virginia*, dated the 13th of the ‘ Twelfth Month 1718, Part of which is as follows: ‘ *I may preſent thee with the ſorrowful News of the* ‘ *Deceaſe of our dear Friends* Joſeph Glaiſter, *and* ‘ William *and* Mary Hague, *which is indeed a great* ‘ *Loſs to theſe Parts, they are all lately dead, there is* ‘ *a pretty large Account of his dying Sayings, doubt not* ‘ *but he made a happy End, as well as the others*; ‘ Gabriel Newby’*s Eldeſt Son is alſo dead, who was* ‘ *but lately married*; *I believe there hath not been* ‘ *known ſuch a Mortality in theſe Parts within the* ‘ *Memory of the oldeſt Inhabitants that are now living.* ‘ Thus far he; Oh! that the Living would conſider ‘ the Lord’s Doings, and uſe all Diligence to make ‘ their Calling and Election ſure before they go ‘ hence: As many good Friends have been removed ‘ of late Years, I deſire that all, who are concerned ‘ for the Salvation of the Children of Men, may ‘ pray, *that the great Lord of the Harveſt may raiſe* ‘ *up many faithful Labourers in their Steads*: I have ‘ heard that there are two young Men in *Virginia* ‘ that are come forth in the Miniſtry this laſt ‘ Winter, they are the before mentioned *E. Small*’s ‘ Siſter’s Sons; may the Lord anoint many of the ‘ young Men, and ſound forth through them by ‘ his Power, to the awakening of the Sons and ‘ Daughters of Men, who live in a State of Forget- ‘ fulneſs, that ſo the Day of the Lord may not ‘ come upon them as a Thief in the Night, when ‘ they are unprepared. Several of our Friends Chil- ‘ dren are pretty hopeful in *Virginia* and *Carolina*;

‘ I ſtaid

'I ſtaid the Half-year's Meeting at *Philadelphia*, Sect. 4.
'which was a large and comfortable Meeting, 1715 *to*
'where I met with our Friends *John Danſon* and 1720.
'*Iſaac Hadwin*, *Elizabeth Rawlinſon* and *Lydia Lan-*
'*caſter*, all together, who were come in the Service
'of Truth to viſit Friends in *America*, which were
'very acceptable to Friends there; and I hope they
'will all have good Service for the Truth: Our
'Friend *Rebecca Turner*, that came over in Com-
'pany with them, was then gone with *Elizabeth*
'*Whartenby* to viſit Friends in *Barbadoes*.

'After this Meeting was over, I viſited ſome
'Meetings in *Weſt-Jerſey*, and returned again to
'*Philadelphia*, the Lord having been near by his
'good Spirit to aſſiſt me in his Work and Service,
'from Time to Time, to my great Comfort and
'Encouragement; and having Drawings in my
'Spirit to viſit Friends in *Barbadoes*, I parted with
'Friends at *Philadelphia* on the 3d of the Second
'Month 1719 in great Love, the Lord having
'nearly united my Spirit to a People in that City
'and Province, for there is a People amongſt
'them who are Lovers of Truth, and are con-
'cerned for its Proſperity; may the Lord increaſe
'their Number. I wrote a farewel Epiſtle to
'Friends in *America* before I took ſhipping, which
'is as follows.

'*An* EPISTLE *of Farewel to* FRIENDS
'*in* America.

'*Dear* FRIENDS,

'IN that pure Love, in which I was drawn from
'my native Land to viſit you, do I tenderly
'ſalute you, fervently deſiring that the Lord may
'favour you with the renewed Viſitation of his

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'Love and Goodneſs, that ſo you may be prevailed upon to follow him in the Way of his Requirings without Wearineſs or Fainting, for it is when Friends neglect to wait for the Enjoyment of that divine Life, in which the true Encouragement ſtands, that they grow weary and faint in their following of Chriſt in the ſtrait and narrow Way, and then the Diſcourager prevails, and many Mountains are raiſed in the Way, and ſuch are ready to diſcourage others, like the bad Spies; but *Caleb* and *Joſhua*, who were Men of a right Spirit, they were Encouragers of the People: And ſuch as retain their Love and Zeal to the Lord and his Truth, and wait daily for the renewed Viſitations of that divine Life and Power by which they were firſt viſited, are Encouragers of others to Faithfulneſs; and ſuch as do fully follow the Lord, and that manifeſt their Love to him by their Obedience, can ſay from living Experience, that *there is a great Reward in keeping of his Commandments, beyond what Tongue or Pen can ſet forth*, and it is ſuch who ſerve the Lord with Chearfulneſs and Delight; and he will favour theſe in a peculiar manner: And *Friends*, as the Lord has greatly favoured many of you in theſe Wilderneſs Countries, I tenderly deſire that you may be careful to live in a divine and holy Senſe of the deep and manifold Obligations that you are under, to walk humbly before him, while you have a Being here; and I deſire that you may be careful, that *you do not touch with the unclean Thing in any kind*, for you find how *Iſrael* fell before their Enemies when the *Babyloniſh Garment* and the *Wedge of Gold* were coveted after; theſe Things are left upon Record for our Inſtruction, and that we might learn to beware of coveting after thoſe Things that are forbidden: And I deſire that you may live in Love and Peace one with another,

'another, that so the Lord may bless you in your Families and your Meetings; be ye good Examples in all Respects, not only in just and fair Dealing, but in Conversation and in Spirit; let the meek Spirit of the Lamb bear Rule in all your Hearts, and in it rule over your Children and Families, that so you may endeavour as much as in you lies to keep them within the Bounds and Limits of Truth in all Things. And *dear young People*, as you desire that a Blessing may attend you, I tenderly desire that you may hearken to your Parents and Friends Council, that are tenderly concerned that you may be kept from all evil and hurtful Things, and that you may answer the great End for which you have a Being here, that so you may be a Seed to serve the Lord in your Generation, and it will be matter of great Rejoicing to many, who are engaged in a holy Concern for the Prosperity of Truth, to see you grow in Grace and in the Fear of the Lord, that so you may stand up in a holy Zeal for the Lord against all wrong and false Liberty: And as many of our ancient and worthy Friends, who have been eminently serviceable in their Day and Generation, are removed, the Lord will greatly bless you if you succeed them in Faithfulness: And *dear Friends*, as the Lord has greatly blest many of your godly Endeavours and Care upon your Children's Account, when you have been engaged in a religious Concern that your Children might be kept out of evil and hurtful Things, and out of the vain Fashions which lead away the Mind from the Lord, I desire that you may continue your Care and good Endeavours upon their Accounts, and it may yet please the Lord more and more to bless your Endeavours; and I would tenderly recommend it to you, to labour as much as you well can, to bring them along with you to the

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‘ Meetings, both on the Firſt and Week Days; it ‘ may pleaſe the Lord, that appeared to *Samuel* ‘ when he was a Child, to reach to them in his ‘ Love; and labour to bring them to a Senſe of the ‘ manifold Obligations they are under to ſerve the ‘ Lord that made them, who is the Author and ‘ Fountain from whom all the Good which they ‘ receive comes; and now *dear Friends*, as the Lord ‘ has nearly united my Spirit to many of you, I ‘ greatly deſire that we may be preſerved in that ‘ pure Love and Life in which our Fellowſhip ‘ ſtands, that ſo we may be fervently concerned for ‘ one anothers Preſervation when we are out- ‘ wardly far ſeparated: So, with Deſires that the ‘ Lord may ſo keep you by his divine Power ‘ unto the End and winding up of your Time here, ‘ that you may have the Returns of Peace, and an ‘ Inheritance amongſt the Sanctified in Chriſt, I ‘ remain

‘ *Your loving Friend*,

Philadelphia, *the 2d of the Second Month* 1719.

‘ BENJ. HOLME.

‘ On the 4th of the Second Month 1719 I went ‘ from *Cheſter* on board a Sloop bound for *Barbadoes*, where through the Favour of Providence ‘ we arrived on the 8th of the Third Month, and ‘ met with a kind Reception from Friends there; ‘ I am glad that the Lord hath a People on that ‘ Iſland, who are concerned for his Name and ‘ Truth; there is a young Man that was ſome ‘ Time at a College at *Oxford*, who has come to ‘ join with Friends and Truth of late Years, and is ‘ come forth in the Miniſtry, and I hope he will be ‘ ſerviceable on that Iſland; I and *Joſeph Gamble* and ‘ *Onion Williams* made the Governour a Viſit, and ‘ I let him know, that I was glad to hear he had ‘ been

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'been so favourable to our Friends, that as far 'as I had understood, they had been exposed to 'little or no Sufferings of late; he said, *We might 'thank the King for that*; but I said, *We also ac- 'knowledged his Kindness and Respect*; after some 'farther Discourse with him, we took our Leaves 'of him: I wrote him a Letter before I left the 'Island, wherein I acknowledged his Lenity and 'Tenderness to our Friends; for some of our 'Friends formerly have undergone great Sufferings 'on that Island for their refusing to bear Arms, 'and for not paying to maintain the Priests.

'After I had staid about a Month there, and had 'Meetings in several Parts of the Island, to some 'of which divers People that were not of our Per- 'swasion came, on the 9th of the Fourth Month 'I parted with Friends there, in the same Love I 'was drawn to visit them, and went on board a 'Sloop bound for *Antigua*, where I arrived on the '12th of the same Month at a Place called *Wil- 'loughby-bay*, and that Night I went to our Friend '*Joseph Frenche*'s, where I met with a kind Recep- 'tion; I staid about eleven Days there, and was at 'several Meetings.

'On the 23d an Opportunity presenting, I went 'to the Island of *Anguilla*, where I arrived the next 'Day; I staid there till the 4th of the next Month, 'in which Time I had several good Meetings; I met 'with a kind Reception from the Governour and 'several of the People there; our Friends *Thomas 'Chalkley* and *Richard Gove* had formerly been on 'that Island, and I believe their Visit was of good 'Service; I also went to the Island of *Nevis*, and that 'called St. *Christopher*'s, on both which I had several 'Meetings: From *Christopher*'s I returned hither, 'where I have been somewhat above two Weeks; 'I have made the General of this and the other '*Leeward Islands* a friendly Visit, which he took 'kindly;

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'kindly; from hence I have Thoughts to go for *Jamaica*; if it be the Lord's Will to preserve and bring me again to my native Country, I shall be very glad to see thee and many others that I love and esteem, because of your Love to the Truth; so with Desires that the Lord may preserve thee and all them, that he has mercifully visited, in a holy Sense of his great Love and Goodness every way extended, that you may live to his Praise and Glory while you have a Being here, I remain with true Love to thee and Friends,

'*Thy loving Friend*,

Antigua, the 20th of the Sixth Month 1719.

'BENJ. HOLME.'

Having spent some Time with Friends on the Island of *Antigua*, an Opportunity presenting to go for *Jamaica*, where I had Drawings to go, I took Leave of Friends there on the 29th of the Sixth Month 1719, and the same Day we set sail, and on the 6th of the Seventh Month through the Lord's good Providence we arrived at *Kingston* in *Jamaica*, where I was kindly received by *John Griffit*'s, at whose House I lodged; I staid near three Months on the Island, in which Time I had several good Meetings, to which divers People of other Societies resorted, who shewed a great deal of Sobriety at such Times. I made the Governour a Visit, and I acknowledged his Kindness to our Friends there; he shewed himself friendly to me, and said, *He hoped they would be peaceable*; no Friend having been to visit Friends there for several Years, a Visit was very acceptable to them: On the 6th of the Tenth Month following I parted with Friends there in great Love, and having Drawings for *South-Carolina*, I went on board a Sloop which was

was bound thither, and on the 2d Day of the Eleventh Month I arrived at *Charles-town* in that Province, where there is a little Meeting kept; I had ſeveral Meetings there, and alſo in the Country, to which divers tender People reſorted. After I had ſtaid about two Months in that Province, I took ſhipping for *Europe* on the 5th of the Firſt Month, and on the 16th of the Second Month 1720, through the Lord's Favour, we arrived at *Kingſale* in *Ireland*, and the next Day I got to their Meeting at *Cork*, in which the Power and Love of God was extended to our mutual Comfort; I viſited ſeveral Meetings in the Country, and was at their Half-year's Meeting at *Dublin* in the Third Month, which was a large and good Meeting, the Power and Preſence of the Lord being manifeſted therein to the great Encouragement of his People. Sect. 4. 1715 *to* 1720.

On the 25th of the ſame Month I went on board the Packet in order to go for *Hollyhead*, and on the 27th we ſet ſail, and on the 29th arrived there, ſeveral other Friends being in Company with me, who were going to the Yearly-meeting at *London*: Soon after we landed we got Horſes and went from thence to *Cheſter*, and on the 4th of the Fourth Month we came to *London*, and were at the Yearly-meeting there, to our great Satisfaction and Comfort; I deſire that all Friends may be encouraged to anſwer the Lord's Requirings in all Things, for there is *great Reward and Peace in doing of his Will*, ſo that many are thankful beyond what they can expreſs, that they have been willing to ſerve him. And if this ſhort Account of the Lord's Goodneſs and Mercy extended to me, may be a Means to encourage others to Faithfulneſs, it will very much anſwer my Deſire.

It is remarkable that after the Diſpute at *Newberry* was over, (as mention'd in pag. 19.) I think they appointed a Day to be ſet apart in ſeveral Towns about,

Sect. 4. about, to pray againſt *the Prevailing of* Quakeriſm ;
1715 *to* but Truth has prevailed, and I hope it will yet
1720. more and more prevail : *Jonathan Tyler* had good
Service in *New-England*, many were convinced and turned to the Lord by his Miniſtry. I have received two Letters from the Iſland of *Anguilla* ſince I came to *England*, which give Account, that they have begun to keep a little Meeting there : I have alſo received a Letter from *Joſeph Gamble* of *Barbadoes*, dated the 28th of the Firſt Month, in which he ſignifies, that our Friends *John Salkeld* and *John Cadwalader* had been to viſit them, and that ſome were convinc'd there of late, that ſeem'd tender. While I was on the main Land of *America*, our Friends *Richard Johns* of *Maryland*, and *Ellis Pugh*, who was a *Welchman*, and liv'd in *Penſilvania*, both died ; the firſt was a Man of good Repute in his Country, and bore a good Teſtimony for the Truth ; and the latter was alſo a very ſerviceable Man and a good Miniſter, and many of the *Welch* People were convinc'd and turn'd to the Lord by his Miniſtry. Although it has pleaſed the Lord to remove many who were faithful Labourers in their Generation, both in this and thoſe Countries, I am very thankful that there is many young People inwardly prevailed upon by the Power of divine Love, who, I hope, will be faithful Witneſſes for the Lord in their Day.

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SECTION V.

Giving an Account of my Travels after I return'd from America, *till* 1723.

AFter the Yearly-meeting in 1720 was over, I returned into the North in Company with *John Richardſon*, and in the latter End of the Fourth Month I got to *York*, and was at the Yearly-meeting there, which was greatly to my Satisfaction, being glad to ſee Friends who were come from ſeveral Parts of the County: I ſtaid but little at *York* before I went into *Cumberland*, and ſeveral other of the Northern Counties, being greatly comforted amongſt Friends in ſeveral Places that I had formerly viſited.

In the Firſt Month 1721 I went from *York*, and was at the Yearly-meeting in *Wales*, which was held at *Dologethly* in *Merionethſhire*; there was a great Concourſe of People, and Friends had a good Opportunity to declare the Truth amongſt them: After this Meeting was over, I viſited Friends in *Radnorſhire* and *Pembrookſhire*, and ſo returned through *Monmouthſhire* to the Yearly-meeting at *Briſtol*, which was a good and comfortable Meeting, the Power and Love of God being manifeſted therein to the confirming of his Heritage and People. I went from thence to the Yearly-meeting at *London*, having ſeveral Meetings in *Wiltſhire* and other Places before I came there; the Lord was graciouſly pleaſed to favour Friends in this Yearly-meeting with the Renewings of that divine Life and Power, which is the Crown and Glory of our Meetings.

Soon

Sect. 5. 1720 *to* 1723. Soon after the Yearly-meeting was over, our Friend *Edward Dykes*, of *Edmundſbury* in *Suffolk*, died, and I went from *London* to his Burial, where there was a great Appearance of People, amongſt whom I had a good Opportunity to declare the Truth. I went to the Yearly-meeting at *Colcheſter* which was ſoon after, and from thence to the Yearly-meeting at *Woodbridge*, and from thence to the Yearly-meeting at *Norwich*, all which were large and comfortable Meetings: I viſited Friends in ſeveral of the Southern Counties, and in the Winter I ſtaid ſome Time in and about *London*. Friends from the ſeveral Counties came up in the ninth Month or then abouts, to be aſſiſting to Friends there, in ſolliciting the Parliament to have the *Solemn Affirmation* made more eaſy to Friends in general, which was obtained to their great Satisfaction: Soon after this was obtained, I having Drawings to viſit Friends in the Weſt, I went from *London*, and viſited Friends in ſeveral of the Weſtern Counties as far as *Cornwal*, and returned from thence by Way of *Briſtol*, and came to the Yearly-meeting at *London* in 1722, in which that divine Power, by which Friends were firſt gathered to be a People, was richly manifeſted.

I went from *London* to the Yearly-meetings at *Colcheſter* and *Woodbridge*, both which were large and good Meetings: In the Fifth Month I went into the North, and our good Friend *Thomas Raylton* being at *Sedbergh* on a Viſit, I went with him over *Staine-moor*, and kept him Company to *York*; and he being but in a bad State of Health, I went with him from *York* to *London*: Although he travelled ſometimes in great Pain, and under much Weakneſs, yet he had very good Service, and his Viſit was very acceptable to Friends: He was a Man of great Sincerity, and the Lord's Power did often very much attend his Miniſtry, which made it very comfortable

comfortable and edifying: I aſk'd him one Day as S[illegible]. we were riding together, when he was pretty much 1[illegible]0 afflicted with Pain, *How he did?* He ſaid, *Full of* 17[illegible]. *Pain, but full of Peace, for the Lord was very good to him under his Affliction.*

I ſtaid about two Weeks in and about *London* viſiting Friends, and then I went Weſtward as far as the *Land's-end* Meeting in *Cornwal*, and ſo returned through *Devonſhire* and *Somerſetſhire* to *Briſtol*, having Meetings in ſeveral Places amongſt other People: I went from *Briſtol* to the Yearly-meeting which was held this Year at *Weſt-Cheſter* for the Northern Counties, which was a large and good Meeting: And from thence I went to the Yearly-meeting in *Wales*, which was held at *Preſteign*, where there was great Reſort of other People, amongſt whom Friends had a good Opportunity to declare the Truth, and open the Doctrine of the Kingdom: I ſtaid and had a few Meetings in *Wales*, and went from thence by Way of *Worceſter* into *Yorkſhire*, having ſeveral Meetings in my Way thither: I went from *York* on the 19th of the Third Month 1723, in order to be at the Yearly-meeting at *London*, which began on the 3d of the Fourth Month, and ended the 10th of the ſame.

SECTION VI.

Giving an Account of my Travels in Holland, *&c. in* 1723.

AFter the Yearly-meeting was over, having ſome Drawings to viſit Friends in *Holland*, I went by Way of *Colcheſter* to *Harwich*, and on the 19th of the Fourth Month 1723, I went on board the

Sect. 6. 1723 *to* 1724. the Packet-boat there, and the next Day we landed at *Helvoet Sluyce* in *Holland*; I went from thence to *Rotterdam* and *Amſterdam*, and after I had viſited Friends there, I went to viſit Friends in *North-Holland*; although there are but few Friends there, yet there is a tender People in thoſe Parts that the Lord is at work in, by his Power, to bring them more near to himſelf: From thence I went into *Frieſland*, and our aged Friend *Jacob Clauſe* kept me Company, and interpreted for me till I came to *Harlingen*, and here my Friend *Peter Lenders* met me, and kept me Company till I came to *Frederickſtadt*, where there are a few Friends that keep a Meeting. After I had ſtaid ſeveral Days with them, and had ſome good Opportunities with them, and ſeveral of the Town's People who came to our Meetings to hear the Truth declared, I and my Interpreter *Peter Lenders* went from thence to *Hamburgh*; and after we had a Meeting near *Altena*, we took ſhipping there in a ſmall Veſſel that was bound for *Amſterdam*; we went on board on the 10th of the Sixth Month, and on the 15th we arrived at *Amſterdam*: After I had ſtaid a little while there, I went for *Weſt-Frieſland*, having with me *Henry Johnſon*, a Friend of *North-Holland*, for my Interpreter; we had ſeveral Meetings amongſt the Profeſſors there, and in ſome Places where I ſuppoſe none of our Friends had ever had any before; the *Baptiſts* in ſeveral Places let us have their Meeting-houſes to meet in, and ſeveral of their Teachers came to Meetings to hear the Truth declared, who ſhewed themſelves very friendly and reſpectful to us. There is a tender well-minded People in that Province that are called *Menoniſts* or *Baptiſts*, who refuſe to Fight, and alſo to Swear upon any Account, and the *States* have ſo far favour'd them, that their Words paſs in caſe of *Evidence* inſtead of an Oath; only the Law provides, that if any of them give falſe

false Evidence upon their Word, that they shall suffer as if they were guilty of Perjury. I return'd with my Interpreter for *North-Holland*, and from thence I went to *Amsterdam*, where I made some stay, in which Time I wrote a small Book which I called, *A serious Call to all People, to turn to the Spirit of Christ in themselves*, &c. Which was printed in the *Dutch* Language. From *Amsterdam* I went to *Leyden*, and so to *Rotterdam*, where I staid a few Days. Sect. 6. 1723 *to* 1724.

On the 28th of the Eighth Month I went on board the Packet-boat at *Helvoetsluyce*, and on the 30th we arrived at *Harwich:* I have great Cause to be thankful to the Lord for his Goodness and Mercy, and manifold Preservations extended both by Sea and Land.

I went from *Harwich* to *Colchester* and *London*; I staid in and about the City, and had several good Meetings there: After I left the City I went into *Hertfortshire* and *Essex*, *Suffolk* and *Norfolk*, and so return'd through some Part of *Huntingtonshire* and *Cambridgeshire* to the Yearly-meeting at *London* in 1724, having had many good Meetings both amongst Friends and other People; for I was often drawn forth to have Meetings amongst People that were not of our Society. After the Yearly-meeting was over I return'd to *York*, and was at the Yearly-meeting there. In the Fifth and Sixth Months I visited Friends in several Parts of the North.

Sect. 7. 1724 *to* 1727.

SECTION VII.

Giving an Account of my Visit in Ireland *from the Year* 1724 *to* 1727.

HAving had Drawings for some Time to visit Friends in the Nation of *Ireland*, I set forward from *York* on the 28th of the Seventh Month 1724, where I parted with Friends in great Love (this being the Place of my Settlement when I was at Home.) After I had been near twelve Months in *Ireland*, I wrote a Letter to *Daniel Bell*, of *Tottenham* near *London*, in which I gave him some Account of my Travels; a Copy of which is as follows, *viz.*

'*Dear Friend* DANIEL BELL,

'I Hereby kindly salute thee and thy Wife, and 'Friends in your Parts, with Desires that Truth 'may prevail amongst you and them, whom the 'Lord has mercifully visited every where; I had 'Drawings in my Spirit for some Time to visit 'Friends in this Kingdom, I came from *York* on the '28th of the Seventh Month 1724, and travelled 'through some Parts of *Lancashire* and *Cheshire*, and 'to *Holyhead* in *Wales*, having several Meetings in 'my Way; I got there on the 2d of the Ninth 'Month, and on the 3d I went on shipboard, and 'the next Day, through the Lord's good Provi-'dence, I landed at *Dublin*, where I staid till the 'National Meeting was over, which began on the '8th, and held three Days, in which the Power and 'Love of God was eminently manifested, and the 'Affairs of the Church were managed in great

'Love

'Love and Peace. The Care of Friends in this Country, as well as in many other Places, for the Poor, and Widows, and Fatherleſs, is very commendable: Since I came over I have viſited ſeveral Parts of the Nation, and there is a great Willingneſs in many People that are not of our Society, to come to our Meetings to hear the Truth declared, and many do confeſs to the Truth of our Doctrine; and although abundance of People are Strangers to the Benefit of waiting in Silence, it is to be hoped that the Lord, in his own Time, will bring many to experience the Benefit thereof in themſelves; for I know a Biſhop of the Church of *England* in this Kingdom, who I was told ſhould ſay, that *Silent Worſhip*, or *worſhipping in Silence*, *was the Height of Worſhip*.

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'The *Preſbyterians* in ſeveral Parts of the North of this Kingdom are very much divided amongſt themſelves, about the *Weſtminſter* Confeſſion of Faith; ſome of their Teachers refuſe to ſubſcribe it; they that refuſe to ſubſcribe it, are called by many *New Light Men*: I could wiſh that it might pleaſe God to open the Underſtandings of all thoſe who go under the Name of *Preſbyterians*, that they might ſee how unjuſtifiable ſeveral Parts of that Confeſſion of Faith are, as for Inſtance where they ſay, (Pag. 34, Chap. iii.) *God from all Eternity, by the moſt wiſe and holy Counſel of his own Will, freely and unchangeably ordain whatſoever comes to paſs, yet ſo, as thereby neither is God the Author of Sin, nor is Violence offered to the Will of the Creatures, nor is the Liberty or Contingency of ſecond Cauſes taken away, but rather eſtabliſhed*; which is contrary to what we read in the viith of *Jeremiah*, Verſe 31ſt. And they ſay further in that Confeſſion, that *by the Decree of God, for the Manifeſtation of his Glory, ſome Men and Angels are predeſtinated unto everlaſting Life,*

Sect. 7. 1724 to 1727. ‘ *and others fore-ordained to everlasting Death*; *and these Angels and Men, thus predestinated and fore-ordained, are particularly and unchangeably designed, and their Number is so certain and definite, that it cannot be either increased or diminished*; *and this without any Foresight of Faith or good Works in either of them, or any other Thing in the Creature, as Conditions or Causes moving him thereunto, and all to the Praise of his glorious Grace*, pag. 36 and 37. How strangely doth these Assertions contradict what the Apostle *Peter* saith, *Acts* x. 34, 35. for if what they say were true, God were *a Respecter of Persons* to a great Degree; and the Apostle *Paul* saith, that *it is the Will of God that all Men should be saved.* 1st Epistle to *Timothy*, Chap. ii. Ver. 1. to 4. I should be glad they might come to be sensible of the great Love of God, in sending his Son the Lord Jesus Christ *to taste Death for* every *Man*, Heb. ii. 9. and to be *a Propitiation for the Sins of the whole World*, 1 John ii. 2. If God had before decreed the Destruction of *Jerusalem*, why did he send his Servants to them, in order that they might be gathered? And what would they make of our Saviour's weeping over them, if they were before predestinated to perish? If we consider the Kindness of God in opening our Understandings, and bringing us to be sensible of his Love and Mercy, which is extended to Mankind universally, it ought very much to humble us.

‘ Here is a concerned People amongst Friends in this Country that Truth and Righteousness may prevail in the Earth, and that they who profess to be of our Society may live agreeable to their holy Profession, that so they may adorn the Doctrine of Christ by their good Conversations, and fair and just Dealing.

‘ And

'And as the King and Parliament have been so favourable, as to allow our *Solemn Affirmation* to pass here as well as in *England*, in case of Evidence, instead of an Oath, there is great Care taken by Friends here, as well as in *England*, that none under our Profession be found faulty in their Evidence, that so we may deserve the Favour and Indulgence which the Government has granted us; and there is such Care taken, that none who profess to be of our Society use any clandestine Ways of Dealing by running Goods, or making false Entries, whereby the King is defrauded and the fair Trader hurt, that I think Friends in general are in very good Credit in the Custom-houses here: It would look very ill, and be very ungrateful in us, when the King and Government have shewed so much Lenity and Tenderness towards us, if any under our Profession should offer to defraud them of their Dues. And it ought to be remembred that our Saviour saith, *Render to Cæsar the Things that are his, and unto God the Things that are his.* Sect. 7. 1724 *to* 1727.

'Many very considerable Men in this Country, that have great Quantities of Land to set, do very much covet to have Friends for their Tenants; for many of our Friends have been so diligent and industrious, and have made such fine Improvements upon the Farms that they have taken, and have also been so punctual in paying their Rents, that they are very much respected by their Landlords.

'And many Friends in this Kingdom, that are very considerable Traders, by their fair and just Dealing have gained great Reputation in the Minds of many that are not of our Society: And if all those that are called *Christians*, did but take heed to the Spirit of Christ in themselves, it would lead them to do unto all People as they would

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‘ have others do unto them : Many by their fair
‘ and juſt Dealing have got abundantly the more
‘ Trade, ſo that ſome from ſmall Beginnings have
‘ got very conſiderable Eſtates, which have been
‘ very much owing to their fair and juſt Dealing,
‘ and through being careful to perform their Pro-
‘ miſes and Bargains ; but ſome that have had very
‘ conſiderable to begin the World with, have
‘ launched out ſo far beyond their Stocks, that they
‘ have failed in keeping their Words and Promiſes,
‘ and ſo have greatly ſtained their Credit ; and
‘ ſeveral by ſuch Doings, have come to Ruin. But
‘ there is great Care amongſt Friends here, to adviſe
‘ againſt ſuch Doings, that ſo none may ſuffer, nor
‘ any Reproach be brought on our holy Profeſſion
‘ by ſuch unwarrantable Practices ; and I believe,
‘ that by the Care and good Endeavours of Friends,
‘ many have been helped in that and other Re-
‘ ſpects ; for in ſeveral Places there are approved
‘ Elders appointed by the particular or Monthly-
‘ meetings, to viſit the Families of Friends in the
‘ Love and Wiſdom of God, and after a Time of
‘ ſilent waiting upon the Lord for Wiſdom and
‘ Council from him, the Friends ſo appointed do
‘ give ſuch Council as they think proper to thoſe
‘ they viſit, *firſt*, That they be careful to be found
‘ in the Diſcharge of that great Duty that they owe
‘ to Almighty God, and to one another, and to
‘ their Children and Servants, and that they be
‘ careful to be good Examples in attending religious
‘ Meetings for the Worſhip of God, and that they
‘ may, as much as they well can, give their Chil-
‘ dren and Servants Leave to go to ſuch Meetings
‘ both on Firſt and Week-days, and when they are
‘ met, to endeavour as much as may be to have
‘ their Minds truly ſtaid upon God, that ſo they
‘ may worſhip him acceptably ; and that Parents
‘ keep their Authority over their Children, and

‘ keep

'keep them in due Subjection; for too much Indulgence hath been a great Hurt to many Children; it is good to train up Children in the Way that they ſhould walk, while they are young, and it is great Prudence for Parents to watch carefully over them, and keep them out of ſuch Company as may be likely to corrupt them, and alſo to keep them out of all vain Faſhions that may lead away their Minds from the Lord; for although many may be ready to ſay, *What ſignifies the Child's having this Thing or the other* (that it may be is really needleſs and ſuperfluous) *in Apparel*; if it is trained up in ſuch Things, it may grow to love and delight in them: Many of our pious Friends, by their Care and good Endeavours, have been greatly inſtrumental to preſerve their Children from wrong Things, and in ſuch family Viſits as before mentioned; as on the one hand, Friends do frequently adviſe Parents and Maſters to be good Examples in all Reſpects to their Children and Servants, ſo on the other hand they do frequently adviſe Children to be dutiful to their Parents as they ought to be, and that Servants diſcharge an honeſt Mind to their Maſters, and that they be obliging, and behave themſelves as becomes their holy Profeſſion: And I believe ſuch tender Viſits in the Love of God have been of great Service to many. Sect. 7. 1724 *to* 1727.

'There are many hopeful young People growing up in this Country, and ſeveral of late Years have had their Mouths opened to bear Teſtimony to the Power and Efficacy of the Truth: Although many valuable Friends in this Country, that were good Inſtruments in their Generation, have been removed by Death of late Years, I am thankful that the Lord has a People here that are concerned for his Honour, and that they that profeſs the

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'Truth with us, may live agreeable to their holy Profeſſion.

'And as Pride has very much prevailed amongſt 'abundance of the Profeſſors of *Chriſtianity*, there 'is a religious Concern upon many of our Friends 'here, that it may not prevail amongſt them, and 'many have and do deny themſelves of the Extra-'vagancies that are gone into, both in Apparel and 'the Furniture of their Houſes, and many of our 'Friends in this Country that are under good Cir-'cumſtances in the World, are very much to be 'commended for their Self-denial in theſe Reſpects. 'And as it has often happen'd where People have 'died without *Will*, that very ill Effects have fol-'lowed their not taken Care to ſettle their Affairs 'while living, there is great Care amongſt Friends 'here, to adviſe one another to ſettle their Af-'fairs by Will or otherwiſe in Time of Health, to 'prevent Diſcord and Miſunderſtanding that has 'often happen'd for want of ſuch prudent Care; 'and there is alſo great Care taken, that when a 'Friend dies, that they that are left in Truſt diſ-'charge their Truſt, that ſo the Mind of the De-'ceaſed may be anſwered. I think, if many that 'are not of our Society knew the Care that Friends 'in many Places take in their Meetings upon theſe 'Accounts, and for the Poor, it would be a great 'Reputation to us: As the Lord has greatly bleſt 'many of his People in many Reſpects, I deſire 'that they may live in a thankful Senſe of his 'Kindneſs, every way extended unto them, that ſo 'they may live to ſhew forth his Praiſe and 'Glory.

'Give my Love to Friends in *London*, as thou 'haſt Opportunity and Freedom; as the Lord has 'been graciouſly pleaſed to ſpare the People in that 'great City, and in theſe Kingdoms, as he has done, 'I greatly deſire that his Long-ſuffering and For-

'bearance

‘ bearance might have that Effect upon many Thou- Sect. 7.
‘ ſands of the People, to lead them to Repentance 1724 *to*
‘ and Amendment of Life; but if after ſuch great Fa- 1727.
‘ vour and Mercy extended, they ſhould ſtill perſiſt
‘ and go on in thoſe Things that are diſpleaſing to
‘ the Lord, how juſt may it be with him to lay his
‘ Hand in Judgment upon them: May many of
‘ the Lord's faithful People ſeek to him, that he
‘ may be graciouſly pleaſed to lengthen the Day of
‘ his gracious Viſitation to the Nations, that ſo
‘ many that have been like Sheep going aſtray,
‘ may return to the Shepherd and Biſhop of Souls,
‘ is my ſincere Deſire. So with true Love to thee,
‘ and Friends that love the Truth in Sincerity, I
‘ remain

‘ *Thy loving Friend,*

Ballytore, *the 5th of the Ninth Month* 1725. ‘ BENJ. HOLME.’

I ſtaid in *Ireland* near eighteen Months after the Date of the aforeſaid Letter, in which Time I viſited many Parts of the Nation over again, and had Meetings in divers Places where I ſuppoſe none of our Friends had ever had any before; although many Friends have taken great Pains to ſpread the Truth in that Country.

When I was at *Waterford* I went to make the Biſhop there a friendly Viſit, which he took kindly, and ſhew'd himſelf very friendly and reſpectful: Alſo when I was at *Liſna Garvey*, I went to viſit the Biſhop of *Down* and *Connor*, who alſo took my Viſit kindly, and was very reſpectful: When our Friends in *Ireland* ſollicited the Government there to have the *Affirmation* made generally eaſy, he ſaid in the Houſe of Lords, as I was inform'd, that *The* Quakers *had a great deal to ſay from the 5th of* Matthew, *for their refuſing to Swear*; and farther, that *he*

was

Sect. 7. 1724 to 1727. *was for the Bill paſſing in our Favour*; which did paſs that Seſſions in Favour of Friends, which gave great Satisfaction to Friends in general.

Although I met with great Civility from many People in the Kingdom, yet in ſome Places, ſome of the Prieſts were angry, and gave us ſome Diſturbance; when I was at *Ennis*, which is the County Town for the County of *Clare*, we had appointed a Meeting at our Inn, but abundance of People crowding in, and the Room being but ſmall, we drew out, and thought to have kept the Meeting in an open Place without Doors, but ſoon after I ſtood up to ſpeak, the Parſon, whoſe Name was *Upton*, (and he being in the Commiſſion of the Peace) came and commanded the Conſtable to take me down; but the Conſtable being backward to lay Hands on me, the Parſon inſiſting upon his taking me away, he at laſt took hold of me, and I went with him to the Parſon's Houſe, which was hard by; and when we were before him, for ſeveral Friends went along with me, he ſaid, that *If we would promiſe to have no more Meetings in the Town he would ſet us at Liberty*; but we ſignified, that we were not willing to come under any ſuch Obligation; ſo after ſome Time he diſmiſt us; and abundance of People waiting without, we drew into an open Place ſome Diſtance off, where I had an Opportunity to declare the Truth to the People; and the next Morning we had a Meeting in our Inn, to which ſeveral of the Neighbours in the Town came: Before we left the Town the Conſtable came to us, and deſired our Excuſe for what he had done to us, for he ſeem'd to be concern'd for it.

I had many Meetings amongſt the *Preſbyterians* in the North, at a Place call'd *Letterkenny*, where I had been at a Meeting; and coming to the Town again ſome few Days after, in order to lodge there, after we had been a little while at our Inn, the Parſon,

Parſon, whoſe Name was *William Span*, came there, and he being in the Commiſſion of the Peace, he ſent for us to come before him; he aſk'd me *if I had any Letter of Recommendation from my Friends*; and I ſhew'd him a Certificate from my Friends where I liv'd; but notwithſtanding my Certificate, he ſaid, that *he would commit us, without we would take the Declaration of Fidelity to the King*; *John Sharpleſs*, a Friend of *Edenderry* Meeting, was along with me, and *James Burne*, that lives near *Bally-Murrey*, were both with me in that Country, but *James Burne* having ſome Relations near that Town, he went from us that Night to lodge with one of them, ſo that he was not with us when the Parſon ſent for *John Sharpleſs* and me to come before him; he tender'd us the Declaration of Fidelity made in the ſixth Year of the Reign of Queen *Anne*, which ſaith, that *You ſhall defend to the utmoſt of your Power*; I ſignified, that we were very free to promiſe to be true and faithful to the King, but we were not free to promiſe to defend him to the utmoſt of our Power, becauſe that might be conſtrued, that we ſhould take up Arms to fight if required, which we could not promiſe to do; he being angry, wrote two *Mittimuſſes*, one for *John Sharpleſs*, and another for me, but the Conſtable and the Landlord of the Inn where we were, perſwaded him to let us ſtay a Day or two at our Inn before he ſent us to the County Goal, which was at *Lifford*, about ten Miles from *Letterkenney*, ſo that we were Priſoners at our Inn. The next Morning *Jame Burne* came to us, and I wrote a Letter to the Biſhop of *Rapho*, to let him know how we were committed, I ſent *James Burne* with it to him, and alſo gave him my Certificate to ſhew to the Biſhop: After *James Burne* had been with him and ſhew'd him my Letter and Certificate, he wrote to the Parſon; and ſoon after he receiv'd the Biſhop's Letter,

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Sect. 7. 1724 *to* 1727. Letter, he sent for us and set us at Liberty, upon our taking the Declaration of Fidelity which was made in the second Year of the Reign of King *George the First*, in which the Words (*you shall defend to the utmost of your Power*) are left out.*

After we were set at Liberty, I with *Jacob Marshall* and *Joshua March*, who were come from *Charlemount-side* to keep me Company, and give Liberty for the other Friends who had been with me some Time to return to their Families, (for in those Parts there are few or none of our Friends) we went to *Castlesin* and *Strabain*, and *Newtown*, *Limavadey*, and *Londonderry*, and so by *Duncladey*, till we came to *Charlemount*, having had many good Opportunities amongst the People in many Parts of that Province, to declare the Truth and open our Principles to them.

I went by way of *Coothill*, and *Old-Castle*, and *Limerick*, to *Cork*, and after I had made some stay amongst Friends there, I return'd thro' some Part of the County of *Tipperary*, and to the Half-year's Meeting at *Dublin*, which began on the 8th of the Ninth Month 1726, and held part of three Days, in which a mighty Concern appeared to be on the Minds of many Friends for the Honour of Truth, and that such as profess to be of our Society might keep within the Bounds of Truth in their Trading, and Dealing, and Living, that so no Reproach may be brought upon our holy Profession through the failing of any to keep their Words or Promises, and to pay their just Debts in due Time; it was a good Meeting, and the Power of Truth attended Friends therein to their Comfort and Edification; I staid some Time after the Meeting was over in and about the

* When I was in *Ireland* in the Year 1713, I was put in Prison at *Longford* by *Benjamin Span*, who was Father to *William Span* of *Letterkenney*.

the City, and we had Meetings in several Places amongst People who were not of our Society. Sect. 7. 1724 *to* 1727.

After some Time I went into the Counties of *Katherlough* and *Wexford*, and so to *Waterford* and *Clonmel*, and from thence to a Place call'd *Thurliſs*, where I had appointed a Meeting; but, as we had Reason to believe the Parson of the Town, whose Name was *Walter Thomas*, sent for the Kettle-drums and Trumpeters to come and beat and sound in the Time of our Meeting, which gave us great Disturbance, I wrote a Letter to him, (to which *Solomon Watson*, who was present there with me, made considerable Additions) and sent it to him, which is as follows.

'*Friend* WALTER THOMAS,

'I and my Friends came in Love to visit the People at *Thurliſs*, and to preach the Gospel of *Christ* amongst them, and to persuade them to leave their Vanities and turn to the *Grace of God*, which the Apostle saith in the second Chapter of *Titus*, *hath appeared to all Men, teaching us, that denying Ungodlineſs and worldly Lusts, we should live soberly, righteously and godly in this present World, looking for that blessed Hope, and the glorious Appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works.* And the beloved Disciple *John*, in his first Epistle, Chap. ii. Ver. 27. saith to the Believers, *But the Anointing which ye have received of him, abideth in you, and you need not that any Man teach you, but as the same Anointing teacheth you of all Things, and is Truth, and is no Lye; and even as it hath taught you, ye shall abide in him.* We desire that the Sons and Daughters of Men may come to this

'divine

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'divine Teacher, and wait for his Teachings: 'It is this Teacher that the Miniſters of Chriſt 'endeavour to direct Men to in themſelves; the 'Apoſtle writing to the *Hebrews*, Chap. viii. Ver. '9, 10, 11. repeating the Propheſies of the Pro-'phet *Jeremiah*, ſaith, *Behold the Days come (ſaith 'the Lord) when I will make a new Covenant with 'the Houſe of* Iſrael, *and with the Houſe of* Judah, *'not according to the Covenant that I made with their 'Fathers, for this is the Covenant I will make with 'the Houſe of* Iſrael; *after thoſe Days (ſaith the 'Lord) I will put my Laws into their Minds, and 'write them in their Hearts, and I will be to them a 'God, and they ſhall be to me a People, and they 'ſhall not teach every Man his Neighbour, and every 'Man his Brother, ſaying, know the Lord, for all 'ſhall know me, from the leaſt to the greateſt:* But 'the great Unhappineſs of many People is, that 'they will not hearken to this divine Teacher 'which reproves them when they ſay and do amiſs. 'I am ſorry that thou, who takes upon thee the 'Care of Souls, ſhould expreſs thyſelf after ſuch 'a Manner as thou didſt, when I was firſt at *Thur-'liſs*, when thou aſked me, *How I was ordain'd a 'Miniſter*, and *who ordain'd me?* Thou ſaid, *if I 'was ordain'd by any Biſhop, let thee know it; but 'if I was ordain'd by the Light, Spirit, or Grace, 'thou kneweſt nothing of ſuch an Ordination:* If ſo, 'thou art a Stranger to the Teaching of the Spirit 'and Grace of God, and haſt followed thy own 'Imaginations; ſuch there were of old, that the 'Lord would not be enquired of, *Ezek.* xiv. 3. *Son 'of Man, theſe Men have ſet up their Idols in their 'Heart, and put the Stumbling-block of their Iniquity 'before their Face; ſhould I be enquired of at all by 'them?* Again, *Hoſea* ix. 7. *The Prophet is a Fool, 'the ſpiritual Man is mad, for the multitude of thine 'Iniquity, and the great Hatred:* And *Jer.* xxiii. 16.

'*Hearken*

'*Hearken not unto the Words of the Prophets, that* Sect. 7.
'*propheſy unto you, they make you vain, they ſpeak* 1724 *to*
'*a Viſion of their own Hearts, and not out of the* 1727.
'*Mouth of the Lord.* And again, *Ezek.* xiii. 3. *Thus*
'*ſaith the Lord God, Wo unto the fooliſh Prophets,*
'*that follow their own Spirit, and have ſeen nothing :*
'And in the 7th Verſe ſaith, *Have ye not ſeen*
'*a vain Viſion, and have ye not ſpoken lying Divi-*
'*nation, whereas ye ſay the Lord ſaith it, albeit I*
'*have not ſpoken.* Now as it is plain, that the
'Prophets of the Lord were under a Neceſſity to
'wait for Council from him, and to feel his holy
'Spirit to open them, before they could offer to
'the People, then be thou careful, and all others,
'that take upon you to be Miniſters of Chriſt, and
'pretend to have the Cure of the Souls of Men,
'that ye be not of the Number of thoſe that the
'Lord ſaith, *Shall I be enquired of at all by them ?*
'neither of thoſe which by their Converſation
'make the People vain, nor of them that follow
'their own Spirits ; but lay aſide and part with
'your own carnal Wiſdom, *for the Wiſdom of this*
'*World is Fooliſhneſs with God*, 1 Cor. iii. 19. and
'1 Cor. i. 20, *&c.* and wait for Council from him,
'and know the heavenly Teacher, the *Grace of*
'*God*, to be your Guide and Inſtructor ; then
'will you have to miniſter to the People that which
'will be reaching, inſtructing and edifying : The
'Apoſtle to the *Hebrews*, Chap. vii. Ver. 26. ſays,
'*Such an High-Prieſt became us, who is holy, harm-*
'*leſs, undefiled, ſeparate from Sinners :* Surely then
'it becomes Miniſters of his Order to be ſuch,
'ſeeing that *without Holineſs no Man ſhall ſee the*
'*Lord*, and that *our Righteouſneſs is as filthy Rags* ;
'then all have need, but more eſpecially his Mini-
'ſters, to be cloathed with the Righteouſneſs of
'Chriſt, that they may miniſter to the People by
'the Ability of his holy Spirit. And how didſt

'thou

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‘ thou exclaim againſt us for our Diſuſe of *Water-*
‘ *Baptiſm*, charging us with denying *Baptiſm* and
‘ the *Lord's Supper*, which thou calledſt the *two*
‘ *great Sacraments and Doors into Chriſtianity*; I told
‘ thee that we owned them both, *viz.* the one Bap-
‘ tiſm with the Holy Ghoſt, and Communion with
‘ the Lord in Spirit: I intreat thee to obſerve what
‘ *John* the *Baptiſt* ſays in *Luke*, Chap. iii. Ver. 16.
‘ *I indeed baptize you with Water, but one mightier*
‘ *than I cometh, the Latchet of whoſe Shoes I am not*
‘ *worthy to unlooſe, he ſhall baptize you with the*
‘ *Holy Ghoſt and with Fire, whoſe Fan is in his Hand,*
‘ *and he will thoroughly purge his Floor*; and the
‘ Apoſtle to the *Epheſians* tells us, Chap. iv.
‘ Ver. 4, 5, 6. *There is one Body, and one Spirit,*
‘ *even as ye are called in one Hope of your Calling,*
‘ *one Lord, one Faith, one Baptiſm, one God and*
‘ *Father of all*; and the ſame Apoſtle in his Epiſtle
‘ to the *Romans*, Chap. vi. Ver. 3, 4. ſaith, *Know*
‘ *ye not, that ſo many of us as were baptized into Jeſus*
‘ *Chriſt, were baptized into his Death, — that like as*
‘ *Chriſt was raiſed up from the Dead by the Glory of*
‘ *the Father, even ſo we alſo ſhould walk in newneſs*
‘ *of Life*; and ſo goes on to the 22d Verſe, and
‘ tells them, *But now being made free from Sin, and*
‘ *become Servants to God, ye have your Fruits unto*
‘ *Holineſs, and the End everlaſting Life:* And again,
‘ to the *Corinthians*, 1ſt Epiſtle, Chap. xii. Ver. 13.
‘ *By one Spirit are we all baptized into one Body,*
‘ *whether we be* Jews *or* Gentiles, *whether we be bond*
‘ *or free, and have been all made to drink into one*
‘ *Spirit.* This is the Baptiſm that truly makes all
‘ Mankind one in Jeſus Chriſt, and by which all
‘ true Believers are really united, and not by the
‘ ſprinkling a little Water on the Face of an Infant,
‘ and ſigning it with the Sign of the Croſs, and
‘ having Perſons called Godfathers and God-
‘ mothers to promiſe for it, that it ſhall renounce

‘ the

'the Devil and all his Works, the Pomps and Vanities of this wicked World, and all the finful Lufts of the Flefh, and believe all the Articles of the *Chriftian* Faith, and that it fhall keep God's holy Will and Commandments, and walk in the fame all the Days of its Life: If this was fo, it would be Perfection indeed; but with Sorrow we fee, that thofe Promifes and Vows though made, are too much neglected, and on the contrary, Lying, Swearing, and almoft all manner of Wickednefs abounds, and the Cry of many is, from Youth to old Age, that *from the Crown of the Head to the Sole of the Foot, there is no Soundnefs in them, but Wounds and Bruifes, and putrifying Sores:* Surely the more is the pity, that the Phyficians of our Time, that pretend to have the Cure of Souls on them, for which they have conficerable Sums coming unto them Yearly, have done no more: May it not be faid as it was of old, *Why fpend ye your Money for that which is not Bread, and your Labour for that which fatisfieth not?* And I find in the 39 Articles of the Church of *England*, you lay down, that *Holy Scripture containeth all Things neceffary to Salvation, fo that whatfoever is not read therein, nor may be proved thereby, is not to be required of any Man that it fhould be believed as an Article of Faith, or be thought requifite to Salvation:* Surely you cannot prove your fprinkling of Infants by Scripture; fo not to be believed by your own Articles. My Defign in quoting that Article is to fhew by your own Confeffion, that nothing fhould be impofed, enforced or taught, but what fhould correfpond with the holy Scriptures. Now as to the *Supper*, I find that *Matthew*, *Mark* and *Luke*, call it the *Paffover*, which was kept by the *Ifraelites* for feveral Days together; *Matthew* fays, Chap. xxvi. Ver. 17, 18, 19. *The Difciples came to Jefus,* Sect. 7. *to* 1724 1727.

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'*saying unto him, Where wilt thou that we prepare* '*for thee to eat the Paſſover? And he ſaid, Go into* '*the City to ſuch a Man, and ſay unto him, The* '*Maſter ſaith, my Time is at Hand, I will keep the* '*Paſſover at thy Houſe with my Diſciples*; *and the* '*Diſciples did as Jeſus had appointed them*, &c. '*Mark* ſayeth, Chap. xiv. Ver. 12. *On the firſt Day* '*of unleavened Bread, when they killed the Paſſover,* '*his Diſciples ſaid unto him, Where wilt thou that we* '*go and prepare, that thou mayſt eat the Paſſover?* 'See on farther. *Luke*, Chap. xxii. Ver. 7, 8, 9, '10, and ſo on, ſays much the ſame with *Mark*, 'and Ver. 15, 16, 17, 18. ſayeth, *With Deſire I* '*have deſired to eat this Paſſover with you before I* '*ſuffer, for I ſay unto you, I will not any more eat* '*thereof until it be fulfilled in the Kingdom of God*; '*and he took the Cup, and gave Thanks, and ſaid,* '*take this and divide it amongſt yourſelves, for I ſay* '*unto you, I will not drink of the Fruit of the Vine* '*until the Kingdom of God ſhall come:* Theſe three 'are clear that it was the Paſſover, and their laſt 'eating of it was at Supper. Now as Chriſt ſaid, '*that he would eat no more until it was fulfilled in* '*the Kingdom of God, nor drink no more of the Fruit* '*of the Vine until the Kingdom of God ſhould come*; 'now, is the Kingdom of God come, yea or nay? 'Doth Chriſt rule, or are the old Things done 'away, and are all Things become new? See far- 'ther in the ſixth of *John*, how our great Lord 'and Maſter lays down what the true Bread is, that 'giveth Life unto the World; yet ſome there 'were who did believe that he ſpake of his outward 'Body, and ſaid, *How can this Man give us his* '*Fleſh to eat?* And when Jeſus knew that his Diſ- 'ciples murmured at it, he ſaid unto them, *It is the* '*Spirit that quickeneth, the Fleſh profiteth nothing,* '*the Words that I ſpeak unto you, they are Spirit and* '*they are Life*; and the Text ſays, *many of his*

'*Diſciples*

'*Disciples went back and walked no more with him*; Sect. 7.
'so that Jesus said to the twelve, *Will ye also go* 1724 *to*
'*away? Peter* answered him, *Lord, to whom shall* 1727.
'*we go, thou hast the Words of eternal Life*, (and so
'he hath still) but Men are so bound to their Cere-
'monies, that they will not come unto him that they
'may have Life; his Call was, *Come unto me, all ye*
'*that labour and are heavy laden, and I will give*
'*you Rest*; *take my Yoke upon you, and learn of me,*
'*for I am meek and lowly in Heart, and ye shall find*
'*Rest unto your Souls.* 'Tis to him that all must
'come to obtain Remission of Sins; 'tis the whole
'Heart that he requires; his Call was of old, *To*
'*Day if ye will hear my Voice, harden not your*
'*Hearts.* Suffer me to say to thee, Trust not so
'much in Ceremonies, but come to the Substance
'in thyself; *Behold I stand at the Door and knock,*
'*if any Man hear my Voice, and open the Door, I*
'*will come in to him, and will sup with him, and he*
'*with me.* See *Rev.* iii. 20. Happy would it be if
'Men would hearken to the Call or Knockings of
'the Lord, and that they would come to be Com-
'municants at his Table, and sup with him. *Paul*
'in 1 *Cor.* x. 2, 3, 4. says, *The* Israelites *were all*
'*baptized unto* Moses *in the Cloud and in the Sea,*
'*and did all eat the same spiritual Meat, and did all*
'*drink the same spiritual Drink, for they drank of*
'*that spiritual Rock that followed them, and that*
'*Rock was Christ.* 'Tis clear that he was here
'speaking of spiritual Meat and Drink; then it
'was not outward Meat and Drink that Christ
'spake so much of, as before quoted. Now see
'Ver. 14, 15, 16, 17. *Wherefore*, says he, *my*
'*dearly Beloved, flee from Idolatry*; *I speak as to wise*
'*Men, judge ye what I say, the Cup of Blessing which*
'*we bless, is it not the Communion of the Blood of*
'*Christ? The Bread which we break, is it not the*
'*Communion of the Body of Christ? for we being*

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'many, *are one Bread and one Body, for we are all* 'Partakers of that one Bread: Now wherein ſtands 'the Unity and Communion of Chriſt's Followers, 'is it not in Chriſt? And are they wiſe Men that 'live in an outward Profeſſion of Chriſt, and do 'not partake of the Fleſh and Blood of Chriſt, and 'do not eat of this ſpiritual Meat, and drink of 'this ſpiritual Drink here ſpoken of? And what is 'the Table of the Lord, is it outward; if it be, 'why cannot all partake of the Lord's Table and 'the Table of Devils? The Reaſon is plain, the 'Lord's Table is ſpiritual, and none but thoſe 'that are truly ſpiritual-minded Men, and that 'are guided, and carefully keep to the inward 'Teacher, can partake of it; *the natural Man re-* 'ceiveth not the Things of the Spirit of God, *for they* 'are Fooliſhneſs unto him, *neither* indeed, ſaith the 'Apoſtle, *can he, becauſe they are ſpiritually diſcerned,* 'and therefore only diſcerned by the ſpiritual Man, 'in whom the Spirit of God dwells, ſee 1 *Cor.* ii. how 'the Apoſtle tells them, *that they had not received the* 'Spirit of the World, *but the Spirit which is of God,* 'that they might know the Things which are freely 'given them of God, which were the Things they 'ſpake not in the Words which Man's Wiſdom 'teacheth, but which the *Holy Ghoſt teacheth:* This 'is the Teaching the Sons and Daughters of Men 'ſhould come to know. I am ſorry we have ſo 'great Reaſon to believe that thou was the Occa- 'ſion of the bringing there the Drums and Trum- 'pets, ſounding and beating in the Time when we 'were ſet down to worſhip God, and when I was con- 'cerned in Teſtimony to the People, as alſo when 'bowed in Prayer to the Lord; ſurely ſuch Doings 'are unbecoming in any one, and the more, that a 'Magiſtrate, and one profeſſing to be a Miniſter 'of humble Jeſus, ſhould be the Perſon to encou- 'rage it; ſurely thoſe Actions and ſuch Behaviour

'was

'was not learned in Christ's School: *Be not de-* Sect. 7.
'*ceived, God is not mocked, for whatsoever a Man* 1724 *to*
'*soweth, that shall he also reap, for he that soweth to* 1727.
'*his Flesh, shall of the Flesh reap Corruption, but he*
'*that soweth to the Spirit, shall of the Spirit reap Life*
'*everlasting:* Seeing it is so, then consider what
'Seed thou art sowing. I wish that thou may for
'the future shew forth more of a *Christian* Temper
'and Spirit; and as Men like Trees, may be
'known by their Fruits, I desire that thou may
'shew forth the Fruits of *Christianity*, and endea-
'vour to observe that great Rule of our dear
'Lord, to learn *to do unto others, as thou would*
'*they should unto thee*; and as the King gives such
'free Liberty to his peaceable Subjects to worship
'God in the Way which he perswades them is most
'acceptable to him, we think that thou ought not
'to offer to hinder us from meeting in a peaceable
'Manner to worship God; but notwithstanding
'thy unbecoming Behaviour towards me and my
'Friends, I desire that we may be found in that
'Spirit that can forgive Injuries, and do Good for
'Evil. So with Desires that thou may be blest with
'that great Blessing, that the primitive *Christians*
'were blest withal, in being turned from their
'Iniquities, I remain

'*Thy Friend,*

Thurliss, the 20th of the Tenth Month 1726. BENJ. HOLME.'

From *Thurliss* I went to *Montrath* and *Mount-Mellick*, and to *Kildare*, where I had appointed a Meeting; while we were in the Meeting there, they brought a Piper in to play amongst us; after some Time I began to speak, and having spoken a while, *Edward Medlicot*, who was the under Sovereign of *Kildare*, came and ordered the Constable to take

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me away, and put me in the Stocks, with another Friend, which he did; there also the Piper was order'd to play, which he did as I apprehend to prevent the People from understanding what I said: After we had been in the Stocks a little while, thro' the Means of some speaking to the Sovereign he order'd us to be set at Liberty. Between two and three Weeks after I appointed another Meeting there, they order'd the Piper to come and play again amongst the People, to prevent our being heard, but they did not put us into the Stocks at that Time, although the Sovereign's Son came there, and encouraged the Piper to play. I wrote the following Letter to the Sovereign, concerning his Behaviour towards us, *viz.*

'*Friend* EDWARD MEDLICOT,

'I Desire thee seriously to consider, whether thy Behaviour towards us became a Magistrate, and one that professes to be a *Christian?* As we came in Love to visit the People in *Kildare*, and to perswade them to live agreeable to the Doctrine of Christ, we think it was very unbecoming for to allow or suffer the Piper to come and disturb us in the Time of our Meeting; and when I was there declaring the Truth to the People, for thee to come and order the Constable to take me away and put me in the Stocks: I think this is far from that great *Christian* Rule, of *doing as thou wouldst be done by:* And how did it look to sober People, for thy Son to cause the Piper to play when I was in the Stocks, to hinder the People from hearing what I had to say? And when I came to the Town a second Time to have a Meeting, thy Son came and caused the Piper to play, to prevent the People from understanding what I said to them: I believe many sober People,

that

'that are not of our Society, loath such wrong Do- Sect. 7.
'ings. I desire that thou and thy Son may consider 1724.
'what Sort of Fruits these are, and what Spirit they 1727 *to*
'are led by, that are guilty of such Things: I wish
'that you may come to see beyond such Doings,
'and so truly repent thereof, that they may not
'be laid to your Charge in the Day of Account.
'If thou hadst observed that wise Council which
'*Gamaliel* gave, *Acts* v. 38. *And now I say unto*
'*you, refrain from these Men and let them alone,*
'*for if this Council or this Work be of Men, it will*
'*come to nought, but if it be of God, ye cannot over-*
'*throw it, lest haply ye be found even to fight against*
'*God*; thou wouldst not have acted as thou hast. I
'desire that for the future, thou mayst shew forth
'more of a *Christian* Temper and Spirit; and be
'careful that thou dost not oppose the Work of
'God, lest thou bring a Weight of Guilt and
'Condemnation upon thyself. I remain

'*A Friend to thee and all Men,*

Oldcastle, *the* 11*th of the Twelfth Month* 1726.

'BENJ. HOLME.'

From *Kildare* I went to *Timaho* and *Trim*, and so into the North again, where I spent some Time visiting Friends, and having Meetings amongst the People in several Places where none of our Meetings are settled: And whereas I made some Mention in my Letter to *Daniel Bell*, concerning the Difference which was amongst many of the *Presbyterians* in the North, about the *Westminster* Confession of Faith, I understood that at their Synod or General Assembly for their Teachers, they put it to the Vote, whether they should continue any longer together or part; as I heard, the Majority voted for their parting: So that they are become two

Sect. 7. 1724 to 1727. People in many Places, and keep distinct Meetings one from the other. After I had visited many Parts of the Province, and had several good Opportunities, both among Friends and other People, I returned to *Dublin*, and was at the Half-year's Meeting there, which began on the 4th of the Third Month 1727, and held part of two Days, the Affairs of the Church were managed in great Love and Concord, and Friends were comforted together in the feeling of the Love of God.*

Having Drawings in my Spirit to be at the Yearly-meeting at *London*, I parted with Friends in great Love and Peace, and on the 6th of the Third Month in the Evening, we went on board a Ship that was bound from *Dublin* to *Park-gate*, where we landed on the 8th of the same, several Friends being in Company, as *John Salkeld* and *Joseph Jordan*, who came over from *America* to visit Friends, and several others came over with us, who were appointed by the National-meeting to attend the Service of the Yearly-meeting at *London*; after a Meeting we had together with Friends at *Chester*, some went by *Birmingham* and *Coventry* to *London*, and I went by *Shrewsbury*, *Worcester* and *Evesham*, and so to *London*: The Yearly-meeting began on the 20th of the Third Month, and ended on the 27th of the same; the Power of Truth was manifest therein from Time to Time, and the Affairs of the Church were managed in so much Love and Peace, that I believe many Friends returned from the Meeting with great Satisfaction.

I staid a little after the Meeting was over in the City, and from thence went to *Colchester*, *Woodbridge* and *Norwich* Yearly-meetings: After the Yearly-

* While I was in *Ireland* I was at the Burial of our good Friend *Thomas Wilson*, who had been an eminent Minister, and left a good Name and Savour behind him.

Yearly-meeting at *Norwich* was over, I ſtaid and viſited ſome Parts of the County, and travelled through ſome Parts of *Hertfordſhire*, *Bedfordſhire* and *Northamptonſhire*, and was at the Yearly-meeting at *Marlborough*,* which was in the Seventh Month for the ſeven Weſtern Counties, which was a large and good Meeting. After the Meeting was over I travelled as far Weſt as *Penzance* in *Cornwal*, and returned by *Briſtol* and *Worceſter* for *Yorkſhire*: I got to *York* in the Firſt Month 1728, and was at the Quarterly-meeting there. Sect. 7. 1724 *to* 1727.

SECTION VIII.

Giving an Account of my Travels from 1728 *to* 1734.

I Staid but little at Home after the Quarterly-meeting at *York* was over; for having ſome Drawings to be at the Yearly-meeting at *Cockermouth* for the Northern Counties, I ſet forward from *York* on the 31ſt of the Firſt Month 1728, and went by *Skipton* and *Settle*, to the Quarterly-meeting at *Kendal*, and next Day to the Quarterly-meeting at *Hawkſhead* for *Lancaſhire*, and from thence I went to the Yearly-meeting at *Cockermouth*, where there was a great Appearance of Friends, and the

* Near about the Time of the Yearly-meeting at *Marlborough*, there was a Puppet Shew or Play at *Barnwell* near *Cambridge*, and while they were at the ſaid Play or Shew, a Man, as it was ſuppoſed, ſet Fire to ſome Straw, which burned the Barn where the People were at the Shew, and the Door being lock'd, it was reported above fourſcore of the People periſhed in the Flames: I wiſh that by this, others might be warned to ſhun ſuch Diverſions. See a Book intituled, *A Tour through the whole Iſland of* Great Britain, Vol. 1. pag. 100. for a more perfect Account,

Sect. 8. the Lord's good Presence attended them in their
1728 *to* Meetings from Time to Time, to their Comfort
1734. and Edification.

After this Meeting was over, I travelled through some part of *Lancashire* and *Cheshire*, to the Yearly-meeting in *Wales*, which was held this Year at *Brecknock*, where there was a great Appearance of People of other Professions, (none of our Meetings having been there for many Years before) and Friends had a good Opportunity to declare the Way of Truth to them.

After this Meeting was over, I visited Friends in several Parts of *South Wales*, and returned by *Swanzey*, and *Pontipool*, and *Shere-Newton*; at the last of these Places there was a good Openness in the Minds of several of the People towards the Truth, and some of late Years have been convinc'd thereabout, that are hopeful Friends. After the Meeting at *Shere-Newton*, I went the next Day to the Yearly-meeting at *Bristol*, which was a large and good Meeting; from thence I went to *London*, having several Meetings in my Way, and was at the Yearly-meeting there, in which the Power and Love of God was manifested from Time to Time, to Friends mutual Comfort and Edification, and the Affairs of the Church were managed in great Love and Concord: I staid but little in *London* after the Meeting was ended, having Drawings for *Oxfordshire*.

I went by Way of *Oxford*, and was at their Yearly-meeting at *Banbury*, and after this Meeting was over, I visited Friends in several Parts of *Buckinghamshire* and *Berkshire*; and having some Drawings to be at the Yearly-meeting for the Western Counties, which was at *Taunton* in *Somersetshire*, I went there; the Meeting began on the 1st of the Seventh Month, and ended on the 3d of the same, in which Time Friends had five publick Meetings, and the Lord was graciously pleased to appear in his Love

to

to the comforting of his People, and many that came there, that were not of our Society, ſhew'd forth a great deal of Sobriety and good Behaviour in our Meetings. Sect. 8. 1728 *to* 1734.

I return'd to *Briſtol*, and from thence I went to *Bath*, where I made ſome ſtay, it being the Seaſon for drinking the Waters; there was great Reſort of Strangers to our Meetings, and ſome of conſiderable Note in the World: While I ſtaid there, I had ſeveral good Opportunities to declare the Truth, and to open our Principles to the People. After I left *Bath*, I returned through ſome Part of *Gloceſterſhire* and *Worceſterſhire* for the North, and was at our Quarterly-meeting at *York*, which was on the 25th and 26th of the Tenth Month 1728, in which I was comforted with Friends, in the feeling of the Love of God.

Having had Drawings for ſome Time to viſit Friends in *North-Britain*, I took my Journey from *York* on the 6th of the Eleventh Month 1728, and travelled through ſome Part of *Cumberland*, and ſo for *Scotland*; I went as far North as *Elgin* in the *Murrah*, and ſo return'd to *Aberdeen* by the Sea-Coaſt, having ſeveral Meetings amongſt People that were not of our Society. After I had viſited moſt of the Meetings in the North, I went to the Yearly-meeting at *Edingburgh*, where I met with *Robert Jordan*, who was come from *America* to viſit Friends; and after the Yearly-meeting there was over, I went to *Glaſgow*, and return'd by *Kelſo* and *Alnwick*, and ſo to *Durham*, where I met with *Robert Jordan* again; and from thence we went together to the Yearly-meeting at *London*, having ſeveral Meetings in our Way thither. At this Meeting the Affairs of the Church were managed in ſo much Love and Concord, that it was a very ſatisfactory Meeting, Friends having been favoured therein with the Lord's good Preſence: At this Yearly-meeting our

Friend

Sect. 8. 1728 *to* 1734.

Friend *Samuel Bownas*, having been to visit Friends in *America*, gave an Account of his Travels, and that there was a great Increase of Friends in those Parts, to what there was when he was there before.

Soon after the Meeting was over I return'd for the North, and was at the Yearly-meeting at *York*: I have great Cause to be truly thankful to the Lord for his Goodness and Mercy, and manifold Preservations.

I staid in the North Parts till the Eighth Month, in which Time I visited Friends in several Parts of our own County, and in some Parts of *Westmorland*.

Having had Drawings in my Mind to visit the Churches in the Southern Parts of the Nation, I set forward from *York* on the 28th of the Eighth Month 1729, and after I had visited Friends in several Parts of our County, I travelled through *Nottinghamshire*, *Derbyshire* and *Staffordshire*, and so for *London*, having had several good and comfortable Meetings in my Way thither. After I had made some stay in *London*, and visited several of the Meetings there, I went from thence through some Part of *Buckinghamshire* and *Oxfordshire*, to the Yearly-meeting in *Wales*, which was in *Radnorshire*, where I met with our good Friend *Robert Jordan* again. At this Meeting there was a great Resort of People that were not of our Society, amongst whom Friends had some good Opportunities to declare the Truth, and open our Principles to them.

After this Meeting I went into *Pembrookshire*, and from thence I return'd by *Swansey* and *Pontipool* to *Bristol*, and was at the Yearly-meeting there, in which Friends were favour'd with the Extendings of divine Goodness; and after the Meeting was over, I return'd by *Bath* and *Marlborough*, and *Reading*, to the Yearly-meeting at *London*, in which the Power and Love of God was witnessed to the Comfort and Encouragement of his faithful People.

After

After the Yearly-meeting was over I made a little stay in the City, and from *London* I went into *Essex* and *Suffolk*, and was at the Yearly-meeting at *Woodbridge*. And from thence I went into *Norfolk*, and was at the Yearly-meeting at *Norwich*, which was a large and good Meeting; and after this Meeting was over, I visited Friends in several Parts of the County; and from thence I travelled through some Parts of *Huntingtonshire*, *Hertfordshire* and *Oxfordshire*, and was at the Yearly-meeting at *Kiderminster* for the seven Western Counties, which was large, there being a great Resort of People of other Professions, amongst whom Friends had several good Opportunities to open our Principles to them. Sect. 8. 1728 *to* 1734.

After this Meeting was over, I visited Friends in several Parts of *Worcestershire* and *Gloucestershire*, and from thence I went to *Bath*, where I made some stay, and had several good Opportunities amongst the People that came there for the Benefit of the Waters; from thence I went into the West, as far as the *Land's-end* Meeting in *Cornwal*, and from thence I returned by *Falmouth* and *Leskard*, and so to *Plymouth*, where I made some stay, and had several Meetings, some having been convinc'd there some Time before.

From thence I went to *Kingsbridge* and *Exon*, and through some Part of *Dorsetshire* and *Hampshire*, and so to *London*, where I made some stay, and had several good Opportunities amongst Friends there. And I travelled through some Part of *Buckinghamshire*, and so through the Country to the *Welch* Yearly-meeting at *Ludlow* in *Shropshire*; the Meeting was very large and peaceable: I visited Friends in several Parts of *Wales*, and so to the Yearly-meeting at *Bristol*; and from thence I went to the Yearly-meeting at *London* in 1731; and when that was over, I went to the Yearly-meeting at *Colchester*, which was a large and good Meeting; and from thence

Sect. 8. 1728 to 1734. thence I travelled through ſome Parts of *Oxford-ſhire*, *Berkſhire* and *Suſſex*, and into *Cornwal*, and was at the Yearly-meeting there, which was held at *Bodmin* for the ſeven Weſtern Counties; the Meeting was large and peaceable, and *Samuel Bownas* and *Samuel Overton* being there, had good Service for Truth.

After this Meeting was over, I viſited ſeveral Parts of *Cornwal*, and returned by *Plymouth* and *Exeter* to *Bath*, where I made ſome ſtay, it being the Time of the Seaſon, ſo that a pretty many Strangers reſorted to our Meetings: From thence I went to *Briſtol*, and into ſome Part of *Worceſterſhire*, and ſo for *London*, where I made ſome ſtay amongſt Friends, and had ſome good Opportunities with them.

I went from *London* into ſome Parts of *Eſſex* and *Suffolk*: At *Ipſwich* I met with ſeveral young Men who had been lately convinc'd, and come to join with Friends, who ſeem'd very hopeful; I underſtood that ſeveral of them did uſe to meet together and wait in Silence, before they came to join with Friends.

I returned to *London* and ſtaid two Meetings there, and then went into ſome Parts of *Oxfordſhire* and *Berkſhire*, and was at their Half-year's Meeting at *Reading*, which was a large and comfortable Meeting; and from thence I went to *Bath*, and to the Yearly-meeting at *Briſtol*, in which the Lord's Goodneſs was manifeſted, to the Comfort and Encouragement of his faithful People.

I travelled through ſome Parts of *Gloceſterſhire* and *Oxfordſhire* up to *London*, and was at the Yearly-meeting there in 1732, in which Friends were favoured with the Divine Preſence, which made it very comfortable to them. At this Yearly-meeting Friends received an Account, that the People in the Government of *Boſton* had made a Law to exempt Friends from paying towards maintaining the

the Prieſts, and from repairing of their Worſhip- Sect. 8.
houſes, which ſaid Law was to continue for five 1728 *to*
Years, and to the End of the next Seſſions of Par- 1734.
liament; which is very remarkable, and what I thought fit to take Notice of, that in that Government where ſeveral of our Friends were ſeverely whipt, and ſome had a Part of their Ears cut off, and three Men and one Woman were put to Death, viz. *Marmaduke Stevenſon*, *William Robinſon*, *William Leddra*, and *Mary Dyer*, that they ſhould be ſo far changed from the Spirit and Temper the People were in, that did ſo vigorouſly perſecute our Friends, is matter of Admiration, and what calls for great Thankfulneſs from us as a People: It may well be ſaid, *this is the Lord's Doings*, who has the Hearts of all Men in his Hand, and can turn them at his Pleaſure.

After the Yearly-meeting was over, I viſited Friends in ſeveral Parts of *Eſſex* and *Suffolk*: At *Ipſwich*, ſeveral of the young Men who had been lately convinc'd were very hopeful; I went to *Norwich*, and viſited ſeveral Parts of *Norfolk*, and then returned through ſome Parts of *Huntingtonſhire*, and *Nottinghamſhire*, and by Way of *Nottingham* to *York*, where by the Lord's good Providence I came on the 26th of the Seventh Month 1732, and on the 27th and 28th the Quarterly-meeting was kept there, in which Friends were favour'd with the Enjoyment of divine Goodneſs; I have great Cauſe to be thankful for the manifold Favours and Preſervations extended from Time to Time.

And after I had ſtaid a little about *York*, I viſited Friends in ſeveral Parts of the County: And in the Twelfth Month I having had Drawings to viſit Friends in my native County of *Cumberland*, I ſet forward from *York*, and went through ſome Parts of the Biſhoprick of *Durham* and *Northumberland*, and I viſited moſt of the Meetings in *Cumberland*,

and

Sect. 8. and from thence I went for *Westmorland*, and was at
1728 *to* the Yearly-meeting for the Northern Counties, which
1734. was held at *Kendal* this Year, which was a large and comfortable Meeting; from thence I went through some Parts of *Lancashire*, and so up to the Yearly-meeting at *London*, in which Friends were favour'd with the Enjoyment of the divine Presence.

I staid some Time after the Yearly-meeting, and had some good Opportunities amongst Friends in the City; and after I went from the City, I travelled into some Parts of *Essex* and *Suffolk*, and so to the Yearly-meeting at *Norwich*, which was a large and good Meeting: In the fifth Month I went for *Yorkshire*, and to *Scarborough*, it being the Time of the Spaw-season, and staid some Time there: A pretty many People of Account came to our Meetings, and some of great Note in the World, who shew'd forth a great deal of Sobriety and good Behaviour.

In the Fall of the Year I found Drawings to visit Friends Westward, and in the latter Part of the Seventh Month I set forward from *York*, and went through some Parts of *Cheshire* and *Shropshire*: I had a Meeting at a Place called *Sifton* in *Shropshire*, where some had been convinc'd of late, and they now keep a little Meeting there: I travelled thro' some Parts of *Worcestershire* and *Gloucestershire*, and so to *Bristol* and *Bath*, where I had some good Opportunities amongst Friends; and from thence I travelled through some Parts of *Somersetshire*, and *Devonshire*, into *Cornwal*; there was a pretty great Willingness and Inclination in the People in some Parts of *Cornwal* to attend our Meetings, and several have been convinc'd of late.

I returned through some Parts of *Dorsetshire* and *Hampshire* to *London*: I got into the City on the 16th of the First Month 1733, and on the 18th of the same I was at the Burial of our good Friend

Alice

Alice Ouldner; I ſtaid in and about the City for ſome Time, and had ſeveral good Opportunities amongſt Friends; and on the 11th of the Second Month I went into *Eſſex*, and as far as *Ipſwich*: I returned from thence by Way of *Colcheſter* and *Chelmsford*, and went over at *Graveſend* for *Kent*; and after I had viſited moſt of the Meetings in *Kent* and *Suſſex*, that are on the Sea-coaſt, I went for *Portſmouth*; and from thence I went into the *Iſle of Wight*, and viſited the few Friends there; and from that Iſland I went to *Southampton*, and *Rumſey*, and ſo to the Yearly-meeting at *Briſtol*, which was on the 13th and 14th of the Third Month, in which Friends were favoured with the Enjoyment of divine Goodneſs. Sect. 8. 1727 to 1734.

From *Briſtol* I went to the Yearly-meeting in *London*, which began on the 3d of the Fourth Month 1734, and held by Adjournment to the 7th of the ſame, in which Friends were favoured with the Enjoyment of the divine Preſence.

After the Yearly-meeting was over, I went thro' ſome Part of *Hertfordſhire*, and the Firſt-day following I was at a Meeting at *Felſted* in *Eſſex*, at which Meeting the Widow *Smith* of *Stebbing* was took ill, and died very quickly, if not in leſs than an Hour: As ſhe was a worthy Friend, ſhe left a good Name and Savour behind her, and ſeveral very hopeful Children. I went from thence to *Colcheſter* Yearly-meeting, which began on the 17th of the Fourth Month, and ended on the 19th, which was a large and good Meeting; *Daniel Bell* from *Tottenham* was alſo there: The next Day he and I went to *Stebbing* to the Burial of our Friend before mentioned, which was large, and the Power of Truth was manifeſted in the Meeting on that Occaſion.

From thence I went to *Woodbridge*, and was at the Yearly-meeting there, which began on the 24th, and ended on the 25th of the Fourth Month, in

Sect. 8. 1727 *to* 1734. which the Lord's good Presence was manifested to Friends Comfort and Encouragement. From thence I went by *Edmundsbury* towards *Northampton* and *Coventry*, and so by Way of *Nottingham* for *Yorkshire*, and on the 2d of the Sixth Month I got to *York*; and it being our Monthly-meeting there that Day, I delivered in my Certificate, and gave Friends some Account of my Journey.

Afterwards I was at the Yearly-meeting at *Pickering*, which was very large; and in a little Time I returned to *York*, and had several Meetings in my Way to *Scarborough*, where I staid several Meetings on First-days, and was at other Meetings on Week-days: From thence I went as far as *Newcastle*, and took Meetings in my Way, and so returned by Way of *Darlington* and *Thirske* to the Quarterly-meeting at *York*, which held as usual two Days, in which Friends were favoured with the divine Presence: From thence I went to *Leeds*, and was at the Burial of *Nathaniel English*, and so went thro' the West Parts of the County into *Lancashire*, *Cheshire*, and as far as *Shrewsbury*, and had divers satisfactory Meetings; and so returned by Way of *Warrington* and *Manchester* to *York*: And having Drawings to visit Friends in the North Parts of this Nation, *North-Britain* and *Ireland*, I set forward from thence the 19th of the Ninth Month, parting with Friends in Tenderness and much Love, and had two Meetings that Day at *Huby*, six Miles from *York*.

SECTION

Sect. 9.
1734 *to*
1749.

SECTION IX.

Giving an Account of my Travels in North-Britain *and* Ireland, *from* 1734 *to* 1749.

AFter I left *York*, I had ſeveral Meetings in the North Parts of *Yorkſhire*, and then paſſed into the Weſt Parts of the County, and into *Lancaſhire*, and viſited many Meetings there, and then was at *Kendal* at the Quarterly-meeting for *Weſtmorland*, and at a General-meeting at *Preſton*, and was at *Sedbergh*, *Dent*, *Griſdale*, *Swaledale*, and paſſed by *Richmond* into the Biſhoprick of *Durham*, and had ſeveral good Meetings there, and at *Newcaſtle*, and at a General-meeting at *Shields*, and ſo paſſed into *Northumberland*, where I had ſeveral Meetings, as at *Hexham*, and in *Allendale*, and I then went into *Cumberland*, and viſited Friends pretty generally there; and then went to *Kelſo*, *Edinburgh*, *Dundee*, and *Aberdeen*, and had Meetings at thoſe and divers other Places; from thence I went to *Frazerburgh*, and viſited him called Lord *Piſſligo*, who received me kindly; and that Night I went to Lord *Salton*'s, ſo called, who likewiſe received me kindly; I had a Meeting there, his Wife being a pious tender Woman; from thence I went to *Kilmuck*, *Old-Meldrum*, and again to *Aberdeen* to the Yearly-meeting; from thence to *Urie*, to our Friend *Robert Barclay*'s, and from thence took Meetings in my Way to *Edinburgh* to the Yearly-meeting the 1ſt of the Third Month 1735, which held part of two Days; and I then went to *Falkirk* and *Dalkeith*, where no Meeting had been before; and I had a Meeting at an Inn in *Leith*, and I went to *Muckrow*,

Sect. 9. 1734 *to* 1749. *Glaſgow*, *Newboul*, *Stone-Row*, and *Port-Patrick*, and had Meetings in thoſe Places; and on the 16th I took ſhipping at the laſt mentioned Port for *Ireland*, and through the Favour of divine Providence I landed that Night at *Donahadee*, and had a Meeting there the next Day, and after the Meeting I went to *Newtown* to *James Bradſhaw*'s, who kindly received me, and I had two Meetings there; from thence I went to *Liſburn*, and *Ballanderry*, and to a Burial at *Lurgan*, and on the 31ſt of the Third Month I was at the Province-meeting at the *Grainge*, and then had Meetings at ſeveral Places thereabout, and at *Portlanoon* I had a Meeting, and paid a Viſit to the Biſhop of *Down* and *Connor*, who received me kindly; and I had a Meeting near *Brough-Shaines*, to which Colonel *Obara* and his Wife came; and I had a Meeting at *Monahon* at an Inn, to which many came, and behaved ſoberly. And on the 23d and 24th of the Sixth Month I was again at the *Grainge* at the Province-meeting; and in the following Month I had ſeveral Meetings, and came to *Dublin* the 13th, and on the 19th was at the Province-meeting at *Caſtle-Dermont*, and on the 14th of the Eighth Month at a Morning-meeting at *Mountmeleck*, and on the 25th at the Province-meeting at *Catherlow*, and on the 28th I was at the Burial of *Ephraim Heritage*'s Wife near *Edenderry*, and on the 30th I got to *Dublin* again, and ſtaid till the Half-year's Meeting, which began the 8th of the Ninth Month, and ended the 11th; in which Friends were favoured with the Enjoyment of the divine Preſence: I ſtaid there ſome Time after the Meeting, and went from thence to *Mountrath*, to the Marriage of *Joſeph Hillary*, and ſo to a Monthly-meeting at *Edenderry*, and to the Province-meeting at *Mountmeleck*, where Friends were favoured with the Extendings of divine Goodneſs, and I had Meetings in ſeveral Places there-aways; I had a Meeting

in

in the Town-hall at *Tallo*, and in the first Month I was at a Marriage in *Cork*, and in the Second Month I was again at the Province-meeting in that City, and at *Catherlow* Province-meeting, and on the 22d at the Burial of the Widow *Lackey*; and in the Third Month I was at the Province-meeting at *Clommell*, and on the 8th of the said Month I was again at *Dublin* at the Half-year's Meeting, where Friends were favoured with divine Goodness, and the Affairs thereof were managed in Love and Peace, and on the 11th was there at the Burial of *Joseph Gill* jun. and on the 14th at *Newgarden* at the Burial of *Thomas Hutton*, who died suddenly; afterwards I took some Meetings, and returned to *Dublin*, and tarried several Meetings; from thence I went to the Province-meeting at *Edenderry*, and to *Cavan*, where two Friends were committed Prisoners for Tithes, but through the Kindness of the Goaler were allowed Liberty to go home to their Families; and then I had Meetings in several Places where Meetings were not usually held, having a Concern (as well as many others) that all might come to the Knowledge of the blessed and saving Truth, and I was kindly accompanied by some or other Friends of that Nation, which was a great Comfort and Encouragement to me in the said Service. And I was at the Province-meeting at *Lurgan* the 19th and 20th of the Twelfth Month, so to *Lisburn*, *Carrickfergus* and *Dunbadee*. Sect. 9. 1734 *to* 1749.

Having parted with Friends in *Ireland* in great Love, I took shipping at the last mentioned Place, and in about five Hours Time I landed at *Port-Patrick* on the 1st of the First Month; I had Meetings at *Garvan*, *Maryboul*, *Ayre*, *Kilmarnock*, *Glasgow*, *Muckrow*, *Kirenlillah*, *Kilsyth*, *Falkirk*, *Linlithgow*, *Edinburgh*, and at Night being the 10th, at *Ormston*; *at Kinghorne*, *Dundee*, *Arbroath*, *Barvey*, *Stonehive*, and *Aberdeen*, and on the 16th at Night at

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Inverary; the 18th at Night I went to the House of him called Lord *Salton*, then to *Old-Meldrum*, *King's-Wells*, *Urie*, *Montross*, and *Perth*; so took Meetings in some Places in my Way to *Edingburgh*; from thence to *Kendal*, having Meetings in my Way to the Yearly-meeting there for the Northern Counties, which held part of three Days; it was a large and good Meeting: From thence I went to *Cornwood* to *Cuthbert Wiggan*'s, where several had been convinced, and a Meeting was settled there; I had Meetings there-abouts till the Beginning of the Third Month, and then passed through the Counties of *Durham* and *York*, in my Way to the Yearly-meeting at *London* in 1737.

Now after my Return from visiting Friends in *Ireland*, I visited Friends in the Southern and Western Parts of this Nation; and after the Yearly-meeting in *London* was over, I returned to *York*, and had Meetings in several Parts of the County, and in the North Country, amongst People where no Meetings were settled, nor where any Friends live, to many of which several People came, who behaved well and with great Decency, so that I had many good Opportunities to open our Principles to them, and to direct them to the divine Teacher in themselves.

In the Ninth Month 1741 I went from *York*, in order to go somewhat Southward, and visited Friends in several Parts of *Lincolnshire*, *Leicestershire*, and *Rutlandshire*, *Warwickshire*, *Worcestershire*, *Staffordshire*, and *Derbyshire*, having Meetings in many Places where no Friends live, nor any Meetings of Friends are held, for I was often drawn forth in much Love and Goodwill to visit them who were Strangers to the Truth in themselves, in order that they might be brought to the saving Knowledge of it; but although *Paul* may plant, and *Apollos* may water, it is the Lord that *giveth the Increase*;

Increaſe; therefore it is to him that his Servants ſeek for a Bleſſing upon their Labours: May the Bread caſt upon the Waters be found, though it may be after many Days. Sect. 9. 1734 *to* 1749.

I returned again to *York* in 1743, and after I had ſtaid ſome Time in *Yorkſhire*, I found Drawings in my Mind to viſit Friends in *Wales*, and the Weſt and Southern Parts of *England*; and I parted with Friends in *York* in much Love in the Ninth Month 1743, and I went through ſome Parts of *Lancaſhire* and *Cheſhire*, and ſo to the Yearly-meeting in *Wales*, which was held this Year at a Place called *Glanneedleſs*, having had many Meetings in *Cheſhire*, amongſt Friends and other People in my going thither; the ſaid Yearly-meeting was large and very peaceable, there being a great Reſort of other People who were not of our Society; our Friend *Samuel Fothergill* was there, and had good Service for the Truth.

I viſited Friends in moſt of their Meetings in *Wales*, and had Meetings amongſt other People in many Places, to whom many came to hear the Truth declared, who behaved with great Sobriety and Attention; and in ſeveral of their great Market Towns, they let us have the Town-halls and Market-houſes to keep our Meetings in.

From *Wales* I went into *Herefordſhire* and *Worceſterſhire*, and was at the Yearly-meeting for the ſeven Weſtern Counties, which was held this Year at the City of *Worceſter*, our Friends *John Fothergill* and his Son *Samuel* were there, *Joſhua Toft* and *Benjamin Kidd*; the Meeting was large and peaceable, and Friends were favoured therein with the Enjoyment of divine Goodneſs. Our ſaid worthy Friend *John Fothergill* died at *Knareſborough* in *Yorkſhire*, not many Months after this Yearly-meeting; he was an able Miniſter, and one who had laboured much in the Service of Truth; he viſited Friends in *America* three Times, where he had good Service.

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I then visited Friends in some of the adjacent Counties, and travelled through the Country to the Yearly-meeting at *Bristol*, which was a large and good Meeting; and after that Meeting was over, I went from thence to *Shaftsbury*, where several had lately been convinced, and a new Meeting settled, and so for *London*, to be at the Yearly-meeting there, where Friends were favoured with the Extendings of divine Goodness: After the Yearly-meeting was over I went into *Hertfordshire*, and was at several Meetings with our Friend *Ebenezer Large*, who was come from *America* to visit Friends; I went through the Country into *Hampshire*, and from thence into the *Isle of Wight* to visit the Friends there: Whilst I staid on the Island I had Meetings in several Places amongst the People, who for the most part behaved soberly and well.

As there had been a few convinced on the Island of *Jersey*, I found Drawings on my Mind to visit them, and went from the *Isle of Wight*, and we saw a Privateer that took two small Vessels but a few Leagues from us; we run into a small Cove, where we staid till it was near dark, and in the Night we missed them, and in about four or five Days after we left the *Isle of Wight* I landed in the Island of *Jersey*, where there are a few Friends that keep a Meeting; the Magistrates had been pretty severe, and they had banished one Friend from the Island, viz. *Claude Gay*, but after some Time he returned thither again to his Family, and I have not heard that they gave him any Trouble since his last Return thither: I staid on the Island between five and six Weeks, in which Time I had several publick Meetings, to which a great many of the Inhabitants came; I for the most part spoke by an Interpreter, who was our kind Friend *John Francis Vaumorel*, at whose House I mostly lodged, his Wife also gave us a kind Reception; he was a *Frenchman* by Birth, but

but having lived a considerable Time in *England*, understood both Languages pretty well : I writ a Letter there to the High Court of *Jersey*, to dissuade them from persecuting the Innocent ; which said Letter was read in the open Court ; I had no Disturbance from any of the Magistrates whilst I stayed there ; I took shipping, and the next Day after I landed at *Southampton*, having had a fine Passage ; and I went to *Bristol*, and was at the Yearly-meeting there, which was large and peaceable ; and from thence I went to the Yearly-meeting at *London*, having several Meetings in my Way thither ; I staid a little while there, and afterwards I went into *Sussex* and *Kent*, and then returned to *London* again, where I staid visiting Meetings in and about the City several Weeks ; and afterwards I went Westward, and visited Friends in *Devonshire* and *Cornwall*, and returned through some Part of *Somersetshire*, and so to the Yearly-meeting at *London* in 1747, wherein Friends were favoured with the Extendings of divine Love and Power, which is the Crown and Glory of our Meetings ; and afterwards I went through some part of *Hertfordshire* to the Yearly meeting at *Banbury*, where there was a fine Appearance of hopeful young Friends, the Meeting was large and peaceable ; after the Meeting was over, I went for *Herefordshire*, having several Meetings in my Way thither, and was at the Yearly-meeting for the seven Western Counties, which was held this Year at *Leominster*, it began the 30th of the Sixth Month, and ended the 1st of the Seventh Month ; there were there several publick Friends Strangers, the Meetings were large and peaceable, and Friends were divinely favoured ; after this Meeting I went into *Shropshire* and *Staffordshire*, likewise into some Parts of *Leicestershire* and *Warwickshire*, where I met with several that were convinced

Sect. 9. 1734 *to* 1749.

Sect. 9. convinced of late, who came to join with Friends,
1734 *to* and seemed hopeful and likely to do well.
1749. Now having been long from Home, I returned by Way of *Nottingham*, and some Parts of that County, and so for *Yorkshire*, and to *York*, where I came the latter Part of the Eleventh Month 1747; I staid a little while there, and then went into the North Parts of *Yorkshire*, and I was at the Yearly-meeting for the four Northern Counties, which was held this Year at *Whitehaven* in *Cumberland*; the Meeting was large and peaceable, and Friends were favoured therein with the Extendings of divine Goodness. I went from thence to the Yearly-meeting in *Wales*, which was held this Year at *Shrewsbury* in the County of *Salop*; there was a pretty great Resort of Strangers, who behaved with great Decency, the Meeting was large and peaceable, and Friends were favoured with the Enjoyment of the divine Presence; our Friend *Joshua Toft* was there, who had acceptable Service for the Truth: After this Meeting was over, I returned to *York*, where I staid but little, being desirous to be at the Yearly-meeting in *London* in 1748, which Meeting I attended, and it was a very comfortable and good Meeting, the Affairs of the Church were managed in great Love and Peace, so that I believe Friends returned to their Habitations with a good Degree of Satisfaction; I staid in *London* after the Meeting was over about six Weeks. After I had visited the Meetings in *London*, I went from thence through some Parts of *Hertfordshire*, *Huntingtonshire* and *Cambridgeshire*, some having been lately convinced in the two last Counties, and so through a little Part of *Lincolnshire* into *Norfolk*, *Suffolk*, and some Parts of *Essex* to *London* again, where I staid some Time, and had several good Opportunities; and on the 4th of the First Month I left the City, and went by Way of *Guildford*, *Alton* and *Salisbury* for

for *Briſtol*, intending for the Yearly-meeting in *Wales*, which was to be held this Year at *Haverfordweſt*.— Sect. 9. 1734 *to* 1749.

He left *Briſtol*, and purſued his Journey with Intention to be at the ſaid Yearly-meeting, as an Abſtract of the following Letter from a Friend intimates.

'*Loving Friends* ROGER SHACKLETON *and* 'JONATHAN WHITE,

'IT is at the Requeſt of our late worthy Friend '*Benjamin Holme*, that I now write to you, to 'let you know, that he came to this Town the 8th 'Inſtant, in Company of a Friend of this Neigh-'bourhood; when he alighted off his Mare, he 'reſted ſome Time before he could well walk to 'the Friend's Houſe where he lodged, *viz.* at *Paul* '*Bevan*'s, having an Inflammation in his Legs, 'and that Evening there were Things applied 'which made him eaſy; the next Morning he 'talked of going forward with Friends of this 'Place to the Yearly-meeting at *Haverfordweſt*; 'however, after ſome Conſideration he determined 'to ſtay (as it was the Firſt-day of the Week) 'and had two Meetings with us that Day, very 'much to the Satisfaction of all preſent; I have 'been acquainted with him forty Years, and I 'don't remember to have known him more lively 'in his Teſtimony; but as he ſtood a pretty while 'the laſt Meeting, when he came out into the Air, 'he was taken with a Shivering, and holding under 'my Arm, told me he choſe to walk to his Lodg-'ing, (having rode up and down to Meeting before) 'and that he was apprehenſive of the Return of his '*Ague*. That Evening and Night, and almoſt all 'the next Day, he was very drowſy and grew 'weak; we ſent for a Phyſician, and you may be

'aſſured,

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'assured, he did not want any Thing in the Friend's 'Power with whom he lodged; I was with him 'almoſt the whole Time of his Sickneſs, which 'was not attended with much Pain, but a gradual 'Weakneſs accruing, he departed the 14th at five 'in the Morning.——As he lived, ſo he died, '*a Pattern of Meekneſs and Innocency*, deſiring to 'be *remembred to Friends in general.*——Being with 'him alone the Evening before he departed, I aſked 'him, if he had any Thing particular on his Mind, 'at which Time he told me *to write to you both as 'Things might happen, with whom*, he ſaid, *he had 'left his Will*; *and that it was a fine Thing to 'make a right Uſe of Time, both with reſpect to this 'Life, and that which is to come.*——He often de- 'ſired, *that Friends in this Place might be good Ex- 'amples to their Neighbours, that they might be 'brought out of their Forms and Will-worſhip, into 'the divine Council, where all would be ſafe and well.* 'Soon after he departed, I ſent a Meſſenger to '*Haverfordweſt*, to acquaint Friends therewith, and 'our Friends *Samuel Hopwood* and *Samuel Fothergill* 'were with us, and abundance of People attended 'his Corpſe to the Grave, where our Friend *Samuel 'Fothergill* had a good Opportunity, and I doubt 'not had the Satisfaction of Peace of Mind in 'coming ſome Miles out of his Way on that 'Occaſion.

'Our Friend *Thomas Morgan* and *Jane* his Wife, 'who is *Benjamin*'s Relation, came over to the 'Burial from *Caermarthen*. I ſalute you in that 'Love which ſo often ſent our dear deceaſed Friend 'to viſit the Churches, and reſt therein,

Swanſey, *the 20th of the Second Month* 1749.

'*Your aſſured real Friend.*

The END of the JOURNAL.

A SERIOUS

CALL

IN

Christian LOVE

To all PEOPLE,

To turn to the

Spirit of Christ

In THEMSELVES;

That they may come to have a right Understanding of the Things of GOD, and be enabled thereby to serve him acceptably: With some Observations on the following Heads;

1. The Universality of GOD's Love in sending His SON to die for all Men.
2. The Holy Scriptures.
3. Worship.
4. Baptism.
5. The Supper.
6. Perfection.
7. The Resurrection.
8. Swearing.

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1 Thess. v. 21. *Prove all Things, hold fast that which is good.*
Rom. i. 19. *That which may be known of God, is manifest in them.*

LONDON:

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THE PREFACE.

Friendly Reader!

WHAT is here presented to thy View, is written in great Love, and I desire that the Lord, by his holy Spirit, may give thee a right Understanding of the Truths herein laid down. Our Principles and Doctrine have been very much misrepresented, and many of our Friends *Words and Writings have been wrested and misconstrued by many who wanted* Charity, *which is the Bond of Perfection; the Apostle has excellently described it in his first Epistle to the* Corinthians; *he saith,* Charity suffereth long, and is kind, Charity envieth not, Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no Evil, rejoiceth not in Iniquity, but rejoiceth in the Truth: *Oh, that it might prevail among the Children of Men universally, that so there might be no envying one another: Charity is so far from speaking Evil, or doing Evil, that it thinketh no Evil:* Though, *saith the Apostle,* I bestow all my Goods to feed the Poor, and give my Body to be burned, and have not Charity, it profiteth me nothing. *It* 1 Cor. xiii. 4, 5, 6. 1 Cor. xiii. 3.

were

were greatly to be desired, that all would endeavour to excel therein, that so there might be an holy Harmony amongst the Children of Men.

This Treatise *being small, may come into many Hands, where some larger Books, that give a more full and particular Account of our Doctrine and Principles, may not come; and if the Observations that are made on the several Heads touched upon, may have the good Effect to remove Prejudice, and open the Understanding of the Religious and Well-minded, it will very much answer the Desire of him who wishes well to thee, and all Men.*

BENJAMIN HOLME.

A SERIOUS

A SERIOUS

CALL

IN

CHRISTIAN LOVE

To all PEOPLE, &c.

AS the Lord hath been so wonderfully gracious and kind to the Children of Men who were gone astray from him, that he has sent the *Spirit of his Son into their Hearts*, to be a Guide and Teacher to them; it is greatly to be desired, they may all take heed unto it, that thereby they may be enabled to withstand and resist the Enemy of their Souls, in all his Temptations and Assaults; for it is certain, as Christ said, *without me ye can do nothing*; we are not able without the Help of his Spirit, to resist the least Temptation; for in that divine Light, *which lighteth every Man that cometh into the World*, and gives Men and Women a Sight and Discovery of that which is evil, there is Power to enable them to withstand and resist the Enemy in all his Temptations, as they take heed to it; but many People are Strangers to this divine Light, though the Apostle *Paul* tells us, how Men may know it; he saith, *All Things that are reproved, are made manifest by the Light; for whatsoever doth make manifest is Light.* It is *no Sin to be tempted*, if Men

Gal iv. 6.

John i. 9.

Eph. v. 13.

Mat. iv. 1.

shut out the Temptation as soon as it is presented; for we read that Christ was tempted several Ways, but he overcame the Tempter by resisting of him; James iv. 7, 8. the Apostle *James* saith, *Resist the Devil, and he will flee from you: Draw nigh to God, and he will draw nigh to you.* It is to this holy Light and Spirit that lets People see the Evil when it is presented, that we endeavour to turn the Minds of the Children of Men, that thereby we may be enabled to withstand the Enemy in all his Temptations; we read, Rev. xxi. 23, 24. that *The Nations of them which are saved shall walk in the Light of the Lamb. If we walk in the Light,* 1 John i. 7. saith *John, as he is in the Light, we have Fellowship one with another, and the Blood of Jesus Christ his Son, cleanseth us from all Sin.* If all that profess to be the Followers of the Lord Jesus Christ, did but walk in this holy Light as they ought to do, they would shew forth *Christianity* in the Purity of it, and adorn the Doctrine of God our Saviour, by their good and holy living; John i. 5. we read, *The Light shineth in Darkness, and the Darkness comprehended it not.* How many that are Strangers to this holy Light which God hath caused to shine in Mens dark Hearts, have spoken Evil of it, and also of many that have borne Testimony to it? We read that the Apostle *Paul was sent to turn Men from Darkness to Light, and from the Power of Satan to God.* And this is the great Labour now of those that are truly the Ministers of Christ, to turn the Children of Men to that true Light, which John i. 9. we read, *lighteth every Man that cometh into the World.* This divine Light ought not to be rejected, nor the true Way of worshipping God despised, because they may be evilly spoken of by many that are ignorant of them: The Way in Acts xxiv. 14. Acts xxviii. 22. which the Apostle *Paul* worshipped God was, by some that were Strangers to it, counted *Heresy*, and the Believers were accounted *a Sect every where spoken*

ſpoken againſt. And it was ſaid concerning Chriſt, *Have any of the Rulers or of the* Phariſees *believed on him; but this People who know not the Law are accurſed.* They were ſo ignorant, that they counted thoſe that believed in Chriſt accurſed. Many of the Children of God have been evilly ſpoken of by thoſe that were Strangers to the Lord; *Behold,* ſaith *John, what manner of Love the Father hath beſtowed upon us, that we ſhould be called the Sons of God; therefore the World knoweth us not, becauſe it knew him not.* He aſſigns the Reaſon why the World knew them not, *becauſe,* ſaith he, *it knew him not.* While *Saul* was ignorant of God, he perſecuted his People; all his Learning and Scholarſhip did not give him the Knowledge of God, nor yet the Knowledge of his People; *And* Saul, *yet breathing out Threatnings and Slaughter againſt the Diſciples of the Lord, went unto the High-Prieſt, and deſired Letters to* Damaſcus, *to the Synagogues, that if he found any of this Way, whether they were Men or Women, he might bring them bound to* Jeruſalem; *and as he journeyed he came near* Damaſcus, *and ſuddenly there ſhined round about him a Light from Heaven, and he heard a Voice ſaying,* Saul, Saul, *why perſecuteſt thou me? And he ſaid, who art thou Lord? And the Lord ſaid, I am* JESUS *whom thou perſecuteſt; it is hard for thee to kick againſt the Pricks.* It is to be feared, that many do not know that it is the Lord by his Spirit that inwardly pricks them when they do amiſs. Now here is the Ground of Perſecution, when Men know not God, nor thoſe that are truly his People, they perſecute the true Worſhippers of God as *Hereticks.* How many of the Martyrs in Queen *Mary's* Days were perſecuted and put to Death as *Hereticks,* by thoſe that were ignorant of God? And how many of *our Friends* have been perſecuted unto Death by thoſe that were Strangers to the Lord and his People? But as it

John vii. 48, 49.

1 John iii. 1, 2.

Acts ix. 1, 2, 3, 5.

was of old, so it is now, *He that is born after the Flesh, persecutes him that is born after the Spirit:* We read how Christ said to his Followers, *If the World hate you, ye know that it hated me before it hated you: If ye were of the World, the World would love his own, but because ye are not of the World, but I have chosen you out of the World, therefore the World hateth you: Remember the Word that I said unto you, the Servant is not greater than the Lord: if they have persecuted me, they will also persecute you.* It has often been the Lot of many of the Followers of Christ, to be persecuted and reviled, and evil spoken of; but our Saviour to encourage his Disciples to bear Persecution, and the Reproaches and the Revilings of Men, saith, *Blessed are ye when Men shall revile you, and persecute you, and shall say all manner of Evil against you falsly, for my Sake; rejoice and be exceeding glad, for great is your Reward in Heaven, for so persecuted they the Prophets which were before you.* Although they that believed in Christ were accounted accursed by some, it was happy for them who did believe in, and receive him, *to them he gave Power to become the Sons of God.* This is the great Blessing which they have, that receive Christ by his Spirit into their Hearts; as they are subject to him, they do not only receive Power to conquer their Lusts and Passions, but also to do the Will of God, and keep his Commands. But how many that are Strangers to the inward Appearance of the Lord Jesus Christ, by his Light and Spirit in Mens Hearts, have look'd upon it as strange Doctrine to preach Christ *within*? This is *the Mystery which hath been hid from Ages and from Generations, but now is made manifest to his Saints, to whom God would make known what is the Riches of the Glory of this Mystery among the* Gentiles, *which is Christ in you the Hope of Glory.* And when some of *our Friends* have borne Testimony to that divine Light *which*

John xv. 18, 19, 20.

Mat. v. 11, 12.

John i. 12.

Col i. 26, 27.

which lighteth every Man that cometh into the World, many have made a Wonder of it, how the Light could be in Men; and have spoken slightly of the Spirit, although we read, *As many as are led by the Spirit of God, they are the Sons of God. If any Man* (saith the Apostle) *hath not the Spirit of Christ, he is none of his.* If Men have not this Spirit for their Guide, they cannot be *Christians*, nor Members of *Christ*'s Church, although they may be strict in observing a great many outward Observations; for we read, that *In Christ Jesus, neither Circumcision availeth any Thing, nor Uncircumcision, but a New Creature.* It is as Men come to be born of the *Divine Nature*, being created anew in Christ Jesus unto good Works, that they come to have a right Understanding of the Things of God; *I thank thee, O Father*, (said Christ) *Lord of Heaven and Earth, because thou hast hid these Things from the Wise and Prudent, and hast revealed them unto Babes; even so Father, for so it seemed good in thy Sight.* He that is truly a Child of God, and born of his Spirit, has a more true and sensible Knowledge of God, and also of the Mysteries of his Kingdom, than Men in their natural and unconverted State can attain unto by all their Wisdom and Parts; for we read, that *The natural Man receiveth not the Things of the Spirit of God, for they are Foolishness unto him, neither can he know them, because they are spiritually discerned*; they are beyond his Reach and Comprehension: The Apostle saith, *Prove all Things; hold fast that which is good.* Now the Way for Men to have a right and clear Discovery of the Truth, is to come to that divine Light, which God has caused to shine in Mens Hearts; the Apostle saith, *God who commanded the Light to shine out of Darkness, hath shined in our Hearts, to give the Light of the Knowledge of the Glory of God, in the Face of Jesus Christ.* And as the Lord, by his Light, gives thee a Sight and Discovery of the

John i. 9. Rom. viii. 14. Rom. viii. 9. Gal. vi. 15. Mat. ix. 25, 26. 1 Cor. ii. 14. 1 Thess. v. 21. 2 Cor. iv. 6.

Truth, I desire that thou mayst embrace it, and join with it; *The Lord*, saith the Prophet, *hath shewed to thee, O Man, what is good: And what doth the Lord require of thee, but to do justly, and to love Mercy, and to walk humbly with thy God?* Now the Lord, by his holy Light, doth not only shew Men that which is good, and what he requires of them; but he is near to shew them that which is Evil, in its very first Appearance: *He that shews to Man his Thoughts*, saith the Prophet, *the Lord of Hosts is his Name:* The Apostle saith, *Whatsoever makes manifest is Light, and whatsoever is reproved is made manifest by the Light.* Now this holy Light, which gives Men a Sight and Discovery of that which is evil, when it is presented, is the great Touch-stone that we desire all may come to. If Men do not take heed to this, they may soon err in Judgment, and receive and embrace false Doctrine, and wrong Principles. And Mens receiving false and wrong Opinions, doth very much open a Door for wrong Practices. If Men once entertain a Belief, that there is no Possibility of their conquering and overcoming their Corruptions while here, what Encouragement is there for them to war against them? Or if they believe that there is a *Purgatory*, or a Place in which they may be cleansed from their Sins after Death, it is no Wonder if they live so as to fulfil and gratify their own carnal Desires and Inclinations. But it is his Work that was a Lyer from the Beginning, to persuade Men to believe this; we do not read, that the rich Man that we have an Account of in *Luke*, met with any Place of Cleansing after Death. And if Men entertain a Belief, that God has before ordained a great Part of Mankind to perish, and the Rest to be saved; and that the Numbers are so fixed, that none can be diminished from them that are to perish, or any added to the Number of them that

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are to be saved, what need any Body take any Care about another World? This Doctrine doth very much destroy Religion and *Christianity*. I believe some have been so darkened in their Understandings, that they have not stuck to say, that God has fore-ordained whatever comes to pass; that he has appointed the Murderer to murder, and the Thief to steal, that so they might consequently perish. How contrary is this Doctrine to what we read in the Holy Scripture, where the Lord has said, *As I live, I have no Pleasure in the Death of the Wicked, but rather that the Wicked turn from his Way and live.* Ezek xxxiii 11. We read, that *They have built the high Places of* Tophet, *which is in the Valley of the Son of* Hinnon, *to burn their Sons and Daughters in the Fire; yet,* saith the Lord, *I commanded them not, neither came it into my Heart.* Jer. vii. 31. Although this came to pass, the Lord was so far from ordaining it, that speaking after the manner of Men, he said, *it came not into his Heart.* It would be abominable to say, that God ordains all the wicked Things which come to pass. I wish that all would be careful how they are imposed upon to receive any Doctrines which are repugnant to the Doctrine of Christ, and the primitive *Christians*, recorded in the Holy Scriptures; and that People would compare their Doctrine with the Doctrine there laid down, and see how they correspond. It has pleased God to raise up a People to preach the same Doctrine, and bear the same Testimony, that the Apostles and primitive *Christians* bore: *John* saith, *We are of God, he that knoweth God, heareth us; he that is not of God, heareth not us.* 1 John iv. 6. I desire that none may reject the Truth, because it may be held forth by a People that are despised by many that do not rightly know them: *For ye see your Calling, Brethren, how that not many wise Men after the Flesh, not many Mighty, not many Noble, are called; but God hath* 1 Cor. i. 26, 27, 28, 29.

chosen the foolish Things of the World to confound the Wise, and God hath chosen the weak Things of the World to confound Things which are mighty, and base Things of the World, and Things which are despised, hath God chosen; yea, and Things which are not, to bring to nought Things that are, that no Flesh may glory in his Sight. Although the most of them that believed in and received the Lord Jesus Christ, were not the Wise, and Mighty, and Noble; yet we may conclude safely, that some of the Wise, *&c.* did believe in him: And although the Generality of them that are now come to believe in, and receive the Lord Jesus Christ in his spiritual Appearance, are not of the Wise and Noble, yet blessed be the Lord, some such are come to believe in, and receive Christ by his Spirit into their Hearts; and that all may thus receive him, is my sincere Desire.

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1. *Concerning the Universality of* GOD's Love, *in sending* His Son *to die for all Men.*

WE freely own, that it is the Duty of the Children of Men to believe in Christ, as he did outwardly appear; and we hold it to be absolutely needful, that they believe his Death and Sufferings, and what he has done for them, without them, where it has pleased God to afford them the Benefit of the Holy Scriptures that declare thereof; yet we believe this outward Knowledge is not so absolutely essential to Salvation, but that Men may be saved by the Lord Jesus Christ that suffered upon the Cross for them, if they are subject to his Spirit in their Hearts, although their Lots may be cast in those remote Parts of the World, where they are without the Benefit of the Holy Scriptures, and may know nothing of the Coming of Christ in the Flesh;

Fleſh; for the Apoſtle *Paul* in the fifth of the *Romans* ſaith, *As by the Offence of One, Judgment came upon all Men to Condemnation, even ſo by the Righteouſneſs of One, the free Gift came upon all Men to Juſtification of Life*; for as all Men partake of the Fruit of *Adam*'s Fall, by reaſon of that evil Seed, which through him is communicated unto them, which inclines them unto Evil, although many Thouſands of them never heard of the Fall of *Adam*, nor of his eating of the forbidden Fruit: So we believe many may, and do receive Benefit by the Lord Jeſus Chriſt, as they take Heed to that divine Light and Grace, which is communicated to Mankind univerſally, through him, although they may know nothing of his Coming in the Fleſh. Now though we hold it abſolutely needful, that Men believe in the Death and Sufferings of Chriſt, where they have the Benefit of the Holy Scriptures that declare thereof, as is before obſerved; yet all this Knowledge will not entitle to a Part in the Kingdom of God, unleſs they know him that died for them, to ſave them out of thoſe Things that unfit them for that holy Kingdom, into which nothing that is unclean can enter.

But becauſe we bear Teſtimony to the inward Appearance of the Lord Jeſus Chriſt, by his Light and Spirit in Mens Hearts, ſome have been ſo unkind and unjuſt, that they have not ſtuck to ſay, that we deny'd the Lord Jeſus Chriſt that ſuffered without the Gates of *Jeruſalem* for us; which is a very great Abuſe upon us, for we firmly believe in him that was born of the Virgin *Mary*, that ſuffered upon the Croſs for the Redemption of Mankind univerſally; and we are ſo far from denying him that died for us, and roſe again, and aſcended into Heaven, and is come again by his Spirit into our Hearts, that we hold forth his Death and Sufferings in a far more extenſive Manner than many John i. 9.

others

others do; for a great many will have it, that Christ only died for the Believers, and a Part of Mankind; but we believe, according to the Scripture, that he tasted Death for every Man: *But we see Jesus, who was made a little lower than the Angels, for the suffering of Death, crowned with Glory and Honour, that he by the Grace of God should taste Death for every Man. My little Children, these Things write I unto you, that ye sin not; and if any Man sin we have an Advocate with the Father, Jesus Christ the Righteous; and he is the Propitiation for our Sins, and not for ours only, but also for the Sins of the whole World.* Here is the wonderful Love of God set forth to Mankind universally; *Therefore, as by the Offence of One, Judgment came upon all to Condemnation; even so by the Righteousness of One, the free Gift came upon all Men to Justification of Life.* So that the Plaister is as broad as the Sore. Now although we believe that Christ has, by his offering up of himself once for all, cleared the Score, so far upon the Account of Infants and Mankind in general, that no Man will perish because of the Sin of *Adam*; yet we do not believe that the Death and Sufferings of Christ without the Gates of *Jerusalem* will render Men justified, and acceptable in the Sight of God, except they know him that died for them, to redeem them out of actual Sinning, and from those Things that unfit them for the Kingdom of God: *Know ye not*, saith the Apostle, *that the Unrighteous shall not inherit the Kingdom of God? Be not deceived; neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God; and such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus Christ, and by the Spirit of our God.* Here the Apostle has clearly set forth how

Heb. ii. 9.

1 John ii. 1, 2.

Rom. v. 18.

1 Cor. vi. 9, 10, 11.

Men

Men are juſtified. Now this is what we are concerned for, that all People may come to know the Lord to work a Change in their Hearts, and waſh them by his Spirit; *He ſaved us by the Waſhing of Regeneration, and the Renewing of the Holy Ghoſt, which he ſhed on us abundantly, through Jeſus Chriſt our Saviour.* Now here is Salvation and Juſtification by Chriſt upon a true and right Foundation; *And ſhe ſhall bring forth a Son, and thou ſhalt call his Name* JESUS, *for he ſhall ſave his People from their Sins.* Mark, that Salvation from Sin is the Way for Men to be ſaved by Chriſt, from the Wrath to come; for we read, that *Tribulation and Anguiſh* will be *upon every Soul of Man that doth evil, of the* Jew *firſt, and alſo of the* Gentile. *There is therefore now no Condemnation to them which are in Chriſt Jeſus, who walk not after the Fleſh, but after the Spirit.* As Men come to witneſs a being waſhed and ſanctified, and brought into Chriſt, and know their Abiding to be in him, they are redeemed out of thoſe Things that bring Condemnation.

Titus iii. 5, 6.

Mat. i. 21.

Rom. ii. 9.

Rom. viii. 1.

If any Man be in Chriſt, he is a new Creature, *Whoſoever abideth in him, ſinneth not. We know that whoſoever is born of God, ſinneth not; but he that is begotten of God, keepeth himſelf, and that wicked One toucheth him not. He that believeth on the Son of God, hath the Witneſs in himſelf.* This is the Sum of all, for Men ſo to live, that they may have the Witneſs in themſelves, that they pleaſe God. We read concerning *Enoch*, that before he was tranſlated, he had this Teſtimony, that he *pleaſed God. If our Heart condemn us, God is greater than our Heart, and knoweth all Things: If our Heart condemn us not, then have we Confidence towards God.* Friendly Reader, whoever thou art, that art condemned and reproved in thyſelf, for that which is evil, I tenderly deſire thou mayſt turn to that holy Spirit, which doth inwardly reprove thee for it: *If I go*

1 John iii. 6.

1 John v. 18.

1 John v. 23.

1 John iii. 20, 21.

not

John xvi. 7, 9. *not away, the Comforter will not come unto you; but if I depart, I will send him unto you, and when he is come, he will reprove the World of Sin.* The same Holy Spirit that reproves Men for Sin, will not only give them Power over those Things that they are overcome with, which are evil, if they take heed unto it; but as they come out of those Things they are reproved for, it will be a divine Comforter to them, and they will be inwardly justified in themselves. We read, that *The Grace of God that bringeth Salvation hath appeared to all Men, teaching us, that denying Ungodliness, and Worldly Lust, we should live soberly, righteously, and godly in this present World, looking for that blessed Hope, and the glorious Appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works.* Now although the Apostle has here so excellently borne Testimony to the Sufficiency and Universality of the Grace of God, many are so narrow, that they are not willing to own, that Christ has died for all; nor will they allow, that saving Grace is given to all, although we read, that *a Manifestation of the Spirit is given to every Man to profit withal.* And in the Parable of the *Sower*, that went forth to sow, the Seed fell on all the four Sorts of Ground, but it did not bring forth Fruit to Perfection, save only in the good Ground; and the unprofitable Servant had a Talent committed to him, which was sufficient for him, if he had but improved it; it is plain, that the Fault was in himself; so that if any Man perish, he is the Cause of his own Destruction, as it was said of *Israel, O* Israel, *thou hast destroyed thyself! but thy Help is in me.* God *gave them of his good Spirit to instruct them, but they rebelled against him.* Many for want of a right Understanding, have made a very wrong Use of *Paul*'s Words in the

Titus ii. 11, 12, 13.

Neh. ix. 20, 26.

Ninth

Ninth of the *Romans: For the Children being not yet born, neither having done any Good or Evil, that the Purpose of God according to Election might stand, not of Works, but of him that calleth, it was said unto her, the Elder shall serve the Younger, as it is written,* Jacob *have I loved, but* Esau *have I hated.* Now the Apostle doth not say, that before the Children were born, it was said, *Jacob* have I loved, and *Esau* have I hated; but that *the Elder shall serve the Younger*; and *as 'tis written,* Jacob *have I loved, but* Esau *have I hated:* He has Reference to what is written: Read *Obediah, For thy Violence against thy Brother* Jacob, *Shame shall cover thee, and thou shalt be cut off for ever.* If God had hated *Esau*, and ordained *Pharaoh* to perish, before they were born, he would have been a Respecter of Persons, which is contrary to the Apostle *Peter*'s Testimony; *Of a Truth, I perceive,* said he, *that God is no Respecter of Persons, but in every Nation he that feareth him, and worketh Righteousness, is accepted with him.* Here are the Conditions laid down, upon which all People may be accepted of God; for we believe, as it is the Will of God, that all Men should be saved, so he gives to every Man a Day of Visitation, in which he inwardly strives with them, by his Holy Spirit, to reclaim them. He strove long with the People in the old World; *And the Lord said, my Spirit shall not always strive with Man, because he also is Flesh.* There was a Time in which they might have been saved, but they would not be reclaimed from those Things that were displeasing to him, therefore he cut them off in his Wrath; and there was also a Time in which the Inhabitants of *Jerusalem* might have been gathered, but they would not, and our Saviour wept over them, and said, *O* Jerusalem! Jerusalem! *thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy Children together, even as a Hen gathereth*

Rom ix. 11,12,13.

Obed. i.10.

Acts x. 34, 35.

Gen. vi. 3.

Mat. xxiii. 37, 38.

gathereth her Chickens under her Wings, and ye would not? Behold your House is left unto you desolate! Christ did not say, they could not be gathered, but said, *ye would not*; so that the Cause why they were not gathered, was not in the Lord, but in themselves: But if God by a secret Decree, had beforehand determined their Destruction, why should he have sent his Servants to them, in order that they might be gathered? And what will People make of our Saviour's weeping over them, if they were before ordained inevitably to perish? I wish all may consider these Things seriously; the Apostle saith,

Rom. ix. 22. *What if God, willing to shew his Wrath, and to make his Power known, endured with much Long-suffering the Vessels of Wrath fitted to Destruction?* And why is this Long-suffering, but in order that

1 Pet. iii. 20. they might be gained upon? Why was *the Long-suffering of God, which waited in the Days of* Noah, *while the Ark was preparing*, but that they might be reclaimed from their wrong Doings? When

Exod. v. 2. *Pharaoh* had refused to let *Israel* go, and said, *Who is the Lord, that I should obey his Voice, to let* Israel *go? I know not*, said he, *the Lord, neither will I let*

Exod. vii. 3. Israel *go*; then we read, that the Lord said, *I will harden* Pharaoh's *Heart, and multiply my Signs and my Wonders in the Land of* Egypt. And the Lord

Exod. xiv. 23. shewed his Power in his Destruction, as he did in the Destruction of the old World; but let it be considered, that they brought this upon themselves, by their rebelling against him; for why should the Lord have striven with the old World, if he had determined their Destruction beforehand? Friendly Reader, I desire the Lord may open thy Understanding by his Holy Spirit, that thou mayst have a right Discerning of these Things; *Peter* saith,

2 Pet. iii. 15, 16. *Account that the Long-suffering of our Lord is Salvation, even as our beloved Brother* Paul *also, according unto the Wisdom given unto him, hath written*

unto

unto you, as also in all his Epistles, speaking in them of these Things, in which are some Things hard to be understood, which they that are unlearned, and unstable, wrest, as they do also the other Scriptures, unto their own Destruction. *Peter* did not mean that it was those that were outwardly unlearned, that wrested *Paul*'s Words; for we read, that he and *John* were both said to be unlearned and ignorant Men; *Now when they saw the Boldness of* Peter *and* John, *and perceived that they were unlearned and ignorant Men, they marvelled, and they took Knowledge of them, that they had been with Jesus.* It was then, and is now, such as are unlearned in the School of Christ, that did and do wrest *Paul*'s Words; and if People do not come to learn of Christ, it is no Wonder if they put wrong and gross Constructions upon many Places of the Holy Scriptures; but although this Place hath been made very ill Use of by many, the Apostle *Paul* doth give ample and full Testimony of the good Will of God to Mankind; *I exhort*, saith he, *therefore, that first of all, Supplications, Prayers, Intercessions, and giving of Thanks, be made for all Men; for Kings, and for all that are in Authority, that we may lead a quiet and peaceable Life, in all Godliness and Honesty; for this is good and acceptable in the Sight of God our Saviour, who will have all Men to be saved, and to come unto the Knowledge of the Truth.* If the Apostle had believed, that a Part of Mankind were ordained to perish, before they were born, he would not have advised *Timothy* to pray for all Men, nor have told him, that it was the Will of God that all Men should be saved: So that if any Man perish, as is before observed, the Fault is in himself; *Say unto them, as I live, saith the Lord God, I have no Pleasure in the Death of the Wicked, but that the Wicked turn from his Way and live. When I shall say to the Righteous, that he shall surely live; if he trust to his*

Acts iv. 13

1 Tim. ii. 1, 2, 3, 4.

Ezek xxviii 11, 13, 14, 15.

his own Righteousness, and commit Iniquity, all his Righteousness shall not be remembred, but for his Iniquity that he hath committed, he shall die for it. Again, when I say unto the Wicked, thou shalt surely die; if he turn from his Sin, and do that which is lawful and right; if the Wicked restore the Pledge, give again that he had robbed, walk in the Statutes of Life, without committing Iniquity, he shall surely live, he shall not die. I wish that all might seriously consider this, and that all who think they stand and are secure, may take heed lest they fall; and that they who have gone into evil Things, may be encouraged to turn to the Lord, by true Repentance and Amendment of Life, that they may find Mercy at
Isa. lv. 7. his Hand, as the Prophet saith, *Let the Wicked forsake his Way, and the unrighteous Man his Thoughts, and let him return unto the Lord, and he will have Mercy, and to our God, and he will abundantly pardon.* We are not of their Mind that say, *once in Grace and ever in Grace*, or that the least Degree of true and saving Grace cannot be fallen from; but we believe Men may now, as some of old did, make Shipwrack of Faith and a good Conscience; and from what is before said, it is plain, that a righteous Man may turn from his Righteousness, therefore it is good for all to be watchful: *What I say to you*, said Christ to his Followers, *I say to all, watch.* No Man is longer safe than he is upon his Watch. It was when *David* and *Peter* were off their Watch, that they fell; and the Miscarriages that are among the Children of Men, are owing to their Unwatchfulness; not but that we believe the Grace and good Spirit of God is sufficient to keep Men from falling and sinning, and out of all evil and hurtful Things, as they take heed unto it; unto which Grace, Friendly Reader, I commend thee for Safety and Preservation.

2. *Concerning*

2. *Concerning the* Holy Scriptures.

ALTHO' ſome have miſrepreſented us, as tho' we undervalued or diſeſteemed the Holy Scriptures of the Old and New Teſtament; yet we do bleſs the Lord, and have great Cauſe ſo to do, that the excellent Counſel therein contained, which proceeded from the Spirit of God, is preſerved upon Record to this Day; and it is a great Favour that we live under a Government, where we have the Liberty to read them, this being a Privilege that many called *Chriſtians* are deprived of, in ſome other Countries; and I wiſh that all would be frequent in reading of them: The Apoſtle *Paul* commended *Timothy*, in that *from a Child he had known the Holy Scriptures, which*, ſaith he, *are able to make thee wiſe unto Salvation, through Faith, which is in Chriſt Jeſus. All Scripture given by Inſpiration of God, is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs, that the Man of God may be perfect, throughly furniſhed unto all good Works. Search the Scriptures*, ſaith Chriſt, *for in them ye think ye have eternal Life, and they are they which teſtify of me, and ye will not come to me that ye might have Life.* They are greatly to be valued, in that they teſtify of Chriſt, in whom there is Power to give Men Victory over their Corruptions and Paſſions, and enable them to do the Will of God; we read that Chriſt *came unto his own, and his own received him not; but as many as received him, to them gave he Power to become the Sons of God.* They that receive Chriſt by his Spirit into their Hearts, they receive Power; for Chriſt's Spirit is a *Chriſtian*'s Strength: *I can do all Things*, ſaith

2 Tim. iii. 15, 16, 17.

John v. 39, 40.

John i. 11, 12.

Phil. iv. 13.

saith the Apostle, *through Christ, which strengthens me.* We read, that *No Prophesy of the Scripture is of any private Interpretation; for the Prophesy came not in old Time by the Will of Man, but holy Men of God spake as they were moved by the Holy Ghost.* Now we say, the most true Interpreter of the Holy Scripture, is the Holy Ghost, or Spirit, from which they did proceed; we read, that *The natural Man receives not the Things of the Spirit of God, neither can he know them*, saith the Text, and there is a strong Reason laid down for it, *because they are spiritually discerned*; they are beyond his Reach and Comprehension; *For what Man knoweth the Things of a Man, save the Spirit of a Man which is in him; even so the Things of God knoweth no Man, but the Spirit of God.* This is the Key which opens the Mysteries of the Kingdom of God to Men; I take this to be the great Reason why there are such great Mistakes about Religion, and why many put such gross Constructions upon many Parts of the Holy Scriptures, as they do, because they do not come to that divine Spirit which gives a right and true Understanding; as *Elihu* said, *There is a Spirit in Man, and the Inspiration of the Almighty giveth them Understanding.* Till Men come to the Holy Spirit of God in themselves, they can neither know God, nor the Things of God; for we read, that *No Man knoweth the Father save the Son, and he to whomsoever the Son will reveal him.* Now if Revelation was ceased, as some do imagine it is, what a sad Condition would Mankind be in? For we read, *the World by Wisdom knows not God*; there is no Knowledge of God, but by the Revelation of his Son; and it is as Men come to have an inward Knowledge of God, that they come to have a right Understanding of the Holy Scriptures, which proceeded from the good Spirit of God, wherefore we highly value them; though it is to be feared, some

2 Pet. i. 20, 21.

1 Cor. ii. 11.

Job xxxii. 8.

Mat. xi. 27.

called

called *Christians* do disbelieve many of the great Truths therein contained; for I believe, that a Man, through often rebelling against the Holy Spirit of God in himself, may arrive to such a Degree of Wickedness, that he may reject the Scriptures, and count them but Fables; and may be so far from owning of any Thing of God in Man, as to deny the Lord that bought him, and according to *Psalm* xiv. 1. he may say in his Heart, *there is no God.* It is the Work of the Enemy of all Righteousness, to persuade Men that there is no God, and that the Scriptures are but a Fiction, and that Men are not accountable for their Words or Actions, and that there are no future Rewards and Punishments; that they might walk at large, and take their full Swing in Wickedness. It is greatly to be desired, if there be any such now living, whose Day of Mercy is not wholly over, that have arrived to such a Degree of Hardness and Wickedness as this is, that they may be brought to a Sense of their Iniquity and Error, and be so truly humbled in Soul because thereof, that if possible, they might find Mercy at the Lord's Hand. The better *Christian* that any Man is, the more true and real Value he has for the Holy Scriptures.

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3. *Concerning* WORSHIP.

WE live in a Time in which there is great Difference, even among those called *Christians*, about Religion and the Worship of God. Difference about Religion and the Worship of God is no new Thing; the *Jews* and *Samaritans* differed to such a Degree, that it seems they did not deal with one another. It is very much amiss, where Religion sours People, and makes them rigid, and bitter one against another. *Christianity* is *Love*, and John iv. 9.

he that is a *Christian* in his Heart, is full of Pity and good Will to them that are under a Mistake in Matters of Religion; and the worst that he wishes for all such, is, that the Lord may direct them right; for they that have the Mind of Christ, would not have any Soul to err, either in Faith or Practice. Our Saviour in his Discourse with the Woman of *Samaria*, has clearly described the true and spiritual Worship; *But the Hour cometh, and now is, when the true Worshippers shall worship the Father in Spirit and in Truth; for the Father seeketh such to worship him. God is a Spirit, and they that worship him, must worship him in Spirit and in Truth.* Now we believe, that as God is a Spirit, he may be truly worshipped, as we are gathered in his Spirit, though there be not a Word outwardly spoken among us, as Christ said, *Where two or three are gathered together in my Name, there am I in the Midst of them*; and the holy Prophet saith, *They that wait upon the Lord, shall renew their Strength: They shall mount up with Wings as Eagles; they shall run, and not be weary; and they shall walk, and not faint.* Although I believe a great many pious good *Christians* can say, as they have waited humbly upon the Lord, in true Silence of all Flesh, with their Minds truly staid upon him, they have enjoyed that divine Comfort which has been beyond what they could express in Words; yet this of *silent Waiting* is a great Mystery to many People. There is a divine Teacher near Men, even in their own Hearts, which is sufficient to teach them, as they take heed thereto. It is to be feared, that many People too much depend upon the Teachings of Men, and neglect the divine Teacher in themselves; *But the Anointing which ye have received of him, abideth in you; and ye need not that any Man teach you, but as the same Anointing teacheth you of all Things, and is Truth, and is no Lie; and even as it hath*

John iv. 23, 24.

Mat. xviii. 20.

Isa. xl. 31.

1 John ii. 27.

hath tauhght you, ye ſhall abide in him. Now we underſtand the holy Man here, to ſpeak in a large Senſe; he told them, that they needed not that any Man taught them, but as the ſame Anointing taught them, *&c.* We do very much own outward Preaching and Praying, where it proceeds from this divine Anointing. If it pleaſe God to ſpeak by this through any Inſtruments, whether Male or Female, we believe there ſhould be Liberty amongſt us, for every one to ſpeak as he requires it of them; *For ye may all propheſy one by one, that all may learn, and all may be comforted; and the Spirits of the Prophets are ſubject to the Prophets. And they were all filled with the Holy Ghoſt, and began to ſpeak with other Tongues, as the Spirit gave them Utterance.* We believe the true Preaching, and Praying, is that which proceeds from the Holy Spirit; *We know not what we ſhould pray for as we ought, but the Spirit itſelf maketh Interceſſion for us, with Groanings which cannot be uttered. I will pray with the Spirit, and I will pray with the Underſtanding alſo: I will ſing with the Spirit, and I will ſing with the Underſtanding alſo.*

1 Cor. xiv. 31, 32. Acts ii. 4. Rom viii. 26. 1 Cor. xiv. 15.

This is the Preaching, and Praying, and Singing, which we own, that is by the Direction and Aſſiſtance of the Holy Spirit. Now ſome being againſt Womens *ſpeaking* in the Church, urge what the Apoſtle ſaith, *Let your Women keep Silence in the Churches, for it is not permitted unto them to ſpeak; but they are commanded to be under Obedience, as alſo ſaith the Law, and if they will learn any Thing, let them aſk their Huſbands at Home, for it is a Shame for Women to ſpeak in the Church. Let the Women learn in Silence with all Subjection; but I ſuffer not a Woman to teach, nor to uſurp Authority over the Man, but to be in Silence.* We do not take this to be a prohibiting holy Women to ſpeak, whom the Lord calls thereto; and I think it would be very much

1 Cor. xiv. 34, 35. 1 Tim ii. 11, 12.

amiss to say, that the Apostle *Paul* was against holy Women speaking, whom God called to speak; but such troublesome and unruly Women as disturbed the Church by their Questions, and usurped Authority over the Man, which he was against, we are against. If the Apostle *Paul* had been against holy Women Praying and Prophesying, why should he lay down a Rule how they ought to behave themselves when they Pray or Prophesy? *But every Women that Prayeth or Prophesieth with her Head uncovered, dishonoureth her Head.* And he commends to the Believers divers good Women. *I commend unto you* Phebe *our Sister, which is a Servant of the Church.* All good Ministers of Jesus Christ are Servants to the Church. And he advised his true Yoke-fellow, *to help those Women which laboured with him in the Gospel*; so that he was an Encourager of holy Women, that laboured in the Gospel: We read, that *Anna* spoke in the Temple, *and she was a Widow of about Fourscore and four Years, which departed not from the Temple, but served God with Fastings and Prayers, Night and Day*; *and she coming in that Instant, gave Thanks likewise unto the Lord, and spake of him to all them that looked for Redemption in* Jerusalem. And we read, that *Philip* the Evangelist had four Daughters, Virgins, and they did all Prophesy. And *Joel* also prophesied that God would pour forth of his Spirit, *&c. But this is that*, saith *Peter, which was spoken by the Prophet* Joel; *and it shall come to pass in the last Days, saith God, I will pour out of my Spirit upon all Flesh, and your Sons and your Daughters shall prophesy, and your young Men shall see Visions, and your old Men shall dream Dreams, and on my Servants, and on my Handmaidens, I will pour out in those Days of my Spirit, and they shall prophesy.* Now although Prophesying is several Times taken in the Scripture for foretelling Things to come; read *Jeremiah*, and several

1 Cor. x. 5.

Rom. xvi. 1, to 13.

Luke ii. 37, 38.

Acts ii. 16, 17, 18.

Jer. xxi.

several other Prophesies of the Prophets; yet it is also taken for edifying the Church; *But he that prophesieth, speaketh unto Men to Edification. and Exhortation, and Comfort. He that speaketh in an unknown Tongue, edifieth himself; but he that prophesieth, edifieth the Church.* *Mary* was sent by Christ to declare of his Resurrection, *Jesus saith unto her, touch me not, for I am not yet ascended to my Father; but go to my Brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God.* And the Woman of *Samaria* was instrumental to bring many of her Neighbours to believe in Christ; she said, *Come see a Man that has told me all that ever I did, is not this the Christ? And many of the* Samaritans *of that City believed on him, for the Saying of the Woman, which testified, he told me all that ever I did.* Now it is to Christ, as he inwardly appears in Mens Hearts by his Light and Spirit, that we desire all may come. It is he that shews Men when they do amiss. Christ within, *which is the Hope of the Saints Glory*, is a great Mystery to many People. *When it pleased God*, saith the Apostle *Paul*, *to reveal his Son in me, that I might preach him among the* Heathen, *immediately I conferred not with Flesh and Blood:* Here was the Son of God revealed in him. Now that all may have a right Understanding of the Things of God, we desire that they may come to him that hath the Key of *David*, that opens the Mysteries of the Kingdom of God to Men.

1 Cor. xiv 3, 4.

John xx. 17.

John iv. 29, 39.

Col. i. 27.

Gal. i. 16.

4. *Concerning* BAPTISM.

BEcause of our Disuse of Water-Baptism, and Bread and Wine, we have been very hardly spoke of, as though we denied the Ordinances of Jesus Christ; whenas there is no People that I know of, that do more truly own the Necessity of believing and being baptized than we do; but we do not understand it to be only an historical Belief of the Conception and Birth, and Life and Miracles, and also of the Death and Sufferings, and Resurrection and Ascension of Christ, or a being outwardly baptized with Water, that will entitle Men to Salvation; for we read, *that* Simon *the Sorcerer believed, and was baptized*, and yet he was so far from being in a State of Salvation, that *Peter* saith to him, *I perceive thou art in the Gall of Bitterness, and in the Bond of Iniquity.* But lest any should be under a Mistake, and take the Baptism of Water to be the one essential and saving Baptism, hear the Apostle *Peter*; *When once the Long-suffering of God waited in the Days of* Noah, *while the Ark was preparing, wherein few*, that is, *eight Souls were saved by Water. The* Antitype *whereof, even Baptism, doth also now save us*; *not the putting away of the Filth of the Flesh*, [mark that] *but the Answer of a good Conscience towards God, by the Resurrection of Jesus Christ.* Now it is the Baptism of Christ, by his Spirit, that brings Men to that; for it is plain, from the Instance of *Simon* before noted, that a Man may believe, and be baptized with Water, and be so far from having the Answer of a good Conscience, that he may be in the *Gall of Bitterness, and in the Bond of Iniquity*, which is the very Reverse of *Christianity*

Acts viii. 13, 23.

1 Pet. iii. 20, 21.

Chriſtianity. A great many take the Commiſſion in the 28th of *Matthew*, to be a Commiſſion for Water-Baptiſm; *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.* Now here is no Mention of Water. Is it not reaſonable to ſuppoſe, that if our dear Lord had intended that they ſhould baptize with Water, that he would have expreſly mentioned it. Although the Apoſtle *Paul* was not inferior to the chief of the Apoſtles, he ſaith, *I thank God that I baptized none of you, but* Criſpus *and* Gaius, *leſt any ſhould ſay, that I had baptized in mine own Name; and I baptized alſo the Houſhold of* Stephanas; *beſides, I know not whether I baptized any other; for Chriſt ſent me* NOT *to baptize, but to preach the Goſpel.* So that what he did in that Caſe, was by way of Condeſcenſion, as in the Caſe of circumciſing *Timothy*, and going into the Temple, and purifying himſelf. It would be a weak Thing to plead for theſe Things now, becauſe the Apoſtle practiſed them. Doth it therefore follow, that Water-Baptiſm ſhould be practiſed now, becauſe the Apoſtle *Paul*, by way of Condeſcenſion, practiſed it? For if he had took that Commiſſion, *Mat.* xxviii. 19. to be a Commiſſion for him to baptize with outward Water, we may ſafely conclude, that he would not have thanked God that he had done him ſo little Service. We do not deny, but that ſome other of the Apoſtles did alſo, by way of Condeſcenſion, practiſe Water-Baptiſm; but that they were commanded to baptize with Water in that Commiſſion, I think will be too hard for any body to prove. It is poſſible ſome may be ready to ſay, it muſt needs be meant of Water; becauſe, ſay they, no Man can baptize with the Spirit, or into the Power and Spirit of Chriſt: We freely own, that no Man, as he is a Man, by his own Power can do this; neither can any Man by

Mat. xxviii. 19.

1 Cor. i. 14, 15, 16. 17.

Acts xvi. 3. and xxi. 26.

Mat. xxviii. 19.

Mat. x. 8. by his own Power, as he is Man, *heal the Sick, cleanse the Lepers, raise the Dead, cast out Devils,* and yet we find the Disciples were commanded to do these Things. And by the same Power, by which they did cast out many Devils, and healed the Sick, *&c.* they were instrumental to baptize Men into the Acts xi. 15, 16. Name and Power of Christ. *And as I began to speak,* saith *Peter, the Holy Ghost fell on them as on us at the Beginning. Then remembred I the Word of the Lord, how that he said,* John *truly baptized with Water, but ye shall be baptized with the Holy Ghost.* At the great Meeting we read of in the second of *Acts,* Verse the 4th, it is said, *They were all filled with the Holy Ghost, and began to speak with other Tongues as the Spirit gave them Utterance* ; yet some of the Multitude mocked, and were so ignorant of the Operation of the Holy Ghost, that they said, Verse 13, *These Men are full of New Wine : But* Peter *standing up with the Eleven, lift up his Voice, and said unto them, Ye Men of* Judah, *and all ye that dwell at* Jerusalem, *be this known unto you, and hearken to my Words, for these are not drunken as ye suppose, seeing it is but the third Hour of the Day* ; *but this is that which was spoken by the Prophet* Joel, *&c.* It is hard to make Men sensible of the Operation of the Holy Ghost, and of the spiritual Baptism, while they are Strangers to the Spirit in themselves ; but if it could be proved, that the Disciples in that Mat. xxviii. 19, 20. Commission were commanded to baptize with or in Water, which I believe cannot be done ; how will they that are for the Sprinkling of Infants, prove their Practice from that Commission, *Go teach all Nations,* &c. for they are not capable of being Acts xvi. 33. taught. As to what is urged of the Jaylor, and all his, and of whole Families being baptized ; there is no Account that there were any Infants baptized in any of them. There is abundance of Families now, as (we may reasonably suppose) there were then,

in

in which there are no little Children. As to that of our Saviour, where he saith, *Suffer little Children to come unto me, and forbid them not, for of such is the Kingdom*, it cannot be proved from Scripture, that he baptized any of them in, or with Water. But as to this Practice of Sprinkling Infants, it is so much without Foundation in the Scripture, that a great many People, who are not of our Society, do not hold it or own it. The Way rightly to understand this Commission, is to come to that Spirit by which it was given forth. Many urge, that our Saviour was baptized of *John*; he was also circumcised; doth it therefore follow that we must be circumcised, because he was circumcised? For as he was born under the Law, he fulfilled the Law, *and he is the End of the Law for Righteousness-sake, to all them that believe.* When Christ came to *John* to be baptized of him, *John* forbad him, saying, *I have need to be baptized of thee.* Here *John* the Baptist, who was the Administrator of Water-Baptism, was sensible that he had Need to be baptized of Christ, with the Baptism of the Holy Ghost: *Suffer it to be so now*, said Christ, *for thus it becometh us to fulfil all Righteousness:* So that he fulfilled the Righteousness of *John*'s Dispensation. *John* has very clearly and excellently distinguished his Baptism with Water, from the Baptism of Christ, with the Holy Ghost, *I indeed baptize you with Water unto Repentance*; *but he that cometh after me, is mightier than I, whose Shoes I am not worthy to bear*; *he shall baptize you with the Holy Ghost and with Fire, whose Fan is in his Hand, and he will thoroughly purge his Floor, and gather his Wheat into the Garner, but he will burn up the Chaff with unquenchable Fire.* This is the Messenger of the Covenant, the Prophet speaks of, *The Lord whom ye seek, shall suddenly come to his Temple, even the Messenger of the Covenant, whom ye delight in*; *behold he shall come,*

Luke ii. 21.

Mat. iii. 13, 14.

Verse 15.

Mat. iii. 11, 12.

Mal. iii. 1, 2.

come, saith the Lord of Hosts, but who may abide the Day of his Coming, and who shall stand when he appeareth? For he is like a Refiner's Fire, and like Fuller's Soap: And he shall sit as a Refiner and Purifier of Silver, and he shall purify the Sons of Levi, *and purge them as Gold and Silver, that they may offer unto the Lord an Offering in Righteousness.* For this End the Lord Jesus Christ is come into the Hearts of Men, by his Spirit, to purge them from their Dross, and wash them from their Uncleanness, that so they may be fitted for that Kingdom, into which nothing that is unclean can enter; this is the Washing which will avail, for Men to know their Hearts to be washed from Wickedness; as it was said to *Jerusalem, wash thy Heart from Wickedness.* The Apostle *Paul* in his Epistle to the *Ephesians* saith, there is *one Lord, one Faith, one Baptism*; *John*, as is before observed, has distinguished very plainly between his Baptism with Water, and the Baptism of Christ with the Holy Ghost. Now what we desire is, that all might come to the Baptism of the Spirit, which the Apostle and primitive *Christians* witnessed, who could say, *By one Spirit are we all baptized into one Body, whether we be* Jews *or* Gentiles, *whether we be bond or free*; *and have been all made to drink into one Spirit:* (this is the one Baptism) *For as many of you as have been baptized into Christ, have put on Christ.* Now this is the Sum of all, for Men to put on the Lord Jesus Christ, the new and heavenly Man; then they will witness inward Communion with the Lord.

Eph. iv. 5.

1 Cor. xii. 13.

Gal. iii. 27.

But why are many of our sober Neighbours so strenuous for Water-Baptism, and yet neglect to wash one another's Feet; when as we read, *John* xiii. Verse 1, to 14, that our Saviour washed the Disciples Feet, and he told them, that he had given them an Example, that as he had done to them, so they should do to one another: Now here is both

Example

Example and Precept for this; and if we ask many sober People, why they are not in the Practice of this, I presume many would be ready to answer, that they look upon it to be but an outward and visible Sign, by which our Saviour shewed his Followers that they ought to serve one another, and be ready to do the meanest Offices of Love if Need require: And that they do not hold the ceremonious Part of washing one anothers Feet to be obligatory upon them, as long as they come to the spiritual Part of what was thereby signified, although we find that this was practised by our Saviour: Now why they should lay such Stress upon Water-Baptism, which we cannot find was ever practised by our Saviour, and drop this, deserves their serious Consideration: But as we disuse Water-Baptism, so we do also disuse the ceremonious Part of washing one anothers Feet, being sensible, that they who are come to the spiritual Part of what was thereby signified, are come to the End of the outward and visible Signs.

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5. *Concerning the* SUPPER.

ALTHO' we disuse the outward Bread and Wine, we do very truly own the spiritual Supper of the Lord, which is spoken of in the *Revelations*; *Behold, I stand at the Door and knock*; Rev. iii. 20. *if any Man hear my Voice, and open the Door, I will come in to him, and will sup with him, and he with me.* It is what we desire, that all religious well-minded People, who conscientiously receive the outward Bread and Wine, may open the Door of their Hearts, and receive the Lord Jesus Christ by his Spirit, that so they may know an inward Supping with him in his Kingdom; for we read, *The Kingdom*

of

Luke xvii. 20, 21. *of God cometh not with Observations, neither shall they say, lo here, or lo there, for behold the Kingdom of*
John xiv. 18. *God is within you. I will not leave you comfortless,* (said Christ our Lord) *I will come to you. But I*
Mat. xxvi. 29. *say unto you, I will not drink henceforth of this Fruit of the Vine, until that Day, when I drink it new with you in my Father's Kingdom.*

He dwelleth with you, and shall be in you. And
John xvii. 23. in that excellent Prayer, he saith to his Father, *I in them, and thou in me, that they may be made perfect in one, and that the World may know that thou hast sent me, and hast loved them, as thou hast loved me.* We bear Testimony to the Coming of Christ by his Spirit into Mens Hearts; and they that have known him to wash them throughly by the Water of Regeneration, will know inward Communion with
1 John i. 3. the Lord, as the good *Christians* of old knew; *That which we have seen, and heard, declare we unto you, that ye also may have Fellowship with us; and truly our Fellowship is with the Father, and with his Son Jesus Christ.* They were People of blessed Experience, and it is what we desire, that the Children of Men might come to witness this in themselves; for they that are come to have Fellowship with the Father, and with the Son, are come to the End of the outward Bread and Wine, even to the Glory of the Gospel Dispensation, which is a Dispensation of Enjoyment; for as Men are inwardly reconciled, and brought into Favour with God, they come to know a Feeding of that divine and living Bread
John vi. 51. which comes down from Heaven; *I am* (said Christ) *the living Bread which came down from Heaven; if any Man eat of this Bread, he shall live for ever; and the Bread that I will give, is my Flesh, which I will give for the Life of the World. He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him.* It is as Men witness this, that they can speak from their own Experience, what a blessed

Thing

Thing it is to have inward Communion with Christ. It is the great Blessing of Wisdom's Children, that she brings them to the Substance; *I Wisdom lead in the Way of Righteousness, in the Midst of the Paths of Judgment, that I may cause those that love me to inherit Substance; and I will fill their Treasures.* Prov. viii. 20, 21. Reader, this is what is desired for thee, that thou mayst come to the Substance, that so thou mayst know a Feeding of that divine and spiritual Bread which can only satisfy the Soul, and a drinking of the Wine of the Kingdom; but it is hard to make the natural Man sensible of these Things; they are beyond his Reach and Comprehension. When our Saviour told *Nicodemus*, that *Except a Man be born again, he cannot see the Kingdom of God*; Nicodemus *saith unto him, How can a Man be born when he is old; can he enter the second Time into his Mother's Womb, and be born?* John iii. 3, 4. Notwithstanding that he was a Ruler of the *Jews*, he argued very grosly; and how many, when we have borne Testimony to the inward Appearance of the Lord Jesus Christ, by his Light and Spirit in Mens Hearts, have made very strange of it, and been ready to say, How can this be? And when we have spoken of Mens having inward Fellowship with the Father, and with his Son, while they are upon the Earth, many cannot understand how this can be, although the primitive *Christians* had it in their own Experience, as is before observed. The Apostle saith, *Neither Circumcision availeth any Thing, nor Uncircumcision, but a New Creature.* Gal. vi. 15. It doth not avail in the Sight of God, whether a Man be baptized with Water, or not baptized with Water; or whether he receives the Bread and Wine, or doth not receive it, if he be not a new Creature: We read, *If any Man be in Christ, he is a new Creature*; 2 Cor v. 17. and as is before observed, *except a Man be born again, he cannot see the Kingdom of God.* We greatly desire that

that all People might have this in their own Experience, that ſo they might walk as becomes the Children of God, and manifeſt themſelves to be the Followers and Diſciples of Chriſt, by their living agreeably to his Doctrine; for I count that is the greateſt outward viſible Sign, that any Man can give, that he is truly a *Chriſtian*, and a Member of Chriſt's Church, for him to live agreeably to the Doctrine of Chriſt; *By this*, ſaid our Saviour, *ſhall all Men know that ye are my Diſciples, if ye love one another.* Now, to love one another, to love our Enemies, to do Good for Evil, to forgive Injuries, to be juſt and merciful, and walk humbly, as *Chriſtians* ought to do, are good outward viſible Signs; but we believe no outward Obſervations
Eph. v. 27. will make Men *Chriſtians*, and Members of that pure Church which Chriſt came to preſent to God, without Spot or Wrinkle, or any ſuch Thing, (but that it ſhould be holy and without Blemiſh) if they do not know the Lord to work a Change in their Hearts, and redeem them out of thoſe Things which unfit them for his holy Kingdom; the
Rom. ii. 28, 29. Apoſtle ſaith, *He is not a* Jew *that is one outwardly, neither is that Circumciſion which is outward in the Fleſh; but he is a* Jew *which is one inwardly, and Circumciſion is that of the Heart in the Spirit, and not of the Letter, whoſe Praiſe is not of Men, but of God.* As a Man's being outwardly circumciſed, and obſerving a great many *Jewiſh* Rites and Ceremonies, did not make him a true and real *Jew*, if he was not one in his Heart; ſo it may be truly ſaid, he is not a *Chriſtian*, that is only one outwardly, altho' he has been outwardly baptized, and received the Bread and Wine, and obſerved a great many outward Obſervations: If he is not one in his Heart, all his outward Obſervations will not render him acceptable in the Sight of God. What availed all the *Jews* outward Obſervations while they lived in thoſe Things

Things that displeased the Lord? *He that killeth an Ox, is as if he slew a Man; he that sacrificeth a Lamb, as if he cut off a Dog's Neck; he that offereth an Oblation, as if he offered Swines Blood; he that burneth Incense, as if he blessed an Idol: Yea, they have chosen their own Ways, and their Soul delighteth in their Abominations. I also will chuse their Delusions, and will bring their Fears upon them, because when I called, none did answer.; when I spake, they did not hear; but they did Evil before mine Eyes, and chose that in which I delighted not.* Here is the Reason laid down why the Lord was angry with them. These Things afford great Instruction and Caution; and I desire that all may learn from what such brought upon themselves, through their chusing their own Ways, and delighting in their Abominations, to beware of doing the like; but they that are Christ's, and *Christians* in reality, are crucified to the World, with the Affections and Lusts thereof; and we desire that all who are called *Christians*, may demonstrate themselves to be such, by their so doing, that they may witness the spiritual Communion and Supper here spoken of. There are many religious People, particularly in *Holland*, who do not profess to be of our Society; though they do not clearly see beyond the Use of Water-Baptism, and Bread and Wine, do join with us in opposing *Swearing* upon any Account; because they are convinced, that *all Swearing* is forbidden by Christ: *But I say unto you, Swear not at all; neither by Heaven, for it is God's Throne; nor by the Earth, for it is his Footstool; neither by* Jerusalem, *for it is the City of the great King; neither shalt thou swear by thy Head, because thou canst not make one Hair white or black; but let your Communication be Yea, Yea; Nay, Nay; for whatsoever is more than these, cometh of Evil.* And the Apostle *James* saith, *But above all Things, my Brethren, swear not; neither by Heaven, nor by the*

Isa. lxvi. 3, 4.

Mat. v. 34, 35, 36, 37.

James v. 12.

Earth, neither by any other Oath ; but let your Yea, be Yea ; and your Nay, Nay ; leſt you fall into Condemnation. They are alſo one with us in oppoſing *Fighting*, becauſe they look upon it to be contrary
Mat. v. 44. to his Doctrine, that taught his Followers to love their Enemies ; *But I ſay unto you, Love your Enemies, bleſs them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you, and perſecute you.* They are of our Minds, that the *Miniſtry ſhould be free* ; for they look upon it to be contrary to Chriſt's Doctrine, for Men
Mat. x. 8. to preach for Hire, and Worldly Ends, who ſaid to his Miniſters, *Freely ye have received, freely give* ; and they are likewiſe one with us, in holding forth the *univerſal* Love of God to Men. Now although there be many that are purely conſcientious for the Uſe of Water-Baptiſm, and Bread and Wine, we have a great deal of Charity for all ſuch ; for many that are now joined in Society with us, were once as much for the Uſe of theſe Things, as many well-minded People now are ; and as the Lord has mercifully brought many of us, in a good Degree, to witneſs the ſpiritual Baptiſm and Supper, we deſire that others might be brought to the Experience thereof in themſelves ; and he that witneſſes the Subſtance of what many allow that Water-Baptiſm and Bread and Wine, to be outward and viſible Signs of, is come to the End of the Signs ; for I hope I may be ſafe in ſaying, all Signs end in their Subſtance. Now as we have Charity for all them, who do conſcientiouſly uſe theſe Things, we think they ought to have Charity for us, if we diſuſe them ; becauſe we believe they are ceaſed in point
Rom. xiv. 23. of Obligation ; and we read, that *Whatſoever is not of Faith, is Sin.*

6. *Concerning* PERFECTION.

THIS Doctrine of *Perfection* seems very strange and novel, to many that witness but little Victory in themselves, over their Lusts and Passions; and the Enemy of Man's Happiness has persuaded many People to believe, that there is no Possibility of overcoming their Corruptions and Sins, while they are here upon Earth, that so they may be quiet and easy in them; or of doing God's Will, and keeping his Commands, that so they may not endeavour for it. Now we believe that God's Ways are equal; *Is not my Way*, saith the Lord, *equal?* God is just in all his Doings, and requires no more of Men than he gives them Ability to perform. If God require that of Men which they were not able, neither of themselves, nor by any Grace received, to perform, then it might be said, that his Ways were unequal, and that he was an hard Master; but that would be abominable to charge upon the Almighty, who is full of Justice and Equity. The wise Man saith, *Fear God, and keep his Commandments, for this is the whole Duty of Man.* Now if God requires this of Men, as to be sure he doth, then there is a Possibility of it, or else, as is before observed, his Ways are unequal; but it is far from the Children of God to charge him with Injustice. The disobedient and rebellious People of *Israel* said, that the Way of the Lord was not equal; *Yet saith the House of* Israel, *the Way of the Lord is not equal: O House of* Israel, *are not my Ways equal? Are not your Ways unequal? Therefore I will judge you, O House of* Israel, *every Man according to his Ways, saith the Lord God: Repent and turn yourselves from all your Transgressions, so Iniquity shall*

Ezek. xviii. 25.

Eccl. xii. 13.

Ezek xviii. 25, 30.

not be your Ruin. Now Reader, from this thou mayst gather what sort of People they were, that said the Way of the Lord was not equal. And we read in the Parable of the Talents, that it was the unprofitable Servant that complained of his Lord ;

Mat. xxv. 24. *Then he which had received the one Talent, came and said, Lord, I knew thee, that thou art an hard Man, reaping where thou hast not sown, and gathering where thou hast not strawed.*

Now we do not read, that the good Servants that had improved the Talents, complained of their Lord ; but we freely own, that no meer Man of himself, by his own Power, as he is a Man, can do the Will of God, and keep his Commands ; yet we believe there is Power in that divine Grace, that the Apostle saith, hath appeared to all Men, to enable them to overcome those Things which are evil, and

Titus ii. 11. do that which is well pleasing to God ; *For the Grace of God, that bringeth Salvation, hath appeared to all Men ; teaching us, that denying Ungodliness and worldly Lusts, we should live soberly, righteously and godly in this present World.* Here is both the Universality and Sufficiency of it, excellently set forth by the Apostle ; *My Grace*, saith the Lord to the Apostle, *is sufficient for thee.* Although we freely own, that we are weak of ourselves, as Men, and cannot of our own Power do any Thing that is good, as Christ said, *Without me ye can do nothing* ; yet we say, there is Power and Sufficiency in the Grace of God, to enable Men to do his Will, and keep his Commands, as they take heed unto it ; *I am able*, saith the Apostle, *through Christ who strengthens me, to do all Things.*

It doth not consist with the Wisdom of the Holy Ghost, that those gracious Promises which are made conditionally upon Mens overcoming, and doing the Commands of God, should be made as if there were no Possibility of it ; as *He that overcomes,*

comes, shall inherit all Things, and I will be his God, and he shall be my Son. He that overcometh, the same shall be cloathed in white Raiment, and I will not blot out his Name out of the Book of Life, but I will confess him before my Father, and before his Angels. Him that overcometh, will I make a Pillar in the Temple of my God, and he shall go no more out; and I will write upon him the Name of my God, and the Name of the City of my God, which is New Jerusalem, *which cometh down out of Heaven from my God; and I will write upon him my new Name. To him that overcometh, will I give to eat of the hidden Manna, and will give him a white Stone, and in the Stone a new Name written, which no Man knoweth, saving he that receiveth it. He that overcometh, shall not be hurt of the second Death. Blessed are they that do his Commandments, that they may have Right to the Tree of Life, and may enter in through the Gates into the City. To him that overcometh, will I grant to sit with me on my Throne, even as I have overcome, and am sit down with my Father in his Throne. He that overcometh, shall enter in through the Gate into the holy City. And hereby we do know that we know him, if we keep his Commandments. He that saith, I know him, and keepeth not his Commandments, is a Lyar, and the Truth is not in him; but whoso keepeth his Word, in him verily is the Love of God perfected; hereby know we that we are in him. He that saith, he abideth in him, ought himself also to walk, even as he walked.* O that *Christians,* so called, would consider how they ought to walk. It is very unjustifiable to deny Perfection, for we read, that *Christ came to present the Church to God without Spot or Wrinkle, or any such Thing; but that it should be holy and without Blemish. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers, for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ; till we all come in the*

Rev. xxi. 7. Rev. iii 5. Rev. iii. 12. Rev. ii. 17. Rev. ii. 11. Rev. xxii. 14. Rev. iii. 21. 1 John ii. 3, 4, 5, and 6. Eph. v. 27, and iv. 11, 12, 13.

Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Measure of the Stature of the Fulness of Christ. And the Scriptures are for the making of the Man of God perfect, through Faith in Christ Jesus. *All Scripture given by Inspiration of God, is profitable for Doctrine, for Correction, for Instruction in Righteousness, that the Man of God may be throughly furnished unto all good Works.* And the Apostle laboured to present Men perfect; speaking of Christ *within, the Hope of Glory*, he saith, *whom we preach, warning every Man, and teaching every Man in all Wisdom, that we may present every Man perfect in Christ Jesus.* Why should they Teach and Preach for this End, if there was no Possibility of attaining it? Yet many have borne hard upon us for asserting such Possibility, although it be the Doctrine of Christ: If it be but well considered, I think they hold Perfection to a great Degree, that are called God-fathers, and God-mothers, that do promise and vow three Things in the Name of a Child when it is sprinkled, *viz. That it shall forsake the Devil and all his Works, the Pomps and Vanities of this wicked World, with all the sinful Lusts of the Flesh; and that it shall do God's holy Will, and keep his Commandments, and walk in the same all the Days of its Life.* I wish they themselves may be found in the Practice of what they here promise for another. It is certain, *Christians* ought to be as like Christ as it's possible for Men and Women to be, and to walk even as he walked, as far as they are capable.

2 Tim. iii. 16, 17.

Col. i. 28.

See the Church of England's Catechism.

He was holy, humble, meek, and merciful; but how much the reverse are too many that profess to be his Followers? Many who are for Imperfection, and say, there is no Victory over Sin while here, do urge that of the Apostle *Paul*, where he faith, *For I know that in me, that is in my Flesh, dwelleth no good Thing; for to will is present with me, but*

Rom. vii. 18.

but how to perform that which is good, I find not; for the Good that I would, that I do not; but the Evil which I would not, that I do. And Verse 21, he saith, *I find then a Law, that when I would do Good, Evil is present with me; for I delight in the Law of God, after the inward Man; but I see another Law in my Members, warring against the Law of my Mind, and bringing me into Captivity to the Law of Sin, which is in my Members: O wretched Man that I am, who shall deliver me from the Body of this Death?* If the Reader please, he may read the whole Chapter through for his own Satisfaction; but we may not reasonably suppose this to be the Apostle's present State, but rather personating the carnal State of others, or himself before Conversion, when he saith, Verse 14. *But I am carnal, sold under Sin*; for we believe he was in a happy State and Condition when he wrote that Epistle; as he saith in the sixth Chapter, Verse 2, *How shall we that are dead to Sin, live any longer therein?* And in the eighth Chapter, Verse 1, *There is therefore now no Condemnation to them which are in Christ Jesus, who walk not after the Flesh, but after the Spirit; for the Law of the Spirit of Life in Christ Jesus, hath made me free from the Law of Sin and Death.* I wish that all might come to experience these Things in themselves. Now Reader, if thou wilt observe, although many say, that there is no Freedom from Sin on this Side of the Grave, the Apostle saith in the sixth of the same Epistle, Verse 22, to the believing *Romans*, *But now being made free from Sin, and become Servants to God, ye have your Fruit unto Holiness, and the End everlasting Life.* And *John* saith in his first Epistle, *I have written unto you young Men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one.* May all come to the Experience of this in themselves. The Apostle *Paul* said to the believing *Colossians*, *That they were com-*

Rom vii. 21, 22, 23, 24.

1 John ii. 14.

Col. ii. 10.

pleat in him, which is the Head of all Principality and Power. The Apostle *Peter* told the Believers, *That*
1 Pet. ii 9. *they were a chosen Generation, a royal Priesthood, an holy Nation, a peculiar People, that they might shew forth the Praises of him who had called them out of Darkness into his marvelous Light.* To be sure these did not break the Commands of God daily, in
1 John v. 20. Thought, Word and Deed. *We know that the Son of God is come, and has given us an Understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ: This is*
John iii. 1. *the true God, and eternal Life. Behold what manner of Love the Father hath bestowed upon us, that we should be called the Sons of God; therefore the World*
1 John iii. 2, 3. *knoweth us not, because it knew him not. Beloved, now are we the Sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every Man that hath this Hope in him, purifieth*
1 John iii. 6, 9. *himself, even as he is pure. John* saith, *Whosoever abideth in him, sinneth not. Whosoever is born of God, doth not commit Sin; for his Seed remaineth in him, and he cannot sin, because he is born of God.* It is contrary to the divine Nature to sin; and as Men are born of it, they will not only know a ceasing from Sin, but it will be their Pleasure and Delight to do the Will of God: *Except a Man be born again, he cannot see the Kingdom of God.* Unless Men are born of the divine and heavenly Nature, they can never come to do the Will of God, nor keep his Commands; for it is impossible for Men, while they are in the fallen and degenerate State, to do God's Will, and walk in his Way; we read, *That* Enoch *walked with God*; and before he was translated, the Text saith, *He had this Testimony, that he pleased God*, Heb. xi. 5. And concerning *Zacharias* and his Wife *Elizabeth*, the Text says, *Luke* i. 6. *They were both righteous before God, walking*

walking in all the Commandments and Ordinances of the Lord, blameleſs: And that all might take ſuch heed to that divine Grace and good Spirit, which God has graciouſly ſent into their Hearts, that they might walk in all well-pleaſing before him, and in the End have an Inheritance amongſt them that are ſanctified, is my ſincere Deſire.

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7. *Concerning the* RESURRECTION.

BECAUSE we do not hold with a great many People in their groſs Conceptions concerning the *Reſurrection*, therefore ſome have not ſtuck to ſay we deny it; but we believe firmly, that there will be a Reſurrection of the Juſt and Unjuſt, and that God will give to every Man a Reward according to his Works, whether they be good or evil; but ſaith the Apoſtle *Paul, Some Men will ſay, How are the Dead raiſed up; and with what Body do they come?* He ſaith to ſuch a curious Enquirer, *Thou Fool, that which thou ſoweſt is not quickened except it die; and that which thou ſoweſt, thou ſoweſt not that Body that ſhall be, but bare Grain, it may chance of Wheat or ſome other Grain; but God giveth it a Body as it hath pleaſed him, and to every Seed his own Body. All Fleſh is not the ſame Fleſh; but there is one Kind of Fleſh of Men, another Fleſh of Beaſts, another of Fiſhes, and another of Birds; there are alſo Celeſtial Bodies, and Bodies Terreſtrial; but the Glory of the Celeſtial is one, and the Glory of the Terreſtrial is another; there is one Glory of the Sun, and another Glory of the Moon, and another Glory of the Stars; for one Star differeth from another Star in Glory; ſo alſo is the Reſurrection of the Dead: It is ſown in Corruption, it is raiſed in Incorruption; it is ſown in Diſhoncur,*

Rev. xx. 12, 13.

1 Cor. xv. 35.

Verſe 36, 37, 38, 39, to 44.

Diſhonour, it is raiſed in Glory; it is ſown in Weakneſs, it is raiſed in Power; it is ſown a natural Body, it is raiſed a ſpiritual Body. There is a natural Body, and there is a ſpiritual Body. We believe, if we faithfully ſerve the Lord while we are here, we ſhall have ſuch glorified Bodies hereafter, as he in his Wiſdom ſees fit, and that ſatisfies us: But the Apoſtle ſaith,

1 Cor. xv. 50. Verſe the 50th, that *Fleſh and Blood cannot inherit the Kingdom of God; neither doth Corruption inherit Incorruption.* Now what we deſire is, that all may

Rev. xx. 6. know a Part in the firſt Reſurrection; *Bleſſed and holy is he that hath a Part in the firſt Reſurrection; on ſuch the ſecond Death hath no Power.* The true

1 John iii. 14, 15. *Chriſtians* knew, *That they were paſſed from Death to Life, becauſe they loved the Brethren: He*, ſaith the Text, *that loveth not his Brother, abideth in Death: Whoſoever hateth his Brother, is a Murderer, and no Murderer*, ſaith *John*, *hath eternal Life abiding in*

1 Tim. v. 6. *him. And*, ſaith *Paul*, *ſhe that lives in Pleaſure, is dead while ſhe liveth.* While Men and Women remain in a State of Death and Alienation from the Lord, they are full of Envy and Wrath one againſt another; and they live to gratify the luſtful Deſires

1 John iii. 10. of the Fleſh; we read, *That whoſoever doth not Righteouſneſs, is not of God, neither he that loveth not his Brother.* O that all would ſeriouſly conſider of theſe Things, for it is greatly to be lamented how wide many of the Profeſſors of *Chriſtianity* live from the Doctrine of Chriſt and the primitive *Chriſtians:* It is as Men come to know the ſecond *Adam*, the Lord from Heaven, the quickning Spirit, to quicken them, and make them alive, that they come to love one another as *Chriſtians* ought to do; and if all did but live in the Spirit and Doctrine of Chriſt, they would not only be full of Love and Good-will one to another, but would alſo bring forth other holy and good Fruits; and they whoſe Fruits are unto Holineſs, their End will be everlaſting Life.

As

As Men ſow in this World, ſo they may expect to reap in the next; we read, *That he that ſows to the Spirit, ſhall of the Spirit reap Life everlaſting; and he that ſows to the Fleſh, ſhall of the Fleſh reap Corruption.* Men are not only accountable for groſs Sins, but we are told by Chriſt our Lord, that a Man muſt give an Account in the Day of Judgment for every idle Word he ſpeaks; and the wiſe Man ſaith, *God will bring every Work to Judgment, with every ſecret Thing, whether it be good or evil.* Now we think it not ſafe for any to be too inquiſitive how the Dead ſhall be raiſed, and with what Bodies they ſhall come; leſt that Reproof of the Apoſtle, *thou Fool*, ſhould belong to them; but let us all endeavour to live as becomes the Children of God, that when we leave this World, we may have the comfortable Anſwer of *Well done, enter into the Kingdom prepared for you from the Foundation of the World*; and all ſuch will know a glorious Reſurrection.

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8. *Concerning* SWEARING.

WE do not only deny vain, raſh and falſe Swearing, but we alſo conſcientiouſly refuſe to ſwear in any Caſe, or on any Account whatſoever, becauſe we believe that our Saviour, *Mat.* v. 33, 34, 35, 36, 37, did poſitively forbid all Swearing, for he ſaith, *Again ye have heard, that it hath been ſaid by them of old Time, thou ſhalt not forſwear thyſelf, but ſhalt perform unto the Lord thine Oath. But I ſay unto you*, Swear not at all; *neither by Heaven, for it is God's Throne; nor by the Earth, for it is his Footſtool*; *neither by* Jeruſalem, *for it is the City of the great King: Neither ſhalt thou ſwear by thy Head, becauſe thou canſt not make one Hair white*

or

or black. But let your Communication be Yea, Yea; Nay, Nay; *for whatſoever is more than theſe, cometh of evil.* From which it is very plain, that as they of old allowed true Swearing, but forbad Forſwearing or Perjury; ſo our Saviour here forbids both the *one* and the *other*, declaring, without any Exception, that whatſoever is more than *Yea, Yea*; *Nay, Nay*, cometh of evil. As for profane, vain and raſh Swearing, it was alſo forbidden under the Law; for the third Command ſaith, *Thou ſhalt not take the Name of the Lord thy God in vain, for he will not hold him guiltleſs that taketh his Name in vain.* And as this our conſcientious Refuſal of an Oath, in all Caſes, is grounded upon the expreſs Command of Chriſt, we have great Cauſe to be thankful to the King and Government, for their Favour, by enacting, that our Word, or Affirmation, ſhall paſs in Caſes of Evidence, inſtead of an Oath. For many of our elder Friends underwent great and grievous Sufferings, by Fines, Confiſcations, Baniſhments, and Impriſonments to Death, for this their *Chriſtian* Teſtimony. Swearing is now become ſo common, that it may with Sorrow be obſerved, that vain and profane Swearing abounds; Multitudes in their common Converſation, being guilty of it, in open Defiance and Violation, both of the Laws of God and Man.

Exod. xx. 7.

It is very much to be deſired, that all who profeſs themſelves to be Followers of Chriſt, may live in Subjection to the Spirit of Chriſt in themſelves, which leads into all Truth, and conſequently to ſpeak Truth on all Occaſions: Men and Women under this Influence, may be very ſafely truſted. And it is a Reproach to any under the Denomination of *Chriſtians*, that they cannot be depended upon for the Truth of *what they ſay*. Religion, however, is not yet at ſo low an Ebb, but that there are many honeſt well-minded People

of

of different Profeſſions and Perſwaſions, who have gained ſo great Credit and Reputation amongſt ſuch as know them, that they are, and can be relied on for the Truth of what they write or ſpeak. And were all to live up to the Doctrine of Chriſt, there would be no Occaſion for Swearing to awe Men into Truth-ſpeaking; for the Fear of God, which is a ſtronger and more forcible Tye than any Oath that ever can be made, would always oblige and engage them thereunto.

The People called *Quakers* are not the only People principled againſt Swearing. The *Menoniſts* in *Holland*, and in the *United Provinces*, they, and their Anceſtors, have for a long Series of Time conſtantly refuſed to take an Oath in any Caſe whatſoever; and the *States* have ſo far indulged them, as to eſtabliſh, that their Word ſhall paſs in Evidence, inſtead of an Oath; ſubjecting them who falſify their Words, to the ſame Penalties as thoſe who are guilty of Perjury; which we hold to be very juſt and reaſonable. The primitive *Chriſtians* did generally refuſe to ſwear; and it is obſervable, that when their cruel Perſecutors ſometimes called upon them to ſwear, they return'd this ſhort Anſwer, *I am a* Chriſtian. Divers of the ancient Fathers, and Martyrs, and early Reformers, were of the ſame Sentiments on this Subject; *ſee Treatiſe of Oaths*, where the Reader will find many weighty Reaſons againſt all manner of Swearing, ſupported by the Example and Practice of eminent *Chriſtians*, Martyrs, and Reformers, in divers Ages of *Chriſtianity*; and as this Subject is thoroughly diſcuſs'd in that *Treatiſe*, and a full Anſwer there given to the ſeveral Objections uſually made on this Head, the Reader will find it well worth his Peruſal; a few Quotations out of which ſaid *Treatiſe*, tranſcribed from *William Penn*'s Works, Vol. I. p. 626, 627, 636, 655, 657, are as follows;

1. POLY-

1. POLYCARPUS. *

'The first Testimony recorded against Swearing, 'after the Apostles Times, was that of POLYCARPUS, who had lived with the Apostles, and was 'said to have been Disciple to *John*, not the least 'of the Apostles; for at his Death, when the 'Governour bid him *swear*, *defy Christ*, &c. he said, '*Fourscore and six Years have I served him, yet hath 'he never offended me in any Thing.* The *Proconsul* 'still urged and said, *Swear by the Fortune of* Cæsar; 'to whom *Polycarpus* answered, *If thou requirest this 'vain Glory, that I protest the Fortune of* Cæsar, *as 'thou sayest, feigning thou knowest not who I am, hear 'freely*, †*I am a* Christian. This good Man began 'his Fourscore and Sixth Year about twenty Years 'after *James* wrote, *Above all Things, my Brethren, 'swear not*; and several Years before *John* the 'Apostle deceased, for he is called his Disciple.' See his History and Commendations in *Eusebius*'s Eccl. Hist. *Lib.* 4. *Cap.* 15.

2. JUSTIN MARTYR. ‖

Apol. 2. *pro Christianis ad Anton. Pium. Oper.* p. 63.

'It was some Time before his Suffering that '*Justin Martyr*, who is the first we find writing of 'it, publish'd an *Apology* for the *Christians* in the 'Year 150, as himself saith; and a second after 'that, wherein he tells us, after the Doctrine of his 'Master, *that we should not swear at all, but always 'speak the Truth. He* (that is Christ) *hath thus com-*
'*manded*,

* He suffered Martyrdom at Smyrna about the Year 167.
† See the following Testimony of Basilides.
‖ He was put to Death at Rome, being scourged, and afterwards beheaded, Anno 168

'*manded*, Swear not at all; but let your Yea be 'Yea, and your Nay, Nay; and what is more than 'theſe is of Evil.' See his Praiſe and Martyrdom in *Euſebius* ſoon after *Polycarpus*.

3. PONTICUS* and BLANDINA.

Euſeb. Eccleſ. Hiſt. *Lib.* 5. *Cap.* 1.

'Under the ſame Emperor, *viz. Antoninus Philo-'ſophus*, (ſays *Euſebius*) ſuffered alſo *Ponticus* of 15 'Years of Age, and *Blandina* a Virgin, with all 'kind of bitter Torments; the Tormentors now 'and then urging them to *ſwear*, which they con-'ſtantly refuſed.'

4. BASILIDES.†

Euſeb. Eccleſ. Hiſt. *Lib.* 6. *Cap.* 4.

'And in another Emperor's Reign, *viz. Severus*, '*Baſilides*, a Soldier of Authority among the Hoſt, 'being appointed to lead *Petamiena* to Execution, 'and by her convinced of the Truth in Chriſt, was 'after a while required to ſwear, but he affirmed 'plainly, *it was not lawful for him to ſwear*; *for*, 'ſaid he, *I am a* Chriſtian. He did not lay the 'Unlawfulneſs upon that Oath, but upon *ſwearing* '*at all.* The Hiſtory only ſays, his Companions 'would have him ſwear upon ſome Occaſion or 'other, not mentioning by what, his Anſwer was, '*It is unlawful for me to ſwear*; and why? *becauſe*, 'ſaith he, *I am a* Chriſtian. The Conſequence is 'plain, *Chriſtians* took no Oaths, therefore not 'their Oaths.'

5. CHRY-

* Ponticus, a Youth of fifteen Years of Age, ſuffered Martyrdom, together with Blandina, about the Year 177.

† He was beheaded at Alexandria about the Year 204.

5. CHRYSOSTOM.

'*Chryſoſtom* in his Days, about the Year 398, a 'Man very famous in the Church, and therefore 'ſtiled the *Golden Doctor*, in his 15th Homily on '*Geneſis*, ſaith, *A* Chriſtian *muſt flee Oaths by all* '*Means*, hearing the Sentence of Chriſt, which 'ſaith, *It was ſaid to them of old, ye ſhall not For-* '*ſwear, but I ſay unto you, Swear not at all.* Let 'none ſay therefore, I ſwear in a juſt Buſineſs: It 'is not lawful to ſwear, neither in a juſt nor unjuſt 'Thing.'

6. The WALDENSES.

'The ancient * *Waldenſes*, we have good Cauſe 'to ſay, denied the taking of any Oath in what 'Senſe the primitive *Chriſtians* and Fathers refuſed, 'and that was *all together:* To be ſure their Enemies 'charged them with it for above three hundred 'Years, and we cannot find that they then denied 'the Charge: We ſuppoſe none will attempt to 'prove they did, for they were well known in the 'World as to this Particular.'

7. JOHN WICKLIFF.

'*John Wickliff*, our Countryman, and in his 'Time *Divinity Profeſſor* of *Oxford*, famous for his 'Learning and godly Courage, in oppugning the 'Doctrines and Practice of *Rome*, in the Time of '*Edward* the *Third*, and *Richard* the *Second*, about 'the Year 1370, was accuſed among other Things, 'for maintaining, *that all Oaths which be made for* '*any Contract, or civil Bargain, betwixt Man and* '*Man, are unlawful.*'

8. PRO-

* About the Year 1310.

8. PROTESTANT MARTYRS.

'*John Huſs*, *Jerom* of *Prague*, *Walter Brute*, *William Swinderby*, *William Sawtry*, *William White*, '*William Thorp*, *Michael Sadler*, and others, who 'ſuffered Death for the *Proteſtant* Cauſe, are re-'corded to have refuſed *all Swearing*, in any Caſe, 'publick or private.'

The CONCLUSION.

HAVING made the foregoing Obſervations, which are left to the Reader's ſerious Conſideration; what I greatly deſire is, that all may come to the practical Part of true Religion and *Chriſtianity*; for although a Man may believe (according to the Scripture) in God, who created the Heavens and the Earth, and formed it to be inhabited; ſee *Iſa.* xiv. 18. and alſo believe, that Chriſt was conceived by the Holy Ghoſt, born of the Virgin *Mary*, and that he wrought many wonderful Miracles, and ſuffered Death upon the Croſs, as he was Man, for he could not die as he was God, and that he was dead and buried, and roſe again, and aſcended up to Heaven, and that he is alſo come again by his Spirit into Mens Hearts; altho' a Man may believe all theſe great Truths, and all the Articles of the *Chriſtian* Faith; all this will not entitle him to a Part in the Kingdom of God, unleſs he comes to live an holy Life; for we read, *That without Holineſs no Man ſhall ſee the Lord. Thou believeſt*, ſaith the Apoſtle, *there is one God*; *thou doſt well: The Devils alſo believe and tremble. But wilt thou know, O vain Man, that Faith without Works is dead. For as the Body without the Spirit is dead, ſo* Heb. xii. 14. James ii. 19, 20. Verſe 26.

James ii. 18. *Faith without Works is dead.* He saith, *Shew my thy Faith without thy Works, and I will shew thee my Faith by my Works.* The Saints Faith gave them Victory, and wrought by Love, to the purifying of their Hearts. The practical Part of *Christianity* is too much wanting amongst many of them that profess James i. 27. to be the Followers of Christ. *To visit the Widow and Fatherless in their Affliction, and to keep themselves unspotted from the World,* is the Religion which will avail Men in a dying Hour. It is very good for those unto whom the Lord has opened his Hand wide, and blest with a plentiful Share of these low Things, to be full of Bowels of Compassion towards them that are in Want and Distress, and to stand up for the Right of the Widow and Fatherless, this is one Part of true *Christianity*; but to wrong and oppress the Widow and Fatherless, is the Reverse of *Christianity*; many, not only amongst us, but, I hope, also among other Societies, have so much of the Fear of God, that they hate this. The Scripture saith, *That the Fear of God is to hate Pride and Arrogancy, and the evil Way.* The more Men live in the Fear of God, there is the greater Hatred in their Hearts against ill Things; but many for want of this, have fallen into very bad Company, and evil Things, whereby they have brought great Ruin and Contempt upon themselves. Bad Company has been the Overthrow of many. *My Son,* saith the Wise Man, *if Sinners entice thee consent not.* The Enemy of Mens Happiness doth often make use of ill Instruments to draw People into ill Things; and as many have been drawn into very wrong and ill Things, by keeping of loose and bad Company, so I believe many have been greatly corrupted, through reading of corrupt and ill Books; so that some from reading of *Atheistical* Books, have arrived to a great Degree of *Atheism.* But it is very profitable to read the Holy Scriptures, which proceeded from the good

good Spirit of God, as People read them in the same Spirit from which they did proceed; and there are also a great many other good Books, that are written by such as did fear God, which do greatly tend to promote Piety and Virtue, and are very profitable to be read.

Great Controversies have been, and yet are among the Professors of *Christianity*, about Religion: One saith one Thing, and another another; so that I believe many well-minded People are at a very great stand to know which is the right Way: Now the Apostle *Peter*, by the Direction of the Holy Ghost, has told us, *That God is no Respecter of Persons, but in every Nation, he that fears God, and works Righteousness, is accepted with him.* Now here are the Terms and Conditions clearly laid down, upon which Acceptance with God stands; and this is what we desire all People may come to be found in the Practice of, that so all Bitterness and Envy one against another, about Religion, might cease and come to an End, that Truth and Righteousness may flourish in the Earth. Acts x. 34.

If all did but truly live in the Fear of God as they ought to do, there would be an holy Harmony among the Children of Men, and Love, Peace, Mercy, Truth, Justice and Equity would abound among them; but for want of this, how doth Strife, Envy, Injustice and Oppression abound, even amongst many of them who profess to be the Disciples and Followers of Christ. O that the Children of Men had but in their own Experience, what great Reward and Peace there is in living in the Fear of God, and in keeping of his Commands, then they would serve him with Pleasure; for there is Peace and Comfort in obeying and serving the Lord, beyond what any are sensible of, except those that have it in their own Experience; so that I believe many pious and good People are thankful

beyond what they can express in Words, that they were prevailed upon to serve him.

And such are concerned in Heart, that others might also be gained upon to serve the Lord, that so they might be truly happy; it is for this End, that many of our religious good Friends have travelled from one Land and Country to another, in Hazard of their Lives; it is also upon this Account, that many have appeared in Print, that if possible, they might be instrumental to gain upon the Children of Men to fear and serve the Lord; for if Men observe a thousand outward Observations, if they do not obey the Lord, they will not all render them acceptable in his Sight: *Samuel* told *Saul*, that *Obedience* was *better than Sacrifice, and to hearken to the Voice of God*, was *better than the Fat of Rams.*

When it pleased God to reach to the Apostle *Paul*, and bring him to partake of his Love and Goodness, how did his Bowels yern for his Relations and Kinsfolks after the Flesh, that they might be gained upon to serve the Lord. And his Love did not only reach to them, but to Mankind universally; for in
1 Tim. ii. 1. his first Epistle to *Timothy*, he saith, *I exhort that Prayers and Intercessions*, &c. *be made for all Men*; and the Apostle laboured as in *Christ's Stead, that Men might be reconciled to God.* O what could a true *Christian*, that hath the Mind of Christ, go through, that Men might be won upon to serve God truly, that so they might experience the Love and Goodness of God in themselves; for the Nature of the Love of God is such, that when it prevails in Mens Hearts, then they desire that others might come to share thereof with them; as the good Man of old said, *Come taste and see that the Lord is good.* It is when Men are truly prevailed upon, by the Power of divine Love, that they come to be in Love with God, and to run the Ways of his Commands with Cheerfulness; for if there were no future Rewards and Punishments, that Peace and

Comfort

Comfort which they enjoy, who truly ſerve the Lord, is very encouraging to them to perſevere therein. Friendly Reader, if thou believeſt the Death and Sufferings of the Lord Jeſus Chriſt, who was crucified without the Gates of *Jeruſalem*, according as the Holy Scriptures relate, let not this ſatisfy thee, but be concerned that thou mayſt know the Lord to bear Rule, and ſet up his Kingdom in thy Heart, then will it be eaſy for thee to do the Will of God, and keep his Commands. And if thou haſt a Value and Eſteem for the Holy Scriptures, do not ſatisfy thyſelf with only reading the Experiences of the holy Men of God, that ſpake what they were Witneſſes of, who knew a being waſhed by the Water of Regeneration, but ſeek that thou mayſt alſo come to the Experience thereof in thyſelf. And if thou art conſcientious for the outward Water-Baptiſm, and Bread and Wine, be careful thou do not reſt in the outward Obſervations, ſhort of that inward and ſpiritual Baptiſm and Communion, which the good *Chriſtians* of old witneſſed; that through the Enjoyment thereof, thou mayſt grow beyond the Uſe of the outward and viſible Signs: And as thou findeſt that ſome of old knew an overcoming of the Enemy of their Souls, and received Power to become the Sons of God, conſider what Victory thou haſt gotten over the Enemy in thyſelf. And as ſome People have been too inquiſitive how the Dead ſhould be raiſed, and with what Bodies they ſhould come, let it be thy great Concern to know thou art raiſed out of the Grave of Sin and Iniquity, that thou mayſt walk with the Lord in Newneſs of Life, and live to his Praiſe and Glory whilſt thou haſt a Being here, that ſo thou mayſt attain to the Reſurrection of the Juſt hereafter.

As the Lord in his wonderful Love and Mercy, hath ſent the Son of his dear Love, the Lord Jeſus Chriſt, to die for the Children of Men, whilſt they were Enemies to him; I tenderly deſire that all

may conſider the great Love of God to them therein; and as he is the Fountain and Author of all the Good that we receive, it is greatly to be deſired that his long Forbearance, great Goodneſs, and manifold Mercies extended to the Children of Men, might engage them to Care and Watchfulneſs: We read that the Long-ſuffering of God waited in the Days of *Noah*, while the Ark was preparing; and when the Lord had long ſtriven with them by his Spirit, and they would not be gained upon, then he deſtroyed them all, ſave only eight Perſons that were in the Ark. It is not long ſince the Peſtilence did very much prevail in *France*, by which many Thouſands were ſwept away. Now as the Lord has mercifully ſpared the People of theſe Countries, and the *Britiſh* Iſles adjacent, in lengthning a Day of Mercy to them; I deſire that his great Goodneſs and long Forbearance may lead them to Repentance and Amendment of Life; for the Lord, as a tender Father, ſeeks to endear the Children of Men to himſelf, by his Kindneſs and Love.

1 Pet. iii. 22.

Gen. vi. 3, 21, 22.

And Friendly Reader, that thou and all Men may be prevailed upon, to walk humbly with God, and live ſuch pious and holy Lives, that the great and good End, for which the Lord has made Man, and given him a Being upon the Earth, to ſhew forth his Praiſe and Glory, may be anſwered, that thou and they may be happy to all Eternity, is the ſincere Deſire of one of the People called *Quakers*,

BENJAMIN HOLME.

If the Reader deſires a more full and particular Account of our Principles, there is an Apology written by ROBERT BARCLAY, which has been printed in *Engliſh*, *Latin*, *High* and *Low Dutch*, *French*, *Spaniſh*, and *Daniſh*, to which he is referred.

A

TESTIMONY

AGAINST

Mixt Marriages.

I Can ſay, I bear Goodwill to all Mankind, under what Name or Denomination of Religion ſoever they go, although I count it very wrong for them, that profeſs to believe in the inward and ſpiritual Appearance of the Lord Jeſus Chriſt, to join in Marriage with thoſe that do not ſo believe: And as there ought to be a near Union in Spirit between a Man and his Wife; where People of different Faith and Perſwaſion in Matters of Religion join together in Marriage, it often lays a very great Foundation for Diſcord; and the ſad Effects that have often followed ſuch Marriages, ought to be a Caution to others, to have a Care how they offend God in marrying out of his Counſel.

The inſpired Apoſtle carefully adviſes againſt being *unequally yoaked*, Believers with Unbelievers. ——We find how the People in the old World, as in other Things, ſo in that of Marriage, did mightily provoke the Lord by marrying out of his Counſel, *for the Sons of God took to themſelves Wives of the Daughters of Men*; which Thing was a Means to cauſe the Lord to deſtroy them in his Anger. And we read in the Book of *Ezra*, how the Lord was offended with the People of *Iſrael*, becauſe they *had taken to themſelves ſtrange Wives*. We find there

Gen xxiv. 3, 4. was a godly Care upon good *Abraham*, who was said to be *the Friend of God*, that his Son *Isaac* might not marry one of the Daughters of the *Canaanites*, amongst whom he dwelt, but he was to go to his Country, and to his Kindred. Oh that there was that godly Care, which was upon good *Abraham*, on all them that are favoured with the Knowledge of the Truth, that their Children might be preserved from miscarrying in that great Concern of Marriage: And I wish that all that incline to marry, might seek to the Lord to direct them, as we find *Abraham*'s Servant did, when he went to seek for a Wife for his Master's Son; and this would be the Way to have the Lord bless and prosper them in that great Undertaking: For as Marriage is God's Ordinance, and was instituted while Man was in Paradise, it is a weighty Thing, and there ought to be a great Regard to the Lord in it, that so they may know him to direct them, and feel his holy Hand to join them together: We find when *Abraham*'s Servant was satisfied (by that Sign coming to pass as he desir'd) that *Rebeccah* was the Woman who was to be a Wife for his Master's Son, how he went and acquainted her Relations therewith, before he did so much as once mention the Thing to *Rebeccah*. It would be well for young Men, before they make any Offer of Marriage to any young Woman, first to acquaint her Parents or Guardians therewith, to prevent Trouble and other Inconveniencies that otherwise may follow; for what sad Effects have follow'd oftentimes, where a young Man has drawn out a young Woman's Affections without the Knowledge of her Parents, and when the Parents have come to the Knowledge thereof, not being willing to give their Consent, how often has it happened, that they have taken such Courses as have greatly tended to their Ruin, and to the Grief and Sorrow of their Parents. And it

is

is greatly to be deſired that no young Woman entertain any young Man in that Relation, without the Knowledge and Conſent of her Parents: And I deſire that all Parents may be careful, that they do not encourage their Children to embrace any Offers in relation to Marriage, from ſuch as are of a different Faith and Perſwaſion in Matters of Religion, although there might be a great Proſpect of outward Preferment to their Children. Good *Rebeccah* was concerned in a near Manner for *Jacob*, that he might not offend the Lord by marrying out of his Counſel, as *Eſau* had done; for, ſaid ſhe, *What Good will my Life do me, if* Jacob *take to himſelf a Wife of the Daughters of the Land?* Oh that you who are Parents of Children, that the Lord has mercifully viſited and brought to be acquainted with himſelf, may be concerned that the Lord may reach to your Children, and bring them to be ſenſible of the Power and Virtue of Truth: And I deſire that you may be tenderly concerned, that your Children may be married to ſuch as may be a Help and Strength to them in a religious Senſe: You find the People of *Iſrael* were *not to give their Sons in Marriage to the Daughters of the Land, nor to take their Sons to their Daughters*; and the Reaſon was very good — *leſt they draw thy Sons and Daughters from following of the Lord.* And how many in our Time, that have married out of the Counſel of God with thoſe of other Perſwaſions, to the Grief of their Parents, have been drawn away from ſerving of the Lord? And the beſt Uſe then that any can make of the Failings and Miſcarriages of others is, to learn from their Harms to beware. Deut. vii. 3, 4.

Friends, all of you be careful to watch over your Children and Servants in the Fear and Love of God, and endeavour to keep them who are under your Care, from all evil and looſe Company, for that has been the Way that many have come to great

Loſs,

Loſs, thro' keeping of looſe and corrupt Company; and endeavour to keep them to that Plainneſs of Habit and Speech which Truth leads into. And I deſire that you who are the Children of ſuch as the Lord has graciouſly viſited with his bleſſed Day-ſpring from on high, may walk in great Humility and Fear before the Lord, that a Bleſſing may attend you; and let me tenderly treat with you, to be careful to keep low in the Fear of God; for many, when they have grown high, have let out their Minds and Affections, and have married out of the Council of God, and have brought great Ruin and Sorrow upon themſelves: And you who are the Children of godly Parents, as you deſire a Bleſſing may attend you, I deſire that you may obey your Prrents in the Lord, and carefully ſhun vain and idle Company, for the keeping ſuch Company has greatly tended to corrupt many young People.

Gen. xxxiv. 1. We may obſerve the ill Conſequences which followed on *Dinah*, *Jacob*'s Daughter, and the Family, through her *going to ſee the Daughters of the Land*: I tenderly deſire, that you may be careful, that you do not give way to that Mind, that would lead you to vain and idle People's Company, for that is the way to be corrupted in your Minds; and by keeping ſuch Company, may have not only learnt to talk vainly and idlely, but they have alſo mightily loſt that Modeſty and Shame-facedneſs, which becometh People profeſſing Godlineſs, and they are become ſo looſe minded, and are got into ſuch a Familiarity, as doth very much open the Way for groſs Wickedneſs. And it would be well for ſuch Parents, as give way to any young Man to keep Company with their Daughter upon the Account of Marriage, not to let them keep unſeaſonable Hours; for the bad Effects, which have often followed ſuch Doings, ought to be a Caution to others.

And

And conſidering what looſe and idle People do mightily reſort to Fairs and Markets, it would be well for Friends to be careful how they let their Children go to ſuch Places, without there be a real Occaſion for their going. Oh that you whom the Lord hath bleſſed with Children may feel your Minds engaged in a near Manner upon their Accounts, and that you may watch over them, and endeavour to keep them out of ſuch Things as will lead away their Minds from the Lord, and ſeek a Part and Portion in the Truth for them above all Things, that ſo they may be a Seed to ſerve the Lord in their Generation; and be you careful to give them good Example in all Reſpects, and do not allow them to ſpeak croſsly and perverſely to one another, but teach them to ſpeak meekly and lovingly: I am ſatisfied the Lord has Bleſſings in ſtore for you that are the Children of his People, if you do but truly and faithfully ſerve him in your Generation: But if any of you diſobey the Lord, and grieve your Parents and Friends, through keeping looſe and evil Company, or in your marrying out of the Council of Truth, the Lord may take you away in Judgment. I tenderly deſire that you may ſolidly conſider of theſe Things; and I beſeech Almighty God to give you Underſtanding, and incline you to ſeek him before the Day of your Viſitation be over. Remember you are accountable for your Words and Actions, and therefore let the Fear of God take place in all your Hearts, and conſider, that ſuch as you ſow in this World, you ſhall reap in the next; therefore be awakened to prepare to meet the Lord, leſt he cut you off in an unprepared State. And as you may read in the Holy Scriptures, *That all Liers ſhall have their Part in the Lake that ſhall burn for ever and ever*; and *that the Adulterer and Adultereſs, and Drunkard, ſhall not inherit the Kingdom of God.* I deſire that you

you may be careful, and lay Things to Heart, leſt a Day of Sorrow and Calamity overtake any of you.

I have been where many, within theſe late Years, have been ſwept away by ſevere Sickneſs, and I deſire that none of you whom God has favoured with the Knowledge of his Truth, and that are the Off-ſpring of ſuch as have been mercifully viſited with his bleſſed Day-ſpring from on high, may provoke the Lord to turn his Hand in Judgment againſt you. I believe the Lord is angry with many People in theſe *American* Parts becauſe of their wicked living. Oh that you, who are concerned that you may be found faithfully ſerving the Lord in your Generation, may like good *Abraham* interceed with the Lord, that he may be graciouſly pleaſed to remember the Wicked, and bleſs them, in turning them from their Iniquities. Although Wickedneſs abounds very much amongſt many of the People in theſe Countries, I rejoice that the Lord has a People ſcattered up and down in theſe Parts, that do truly love and fear him, and are engaged in a holy Care and Concern, that their Children and Families may be kept out of all the Corruptions and Evils of the World; oh that their Number may encreaſe, that ſo the great End for which God has made Man, and given him a Being here, may be anſwered, which is *to glorify his Maker*, is the Deſire of one that in Sincerity wiſhes the Salvation of all Men.

Kent County *in* Penſilvania,
the 4th of the Sixth Month
1717.

BENJ. HOLME.

A N

AN

EPISTLE

OF

Tender Counsel

TO THE

Visited of the LORD *every where.*

DEAR FRIENDS,

AS you have been mercifully visited, and raised up for a peculiar End, there are fervent Desires in my Soul, that the End for which you have been visited, and raised up to be a People to bear Witness for the Lord, may be answered; that so, by your holy and upright Living, you may shew forth his Praise and Glory who has visited you.

And now, *Friends*, I do tenderly desire, that you who are grown into Years, and have been anciently convinced, may wait daily, in great Humility of Soul, to feel the Visitations of the Almighty renewed unto you, that so you may be fruitful in your old Age. And for you that are young, there is a Travail upon my Spirit, that you may grow in Grace, that you may be fruitful while you are young, like holy *Joseph*, who was said to be a *fruitful Bough by a Well, whose Branches spread over the Wall.* Oh that the Lord's Power may be exalted

exalted over all in your Hearts, that he may reign and rule there, whoſe Right it is.

There is a great Concern upon many of your faithful Parents, for your Growth and Eſtabliſhment in the Life and Power of Truth, that you may ſtand in a Teſtimony for the Lord in your Generation. And if it ſhall pleaſe the Lord to concern any of you to ſpeak to any who have not ſtood in their Places, nor diſcharged themſelves to their Children as they ought to have done, as he did concern the Man of God to ſpeak to *Eli*, ſee that you are faithful to the Lord in what he requires of you.

And you that are grown into Years, have a Care that you do not turn againſt the leaſt Child that the Lord may concern to ſpeak to you. It was very commendable in *Eli*, that he did not refuſe to hear *Samuel*, who ſpoke ſo plain and cloſe unto him. And you may find how *Eli's* Houſe fell, who had not diſcharged himſelf to his Children as he ought: 'Tis true, he did ſhew ſome Diſlike by Words to their wicked and evil Doings, yet becauſe his Sons *made themſelves vile, and he reſtrained them not*, therefore the Lord was angry with him.

Theſe Things are left upon Record for our Inſtruction; therefore I deſire, that all you who are Parents of Children, may be careful to give your Children a good Example, and in all reſpects not to ſuffer them to go into thoſe Evils you have been reproved for in yourſelves, that you may be made a Bleſſing unto them: But if any of your Children go into Pride and Wickedneſs, if you do not diſcharge yourſelves of them, you will not be clear on their Account; for the Lord ſaid of *Abraham*, *I know that he will command his Children and Houſhold after him, that they keep my Statutes.*

See that you keep your Authority in the Truth over your Children and Families. And you, who

are

are Children of good Parents, see that you succeed them in that which is good, that he that has blest them may bless you. And you may find how the Blessing was continued from *Abraham* to *Isaac*, and to *Jacob*, and to *Joseph*, because there was a succeeding in that which was good: But when the Posterity of *Abraham* forsook the Lord, and lusted after evil Things, we read how he *cut them off in his Anger*; yet such was his Goodness and Mercy to those Children that were born to the People of *Israel* in the Wilderness, that although many of their Parents fell therein, yet he brought them into the holy Land; which may be an Encouragement to those whose Parents have fallen from the Truth; but then let them remember, that they were to be *Circumcised* before they entred the *Promised Land*, according as the Lord required.

So all you into whose Hands these may come, wait to feel your Hearts to be *inwardly Circumcised* by the Lord's Power, whether you are old or young; for it's written, *That* Abraham *was Circumcised when he was old:* Not being Circumcised when they are young, they must be Circumcised when they are old, or else they cannot enter the *Promised Land.* All those who were born in *Abraham*'s House, and those who were bought with his Money, were to be outwardly circumcised, which was a Type of the Circumcision made without Hands, which we are to witness in this *Gospel-Dispensation*, or else we cannot enter that *Spiritual Canaan.*

Therefore, all *Friends*, wait to feel your Hearts inwardly wrought upon by the Lord's Spirit, that you may witness them to be made pure through the effectual Working thereof; and then as you come to experience this, you will see the Truth in its Glory, and then you will be so affected therewith, that

that all Enjoyments this World can afford, will be but little to you in compariſon thereof.

And although I am one of the leaſt of many, that the Lord has raiſed up amongſt his People, I may ſay, that my Heart's Deſire and Prayer to God for *Iſrael* is, *That they may be ſaved.* And in order thereunto, there is upon my Spirit a Concern that they may abide in their Tents, where he that envieth their Happineſs cannot hurt them.

All *Friends* therefore, beware of going out like *Iſrael* of old, into thoſe Things that provoke the Lord, leſt his fierce Wrath come upon you, as it did upon them: But ſee that you ſtand in his Counſel, that in Bleſſing he may bleſs you. Oh how wonderfully did the Lord bleſs old *Iſrael*, while they ſtood in his Counſel; but when they rejected him, and would have their own Ways, then he caſt them off in his Anger.

I fervently deſire that this may never be the State of any: I beſeech you all, in the Love of Chriſt, to live in a thankful Remembrance of the Lord's tender Mercy and Kindneſs, which he has been graciouſly pleaſed to extend unto you: And then I am ſatisfied you will be often ready to break out into an holy Admiration of the unexpreſſible Love and Mercy of God to you, with the holy Prophet of old, who ſaid, *What is Man, that thou art mindful of him? and the Son of Man, that thou ſhouldſt viſit him?* Oh! how has the Lord been graciouſly pleaſed, in his Kindneſs, to open your Underſtandings, and convince you of the Emptineſs of that Worſhip which ſtands in the Will of Man, and has given many of you to partake of that inward Comfort in your Waitings upon him, which has been beyond what you have had Words to expreſs. It is the Deſire of my Soul, that you may be found much in the Practice of waiting upon him; for it is through a holy, humble Waiting upon

upon him in the *true Silence of all Flesh*, that the People of God do feel their Strength renewed in him, in whom they have believed. Have a Care that your Minds be not overcharged, and surfeited with the Cares of this Life; for there is an Enemy that lies near to draw away the Mind too much after lower Enjoyments, and Things that are lawful in themselves, that so it may be hindered and diverted from a true Waiting upon God. And as many of you as are redeemed out of the gross Evils and Corruptions of the World, see that the lawful Things do not prevail, so as to take up your Minds; for we find there was a dismal Sentence went forth against those that were invited to the Supper, that we read of in *Luke* xiv. 16. that were too much taken up with Things that were lawful in themselves; one had married a Wife, and another had bought a Farm, and another had bought Oxen. So I beseech you to take Care that you are not brought into Bondage to the lawful Things, lest the Lord be angry with you; but let him that is married, be as though he married not; and he that possesses these lower Enjoyments, as though he did not possess them, that so he may live to enjoy the Lord in all those lower Enjoyments: So shall we praise him who is the Giver of them. And that it may be thus, is what I desire, that his Mercies and Favours may be continued unto us.

Dear Friends, look not out at the Greatness of the World, neither covet great Things for your Children; but wrestle in Soul with the Lord for them, that they may be brought to be inwardly acquainted with him, and to have a Part in Christ, and then they will be well provided for; for many of you have had large Experience of the Lord's Care over you, so that you have great Encouragement still to trust in him, who has hitherto provided for you, and will still provide, if you make it your

Care to pleaſe him; for he delights in doing Good to his People. Oh that his great Goodneſs and Mercy, which he has been graciouſly pleaſed to extend unto you, may engage you to Care and Watchfulneſs; that by your holy and good Living, you may demonſtrate unto the World, that you are indeed the Followers of Chriſt: So ſhall you be as Lights in the World, and as the Salt of the Earth: See that you keep to the ſeaſoning Word of Life in your own Hearts, that your Words and Actions may anſwer the juſt Witneſs in all with whom you have to do.

And I have to ſay, for your Encouragement, that your Reward will be great with the Lord, if you, whom he has mercifully viſited, are timely and fervently concerned to anſwer the End for which he has viſited you: But if any of you go into a wrong Liberty, and cauſe the Way of Truth to be evilly ſpoken of, through your going into thoſe Things that provoke the Lord, he will meet with you in a narrow Place, that you will find no Way to eſcape the Stroke of his Hand, except you return to him while he mercifully ſtrives with you.

I therefore beſeech you all in the tender Love of Chriſt, to be careful to live up to thoſe Diſcoveries and Convictions which the Lord has given you, and then your Peace and Comfort will be beyond what Words can ſet forth; for there is none knows the Comfort that there is to be enjoyed in obeying of the Lord, but thoſe who have come to the Experience thereof in themſelves.

Oh that you may ſerve him ſo truly and faithfully in your Generation, that in the Winding up and Concluſion of your Time here, you may have a Part in that Kingdom of Reſt which is prepared for the Righteous. This is the fervent and ſincere Deſire of

Your Friend and Brother,

London, the Twelfth Month 1713.

BENJ. HOLME.

AN EPISTLE TO FRIENDS IN *Great-Britain* and *Ireland.*

DEAR FRIENDS,

IN that pure Love in which our Fellowſhip ſtands, do I tenderly ſalute you, fervently deſiring, that Grace, Mercy and Peace may encreaſe and abound amongſt you, and in all the Churches of Chriſt every where; that ſo thoſe whom the Lord has gathered by his divine Power, may ſhew forth his Praiſe and Glory.

And, *dear Friends*, you that are Members of *Monthly* and *Quarterly Meetings*, I tenderly deſire, that you may live under the Exerciſe of the Power of Truth, and wait for the renewed Viſitations of the Love and Goodneſs of God, that ſo you may be a living and fruitful People. And as you wait to feel the Life and Power of Truth to prevail in your Hearts, ſo will you be fitted and qualified for every Service which the Lord requires of you; for without divine Aſſiſtance we can do nothing that will tend to the Praiſe and Glory of God. Therefore,

Friends, in all your Meetings, whether they be for Worſhip, or to maintain good Order in the Church, ſee that you wait to feel the Lord to be with you, and ſeek for Wiſdom and Counſel from him; that ſo you may in *all Things act to his Praiſe and Glory*.

And you that are as Watchmen in *Iſrael*, I deſire that you may look well to yourſelves, and *to the Flock over whom the Holy Ghoſt hath made you Overſeers*. Oh! that you may be fervently concerned, that a Stop may be put to all wrong Liberty and wrong Things, that ſo the Church of Chriſt may appear in her Glory and Beauty. And as the Lord in his Wiſdom and Counſel has opened it in the Hearts of his People in divers Places, to viſit one another in their Families, I deſire that this good Work might be promoted yet more and more in the Churches; for where faithful Men and Women viſit Friends Families in the *Drawings* of the *Love* and *Wiſdom* of God, they go under a *true Concern*; and viſiting them in the *Seed* of *Life*, the Lord may make them *inſtrumental* in his Hand, for the *gaining* upon them that have *gone into wrong Liberty*, as well as they may be *helpful* to ſuch as *labour under Diſcouragements*, becauſe of the many and various Exerciſes that they meet with in their Travel and Paſſage through this World.

And, *dear Friends*, let me ſay to you that meet with renewed Exerciſes from Time to Time, and drink deeply of the bitter Waters; be careful that you do not look out at what you meet with, leſt the Diſcourager prevail to weaken you in your ſpiritual Travel; but look to him that has hitherto been with you, and made Way for you by his divine Power; for he is able, and will bring you through all your Troubles and Exerciſes, if you follow him faithfully unto the End.

And you that are concerned in the Management of the Affairs of Truth, ſee that you keep in the meek

meek Spirit of Christ, that what you speak and do may be to the Praise and Glory of God; and be careful to be good Examples in all Respects, and endeavour to bring your Families to *Week-day Meetings*, and watch over them in the Fear of God, and keep them in that *Plainness of Habit and Speech* which Truth leads into, and labour to bring them to a *Sense* of the *Truth* in their tender Years. *David* was concerned for *Solomon* his Son, that he might know his God, and also that he might *serve him in Truth and with a perfect Heart*. And you that are the Children of *Friends*, there are fervent Desires in my Soul for you, that you may fully follow the Lord while you have a Being here; that so he that has blest your faithful Parents may bless you. As the Work of the Day is great, I desire that a holy Sense thereof may live upon your Hearts, and that you may feel your Minds engaged in a close Concern, that the *Work of the Lord* might prosper; it would be matter of great Rejoicing and Comfort *to those that travel in Spirit for the Prosperity of Sion*, to see you come up in a *holy Zeal* for the *maintaining* of the *Testimony* of *Truth* in every thing, that so ye may abide in the Lord's everlasting Covenant of Peace. I do tenderly intreat, that you may obey the Lord, and be dutiful to your Parents, as you ought to be careful to shun all evil and loose Company; for keeping corrupt and bad Company has been the Ruin of many: And therefore I would have you to remember the Counsel, *My Son, if Sinners entice thee, consent thou not.* Oh that this may be fastned upon all your Minds.

I also greatly desire, that you that are of the *Female-Sex*, may come up in your Places and Services in the Church, for in the building of the first Tabernacle there was a Part of the Work belonged to the *Women*, and if you are found in the *faithful Discharge of your Services*, you will have *Returns of*

Peace from the Lord; and see that you watch carefully over your own Families: And as you live under a *holy Concern*, that all that are under your *Care*, may be preserved within the *Bounds* and *Limits* of *Truth*, you will have *signal Tokens* of his *Kindness*. I am glad that the Lord has raised up a People in these *American* Parts, that are concerned that *Truth*'s Testimony may be kept up and maintained, and that the Church of Christ may flourish yet more and more. Oh! that it might please the Lord to *encrease* their Number that are fervently and zealously concerned upon this Account.

And, *Friends*, it may be well for you that are the *Heads* of *Families*, to be careful to stir up your Children and Servants to be *frequent in reading of the Holy Scriptures*, and put them in mind to consider what they read; and if you labour to make them truly sensible what will be the *Portion* of the *Liers*, and *Drunkards*, and *proud* and *wicked Livers*, you may be very instrumental to principle them against ill Things: And if you endeavour to implant it in their Minds, what a happy Thing it is to *do well*, and *serve* the Lord; and if you observe to them, how he has favour'd and bless'd the Righteous from one Generation to another, this may greatly tend to excite them to *virtuous Living*.

And I desire that you who are sensible of the Power and Virtue of Truth, may often take seasonable Times to wait upon the Lord in your own Families with your Children and Servants; and as you are truly bowed in Soul before the Lord, that he may be graciously pleased to look down upon you, it may please him to open his holy Hand, and minister a suitable Supply to your Wants; for, blessed be his Name, his Regard is great to his People; he has been pleased to give many of them renewed Favours in their Waiting upon him in their own Families, so that they can say from Experience,

rience, The Lord is good to the Soul that truly seeks him, and diligently waits upon him for the fresh Visitations of his Love.

The Disciples were taught to pray for *Daily Bread*, and the Lord has preserved a Remnant in a holy Sense of the Need they have to receive every Day of that living Bread which comes down from above, which can only satisfy the Souls of the Faithful.

So with Desires that the Lord may make you as his *Vineyard*, which he delights to water, and that you may be as a Garden enclosed, into which no hurtful Thing can come, that so good and holy Fruits may be brought forth, is the fervent Desires of

Your Friend and Brother in the Truth,

From the Bay-side *in* Maryland *the* 14*th of the Fourth Month* 1717.

BENJ. HOLME.

AN EPISTLE TO FRIENDS, and Tender-minded People in *America.*

DEAR FRIENDS,

WHOM the Lord in the Riches of his Love has gathered and raised up to be Witnesses for his Name and Truth in those remote Parts of the World, I hereby tenderly salute you, with Desires that you may answer the great and good End of the Lord therein, that you may be as

Lights and Way-marks amongſt the People, where your Lots are caſt; the manifold Bleſſings and Preſervations, which many of you have been favoured with, ought to be a deep and ſtrong Obligation upon you to walk in great Humility and Fear before the Lord, while you have a Being here.

It ought to be remembred with great Thankfulneſs, how wonderfully many of you that are Inhabitants in *New-England*, and ſome other Parts of thoſe Countries were preſerv'd, when the Lord ſuffer'd many of your Neighbours to fall by the Hands of the ſavage *Indians*.

I greatly deſire that the Senſe of his great Love and Mercy every way extended unto you, may engage you to walk as becomes your holy Profeſſion, that ſo you may ſhew forth *Chriſtianity* in the Purity of it. And, *dear Friends*, let the Spirit of the Lord Jeſus Chriſt bear Rule in all your Hearts, that you may be as a Family of Love, in which there is no Jar, that it may be manifeſt that you are indeed the Diſciples and Followers of Chriſt; and keep your ſelves pure and unſpotted in all Reſpects, that you may ſhew forth the unſpotted Life, ſo will you preach for the Lord in your Generation, and be as Saviours upon Mount *Sion*. And as there is a tender People in many Parts of this Wilderneſs Country, to whom there is a merciful Viſitation extended from the Lord, I deſire that you may ſpeak convincingly to them by your good and holy Living; that they may have to ſay of a Truth, that you are a People that live a Life of *Chriſtianity*; for many have got the Saints and holy Mens Words in their Mouths, that are out of the Life and Spirit which they were in: And it is becauſe hereof that many of theſe called *Chriſtians*, are ſo full of Envy and Hatred one againſt another; but let that Spirit bear Rule in all your Hearts, which can forgive Enemies, and do Good againſt Evil; this was the Mind

Mind which was in the Lord Jesus Christ, when he was about to be offered up upon the Cross; he said, *Father forgive them.* And when the People were about to stone holy *Stephen* to Death, he said, *Lord, lay not this Sin to their Charge.* Here the forgiving Spirit appeared; Men in the unregenerate State are ready to render Injury for Injury, and Reviling for Reviling; but see that you learn of him, *who when he was reviled, reviled not again.*

And, *dear Friends*, let the condescending Spirit, which was in *Abraham* the Friend of God, be in you, that you may not differ one with another about Land and worldly Things; for when his and *Lot*'s Herdsmen differ'd, he was for having no Difference, but he was willing to take either hand. And how wonderfully did the Lord bless *Abraham* in that condescending Spirit; which Spirit has appeared in many of our good Friends, in which they have been greatly blest. I can say I bear great good Will to you in those Wilderness Countries, and greatly desire that you may be preserv'd from all evil and hurtful Things, that you may be Members of that pure Church which Christ came to present to God without Fault.

I desire that you, young Men and Women that are growing up, may be careful to keep yourselves pure and unspotted in all Respects; and it may please the Lord to anoint many of you to preach the Gospel of Life and Salvation to many People; and as it has pleased the All-wise God to remove many in your Parts that were good Instruments in his Hand in their Generation, it would be great Rejoicing to many who travel for the Welfare of *Sion*, to see you that are of a succeeding Stock, called forth, and standing in a holy Zeal for the Truth; and if you faithfully serve the Lord, he that has greatly bless'd many of your good and pious Parents, will bless you.

And,

And, *dear Friends*, I desire that you may be very much concerned to keep up and maintain good Order in the Church, that so all wrong Things, and false Liberty may be kept from among you, and that a due and tender Regard may be had to the poor Widows and Fatherless, and such that are in Want; and where any that make Profession with us are likely to be drawn away with loose Company, let them be tenderly advised and dealt with, that if possible, they may be preserved from bringing Dishonour to the Truth, and Ruin upon themselves.

And I desire, that all such may hearken to the Lord's Counsel in themselves, and through his People. It would have been happy for the People of *Israel*, if they had obeyed the Call of God by the Prophets; but because they rejected his Counsel through them, and would not be reclaimed from their evil Doings, therefore he turned his Hand in Judgment against them.

As the Lord has concerned many of his Servants to travel as with their Lives in their Hands to visit you, and call you to walk in holy Fear before him, I desire that you may live in a thankful Sense of his Kindness and Mercy to you herein; for if now when the Lord has raised many of you from a low Condition, and has greatly bless'd your Endeavours, and preserv'd you in a wonderful Manner, you should prove forgetful, and go into those Things that provoke him, how just may it be with the Lord to punish you, by suffering your Enemies to make a Prey upon you.

But I am satisfied, there is a People amongst you, that are deeply humbled under a Sense of the great Love and Mercy of God to them who are concern'd, that they may be found walking in well-pleasing before him, while they have a Being here; to all such my Spirit is united in a near manner, and I fervently desire, that he that was *Abraham*'s Shield, and

and exceeding great Reward, may be with you, and preſerve you to his Praiſe and Glory, while you have a Being here.

And, *dear young People*, whom the Lord has inwardly reach'd unto, and brought to partake of his Love and Goodneſs, I deſire that you may retain that holy Senſe of his Love which you have receiv'd, that thereby you may be prevail'd upon to follow the Lord fully; and if you are faithful to the Requirings of Truth, you may be eminently ſerviceable in your Generation, as many of our worthy Elders were, that are now removed: Oh! that it might pleaſe the Lord to raiſe up many faithful Labourers in thoſe Countries, and ſend them into his great Harveſt, that many may be gathered to *Shilo* the peaceable Saviour, the Lord Jeſus Chriſt, to whom the Gathering of the People is to be. I tenderly deſire, that you that have been mercifully viſited, may dwell in Heart with the Lord, that you may be preſerved from all the Snares and Temptations of the Enemy, who envies your Happineſs, for none are longer ſafe than they keep upon their Watch; the Strong and Wiſe, and ſome that have known good Things, have fallen through Unwatchfulneſs; but ſuch is the Love and Mercy of God to Mankind, that he has given ſo much of his Grace as is ſufficient to keep them from falling and ſinning, as they take heed thereunto; for all the Miſcarriages that are amongſt Mankind, are owing to their Neglect of the Grace and good Spirit of God in their own Hearts.

The Apoſtle *Paul* declares, 1 *Cor.* xii. *That the Manifeſtation of the Spirit is given to every Man to profit withal*; in which every one hath his proper Gift: And therefore, *dear Friends*, as you have receiv'd a divine Gift from the Lord, ſee that you make a right Improvement of it; that like the good and faithful Servants ſpoken of in the Parable, that

that had improv'd their Talents, you may be welcom'd with the comfortable Reward of *Well done*; that when you leave this World, it may be a happy Change to you; and that none of you may be found like the slothful Servant, that had neglected to improve his Talent.

I can say I am sincere in my Desires, that you may by your holy and humble walking, answer the great Love and Mercy of God every way extended unto you, *that Men seeing your good Works, may have Cause to glorify God on your Behalf.*

And I desire that you may be Examples of Humility and Plainness; and in your Trading and Dealing, and whole Conversation, be careful that you answer your holy Profession. And I would have you zealously concern'd to keep up your religious Meetings, both on First and Week-days; and as much as you well can, endeavour that your Children and Servants may attend such Meetings; and as many of you have been made greatly instrumental for the Good of your Children, through your Love and Care to keep them out of hurtful and loose-minded Company, and from vain Fashions, which leads away the Mind from the Lord; I desire that you may continue the same Care over them: And, *dear Children*, as you desire that a Blessing may attend you, have a tender Regard to your Parents and good Friends Counsel. And as it has often laid a great Foundation for Strife and Discord, where such as have profess'd the Truth with us, have gone out to marry with them of another Profession of Religion; I tenderly desire that you may seek to the Lord to direct you in this great Concern of Marriage.

And you tender People, that do not profess to be of our Society, to whom there is a Hand of Love and Mercy stretch'd forth from the Almighty, in order that you may be gather'd to the great and

good

good Shepherd of *Iſrael*, the Lord Jeſus Chriſt, that has laid down his Life for his Sheep; it was the wonderful Love and Mercy of God to Mankind, that he was pleaſed to ſend the dear Son of his Love to taſte Death for every Man, and to be a Propitiation for the Sins of the whole World, 1 Epiſt. *John*, Chap. ii. 2. that ſo all Men through him might be reconciled and brought into Favour with God again; and he has ſent his Spirit into their Hearts to lead them to himſelf again. And I tenderly deſire that all you into whoſe Hands theſe may come, may take heed to that good Spirit of God which convinces you of Sin, and inwardly reproves you for it; that thereby you may know an overcoming of thoſe Things which are evil; for it is certain there is Power in the divine Light, to give Men a Sight and Diſcovery of that which is evil; and alſo to enable them to reſiſt and overcome it; and therefore it is that we endeavour to direct and turn Mens Minds to that true Light ſpoken of, *John* i. 9. *which lighteth every Man that cometh into the World*; and all the Nations of them that are found walking in this holy Light ſhall be ſaved. This Light will diſcover to Men the bye Paths and crooked Ways, in which they have gone in their fallen and degenerate State; and as they come to walk in the Light, they will witneſs Acceſs to God, and know inward Communion with him; which that you, and the Children of Men in an univerſal manner, may be brought to the Experience of, is the ſincere Deſire of

Your loving Friend,

London, *the 2d of the Seventh Month* 1721. BENJ. HOLME.

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EPISTLE

TO

Friends in *London*.

DEAR FRIENDS,

TO whom the gracious Viſitation of the Love and Mercy of God, has been freely and largely extended, I hereby tenderly ſalute you, fervently deſiring that you may walk humbly before the Lord, and as becomes a People that he hath favoured in a peculiar manner; that ſo you may anſwer his Kindneſs and Love in viſiting of you. I very much deſire that you may all keep to the pure Principle of Truth in yourſelves; that ſo you may preach well by your good Converſation, and fair and juſt Dealing. Many of our good Friends that were early raiſed up in that great City, to be Witneſſes for the Lord, are removed: I very much deſire that you may ſtand in a holy Zeal for the maintaining of Truth's Teſtimony in all its Branches, and where any go into any Thing that is reproachful, either in Converſation or Dealing, let them be dealt with in the Wiſdom of Truth. And I deſire that all may be careful that they do not take part with any that go into wrong Things, leſt they ſtrengthen them in their wrong Liberties, but ſtand for the Honour of Truth, and againſt all Things

Things that may incur the Lord's Diſpleaſure. You may find how *Iſrael* fell before their Enemies, when the *Babyloniſh Garment and Wedge of Gold* were coveted after. This is preſerved upon Record for our Inſtruction. I very much deſire, that you may all be careful not to touch with that which is wrong of any kind, that ſo you may ſhew forth the Truth in the Purity of it, and be as *Lights* and *Way-marks* in your Generation, that in the End, you may have the Returns of Peace, and the Evidence of divine Favour.

And, dear young People, who are the Children of believing Parents, I hereby tenderly ſalute you with Deſires, tha you may not only come to believe in the *Sufficiency of the Grace of God*, which the Apoſtle *Paul* ſaith, *Tit.* ii. 11, 12, *hath appeared unto all Men*, but that you may be ſubject to the Teachings thereof, that thereby you may be taught to deny *Ungodlineſs* and *Worldly Luſts*, and to live *ſoberly* and *righteouſly* and *godly*, that you may anſwer the great and holy End, for which the Lord has given you a Being here. I very much deſire that you may be prevailed upon by the Power of divine Love, to follow the Lord in the Way of his holy Requirings, that you may be faithful Witneſſes for his Name and Truth in your Generation: And if you bear the Yoke and Croſs of Chriſt in your Youth, you will enjoy great Peace and Comfort in yourſelves, beyond what any can make you ſenſible of by Words; for there is great Reward in ſerving of the Lord, ſo that I believe many are thankful beyond what they can expreſs, that they were made willing to ſerve him; and there are great Longings and ſtrong and fervent Deſires in the Hearts of many of thoſe, that their Children and Families might be prevailed upon to obey and follow the Lord. And I deſire that you may be careful not to go againſt Conviction, but if you are faithful to what the Lord has already made

made known to you, he will give you farther Discoveries, as our Saviour saith, *If any Man be a Doer of his Will, he shall know of his Doctrine.* And as many young People have been greatly corrupted through keeping loose and idle Company, I wish you may be so wise to learn from others Harms to beware, and have a tender Regard to your Parents and good Friends Counsel, that are concerned for your doing well. But many that have grown high and lofty, and have rejected their Parents and Friends Counsel, have brought great Ruin and Misery upon themselves. And many that have married out of the Counsel of Truth with them of other Professions, have laid a Foundation for making their Lives very uncomfortable and unhappy: I desire that you may be careful of too much Familiarity with Strangers, lest any of you be ensnared thereby, as many have been to their great Sorrow and Ruin. And I desire you may all be careful not to give way to little Things that are wrong, for I believe many that have given way to one little Thing after another that was so, have been drawn into very gross Things in process of Time.

Touch not with the wrong Thing of any kind, that you may be unspotted in all Respects, that whenever it shall please the Lord to call you hence, you may be prepared for that glorious Kingdom, into which nothing that is unclean can enter, is my sincere Desire for you: So with true Love to you, I remain

Your loving Friend,

Ross-Shanne, *in the County of* Antrim *in* Ireland, *the* 16*th of the First Month* 1726.

BENJ. HOLME.

AN

AN

EPISTLE

OF

LOVE

TO THE

Churches of CHRIST, &c.

DEAR FRIENDS,

WHOM the Lord has called to be Witneſſes for his Name and Truth, I hereby tenderly ſalute you, with Deſires that you may anſwer the Call of the Lord, by an holy and humble walking before him, while you have a Being here, that in the End you may have the Evidence of his Favour and Love in yourſelves.

And I deſire that you, who have made any Progreſs towards the *Spiritual Canaan*, may be encouraged to hold on your Way; and if you meet with Difficulties and diſcouraging Things in your Travel and Paſſage through this World, have a Care that you do not look out at them, leſt the Diſcourager prevails to weaken you in your ſpiritual Travail: But when Things look hard and difficult, let your Eye be to him who is all-ſufficient, who divided the Waters of old for his People *Iſrael*, and who remains to be what he has always been to his faithful People, *A God near at hand, and a preſent Help in*

every needful Time of Trouble; so that there is great Encouragement for sincere Minds still to trust in him, who has said concerning the true Seed, *Heb.* xiii. 5. *I will never leave thee, nor forsake thee.* We read, that the Race is not to the Swift, nor the Battle to the Strong, but he that endures to the End, the same shall be saved: Many that have made good Beginnings, and run well for a Time, for want of Watchfulness have miscarried, and gone into dishonourable and reproachful Things, whereby the Way of Truth has been evil spoken of.

It is certain, that they who have begun in the Spirit, may fall short of Salvation, if they do not continue to follow the Lord; we read concerning *Caleb*, that he *followed the Lord fully*; and although the People of *Israel* had been mightily favoured, yet many of them forsook the Lord, but good *Joshua* said, *Josh.* xxiv. 15. *But as for me and my House, we will serve the Lord*; he and *Caleb*, who were Men of right Spirits, entered the *holy Land.*

It is not what Men have formerly suffered or gone through upon a religious Account, that will render them acceptable in the Sight of God, if they do not continue in well-doing to the End, *for if the righteous Man turn away from his Righteousness, and commit Iniquity, all his former Righteousness shall not be remembred, but for his Iniquity that he hath committed, he shall surely die*; therefore it is good for him that thinks he stands, to take Heed lest he fall, for no Man is longer safe than he is upon his Guard; and if you are careful that you may be found living agreeable to the divine Will, and walking as becomes your holy Profession, you will be greatly blest, and he that was *Abraham*'s Shield, and his exceeding great Reward, will defend and preserve you, as you abide in his Fear and Counsel, and in obeying of the Lord, you will enjoy great

Reward

Reward and Peace, beyond what Tongue or Pen can ſet forth.

And, *my Friends*, where any of you are called to ſuffer upon a religious Account, I would have you to ſuffer cheerfully, like the true Believers we read of, that took joyfully the ſpoiling of their Goods, being thankful that they were not only accounted worthy to believe, but alſo to ſuffer for the Sake and Cauſe of Chriſt; let no Intereſt prevail with you to go againſt Conviction to avoid ſuffering, for ſome that have ſinned againſt Knowledge, and have taken indirect Ways to avoid ſuffering, have brought a great deal of Guilt upon themſelves; but follow thoſe Things which bring Peace, that whenever it ſhall pleaſe the Lord to call you hence, it may be a happy Change to you.

And as it has been a very humbling and afflicting Time in divers Parts of the Nation, and in many Peoples Families, becauſe of the great Mortality that has been of late, I very much deſire that you may be careful to make a right Improvement of the Time and Opportunity which is put into your Hands, that you may be prepared to meet the Lord; and as you find that it was according to divine Direction, that *Hezekiah* ſhould ſet his Houſe in order, for the Prophet told him, that *he ſhould die and not live.* Now, altho' it is a prudent Conſideration for People to take Care to ſettle their Affairs by *Will* or otherwiſe, in Time of Health, to prevent Diſcord and Miſunderſtanding, that has often happened for want of ſuch prudent Care, yet I deſire that you may above all, make it your Care to have all in order in a ſpiritual Relation, that whenever it ſhall pleaſe the Lord to call you to give an Account of your Stewardſhips, you may give it with Joy, like the good Servants whom we read of, that had improved their Talents.

And as it is one great Part of the *Chriſtian* Religion, to be full of Bowels and Compaſſion to them

that are in Want and Diſtreſs, I deſire that you whom the Lord has bleſt with a plentiful Share of this World's Goods, may be full of Pity to the Poor and Needy; for I count it is a great Blemiſh upon the rich Man that we read of in *Luke*, that he did not ſhew Compaſſion to the poor Man who was laid at his Gate full of Sores, and deſired the Crums that fell from his Table; but we do not find that they were granted to him. When the Apoſtle *James* deſcribes true Religion, he ſaith, *James* i. 27. *Pure Religion and undefiled before God the Father, is to viſit the Fatherleſs and Widows in their Affliction, and to keep ourſelves unſpotted from the World.* May you all ſhew forth the Truth in the Purity of it, that you may be as ſo many Lights and Way-marks in the ſeveral Places where your Lots are caſt.

And, *my beloved Friends*, I tenderly deſire that you may manifeſt yourſelves to be truly, and indeed, the Followers of the Lord Jeſus Chriſt, by your loving one another, and living agreeable to his holy Doctrine, whoſe Followers you profeſs to be, who taught his Diſciples not only to love one another, but alſo to love their Enemies, and to do Good for Evil, and to bleſs them that curſe them, and pray for thoſe that did deſpitefully uſe them: And as Diſcord in Families, and amongſt Relations, and Neighbours, has often had mighty pernicious and bad Effects, I deſire that you may guard againſt *Tale-bearing*, and all Things that may tend to make Strife, and if any that have not Government and Command of their Tongues, ſhould revile you, learn of him, *viz.* the Lord Jeſus Chriſt, who when he was reviled by evil and wicked Tongues, did not revile again; but let it be manifeſt, that you have got Command of your Tongues and Tempers; we read, that *he that governs his own Spirit, is ſaid to be ſtronger than he that takes a City*;

City; and the wise Man saith, that *a soft Answer turns away Wrath.*

As the Holy Scriptures are so full of Instruction, I wish that you may be very frequent in reading, or causing them to be read in your Families. And, *dear Friends*, I tenderly desire that you may all be careful to keep to the heavenly Salt in yourselves, that so through your keeping to the seasoning Grace of God in your own Minds, you may be instrumental to season the Minds of your Children and Servants: Let your Words be few and savoury, season'd with Grace, that they may minister Grace to the Hearers; you may assure yourselves, that our Saviour intended to discourage idle Talking and foolish Jesting, by giving us to understand, that a Man should give *an Account in the Day of Judgment for every idle Word*, Mat. xii. 36. and if Men must render an Account to the righteous Judge of all the Earth, for every idle Word, how much more for gross Enormities; and as I believe, that many of you are sensible, that some Peoples Children have been greatly hurt through keeping loose and evil-minded Company, therefore I entreat, that you would watch carefully over your Children and Families, and endeavour to keep them from such Company as may be a Snare to them; many young People have learn'd to talk idlely and foolishly, and to drink to Excess, and game, and be proud and wanton, through keeping Company with them that were given to these Things; and how many who have kept such Company, have married out of the Counsel of the Lord, to their own Ruin and Grief of their religious Parents; but happy are they who learn from others Harms to beware: I wish that all young People, into whose Hands these may come, may be careful to keep good and virtuous Company, for as many have been greatly hurt through keeping idle Company, so I believe many

can say, they have reapt great Profit and Comfort by keeping pious and virtuous People Company; I greatly desire that you may humbly seek the Lord to preserve you out of all the Evils and Corruptions that are in the World, and as you desire that a Blessing may attend you, see that you obey your Parents in the Lord, as the Apostle advises, for many undutiful Children have brought great Ruin and Misery upon themselves, and Sorrow to their Parents; and as it was pleasing to the Lord, that *Solomon* sought for Wisdom from the Lord, that he might know how to behave himself before that great People, I desire, *my Friends*, that all of you that have Children and Families to walk before, may wait for Wisdom from the Lord, that you may know how to behave yourselves, and what to cherish, and what to suppress; and as many Children have been greatly hurt, through being too much indulged in high Things, and having their own Wills gratified, I desire that you may keep your Children out of high Things, that may lead away their Minds from the Lord, and keep your Authority over them in the meek Spirit of the Lamb, that you may keep their Love and Affection; many of our good Friends that have rul'd with Sweetness, their Children both love and fear them; but if any rule in a wrong Spirit and Temper, they may mightily sour their Children, and lose their Love and Affection, so that they may slight and disregard them; may the Lord guide you in his Wisdom and Counsel, that by your wise and prudent Conduct, you may be a Blessing to your Families, as many have been through their careful walking and good Endeavours: And I wish that you may be exemplary in attending of religious Meetings for the Worship of God, and endeavour to bring your Children and Servants to frequent such Meetings both on First and Week-days, as much

much as you well can ; and as it is certain, that God who is a Spirit, may be truly worſhipped in Spirit, when nothing is outwardly ſpoken, I would have you wait to be ſenſible thereof in your religious Meetings, that ſo they may be made truly comfortable and edifying to you ; and if you wait to feel the Power of Chriſt in your ſilent Waiting, you will be encouraged to keep up your Meetings ; and as you may read, how the primitive *Chriſtians* were baptized into Chriſt, and ſo came to put on the Lord Jeſus Chriſt, the new and heavenly Man, I very much deſire, that you may experience what it is to be baptized into the divine and heavenly Nature of the Lord Jeſus Chriſt ; and as you witneſs the divine Nature to bear Rule in your Hearts, you will ſhew forth *Chriſtianity* in your Lives and Actions, and for this I am ſincere in my Deſires, that ſo you may anſwer the Kindneſs and Love of God, in viſiting you, and gathering you to be a People ; and as you are ſenſible that we are but Sojourners here, and that the End of all fading Enjoyments are near at hand to us, therefore I tenderly deſire, that you may look beyond all theſe low Things, to the Reward which will not fade away ; *If you are riſen with Chriſt*, ſaith the Apoſtle, *ſet your Affections on Things which are above :* Although it is lawful for *Chriſtians* to mind earthly Things in their Places, yet we ought to be careful, that we do not mind theſe low Things too much, leſt thereby we are diverted from ſeeking of the durable Treaſure ; you find what a ſad Sentence went out againſt them that we read of in *Luke*, that were invited to the Supper, and made Excuſes ; although the Things that they were taken up with, were lawful in themſelves, one had *married a Wife*, and another had *bought a Farm*, and a third, *Oxen*, and they all deſired to be excuſed ; and we find, that becauſe they made Excuſes, the Lord of the Servant ſaid, *that none of them that*

were bidden ſhould taſte of his Supper: Now this is left upon Record for our Inſtruction; may you all be truly redeemed out of the Love and Spirit and Friendſhip of the World, that you may ſenſibly witneſs what it is to have your Converſation in Heaven, and have inward Communion with the Lord, as the true *Chriſtians* of old had, while they were living in the World: We read, that *the Friendſhip of the World is Enmity with God.*

As many good natured People have been greatly enſnared and drawn into drinking to Exceſs, thro' keeping too much Company with them that were given to hard Drinking, I tenderly deſire that you may all be very much upon your Guard againſt being enſnared this Way; for how many Men of bright Parts have ſhortned their Days through exceſſive Drinking; but live rather abſtemiouſly, for as Temperance is a great Step towards Salvation, ſo it is likewiſe very conducing to Health; the Apoſtle *Paul* ſaith, that *he kept his Body under, leſt while he preached to others, he himſelf ſhould become a caſt away*; it is greatly to be deſired, that this were the Care not only of every Miniſter, but of all them who profeſs to be the Followers of Chriſt.

And, *my Friends*, in all your Dealings remember that great Rule of our dear Lord, to *do unto all People as ye would they ſhould do unto you*, that ſo you may anſwer the juſt and equal Principle in all with whom you have to do; many of our good Friends have brought great Reputation to their Profeſſion, and Credit to themſelves, by their fair and juſt Dealing, and peaceable Behaviour, and good Converſations; remember that excellent Counſel of the Apoſtle, where he ſaith, *Heb.* xii. 14. *Follow Peace with all Men, and Holineſs, without which no Man ſhall ſee the Lord.* And be tender of one another's Reputations; and if any Friend or Brother be overtaken in a Fault, endeavour to reſtore him in the Spirit of

of Meekneſs, and watch in the holy Light, which ſhews you the Evil and the Temptations of Satan, when they are preſented, that thereby you may be preſerved from joining with them.

So with Deſires that you may all be ſo conſtant upon your Watch, that he that envies your Happineſs, and that goes about continually, ſeeking who he can get in upon, may be fruſtrated in his Deſigns upon you ; I remain

Your Friend and Brother in the Truth,

London, *the 12th of the Second Month* 1731. BENJ. HOLME.

A

Tender INVITATION and CALL

TO

All People, to embrace the Offers of GOD's Love, *&c.*

STRONG and fervent are the Deſires that are in my Soul, that you may be prevailed upon to embrace the Day of God's merciful Viſitation, which is extended unto your Souls through Jeſus Chriſt our Lord, that ſo the Complaint that was taken up againſt *Jeruſalem* of old, may not be taken up againſt any of you ; for we find, that ſuch was the Kindneſs of the Lord to the People of that great City, that he would often have *gathered* them, but they would not be *gathered*, although the Lord in Kindneſs and Mercy ſent his Servants

and

and Prophets amongſt them, to call them to break off from their Wickedneſs: Yet ſuch was their Hardneſs and Impenitency, that they *killed the Prophets*, and *ſtoned* them that were ſent of God, to call unto them for Repentance and Amendment of Life; and that which was greatly to be lamented, they perſiſted on in their Wickedneſs to that Degree, that the Lord gave over ſtriving with them; and when their Day of Viſitation was over, our Saviour wept over them, and ſaid, *O* Jeruſalem! Jeruſalem! *thou that killeſt the Prophets, and ſtoneſt them that are ſent unto thee, how often would I have gathered thy Children together, even as a Hen gathereth her Chickens under her Wings, and ye would not: Behold, your Houſe is left unto you deſolate*, Mat. xxiii. 37. A very diſmal State indeed! I fervently deſire, that this may never be the State of any: And in order that it may not, I beſeech you, in the Love of Chriſt, to break off from your Sins by true and unfeigned Repentance, while the Lord in his Mercy and Kindneſs is inwardly ſtriving with you, by his holy Spirit, to reclaim you from them. For ſuch is the Kindneſs and Mercy of the Almighty God unto all Mankind, that he gives to every Man a Day of Viſitation, in which Day of Viſitation he is graciouſly pleaſed to ſtrive with them inwardly by his holy Spirit. The Lord ſtrove with the People of the old World by his Spirit, to reclaim them; but after he had long ſtriven with them, and they would not be reclaimed from their wicked and evil Doings, he ſaid concerning them, that *His Spirit ſhould not always ſtrive with Man, for that he alſo is Fleſh*, Gen. vi. 3. And you may find how, through perſiſting on in their Wickedneſs, they provoked the Lord to ſweep them away in his Anger; they went on in thoſe Things that provoked the Lord to Anger, but did not truly conſider what would be the Conſequence of their ſo doing; they did ſo little

little consider how near they were to perish in their Iniquities, that the Scripture saith, *They eat and drank, and married, and were given in Marriage, until the Day that* Noah *entred into the Ark*, Mat. xxiv. 38.

And as in other Things, so in that of Marriage, they did mightily provoke the Lord to Anger; for it's said, *The Sons of God took to themselves Wives of the Daughters of Men, of all which they chose.* And the Consequence thereof was very dismal, for they were cut off in Anger, who thus provoked the Lord by marrying out of his Counsel, contrary to his Mind, as well as the rest of the Wicked. Oh! that this might be Warning to all to be careful that they do not provoke the Lord, by marrying out of his Counsel, lest he turn his Hand in Judgment against them, as he did against those People in the old World. And we may read in the Book of *Ezra*, Chap. ix. how that the fierce Wrath of the Lord was come upon *Israel*, because they *had taken to themselves strange Wives.*

Now these are Things of great Weight, and I desire they may be truly considered, for he that was provoked with the People in the old World, and with the *Jews* for their wicked and ungodly Doings, he is provoked with many of the People in this our Day, because of their wicked and ungodly Doings, for which he will assuredly punish them in an heavy Manner, if they do not repent, and return from their evil Ways, while the Day of his merciful Visitation is extended unto them; *for he hath whetted his Sword, and bent his Bow, and he will be avenged on the Workers of Iniquity.*

Therefore I call unto you, from a Concern that I am under for your eternal Welfare, to prepare to meet the Lord, while the Day of his Mercy is extended unto you, lest a Day of Calamity and Sorrow overtake you; for the Lord is highly provoked (and

(and his Spirit grieved) with the Wickedneſs that doth abound in this Generation, and he will bring a Day of great Humiliation and Sorrow upon many, if they do not ſpeedily repent, and return from the Evil of their Ways. Oh! how many of the provoking Sins of *Sodom* do abound in this Age, for which God will aſſuredly viſit Mankind in his ſore Diſpleaſure, if they will not anſwer his Call, which is *to come out of them.*

Therefore be entreated for your Souls eternal Welfare, to anſwer when the Lord calls, leſt the Time come that you call, and he will not anſwer, which will be dreadful. See *Proverbs*, Chap. i. from Verſ. 24, to Verſ. 31. *Becauſe I have called, and ye refuſed, I have ſtretched out my Hand, and no Man regarded, but ye have ſet at nought all my Counſels, and would none of my Reproof; I alſo will laugh at your Calamity, I will mock when your Fear cometh, when your Fear cometh as Deſolation, and your Deſtruction cometh as a Whirlwind; when Diſtreſs and Anguiſh cometh upon you: Yea then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me; for that they hated Knowledge, and did not chuſe the Fear of the Lord.*

So it is plainly manifeſt, the Lord will not always ſtrive with Man: He ſtrove long with the People of *Iſrael*, that went into evil Things; but when they ſtill perſiſted, and would not be reclaimed, you may find, how he turned his Hand in Judgment againſt thoſe very People whom he had choſen above all the People of the Earth. So that the Apoſtle ſaith, that *Three and Twenty Thouſand of them fell in one Day*; and he gives the Reaſon why they fell, *i. e.* becauſe they *luſted after evil Things.* Oh! that the Children of Men in our Time would but make a right Application of theſe Things: For if the Lord turned his Hand in Judgment againſt thoſe that were once his peculiar and choſen People

when

when they luſted after evil Things, how can they expect other, but that God will turn his Hand in Judgment againſt them, if they luſt after evil Things as they did? And as was ſaid unto *Iſrael*, *Turn ye, turn ye, why will ye die?* Ezek. xxxiii. 11. ſo ſay I unto you, Turn ye, turn ye from your evil Ways, why will you die? Why will you go on, and perſiſt in that which provokes the Lord to Anger, and ſo bring Miſery upon your Souls to all Eternity? If you will turn to the Lord with all your Hearts, he will have Mercy; for he is gracious and merciful, and will abundantly pardon; as was ſaid of old, *Iſaiah*, Chap. lv. Verſ. 7. *Let the Wicked forſake his Way, and the unrighteous Man his Thoughts, and let him return unto the Lord, and he will have Mercy upon him, and to our God, for he will abundantly pardon.*

It is not turning from one Profeſſion of Religion to another, that will turn away the Wrath of the Lord from Men, if they do not turn away from their Iniquities: So I beſeech you, into whoſe Hands theſe may come, to ſee that you turn from that which grieves the Lord, that ſo you may eſcape the Wrath to come, and turn to that divine Light, by which every Man that cometh into the World is enlightned, (*John* i.) which Light gives a Diſcovery of, and brings Trouble and Sorrow upon Men for that which is evil, during the Day of their Viſitation; in which divine Light there is Power and Sufficiency to give the Soul Victory over all that which is evil, where People come to believe in it, and walk in it: In which holy Light, *all the Nations of them that are ſaved muſt walk.* For it is certain, that when Men go into that which they are inwardly reproved for by the Light of Chriſt in their own Hearts, they diſpleaſe God. So ſee that you come out of thoſe Things, that the Light inwardly diſcovers to be evil, and ſecretly reproves you for, or elſe

elſe you will not be juſtified in the Sight of God, although you may be high in Profeſſion, and ſtrict in obſerving a great many outward Obſervations: For it is not Mens high Pretences to Religion, or their being ſtrict in obſerving of a great many outward Ceremonies, that will render them acceptable in God's Sight, if they are ſuch as rebel againſt the Light, and holy Spirit of God in their own Hearts.

I beſeech you ſeriouſly to conſider, what ſignified all the *Jews* outward Obſervations and Ceremonies, when they rebelled againſt the holy Spirit of God in their own Hearts; for God gave them of his good Spirit to inſtruct them, but that which was their great Unhappineſs, they rebelled againſt it; and then to what purpoſe was the Multitude of their Sacrifices? for he ſaith, *Bring no more vain Oblations, Incenſe is an Abomination unto me, the new Moons and Sabbaths, the calling of Aſſemblies, I cannot away with; it is Iniquity even the ſolemn Meeting: Your new Moons and your appointed Feaſts my Soul hateth, they are a Trouble unto me, I am weary to bear them: And when you ſpread forth your Hands, I will hide mine Eyes from you; yea, when ye make many Prayers I will not hear. Your Hands are full of Blood; waſh ye, make you clean, put away the Evil of your Doings from before mine Eyes; ceaſe to do Evil, learn to do well; ſeek Judgment, relieve the Oppreſſed, judge the Fatherleſs, plead for the Widow. Come now and let us reaſon together, ſaith the Lord, though your Sins be as Scarlet, they ſhall be as white as Snow; though they be red like Crimſon, they ſhall be as Wool: If you be willing and obedient, ye ſhall eat the Good of the Land; but if ye refuſe and rebel, ye ſhall be devoured with the Sword; for the Mouth of the Lord hath ſpoken it.* Iſaiah, Chap. i. from Verſ. 13, to 21.

So ſee, all you Profeſſors, what Name of Religion ſoever you go under, that you do not value your-

ſelves

ſelves upon your Profeſſion, or upon your outward Obſervations and empty Performances; for you may find by what is aforeſaid, that the Obſervations of the *Jews* did not avail in the Sight of God, when they were found in thoſe Things that grieved him; although he had once required the Performance of thoſe outward Solemnities and Obſervations, as aforeſaid. And I ſay to you, That all your outward Obſervations and Ceremonies will not avail in the Sight of God; for nothing ſhort of knowing the Lord to work a Change in the Heart, will avail in his Sight, as the Apoſtle *Paul* well obſerves, that *He is not a* Jew *who is one outwardly, neither is that Circumciſion which is outward in the Fleſh*; *but he is a* Jew *who is one inwardly, and Circumciſion is of the Heart*, Rom. ii. 28, 29.

And as *Paul* ſaith concerning the *Jew*, ſo it may be truly ſaid concerning the *Chriſtian*, that he is not a true and real *Chriſtian*, who is one outwardly, although he has been outwardly *baptized*, and received the *Bread* and *Wine*, and may obſerve a great many outward Ceremonies, if he is not one inwardly in his Heart to the Lord; for the *Baptiſm* that ſaves, (as ſaith the Apoſtle, 1 *Pet.* Cap. iii. 21.) *is not the putting away the Filth of the Fleſh, but the Anſwer of a good Conſcience towards God, by the Reſurrection of Jeſus Chriſt*. That which is really needful for Men to know, is the Work of Sanctification in their Hearts, that they may know their Hearts to be purified, and made clean by the Baptiſm of Chriſt, which is with the Holy Ghoſt, that ſo they may be made truly Members of him, and brought to witneſs inward Communion with him, *Mark* Chap. i. Verſ. 8. that ſo they may be fitted for that Kingdom, into which nothing that is unclean can enter. *Know ye not*, ſaith the Apoſtle, 1 Cor. vi. 9. and 11. *that the Unrighteous ſhall not inherit the Kingdom of God? Be not deceived, neither Fornicators,*

nor

nor Idolaters, nor Adulterers, nor Effeminate, nor Abuſers of themſelves with Mankind; nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, ſhall inherit the Kingdom of God: And ſuch were ſome of you; but ye are waſhed, but ye are ſanctified, but ye are juſtified in the Name of the Lord Jeſus, and by the Spirit of our God. This is the great Thing that is wanting in this our Day, for Men to be cleanſed from their Corruptions, and to be brought to keep the Commandments of God; for the Apoſtle in the next Chapter ſaith, that *Circumciſion is nothing, nor Uncircumciſion is nothing, but the keeping of the Commandments of God.* So that it is not whether a Man obſerves this outward Obſervation, or the other, or whether he doth not, that will avail; but the keeping of the Commandments of God: And *Bleſſed are they that do his Commandments, that they may have Right to the Tree of Life, and may enter in through the Gate into the holy City.*

And ſuch is the wonderful Goodneſs and Mercy of God unto Mankind, that he hath given ſo much of his Grace and holy Spirit, as is ſufficient to enable them to keep his Commands, according to the Apoſtle's Teſtimony, *Tit.* ii. 11. which Grace is ſufficient to give the Soul Victory over all that which is Evil, and to enable it to do all that the Lord requires of it.

You that are Parents of Children, I tenderly entreat you to mind this divine Grace, that inwardly appears in your Hearts, and in the Hearts of all People, againſt all that which is Evil, that ſo, by taking Heed thereunto, you may be a Bleſſing in the Lord's Hand to your Children.

And all you young People, into whoſe Hands theſe may come, let me prevail with you, to join with this holy and divine Grace of God in your own Hearts, which will teach you true Humility and Self-denial; and it will preſerve you from all the

the Evils that are in the World : And if you keep to it, and mind the Teachings of it, as you ought to do, you will witneſs the Bleſſing of the Lord, which makes truly rich, and adds no Sorrow with it, to reſt upon you, and your Peace and Comfort will be beyond what you will be able to expreſs in Words.

Oh ! how my Soul deſires, and travels, that all may come to join with, and be taught by this divine Grace, that ſo thereby they may be taught to deny all Ungodlineſs and Worldly Luſts, and to live ſoberly and righteouſly, and godly in this preſent World ; that ſo thereby they may be brought into Favour with God ; for the Lord is greatly provoked to Diſpleaſure, becauſe of the Wickedneſs and Unrighteouſneſs that doth abound among People pretending to *Chriſtianity*.

Oh ! conſider that you are accountable to Almighty God, not only for groſs Sins, as *Swearing*, *Lying*, *Uncleanneſs*, and *waſting of the good Creatures* of God upon your Luſts, but remember, that for every idle Word you ſpeak, you muſt give an Account thereof in the Day of Judgment. Oh ! that the Senſe thereof might weightily ſeize upon all Hearts, that ſo there might be a true and thorough Repentance come unto amongſt Mankind ; that the Lord, who in tender Mercy and Kindneſs, look'd down upon the *Ninevites*, upon their repenting and humbling themſelves before him, may be pleaſed to look down in his Mercy upon this People in this Age.

And to you that are tender, whoſe Sins are a Burthen too heavy for you to bear, and are under an inward Concern, how you may know an Overcoming of them ; turn your Minds inward, and retire to the Gift of God in your own Hearts, for Help is near, God has placed his Grace in you, which is ſufficient for you : Wherefore do not ſeek

without, but mind his Appearance within; although he may appear as a Reprover, it is to deſtroy that in you, which is not of himſelf, that ſo he may rule and reign, whoſe Right it is.

Now, *dear Friends*, you whom the Lord, in the Riches of his Love, has graciouſly viſited with the bleſſed Day-ſpring from on high, ſee that you daily live in a holy Senſe of his Goodneſs and Mercy extended unto you through Jeſus Chriſt his beloved Son; that ſo you may walk in great Humility and Fear before him, the Days you have to ſojourn here, that it may pleaſe him, who hath done great Things for you, to do yet more abundantly for you; that the Complaint which was taken up againſt the Vineyard of old, may never be taken up againſt any of you: Read *Iſaiah* the 5th. For it is certain, that after ſuch ſingular Favours and Kindneſs extended many Ways, the Lord expects Fruits of Holineſs from us. Therefore conſider what Returns you are making to the Almighty, and ſee that your Fruits are unto Holineſs, that the End may be everlaſting Life: For we find, although the People of *Iſrael* were favoured above all other People, yet becauſe they went into evil Things, they were to be puniſhed above all other People. Therefore have a Care that you join not with the Wicked, in thoſe Things which are diſpleaſing unto God; but be you ſeparate, and touch not the unclean Thing in any kind, and then the Lord will receive you, and his Care will be over you: So that if he brings his Judgments in an heavy manner upon the Wicked, becauſe of their Wickedneſs, he will be a Wall of Salvation round about you, to defend you ſo that nothing ſhall hurt you. But if any of you go into Pride, or thoſe Things that diſpleaſe the Lord, and will not be reclaimed, while he mercifully ſtrives with you, he will aſſuredly lay his Hand in Judgment upon you.

And

And now to you that are mourning in Soul before the Lord, becauſe of the Wickedneſs that doth abound amongſt Mankind, it is in my Heart to ſay unto you, for your Comfort, The Lord in a peculiar Manner hath Regard unto you, and when his Hand will be heavy upon the Wicked, his Care will be great over you, as it hath been over his People throughout all Ages of the World.

We read, that the Lord's Care was great over *Noah* (and thoſe other righteous Perſons that were in the old World) to preſerve him, and his Houſhold, when his Judgment was executed upon the Wicked. And when the Lord deſtroyed the *Sodomites*, becauſe of their great Sins, he had Regard unto juſt *Lot*, and thoſe of his Family who hearkned unto him, and preſerved them alive. And when he ſent the ſix Men unto *Jeruſalem*, who had Slaughter-Weapons, and one Man among them with a Writer's Inkhorn by his Side; as we may read in *Ezekiel*, Chap. ix. Verſ. 2, and 4. He that had the Writer's Inkhorn, was to go through *Jeruſalem*, and to ſet a Mark upon them that ſighed and cried for the Abominations that were committed amongſt them; and thoſe that had the Mark ſet upon them, the Deſtroyers, with their deſtroying Weapons, were not to hurt them.

So be encouraged, whoever you are that go bowed down, and ſorrowful on your Way, and are ready to ſay, *Oh! that we had a weeping Place in the Wilderneſs, or that our Heads were Waters, and our Eyes a Fountain of Tears, that we might weep Day and Night, becauſe of the Wickedneſs that doth abound amongſt the Children of Men.* The Lord's Eye is upon you for Good, and when Days of great Calamity and Sorrow ſhall overtake the Wicked, the Lord will abundantly comfort you. Therefore be you encouraged to look unto him, in whom you have believed, and he will ſupport you by his

almighty Power, and in the End give you a Crown of Glory, that will not fade away: Which, that you may, through a faithful following of the Lord obtain, is the sincere Desire of one that desires the Salvation of all Mankind,

BENJAMIN HOLME.

AN

EPISTLE

OF

Tender COUNSEL

TO

PARENTS, SCHOOL-MASTERS, and SCHOOL-MISTRESSES; and likewise to the YOUTH.

DEAR FRIENDS,

WHOM the Lord, in the Riches of his Love and Mercy, has graciously visited and done great Things for, I hereby tenderly salute you, with Desires that you may daily live in a holy Sense of the deep and manifold Obligations that you are under, to walk humbly and reverently before him while you have a Being here; and as it is so, you will have great inward Longings in your Hearts and Minds, that the same divine Hand of Love and Mercy which has reach'd to you, and led you out of

of the Vanities and Evils which are in the World, may reach to your Children; that ſo they may be a Seed to ſerve the Lord in their Generation: And endeavour as much as in you lies, to train them up in the Way of *Truth* while they are young; the wiſe Man ſaith, *Train up a Child in the Way he ſhould go, and when he is old he will not depart from it.*

Although there are but few general Rules but what will admit of ſome Exceptions; yet without Diſpute, a virtuous and good Education has very often had good Effects, ſo that many have great Cauſe to be thankful to the Lord, for the Care and good Endeavours of their religious Parents, that they did not indulge them in thoſe Things which tend to gratify a proud and vain Mind: And ſhew them by your Example, how good *Chriſtians* ought to live. And I very much deſire, that you may diſcourage thoſe Things in your Children, which you have been reproved for by the Spirit of Truth in yourſelves, both in *Converſation*, *Habit* and *Speech*, that you may be a Bleſſing to them.

And now, *my Friends*, give me Leave to intreat you who are *School-Maſters* and *School-Miſtreſſes*, and have the Education and Tuition of Youth committed to your Care, humbly ſeek, that you may be helped to ſet them good Examples: The Apoſtle exhorted his beloved *Timothy*, to be *an Example of the Believers, in Word, in Converſation, in Charity, in Spirit, in Faith, in Purity*; and if your Converſations are ſuch as become the Followers of Chriſt, you may be great Inſtruments of Good to the Children under your Care: And let them ſee you have got Command of your Tongues and Tempers, and of your own Spirits, that when you ſee Occaſion to reprove or correct any of them, it may be done in Wiſdom, and with that Command of Temper, that you may anſwer the divine Principle in their Minds: We are told by the wiſe Man, that *Wiſdom is better* Eccl. ix. 16.

than Strength or Weapons of War. And we read, that *He that ruleth his own Spirit*, is ſaid to be *better than he who takes a City.*

Prov. xvi. 32.

Many of our prudent and good Friends, by their wiſe Conduct, have kept a fine Authority over their Children, and thoſe that were under their Care, and yet they have very much kept their Love and Affection, which is very excellent: But if People rule in a ſour Temper and Spirit, over their Children and Servants, and them that are under their Care, they may very much loſe their Love and Affection; and if they do ſo, then no wonder if they ſlight and diſregard them. It was pleaſing to the Lord, that *Solomon* ſought *Wiſdom*, that he might know how to go in and out before his People; and there is no doubt but you will be regarded, as you humbly wait for the Wiſdom which comes from above, that you may know what to cheriſh, and what to ſuppreſs; and endeavour as much as in you lies, to inſtil virtuous and good Principles into their Minds; and beget an Abhorrence in them againſt *Vice* and *Immorality.* And as many good-natur'd young People have very much ſhorten'd their Days by *Intemperance* and *drinking to Exceſs*; and ſeveral have alſo very much waſted their Subſtance by *Gaming*, I very much deſire, that you may endeavour to principle your Children, while they are young, againſt theſe Things, and endeavour to perſuade them to mind that divine Principle of *Light* and *Grace* in themſelves, which ſhews them the Evil and the Temptations of Satan when they are preſented; that thereby they may be enabled to withſtand them. You have great Opportunities to influence their Minds, and to make good Impreſſions upon them: It is much to be deſired, that you may have their Good truly at Heart; and if you keep to the ſeaſoning Grace of God in yourſelves, you may be greatly inſtrumental to ſeaſon their Minds in their tender Years.

And

And as you fervently seek their Good, it may be, that you may have a Word of Counsel to drop now and then, which may prove like a Nail fastened in a sure Place. We read, that *Words fitly spoken*, or spoken in Season, are said to be *like Apples of Gold in Pictures of Silver*. And as you are found in the Discharge of your Duty to them, in all Respects, you will enjoy great Peace in your own Minds: I believe some School-Masters and School-Mistresses have very much recommended themselves, and encreas'd their Schools, by their Care and Diligence, and in doing to other Peoples Children, as they would have had their own Children done to, if they were under the same Circumstances.

And dear Children and young People, who are growing up, I tenderly desire that you may take that wise and excellent Counsel of our Saviour, where he exhorts, *first to seek the Kingdom of God and his Righteousness, and all these Things shall be added unto you*; then the Lord's Care will be over you, and the Hand which is full of Blessings will be opened to you: If you remember, our Saviour saith, that *The Kingdom of God cometh not with Observations, neither shall they say, lo here, or lo there, but behold the Kingdom of God is within you.* May you fervently seek to know the Lord to bear Rule and govern in your Hearts, whose Right it is to rule there. You find in that very excellent Prayer which our Saviour taught his Disciples, they were directed to pray for the *Kingdom of God to come*, and that *his Will might be done in Earth as it is done in Heaven:* But till Men come to witness the Lord to be King in them, and have the Dominion in their Hearts, they can never live according to his Will. And as they were taught in that excellent Prayer, to pray that *their Trespasses might be forgiven them, as they forgave those that trespassed against them*; I desire that you may learn, while you are young, to forgive Injuries, and

Mat. vii. 33.

Luke xvii. 20, 21.

forget them too: Be ſure that you bear no Prejudice in your Minds one againſt another, but live in Love and Peace, and ſtrive to excel in Humility
Mat. xi. 29. and Meekneſs: *Learn of me*, ſaith our Saviour, *for I am meek and lowly in Heart.* He was not only an Example of Plainneſs to Mankind, but he was inwardly humble: The more meek, humble, and merciful, People are, they are the more like our great Pattern the Lord Jeſus Chriſt. Remember the
Eph. vi. 1. holy Apoſtle's Counſel, to *Obey your Parents in the Lord*; *for*, ſaith he, *this is right.* This is the Way to proſper and be bleſt: Many good natured Children, that were of an obliging Temper, and of a condeſcending Spirit, have very much endear'd themſelves to their Parents; but on the other hand, many that would not be ruled by their good Parents, have fallen into bad Company, and have been drawn into *Gaming* and *hard Drinking*, and ſo have brought ſwift Ruin upon themſelves.

And if any of you ſhall hereafter incline to *Marry*, I would have you to pay a very great Regard to your Parents and Friends Counſel; and like that good Servant of *Abraham*, who, when he went to ſeek for a Wife for his Maſter's Son *Iſaac*, ſought that the Lord *might direct him*: Let Truth and Virtue be your chief Objects, that you may be happy in a married State. But how many that have not regarded the *Truth*, and would not be ruled by their Parents and Friends, have married very imprudently, and have laid a great Foundation for making their own Living very unhappy and uncomfortable, and have brought great Sorrow to their good Parents.

I very much deſire, that as you grow in Years you may grow in Grace; that ſo, like good *Samuel*, you may *grow in Favour with the Lord and good Men*: Good and virtuous Living will not only very much recommend you to the better Part of Mankind,

kind, but it is the *Way to obtain the Bleſſing which maketh truly rich, and adds no Sorrow with it.* And live in Love and Peace, and ſpeak lovingly and mildly to one another. And if you behave well, you will be a Credit to your Maſter, and to your Friends: And make good Uſe of your Time, and ſtrive to excel in Learning, and in the beſt Things. If you ſhould live in the Fear of God, and take good Ways (if it ſhould pleaſe the Lord to ſpare you) you may be very Serviceable in your Generation: The holy Man of God (viz. *John*) wrote to *Gaius*, ſaying, *I have no greater Joy than to hear* 3 John i. 4. *that my Children walk in Truth.* And to be ſure it would be a great Comfort to many of your Parents, and good Friends, to have you take good Ways: And if any of you ſhould want to be put out to *Trades*, if you are honeſt and peaceable, and careful to ſpeak the Truth, and to make good Improvement of your Time while you are at School, ſo that the Maſter can give a good Account of you, his good Recommendation may be a Means to help ſeveral of you to good Places.

And dear Children, *Remember your Creator in the Days of your Youth*, and conſider the Obligations you are under to ſerve him, who is the Author of your Being, and the Fountain from whom all the good Things which you receive comes: And as the wiſe Man ſaith, *God hates a proud Look, and a lying Tongue, and him that ſows Diſcord amongſt Brethren*; be ſure that you hate to tell an *Untruth*, and have a Care of being *proud*, becauſe we read, that *Pride* Prov. xvi. 18. *goes before Deſtruction, and a haughty Spirit before a Fall.* And I would have you guard againſt a *quarrelſome Spirit and Temper*; and if at any Time, any ill-natur'd People ſhould call any of you unbecoming Names, be ſure that you do not give one unbecoming or unhandſome Word for another; neither render Reviling for Reviling; but remember that the

the wise Man saith, that *A soft Answer turns away Wrath*; neither give *flattering Titles* to any; if you remember, *Elihu* said, that *he did not know to give flattering Titles; in so doing his Maker would soon take him away.* Now although I would not have you to give flattering Titles, which may tend to gratify the vain and proud Mind in any, yet I would have you learn to speak handsomely and becomingly to every Body, even to the poorest Servant or Apprentice about any of your Parents Houses, and also to the Beggar that comes for an Alms; and seek and pray, like good *Jabez*, that *the Lord may keep you from Evil*; and we read, that the Lord answered his Prayer. The Fear of the Lord is a great Blessing to all those who live in it, *it is a Fountain of Life which preserves from the Snares of Death.* And if you would not be drawn into any evil and hurtful Things, I would have you to be very choice of your Company; for Peoples Company has often great Influence upon them: Remember the wise Man's Counsel, *My Son*, saith he, *if Sinners entice thee, consent thou not:* Many good-natur'd People have been ruined to a great Degree, through hearkening to the Enticements of Sinners; but they are wise, who learn from others Harms to beware. Love to read the Holy Scriptures, and other good Books; but do not read any idle and corrupt Books, which may tend to corrupt your Minds. I very much desire you may be prevailed upon, by the Power of divine Love, to bear the Yoke and Cross of Christ in your Youth, that in the End you may witness *that Peace which the World can neither give nor take away.* So with Desires that you may make a right and good Application of this *friendly Counsel*, and that you may benefit thereby, I conclude *your Friend*, who wishes well to you and all Men,

Job xxxii. 22.

1 Chron. iv. 10.

Prov. i. 10.

London, *the 18th of the Twelfth Month* 1748.

BENJ. HOLME.

F I N I S.

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