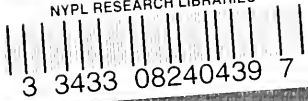


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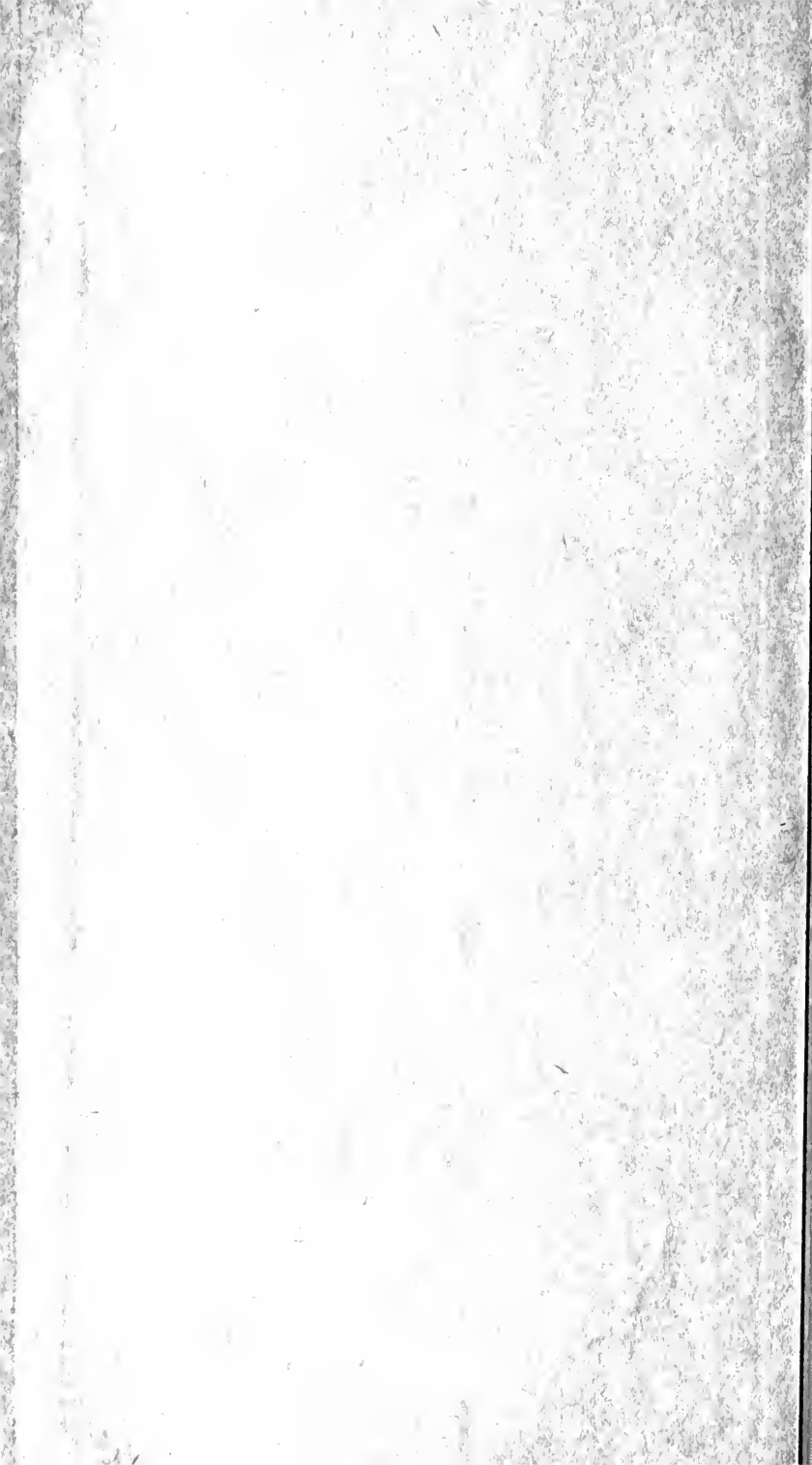
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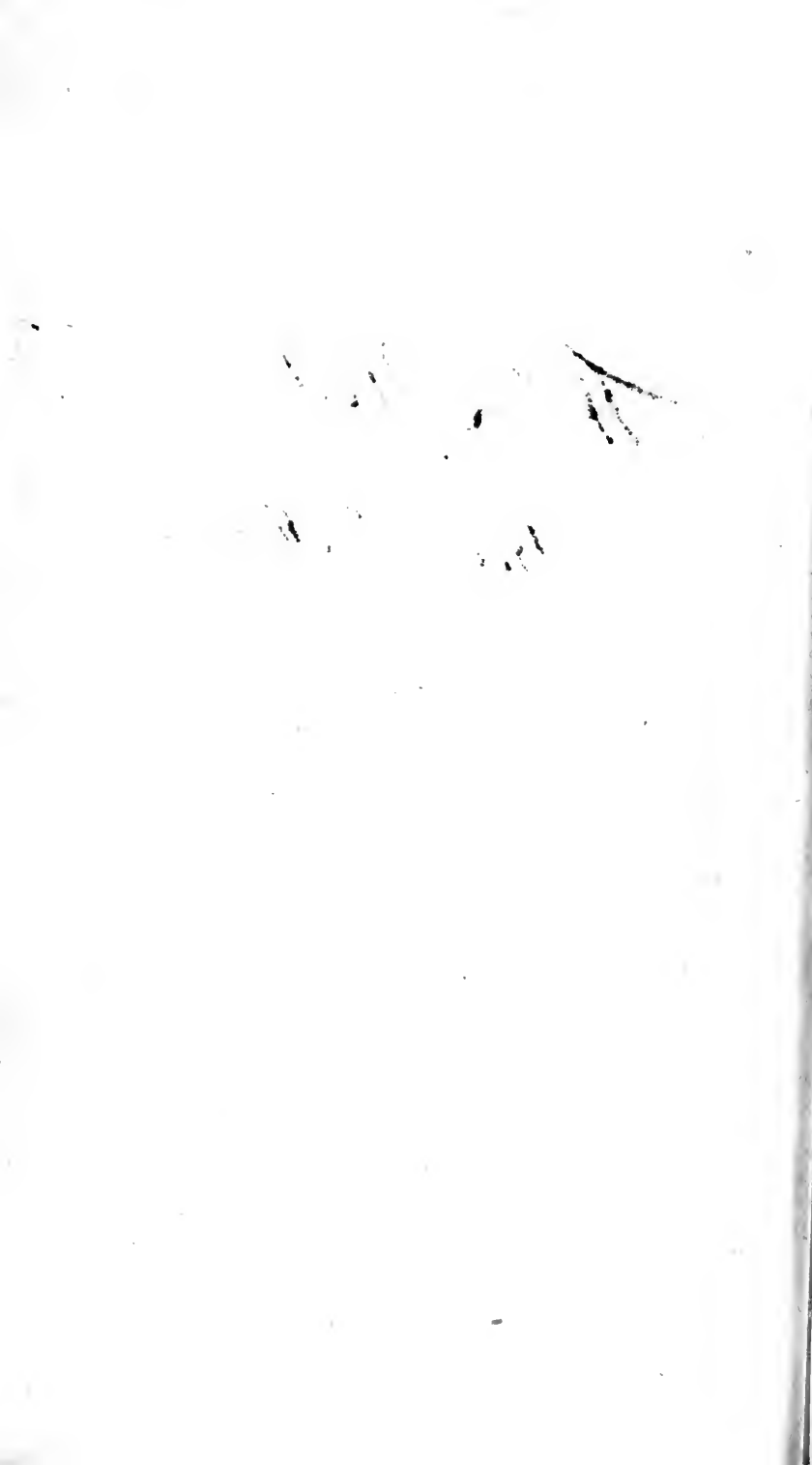
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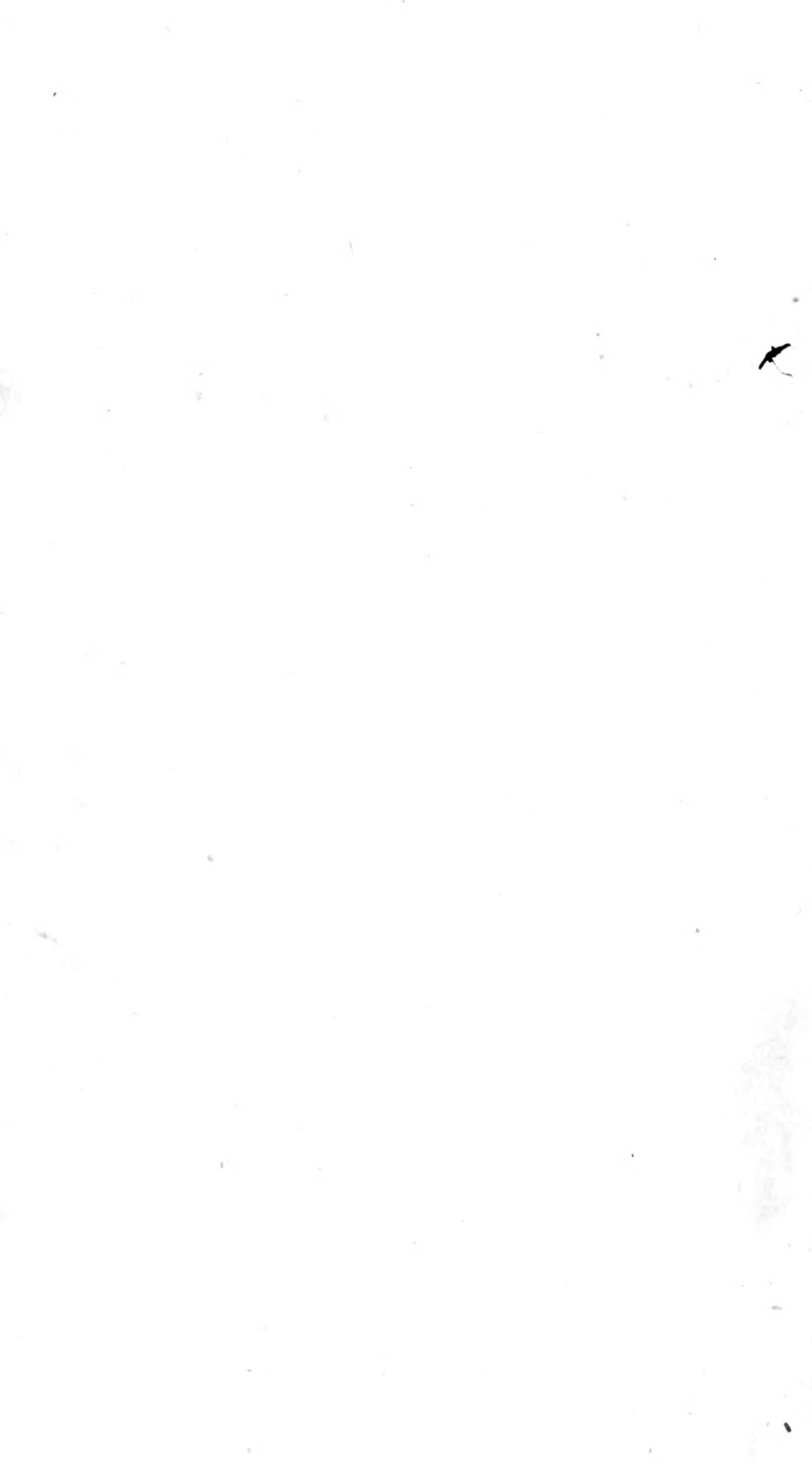
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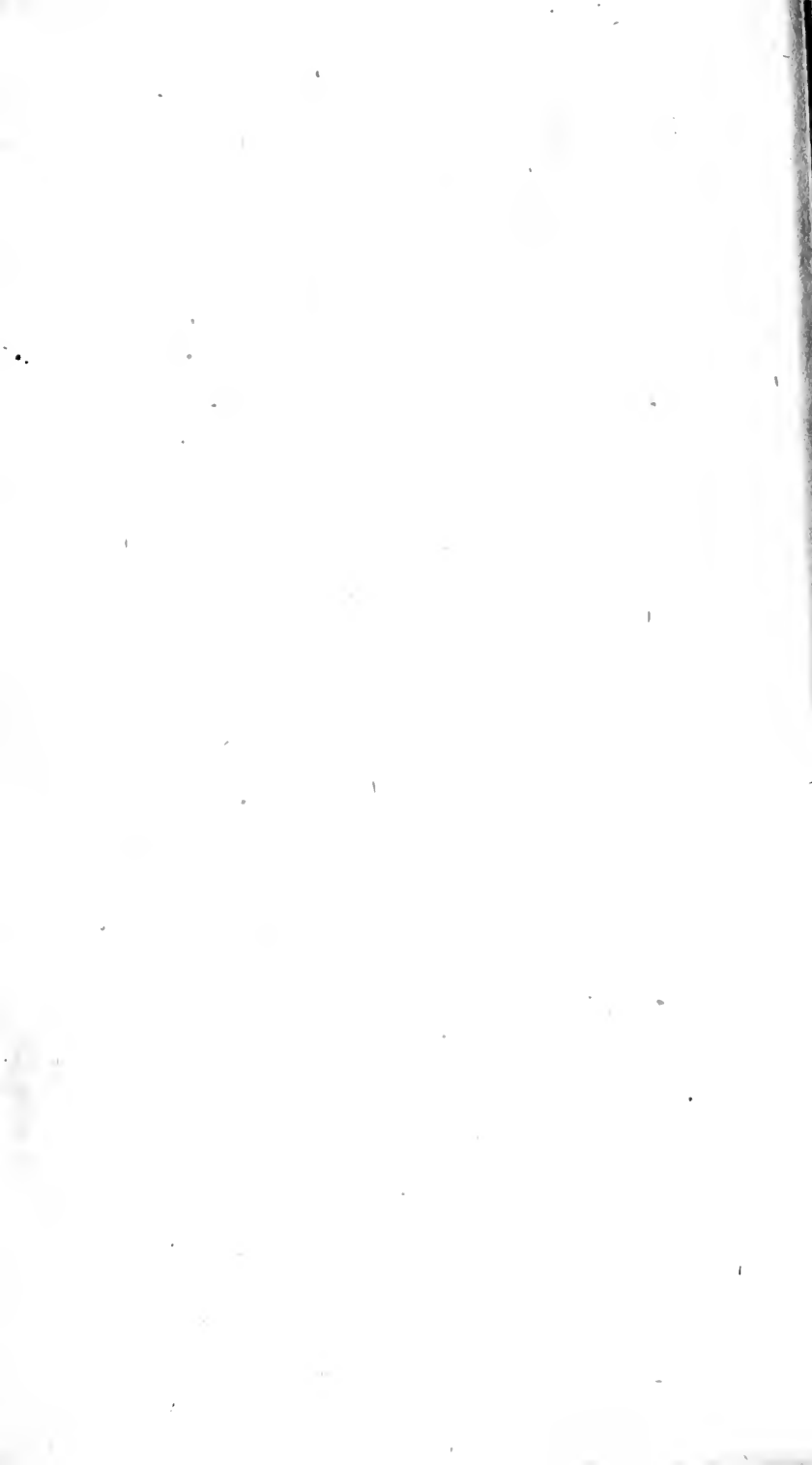


Chalkley
Shankley

AN







James W. Mott 1842

THE

JOURNAL

OF

THOMAS CHALKLEY.

TO WHICH IS ANNEXED,

COLLECTION OF HIS WORKS,

Blessed is the man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful ; but his delight is in the law of the Lord, and in his law doth he meditate both day and night.

PSALM i. 1, 2.

New-York :

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A large, elegant handwritten signature in black ink, reading "W. Mott". The signature is highly stylized with long, sweeping flourishes and loops. The name "Mott" is written in a cursive hand, with a small "m" above the first letter of the second "M".

THE
TESTIMONY
OF
THE MONTHLY-MEETING OF FRIENDS,
IN
PHILADELPHIA,
CONCERNING OUR ANCIENT, WORTHY FRIEND,
THOMAS CHALKLEY,
DECEASED.

THE christian experiences of the faithful, being useful to direct such as are desirous of following them in the paths of true religion and virtue, and their good examples shining with the greatest clearness, when they have, with the flesh, put off all human infirmities; justice to the memory, and a concern for the benefit of their survivors, demand our grateful remembrance of them, and the contributing our endeavours to render their labours useful to posterity.

These considerations engage us to preface the writings of this our esteemed friend and elder in the truth, with this testimony concerning him.

He was a member of our monthly-meeting above forty years, so that some of us had opportunities of being intimately acquainted with him, and of knowing his fidelity and diligence in promoting the cause of truth, and the edification of the church of Christ; this having been the principal engagement and concern of his mind, and which he preferred to any other consideration; as will evidently

appear to those, who with an honest and unprejudiced intention, peruse the journal of his life and travels.

By this it will appear, that he was, in the early part of his life sensibly affected with the visitation of divine life and grace, and, by adhering thereunto, was preserved from the vanities and follies which often divert and alienate the minds of youth from the due remembrance and awful regard of their Creator; so that he was enabled to bear a testimony of christian patience and self-denial in his youthful days, and, by keeping under that exercise, as he advanced in years, attained to further knowledge and experience in the work of religion, in which he had a sight of the necessity of keeping in a state of humility, and of bearing the cross of Christ, which mortified him to the world; so that the loss many sustain by the anxious pursuit of the lawful things thereof appearing to him, he was concerned to avoid it, and in obedience to the precept of Christ, to seek first the kingdom of God, and his righteousness, having faith in his promise, that all things (necessary for him) should be added.

Thus the love of God influencing his mind, and opening his understanding, he became concerned for the general good of mankind, and received a gift of the ministry of the gospel of Christ, before he had attained the age of twenty-one years; in the public exercise of which, he soon after travelled through many parts of England, and into Scotland, and the next year, 1697, he came to visit friends in this and the adjacent provinces of America, where his ministry and conversation were to the comfort and edification of the faithful, (as some of us can with satisfaction declare, from our knowledge and remembrance of him at that time); and the near fellowship and union he then had with friends here, (we believe) contributed to his more speedy determination of settling among us, which he afterwards thought it his duty to do, though the leaving his parents and relations (as he afterwards expressed was no small cross to him, being of a dutiful and affectionate disposition.

After fixing his residence among us, he persevered in his concern and labour for the edification of the churches,

and gathering people to faith and dependance on the inward teachings of Christ, and for that purpose only he travelled many long journies and voyages through the several English colonies on this continent, and most of the islands in the West-Indies, and in Europe, through England, Wales, Scotland, Ireland, Holland, Friesland, and several parts of Germany, and the adjacent northern kingdoms ; and in many of these places his ministry and religious labours were blessed with the desired success, of which there are yet some witnesses living, and others, who were convinced of the principles of truth by his means, became serviceable members of the church, and continued therein to the end of their lives.

But as the wise king Solomon formerly observed, that one event cometh to the righteous, and to the wicked, so it happened to this good man, who met with various losses and disappointments in his temporal estate ; after which, the circumstances of his affairs engaged him to undertake some business, in the management of which he was obliged to cross the seas frequently : this, however, did not abate his zeal and religious care to make use of all opportunities of visiting the meetings of friends, when among them, and of calling, at other times, to such who might be accounted as the outcasts of Israel, and the dispersed of Judah, or as sheep not yet of the fold of Christ ; and his services of that kind are worthy to be commemorated, having been often productive of good effects.

His patience was remarkable in disappointments and afflictions, of which he had a large share ; and his meekness, humility and circumspection, in the general course of his life and conversation were conspicuous and exemplary ; and as he frequently exhorted and admonished others to the observation and practice of the many excellent precepts and rules of Christ our Lord and Law-giver ; and more especially those expressed in his sermon on the mount, (which contains the sum of our moral and religious duties) so he manifested himself to be one of that number, whom Christ compared to the wise builder, who laid a sure foundation ; so that his building stood unshaken by the various floods and winds of tribulations and temptations he met with, both from within and without.

He was a lover of unity amongst brethren, and careful to promote and maintain it, showing the example of a meek, courteous, and loving deportment, not only to friends, but to all others, with whom he had conversation or dealings; so that it may be truly said, that few have lived so universally beloved and respected among us: and it was manifested this did not proceed from a desire of being popular, or to be seen of man: for his love and regard to peace did not divert him from the discharge of his duty in a faithful testimony to those who professed the truth, that they ought to be careful to maintain good works; and he was often concerned zealously to incite and press friends to the exercise of good order and discipline established in the wisdom of truth, by admonishing, warning, and timely treating with such as fell short of their duty therein, and by testifying against those who, after loving and brotherly care and endeavours, could not be brought to the sense and practice of their duty; and thereby he sometimes shared the ill-will and resentment of such persons.

The several essays he wrote on religious subjects at sea, are further proofs that his mind was principally engaged in the great business and concern of religion; and as he continued under the same engagement to the end, we are fully persuaded the words, with which he concluded his last public testimony in the island of Tortola, may be truly and properly applied to him, that he had fought a good fight, and had kept the faith, and we doubt not, he now enjoys a crown of righteousness.

Much more might be truly said of his integrity, faithfulness and worth, but we do not think it necessary; our chief intention being to express our respectful remembrance of him, and our unity with his labours and services, and in order to assure those, to whom he was not personally known, of the truth of what he hath himself wrote of his life and travels; for we believe, as he was a man signally influenced with the spirit of universal love and good will to mankind, this was his chief motive for writing; and we are sincerely desirous that his good design may be answered, and that the glory of every good and perfect work may be attributed to that

Divine Power alone, which can qualify others to supply the places of those faithful ministers and servants of Christ, who have been of late years removed from among us, and are of that number, of whom it is written, "Blessed are the dead, which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

Signed on behalf, and by appointment of the Monthly-Meeting of Friends in Philadelphia, the twenty-eighth day of the second month, 1749, by

ISRAEL PEMBERTON.

A
JOURNAL
OF
THE LIFE, LABOURS, TRAVELS, &c.
OF
THOMAS CHALKLEY.

Having great cause to acknowledge the regard and protection of Divine Providence in the several stages of my life, I think it may be of service to others, to leave behind me the following account of my life and travels.

—*—

I WAS born on the third day of the third month, 1675, in Southwark, and descended of honest and religious parents, who were very careful of me, and brought me up in the fear of the Lord; and oftentimes counselled me to sobriety, and reprov'd me for wantonness; and that light spirit, which is incident to youth, they were careful to nip in the bud: so that I have cause to bless God, through Christ, on the behalf of my tender parents.

And I may not forget the dealings of God with me in my very tender years. When between eight and ten years of age, my father and mother sent me near two miles to school, to Richard Scoryer, in the suburbs of London. I went mostly by myself to the school; and many and various were the exercises I went through, by beatings and stonings along the streets, being distin-

guished to the people, by the badge of plainness which my parents put upon me, of what profession I was: divers telling me, "it was no more sin to kill me than it was to kill a dog."

About this time the Lord began to work strongly on my mind by his grace, insomuch that I could not forbear reproving those lads who would take the name of the Lord God in their mouths in vain, reminding them of the third commandment, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain;" and of Christ's saying, "every idle word that men shall speak, they shall give an account thereof in the day of judgment;" for which I was mocked and derided by some, and others would sometimes refrain from such bad words when I reproved them.

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

Notwithstanding I hated to hear wicked words, I loved play exceedingly, being persuaded that there was no harm in that, if we used no bad words. One time I was at play at a neighbour's house with the children, and in the midst of my sport I was reached with strong conviction, insomuch that I could not forbear weeping. The children's mother observing that I wept, said, "why do you weep, Tommy?" I told her I could not

tell, except it was because I was a naughty boy. "Oh!" said she, "don't believe him, for that's the devil tells you so, for you are the best boy in all our street." But I knew I was told the truth by conviction, and that she was mistaken: for I plainly understood by clear conviction, and by the holy scriptures (which I had been trained up in the reading of) that I was too vain and wanton; for I loved music, dancing, and playing at cards, and too much delighted therein betimes, and was followed with the judgments of God therefor in the secret of my soul. What I did in those sports and games, I always took care to do out of the sight, and without the knowledge of my tender parents; for I was afraid of their reproofs and corrections, the which I was sure to have, if they had any intelligence of it.

I remember that, unknown to my parents, I had bought a pack of cards, with intent to make use of them when I went to see my relations in the country, where there was liberty in the family so to do, at a place called Woodford, about seven miles from London, where I got leave sometimes to go; and at the time called Christmas, I went to see them, and five miles on my way went to a meeting. at a town called Wanstead, at which meeting, a minister of Christ declared against the evil of gaming, and particularly of cards; and that the time which people pretend to keep holy, for Christ's sake, many of them spend mostly in wickedness, sports, and games; even some pretending to be religious; and, generally speaking, more sin and evil is committed in this time, than in the like space of time in all the year besides; so that the devil is served instead of honouring Christ. From this meeting at Wanstead, I went to the house of my relations, where the parson of the next parish lodged that night, who used to play cards with them sometimes; and the time drawing near that we were to go to our games, my uncle called to the doctor (as he called him), to me, and to my cousin, to come and take a game at cards; at which motion I had strong convictions upon me not to do it, as being evil; and I secretly cried to the Lord to keep me faithful to him; and lifting up my

eyes, I saw a bible lie in the window, at the sight of which I was glad. I took it, and sat down, and read to myself, greatly rejoicing that I was preserved out of the snare. Then my uncle called again, and said, "Come, doctor, you and I, my wife and daughter, will have a game at cards, for I see my cousin is better disposed." Then he looked upon me, and said, "He was better disposed also." So their sport for that time was spoiled, and mine in that practice for ever; for I never (as I remember,) played with them more, but as soon as I came home, offered my new and untouched pack of cards to the fire. And of this I am certain, the use of them is of evil consequence, and draws away the mind from heaven and heavenly things; for which reason all christians ought to shun them as engines of Satan: and music and dancing having generally the same tendency, ought therefore to be refrained from. The sentiments of the Waldenses, a people in great esteem among protestants, are worthy the consideration of all true protestants and christians; which were, "That as many paces, or steps, as a man or woman takes in the dance, so many paces or steps they take towards hell."

I very well remember the work of God upon my soul, when I was about ten years of age; and particularly at a certain time when I had been rebelling against God and my parents, in vanity and lightness: and as I had offended both, so I was corrected by both: for I had not only the anger of my parents, but the Lord frowned upon me, insomuch, that I trembled exceedingly, and was as though I heard a vocal voice say to me, "What will become of thee this night, if I should take thy life from thee?" At which I was amazed, and in great fear. Then I covenanted with God, that if he would be pleased to spare my life (for I thought God would have taken my life from me that very moment), I would be more sober, and mind his fear more than I had done before.

Nevertheless, I broke covenant with God my Maker, my adversary tempting me so to do, telling me I was but a child, and it was natural for children to be brisk and play, and that God would wink at my childhood and

youth, and it was time enough for me when a man, to become religious. But still God followed me with his chastising rod, and often put me in mind of my covenant that I made with him in my distress; and that he had granted my request which I then made to him; and unless I would take up a cross to my own corrupt will and inclinations, he should take me out of the world. Then, Oh, then! I cried, Lord help, or I die! Save me, or I perish for ever! I cannot keep thy covenant, nor do thy will, without thy help and assistance! And, indeed, if the Lord had not helped, I had been undone for ever.

So I continued bowed down in my mind, calling on the Lord; thinking and meditating on heaven and heavenly things: but as I am sensible I had an inward enemy that always sought my hurt and overthrow, I have cause to bless God, who by his grace (as mine eye was turned to it) helped me to do his will, as he was pleased to manifest it to me, so that thereby some change was wrought on me both inwardly and outwardly.

And I then began to delight in reading and sobriety, which before were irksome to me: and when I read the Holy Scriptures, I desired that God would open them to my understanding, which he did to my edification many times. I also begged earnestly of the Lord, that he would be pleased to be with me, and make me like to those his children and servants, of whom I read in the Holy Scriptures, who faithfully served him all their days. And when I read of the crucifixion of our blessed Lord and Saviour Jesus Christ, it would break my soul into tenderness. I thought it was enough to awaken and humble any soul that was well meaning, and had any sense of the power, love, and grace of Christ. Thus I went on for several years, feeling that peace which passeth natural understanding, which many times accompanied my poor and needy soul: and being advanced to about fourteen or fifteen years of age, I remember that I used to shun the cross of speaking in the plain language (which I always read in the Holy Scriptures) to those whom I conversed with, except my father and mother, who would not allow me to speak otherwise: I was con-

victed in my conscience that it was not right to play the hypocrite after that manner; and on a certain time I had occasion to speak with an officer, a great man in our neighbourhood, and my heart moved within me for fear I should shun the cross of Christ; for it was Christ's language to all, as we may read in the New Testament; and the Scriptures, from Genesis to the Revelations, speak thee and thou, to a single person in a general way.

So I took up the cross, and said thee to him; and he was much affronted, and said, "Thee! what dost thou thee me for?" I soberly asked him if he did not say thee to his Maker in his prayers? and whether he was too good, or too great, to be spoke to in the same language in which he addressed the Almighty? unto which he made no reply, but seemed to fall from his passion into admiration, as one smitten in himself. And he bore me respect ever after; and I greatly rejoiced that I was preserved faithful. Though it may look a little thing to some, yet I found it good (as the Scripture saith) not to despise the day of small things.

About the twentieth year of my age, I was pressed and carried on board of a vessel belonging to a man of war. I was put down into the hold in the dark, not having any thing to lie upon but casks; and what made it worse to me, I was among wicked, debauched men; and as we were shut up in darkness, so was their conversation dark and hellish. In the morning, for which I longed more than the watchmen, the lieutenant called us up on deck, and examined us, whether we were willing to serve the king? he called me to him, and asked me, if I was willing to serve his majesty? I answered, that I was willing to serve him in my business, and according to my conscience; but as for war or fighting, Christ had forbid it in his excellent sermon on the mount; and for that reason I could not bear arms, nor be instrumental to destroy or kill men. Then the lieutenant looked on me and on the people, and said, "Gentlemen, what shall we do with this fellow? he swears he will not fight." The commander of the vessel made answer, "No, no, he will neither swear nor fight." Upon which they turned

me on shore. I was thankful that I was delivered out of their hands; and my tender parents were glad to see me again.

Now as I grew in years, the world began to take too much root in me; and my unwearied enemy would tell me that it was lawful enough (and indeed I see that he hurts many with lawful things, with whom he knoweth the unlawful things will not take) and here I had been lost if God had not been gracious to me. But he, in whose presence I delighted, withdrew, and deprived me of that enjoyment which was graceful and comfortable above all things to my soul. Then did I pray, with tears, Oh, that it might be with me as it was at other times before! and I was willing to let the world go, rather than grace and God's glory. The Psalmist saith, "no good thing will he withhold from them that walk uprightly." *Psal.* lxxxiv. 11.

About this time there was a great concern on my mind, rightly to distinguish between the voice of Christ, and the whisperings of Satan; and thus it opened to me: that Christ, the truth, always speaketh good, and for a good end, and that there is divine life to the soul in this speaking; but the devil never speaks good, unless sometimes for a bad end, and then not good in reality, only coloured with good or fair shew.

And keeping under this exercise, the Lord appeared to me again, and many times refreshed my heart with his goodness. And when I was in my business amongst men, I did witness the Holy Ghost, the comforter, to be near me; which was more to me than all the world, or the riches, glory and beauty of it; the love of God being so sweet to my soul and spirit, my breathings, prayers and supplications, were to the Lord, that my neighbours, acquaintance, and relations, might also partake of the like precious faith and love which I enjoyed; and that the children of men might answer that great and good end for which the Lord did create them; which is, that glory, honour and praise, might ascend and be given to Him.

I had such a sense and fear of dishonouring God, that I often, with tears, cried, Never let me live to dishonour thee. Oh! it had been better for me that I had never been born, or my mother's womb had been my grave, than that I should live to dishonour thee, or wilfully reproach the name of Christ, who, with the Father, is only worthy of divine honour.

In this concern I felt the gospel power of our Lord Jesus Christ to work upon my soul, and the word of God was as a seed in my heart, growing, and opening in me, speaking to me, and making my understanding fruitful in the things of his kingdom; and in that ability which was given me of God, through his grace and holy spirit, I exhorted people to repentance and amendment of life; and I always humbly desired the help and divine influence of God's eternal word therein. Oh! I did fervently pray, that I might minister the gospel in the power of Jesus; for I clearly discerned, in the light of the Son of God, that all ministering out of Christ's power, was neither edifying nor efficacious unto souls: therefore I did earnestly beseech God for the continuance of the gift of his spirit, that I might be enabled to preach the gospel in the power of Christ Jesus. The concern that was upon me on this account at that time, is hard to be expressed in words.

The latter end of the year 1695, my father sent me into Essex, on some business, which, when I had accomplished, I visited some meetings of friends there, and my mind being much affected with the apprehensions of an impending storm (the nation being about this time threatened with an invasion from France, in favour of the late king James, so that there was expectation of much bloodshed and confusion in the land) I wrote a letter to my parents, and another to friends of the evening meeting (kept weekly at my father's house) expressing my thankfulness to the Almighty, in remembrance of the many precious visitations of divine love and favour we had been partakers of, to the uniting our hearts to him, and to one another; and my earnest prayers and supplications, that we might be preserved in true love, and the unity of the spir-

It, which is the bond of everlasting peace; and that the world might be made sensible of this true peace, which abounds in those who love and fear the Lord, and truly believe in the name of Jesus. Oh! surely, they would then depart from sin; and abandon iniquity, by which they incur the wrath of the Lord, and provoke the just one to anger; so that the line of confusion seems to be stretched over the city and nation, and the eye of the faithful seeth it to the grief of their souls. Yet the mercy of the Lord, even of the just God (who will render a just reward to every one according to his deeds done in the body) is still handed forth to the land. Oh! that the inhabitants thereof would consider their ways, and be wise, and turn to the Lord with unfeigned repentance, while the day of mercy lasteth, before it be said, now it is hid from thine eyes; for the Lord, even the God and Father of Spirits, hath said, "My spirit shall not always strive with man, for that he also is flesh." *Gen. vi. 3.*

On the expiration of my apprenticeship, having served my father faithfully seven years, I entered more strongly into covenant with my heavenly Father and master, to serve him all my days, through his assistance; and was soon after drawn forth, in the spirit and love of Christ, to visit the meetings of friends westward from London, viz. through Surry, Sussex, Hampshire, Wiltshire, Devonshire, and Cornwall to the Land's-end; in which journey I was accompanied by William Hornould. At one of our meetings at Falmouth, in Cornwall, two men (called gentlemen) came from the inn to hear the strangers; and after meeting, they said they could take their oath that I was a Jesuit, and that they had heard me preach in a Romish chapel in France; which was utterly false; for I never was in France in my life. Besides, had I been a papist, or popishly inclined (which I was not) I was too young to be a Jesuit.

Indeed, I thought I was mean for the work of the ministry, but the good remembrancer brought those truths to my remembrance, which strengthened me in the work and service of God. The spirit breatheth where it list-

eth; out of the mouths of babes and sucklings thou hast perfected praise, &c. We having great peace in our labours in this journey, and being edified therewith, returned to London, after about four months absence from home.

And after I had been two weeks at home, my dear mother departed this life, in a sweet frame of spirit, praising the Lord. She was one who lived the life of the righteous, and whose latter end was like theirs, and left a good report behind her, being well beloved (I think I may safely say) by all our neighbours; not only by those of our own society, but others also, to whom she was often very helpful.

So I went to my calling, and got a little money, (a little being enough), which I was made willing to spend freely, in the work and service of my great master, Christ Jesus. And about this time I was concerned to travel into the north of England, and part of Scotland, which I did in that ability God gave me; and that dispensation which I had freely received, I freely handed forth to the people, devoting my strength and time to serve him (that had done so much for me); and I had the satisfaction to find divers confessing the truth, as it is in Jesus. In this journey I was from home about four months, being mostly alone as to any yoke-fellow in that work, travelling many hundreds of miles, being as far as Edinburgh, in Scotland, where our meeting was in the street, we being locked out of our meeting-house by the then power, and great numbers of people were there. This news being carried to the provost of the city, he said, "The quakers would do more hurt out of doors than within," and he ordered friends their key. Since which I have understood that friends in that city have enjoyed their meetings in the meeting-house; and sometimes when the rabble have disturbed friends, the magistrates have sent officers to disperse them.

Now, after I had visited the churches of Christ in divers parts of England, and had many sweet seasons of God's love, and many good opportunities with my friends and others in this nation; (the word of life being declared in the simplicity of the gospel, in several places

people were very open-hearted, and received the testimony of it with gladness). And after I had been at my father's, and at my calling, a little after this north-country journey, I found myself engaged in the love of the gospel to visit friends in America; and having acquainted my friends and relations of my mind (they being willing to give me up) in order for the voyage, friends of the monthly-meeting gave me a certificate, and I had another from the meeting of the ministers in London.

My father, and several other friends with me, took boat from London, and accompanied me to Gravesend, on the 21st of the tenth month, 1697; and I went on board the ship Josiah, Thomas Lurting, master, and sailed that day from Gravesend, and got to the Downs the next day, where we tarried some days for a fair wind; in which time several others, that were concerned in the same gospel-labour, came on board, viz. Thomas Turner, William Ellis, and Aaron Atkinson. In about four days time the wind was fair for us, and we set sail, and in a little time we got out of sight of the land; soon after which the wind was contrary, and we proceeded but a small distance for several weeks; the weather was rough and the sea boisterous, so that with the motion thereof, most of the passengers were sick. In this time we lost a lad, that fell into the sea (as he was drawing a bucket of water) and was drowned; the ship running swiftly, he could not be saved, although it was speedily endeavoured. Several others died before we got over; but for the most part we were healthful. The Lord be praised, he was, is, and will be, with those that faithfully serve him to the end.

We were three ships in company, but by the distress of weather, soon after we came out, we parted. After we had been at sea about eight weeks (on the 25th of the 12th month) we saw two vessels astern of us. One of them came up with us, and the people hailed us, and told us they came from Bristol, and had been out ten weeks. The other came up with us next day. The people informed us they had been at sea seven weeks, and that they had a dreadful time of it. She had

lost part of her topmast, and her spritsail topmast was gone. She was a new ship, and never at sea before, belonging to London, and bound for Virginia, as near as we could understand: our ship lost none of her tackling, through the great mercy of God to us, though the wind and sea was wonderful high at times; the mate told me, I might go to sea all my life, and not see the like; he said he had been at, or used to the sea, twenty years, and never saw it so rough and high before. We had meetings twice a week, several of which were comfortable and refreshing meetings, to which most of the passengers, being in all about sixty in number, sometimes came; and several of them were affected with the sense of truth, and the Lord strengthened our faith and hope in him.

Oh! for ever blessed be the living and eternal God, who kept my soul above the fear of death, hell, and the grave; for my trust was in him, and he did bear up my spirit above the waves of the sea; and, in the time of tossing with tempests, I was comforted and cheerful, praising the Lord in my heart, both in the day time, and in the night season.

I was much concerned in my mind for many of the passengers, who, with the second mate, and several of the seamen, were very sick (by some it was thought near unto death) I cried to the Lord to heal them, in the name of his dear Son, and that it might be a means to convince them of the efficacy of love to, and faith in Christ Jesus, the physician of value; and the Lord was pleased to heal them. The mate of the ship desired that I would come and pray by him. I went to him, and prayed in the power and name of the Lord Jesus Christ, and the Lord helped him, that he said he was fine and easy, and thanked me for my love; and in a little time he recovered. Several others of the seamen and passengers I was instrumental to help in their sickness. The Lord blessed my endeavours in supplicating him on their behalf, and administering what I had to them. One of the seamen said, he was bound to pray for me as long as he lived, and that the Lord would bless me. Another of the passengers said, that I was the blessed doctor (for there was not a

surgeon, or doctor in the ship). I was very free to communicate of what I had to any sick person in the ship, and several blessed the Lord on my behalf. Indeed I thought I could scarce do enough for any that were in distress. I write not thus, that I might seem popular, but with my mind bowed before the Lord. Many times in this voyage there were consultations in my mind, whether I had best write a memorandum hereof; but at last conceiving in my spirit that it might strengthen and excite love to God, and faith in his beloved Son, in true believers, I wrote as aforesaid; and then I was satisfied, and gave the glory to God.

Before we came to the land, we saw a ketch, which had saved the lives of some that belonged to a ship that was a little before foundered in the sea; who said also, that a fleet of New-England ships which had been upon that coast, by stormy weather were forced to Barbadoes; and within a few days after we saw the land of Virginia, and also a New-England ship, which sailed or came from England three weeks before us. We arrived within the Capes of Virginia the 31st of the 1st month 1698, and overtook the John and Margaret, a ship that came out of the English channel with us (the master, Thomas Salmon, being dead) and the next day we anchored our ship at the mouth of Patuxent river, in Maryland, where our boats were hoisted out, and we were rowed up Patuxent river twelve miles, to Arthur Young's house, where we lodged that night; and for our preservation and safe arrival, we blessed the Lord our God, and my spirit praised him who lives for ever and ever. Our voyage was above twelve weeks, it being then winter time, and for the most part the winds so high, that the ships could carry but little sail, which made our voyage the longer.

About four days after we landed, we had a meeting near Patuxent river; and a blessed one it was! when it was ended, we went (that night) to Daniel Rawling's, and from thence to the Clifts, to Richard John's, a friend, that came with us from England, at whose house we had a meeting, wherein God's presence was powerfully felt. We had several meetings on that side the bay, called the

Western-shore, and then we sailed over to the east side of Chesapeak-bay, with Thos. Everden, in his sloop; went to his house, had a meeting, where many people came. Here we met with our friends Jonathan Tyler, Henry Payton, and Henry Payton's sister. While I was at this friend's house, there was one Robert Cathing, who being very ill, sent for Thomas Everden, and he (not being very well) desired me to visit the sick person. So I went, and the man was near to death. Howbeit, he said he was comforted much with the visit, and that he never had received so much benefit by the parish priest in his life; although, said he, it cost me dear for what I had; and if ever I live to get over it, by the assistance of God, I shall have nothing to do with them more. But, he said, he should not live three days. And before the end of three days he expired. He desired (if I were not gone) that I would be at his funeral. On notice hereof, about ten friends went; and there was a great many people, among whom we had a good opportunity, and many weighty truths were opened to them in the love of God; and some of them were tender and wept; and the most, if not all (I think I may say) were solid and weighty.

From Thomas Everden's house we went to George Truit's, at whose house we had a meeting. This friend and I went to an Indian town not far from his house, because I had a desire to see these people, having never seen any of them before. When we came to the town they were kind to us, spoke well of friends, and said they would not cheat them, as some others did.

From George Truit's, in Maryland, we went down to Virginia; and in Accomack and Northampton counties we had large meetings, and I hope they were effectual to many; I think my hope is not without ground. In those parts we had several meetings, where we were informed friends had not had any before. And really I cannot but bless the Lord for the opportunities we had with the people; for the goodness of God, through Christ our Lord, was great, both to us and them, and with tears they did acknowledge the truth. Now Thomas Turner, who had hitherto accompanied me, went by the

sea-side the nearest way to Philadelphia; and afterwards I had a meeting at George Truit's brother's, and on the first-day, another near the court-house, and went to Thomas Everden's, and so to Leven Denwood's and thence to Nanticoke river, and visited friends up the bay until I came to the river Choptank, about which there is a pretty many friends. So I went on, and took the meetings till I came to Philadelphia, in and about which place, and in other parts of the province of Pennsylvania, I had many large and precious meetings, the power of the eternal Son of God being wonderful; in which power we many times blessed his name together. It was much in my heart to exhort friends to love God, and to unity one with another, without which there is no fulfilling the law or gospel. There are many friends in that province, and many sober young people, which greatly rejoiced my spirit, so that for their encouragement, the Lord opened my mouth in a prophetic manner to declare unto them the blessings which he had in store for them, on condition of their walking in the truth. Glory to God on high! untruth decays, and the branches of it mightily wither; the darkness is much past, and the true light shineth gloriously in many souls. Oh! powerful praises be given to God, who is light for ever.

From Philadelphia I went to Burlington, and so on to Crosswicks, where we had a large meeting under the trees, where some were convinced of the truth. From hence I went to Shrewsbury, and had meetings there; from Shrewsbury we went (mostly by water) to Woodbridge and Staten-Island, from thence to Long-Island, being accompanied by several friends. On Long-Island we had several large and good meetings, wherein Christ was preached freely; and after we had been two weeks there, we went on board a sloop bound for Rhode-Island, and by the way we touched at Fisher's and Block-Islands, and on the first-day morning we set sail from Block-Island to Rhode-Island, the yearly-meeting being just over when we got there. That evening we sailed over to Conanicut-Island. On the third day of the week had a meeting there, and from thence we went over to Narraganset, and

had a meeting, and so over to Rhode-Island again, (where Ruth Fry, a sober young woman, was convinced, and remained a friend till her death). Here I met with several travelling friends. From this island we went over to the main, and had a large meeting on first-day, at a place called Greenwich. It was thought there were about five hundred people, and many of them were tender. We went over the same night to the island; and after several open times with friends and others on Rhode-Island, about twelve friends of that island went with me to Warwick and Providence yearly-meetings, in our friend Borden's boat. We set sail about noon, and having but little wind, it was late in the night before we got there, and very dark, insomuch that we could neither see nor know one another, but only by our speech, and the darkness occasioned us to run our vessel against the rocks; but at last we got ashore (with our horses) and after going over a very dirty slough, we entered a dismal wilderness; so that these difficulties occasioned our not getting to the friend's house till the next day, which being the last day in the week, we had a meeting; and on the first-day we had a very large and satisfactory meeting. Many of us were so united in the love of God, that it was hard for us to part one from another.

From Providence I went to Boston and Salem, where I had meetings, and from thence to Hampton. In those parts God Almighty hath shortened the power of persecutors, and hath brought his righteous judgments upon them for their unrighteousness. Oh! that New-England's professors might live in the sense of the same, and repent. I being a stranger and traveller, could not but observe the barbarous and unchristian-like welcome I had in Boston, the metropolis of New-England. Oh! what pity (said one) it was, that all of your society were not hanged with the other four!* In the eastern part of New-England, God hath a seed left of his people.

* Marmaduke Stevenson, William Robinson, Mary Dyer, and William Ledra, who were put to death in 1659 and 1660.

From thence I returned in order to get a passage to the isle of Nantucket; and from a place called Cushnet, we sailed over to the said island in about ten hours, where we tarried several days, and had five meetings. The people did generally acknowledge to the truth, and many of them were tender-hearted. Some of the ancient people said, that it was never known that so many people were together on the island at once. After the first meeting was over, one asked the minister, (so called) whether we might have a meeting at his house? he said, with a good will, we might. This minister had some discourse with me, and asked, What induced me to come hither, being such a young man? I told him that I had no other view in coming there, than the good of souls, and that I could say with the apostle that a necessity was laid upon me, and wo would be to me if I did not preach the gospel. Then, said he, I wish you would preach at my house in God's name. So next day we had a meeting at his house; and on first-day we had the largest meeting that we had on the island. It was thought that there were above two hundred people. The Lord in his power did make his truth known to the praise of his name. Oh! how was my soul concerned for that people! The Lord Jesus did open my heart to them, and theirs to him. They were also loving and kind to us. The chief magistrate of the island desired that I would have a meeting at his house, there being no settled meeting of friends before I came; and after meeting he disputed about religion with me. I thought we were both but poor disputants; and cannot remember all that passed between us, but that in the close of our dispute, he said, I disputed with your friends in Barbadoes, and they told me, that we must eat the spiritual flesh, and drink the spiritual blood of Christ: And, said the governor, did ever any one hear of such flesh and blood; for is it not a contradiction in nature, that flesh and blood should be spiritual? Oh! surely, said I, the governor has forgot himself; for what flesh and blood was that which Christ said, except ye eat my flesh, and drink my blood, ye have no life in you. Why, said he, I do not think

they were to gnaw it from his arms and shoulders. I then told him, he had answered himself. Thus our dispute ended. And from that time forward they have continued a meeting, and there is now a meeting-house, and a yearly meeting for worship; it is a growing meeting to this day, and several public friends are raised up amongst them, who preach the gospel of Christ freely.

At this time a friend was convinced, whose name was Starbuck, who became very serviceable, and lived and died an eminent minister of Christ on that island. Several scores of them came and accompanied us to the water-side; and when we embarked on board our sloop, they desired that I would come and visit them again. So I recommended them to the grace of our Lord Jesus, and we parted in great love and tenderness. In the evening of the next day we got to the main land, where we were gladly received. Now it was in my heart again to visit the eastern parts of New-England before I left America; therefore I went to Boston yearly-meeting, thence to Lynn and Salem, where we had a sweet comfortable time; likewise to the yearly-meetings, at Dover, and so to Piscataway, where we had several meetings, which were profitable opportunities to many. From Piscataway, James Goodbridge and I went over to the Isle of Shoals; we had with us a church-member of the Presbyterians, whose brother invited her over with us to the said island, to the meeting which was at his house; and while he was talking with her in the yard or garden, I saw a bible, and took it, and read therein. When she came into the house, she asked me, What I did with that book? I told her, if she was offended I would lay it down. No, no, said she, don't think to come off so, for you disown or deny that book. I told her she was mistaken; and asked who told her so. Why, said she, our minister in his pulpit. I replied, that it was a great abuse upon us, for I had been trained up from my childhood in the reading and belief of the scriptures, and my father and mother were friends, (that is Quakers.) She willing to try me further, said, Did your father and mother suffer you to read the bible when you were a little boy?

Yes said I, and gave me correction when I was not so willing to read therein as they would have me. Then, said she, our minister has belied you; and since you say so, if it please God, I will go and hear you. She went with us to meeting; and after it was over (going home) one asked her, how she would answer it to their minister for going to meetings. She replied, it was truth, she had heard, and she would stand by it through the grace of Christ, and need not be ashamed of it, though we are of ourselves but poor weak creatures. This woman was sober and religious, and one of good report. By the foregoing we may see how slanders flow from some pulpits: the more is the shame and pity. We went on, and preached the gospel of our Lord Jesus Christ, in that ability he gave us, with which the people were affected, and would have had us tarry longer, but we could not, although they much importuned us, because we had appointed a meeting at Oyster river. After we had had several meetings, about Piscataway and Dover, we went to Hampton, where we had meetings; and at Salisbury we had a large open meeting, as it was supposed, of about three hundred people, which was at this time accounted a great concourse of people thereabouts; also at Jamaica and Haverhill we had meetings, and from thence went to Salem and Lynn again, where we had good service for truth; and then to Boston, and had a meeting at the meeting-house, and another at a friend's house in the evening, at which there were many people. From Boston I went to visit friends about Cape-Cod, till I came again to Rhode-Island. By the way I met with Aaron Atkinson, who was on a visit to friends in New-England. I had several good opportunities, and powerful meetings, in those parts, and truth wrought a tenderness in divers at Rhode-Island. The presence of him, who said, Where two or three are met in my name, there am I in the midst of them, being sensibly witnessed by many; for he was with us of a truth. From thence I went round the Narraganset country, and had meetings at several places, and was accompanied by John Rodman and William Beackley, through Connecticut to Long-

Island, which is accounted two hundred miles; we had one meeting by the way, in which Christ was preached to them, as he is the Light of the world, at a place where we were told there never was a friend's meeting before. I came to Long-Island about two weeks before the general meeting, and visited friends in several places on this island, as at Hampstead, Jerusalem, Jericho, and Bethpage, where there were large meetings, and much openness among the people, and some were convinced. We had a meeting at a place called Matinicock, where I met with some of the people called Ranters, who disturbed our meeting. I may say as the apostle Paul (only altering Ephesus to Matinicock) that I fought with beasts there; and thence I travelled to New-York, where we had two meetings; from thence we went to the Jerseys, and there we had several serviceable meetings that were large; and so to Pennsylvania, where there are many very large meetings of friends, and the Lord is with his people there, and prospereth them spiritually and temporally. Here I met with my dear friend Wm. Ellis. From Philadelphia, Rich. Gove, of that city, and I travelled to Maryland, and visited friends on the western shore, and from thence to Virginia. In Virginia, near James' river, I met with an aged friend whose name was Wm. Porter. He was ninety-two years of age, and had then a daughter two years old.* We had several meetings there amongst friends and others, many being well satisfied concerning the truth, and spoke well of it.

And after we had had several good and open meetings in Virginia, we found ourselves clear of America, and in order for our passage, we agreed with our friend F. Johnson, on board the Elizabeth and Mary, to carry us for England.

* Some years after, I saw him, and he was weeding Indian corn with a hoe. He was then about 106 years of age, and had upwards of seventy children, grand-children, and great-grand-children. We were divers friends of us to see him, and he preached to us a short, but very affecting sermon, which was, as near as I remember, verbatim, thus: "Friends, you are come to see me in the love of God. God is love, and those that dwell in God, dwell in love. I thank God, I feel his divine life every day and every night." He lived to see his above mentioned daughter married, and died, aged 107 years.

On the 11th of the first month, 1698-9, we were accompanied on board by several friends, who abode with us all night; and the next day, being the first day of the week, we had a little comfortable meeting, and then parted in much love, having the evidence of the power of the Almighty with us. We waited for a fair wind until the 20th of the aforesaid month, and left the Capes of Virginia that day, and at night we got our ship into a sailing posture; and I was glad in my spirit, that I was setting my face towards my native land; and more glad that I was returning with peace in my bosom. Oh! the power and presence of him who said, Go, teach all nations, was sweet to my soul at that time, and now in some measure I enjoyed the fruits of my having laboured in that ability God had given to me. Glory to God, through Christ, who is worthy for ever! The presence of God was with us on the great ocean, and we were strengthened through his goodness wonderfully. We had several good meetings on board our ship, and were opened in the love of God, to the poor seamen very largely.

When we launched forth into the deep, we were several ships in company; but we had been but a little time at sea, before we lost sight of them all. Several ships passed by us about a week after we sailed; and about this time we saw a very large whale, which lifted itself part out of the water, with his mouth open, which looked like the entrance of a large cave. We likewise saw several other large sea-fish, such as grampusses, sharks, &c. all which shew forth the wondrous works of the great Creator of all things. Elizabeth Webb, and Elizabeth Lloyd went over with us in this vessel, both virtuous women. About two weeks the winds were mostly fair for us, in which time we got finely on our way; but for above a week afterwards the winds were mostly contrary, and the ship had a great motion, which caused some of us to be sea-sick, especially Elizabeth Lloyd*,



* She was the daughter of Thomas Lloyd, late deputy-governor of Pennsylvania. She lived and died a virtuous woman; and, I think, generally be-

who was but weakly. One night our sailors thought that an enemy or pirate was near us, who fired two guns, and so passed by us; but it being night, we could not certainly know what she was. I rather judged it might be some ship in distress, for we saw one of the ships that evening that came out with us, and the next morning we could see none at all, and there was hardly any wind that night, so I feared that our companion had sprung a leak and foundered; and when I told our master my opinion, he said, he feared the same likewise. Now, for two weeks time, or thereabouts, we beat about the sea, and made little progress. Howbeit, we had several good meetings, wherein we gave glory to God, our Saviour; and for ever let it ascend, saith my soul, to him over all! After contrary winds, about two weeks, the wind sprung up westerly, and was fair for several days; in which time we got finely on our way again, and left the Western Islands about two day's sail behind us; and then the wind was contrary again. Contrary winds are commonly tedious at sea, but especially to those that know not where to stay their minds; but we being several friends of us on board, that were passengers, had oftentimes good meetings several times a week; and if any of our ship's company came to meeting, they always were sober, and sometimes tender; and truly God's love was extended towards them. And when it was not our meeting days, we spent not our time idly, but for the most part in reading the holy scriptures, and writing, &c. in which we were at sundry seasons greatly refreshed, strengthened, and comforted, Oh! my soul! glorify God thy Maker, and Christ thy Saviour for ever, in the sense of his goodness and mercy, both by sea and land, by night and by day! After we had been almost seven weeks at sea, we thought that we were near the land, but we sounded several days, and found no bottom, although we let out abundance of line, I think above three hundred yards.

loved by all who were acquainted with her. When she died she was the wife of Daniel Zachary, a merchant of Boston, New-England, well known, and much beloved there, for her piety and virtue.

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

He told me this dream so punctually, and with such an emphasis, that it affected me with serious sadness, and caused my heart to move within me; for to me the dream seemed true, and the interpretation sure: I then told him he was an ingenious man, and might clearly see the interpretation of that dream, which exactly answered to his state and condition, which I thus interpreted to him: "This great and spacious place, wherein the buildings were high and the streets broad, is thy great and high profession: the sign, on which was written shame, which thou sawest, and the woman at the door, with the can in her hand, truly represents that great, crying, and shameful sin of drunkenness, which thou knowest to be thy great weakness, which the woman with the can did truly represent to thee; the grim fellow who arrested thee in the devil's territories, is death, who will

assuredly arrest all mortals: the governor whom thou sawest, representing a great black dog, is certainly the devil, who after his servants have served him to the full, will torment them eternally in hell." So he got up, as it were in haste, and said, God forbid! it is nothing but a dream. But I told him it was a very significant one, and a warning to him from the Almighty, who sometimes speaks to men by dreams.

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

Now about this time, being some days after the doctor's dream, a grievous accident happened to us. We meeting with a Dutch vessel, in Limebay, a little above the Start, hailed her, and she us. They said they came from Lisbon, and were bound for Holland. She was loaded with wine, brandy, fruit, and such like commodities and we having little but water to drink, by reason our passage was longer than we expected, therefore we sent our boat on board, in order to buy us a little wine to drink with our water. Our doctor, and a merchant that was a passenger, and one sailor, went on board, where they staid until some of them were overcome with wine, although they were desired to beware thereof; so that when they came back, a rope being handed to them, (they being filled with wine unto excess) were not capable of using it dexterously, insomuch that they upset the boat, and she turned bottom upwards, having the doctor under her. The merchant caught hold of a rope called the main-sheet, whereby his life was saved. The sailor not getting so much drink as the other two, got nimbly on the bottom of the boat, and floated on the

water till such time as our other boat was hoisted out, which was done with great speed, and we took him in; but the doctor was drowned before the boat came. The seaman that sat upon the boat saw him sink, but could not help him. This was the greatest exercise that we met with in all our voyage; and much the more so, as the doctor was of an evil life and conversation, and much given to excess in drinking. When he got on board the aforesaid ship; the master sent for a can of wine, and said, doctor, will you drink? He replied, yes, with all my heart, for I have drank no wine a great while. Upon which he drank a hearty draught, that made him merry (as he said in his dream)*; and notwithstanding the admonition which was so clearly manifested to him but three days before, and the many promises he had made to Almighty God, some of which I was a witness of, when strong convictions were upon him, yet now he was unhappily overcome, and in drink when he was drowned. This is, I think, a lively representation of the tender mercy, and just judgment of the Almighty to poor mortals; and I thought it worthy to be recorded to posterity, as a warning to all great lovers of wine and strong liquors. This exercise was so great to me, that I could not for several days get over it; and one day while I was musing in my mind on those things relating to the doctor, it was opened to me, that God and his servants were clear, and his blood was on his own head; for he had been faithfully warned of his evil ways.

We were obliged by contrary winds to put into Plymouth harbour, and from Plymouth I went by coach to London, where I was gladly received by my relations and friends. In this journey I travelled about 2000 miles by land, and 6000 by water. I got to the yearly meeting of friends in London, in the year 1699 (which was large)

* This relation of the doctor's dream, when I was at Barbadoes, I had occasion to write about to a friend in Ireland, which he got printed there, which is the same with this in substance, only this is somewhat fuller and larger.

and was at divers public meetings for the worship of Almighty God. I may truly say, the Holy Ghost was amongst us, blessed be God our Saviour for evermore.

In this year I thought it my place to enter into a married state, and I acquainted my father of my design, and that I inclined to make choice of Martha Betterton, a religious young woman, whom I entirely loved for that piety, virtue, and modesty, which I beheld in her: I was in the twenty-fourth year of my age, and she in her twenty-first. I likewise acquainted her father and mother with my intentions, to which both our parents consented; her father saying (when I spoke to him) go together, and the Lord bless you together. And my father said, if I was worth my weight in gold, she deserved me. The heartiness of both our fathers in this matter, was more to me than a portion of silver or gold, of which we had but very little; but our love to each other was very great, and being well and honourably grounded, it was not easily shaken. So after consent of parents, we proposed our intentions of marriage to the monthly meetings unto which we belonged; and because I had been travelling in America, I had certificates from my brethren there, not only of my industry and labour in the ministry, with the good effects thereof, but also of my clearness in relation to marriage; and after having twice published our intentions, we had liberty of the said meeting to proceed to the solemnization of our marriage, which was accomplished at Devonshire-house, in London, at a meeting appointed for that end, on the 28th day of the seventh month, in the aforesaid year, in the presence of many hundreds of people, and many worthy brethren and elders. A day of days it was to my soul! wherein I was made sensible of the love and goodness of God in a particular manner, which to me was an earnest of our future well-doing. My dear wife was one who truly loved and feared God, and had an excellent gift of the ministry given unto her, and was serviceable therein. [A paper coming to my hands of her own hand-writing and composing, I transcribe it here. She calls it, an account of the exercise of Martha Betterton, viz. "As

I was walking in the city of London, with a concern on my mind, in beholding the abominable pride of the people; it opened upon my mind in this wise: Wo, wo! to the crown of pride! And then I was deeply bowed in my spirit before the Lord, and it was said to me, I will yet spare a little longer; I have sheep which I will gather home to me, and there shall be one shepherd and one sheepfold. Then I said in my heart, Oh! Lord, shall I be one of thy sheep belonging to thy sheepfold of eternal rest. And again it was answered me, My sheep hear my voice, and they follow me. Then a cry was raised in me, Cause me to hear thy voice; and not only so, but enable me to obey the same. And then this charge was returned to me, Be thou faithful.”]

Soon after I was married, I had a concern to visit friends in the counties of Surry, Sussex, and Kent, which I performed in about two weeks time, and came home and followed my calling, and was industrious therein; and, when I had gotten something to bear my expenses, and settle my wife in some little business, I found an exercise on my spirit to go over to Ireland, to visit our friends and brethren on that island, in which William Townshend accompanied me, and friends in that nation were generally satisfied with our service among them. When we had been from home about ten weeks, and had visited most parts of that nation, having had many meetings among friends, and others, we found freedom in our minds to return home, which we did, being comforted in our service, and blessed the name of the Lord.

After some few months, I acquainted my wife and my father, with her father and mother, that I thought it my duty to go over and live in America. To which proposal my father consented, though with tenderness of heart, considering that I must be so far separated from him. I also laid it before the monthly meeting of friends, at Horsley-down, in Southwark, of which meeting I was a member, who consented to it, though somewhat unwilling to part with us, and gave us their certificate, to let our brethren know that we were in love and unity with them, and walked according to our profession. And when we

were ready, and in order for going, we agreed for the freight of our goods and servants, with John Snowden, and shipped them on board the Josiah, bound for Maryland. When the ship was at Gravesend, and ready to sail, several of our dear relations and friends accompanied us to the ship, on board of which we had a good meeting, and took our solemn leave of one another, as never expecting to see each other any more in this world. It was a solemn time indeed! We prayed for one another, and so parted, our ship sailing that evening, and we got to Margate-road, where we anchored, and the wind sprung up very fresh, and blew tempestuously, so that we broke our cable, and lost our best bower anchor, and drove violently towards the Goodwin Sands. We let go our sheet anchor, and three more, which were all we had, but they did not stop her; upon which the master ordered the carpenters to stand by the mainmast, with their axes upon their shoulders, and when he gave the word, then they were to cut the mast. The people in the ship (there being divers passengers), were in a great consternation, expecting nothing but death: but, for my part, being exceedingly sea sick, and having been in many storms, I was not so much surprized with this, the sailors sometimes making a great noise when there is but little danger; but there was more danger than I was aware of, as appeared afterwards. One of the passengers came weeping, and said, our case was very bad. The doctor also came in the same manner; and cried, Oh! Mr Chalkley we are all dead men! Then I thought with myself, I would go out on deck, and see what the matter was; and when on deck, I went to the pilot, who had the lead in his hand, and he sounded, and cried out, Lord have mercy upon us! she is gone, she is gone, she is gone! by which I perceived that we were very near the Goodwin Sands, on which many ships have been lost with all their crews. In this sense of danger I sent for the passengers into the cabin, and told them that I thought it would be well for us to sit still together, and look unto, and wait upon God, to see what he would please to do for us; that, if death came, we might meet him in as good a frame of

mind as we could, and that we might not be surprised beyond measure ; and as we were thus composed in our minds, a concern came upon my dear wife, and she prayed to God, the Father, in the living power and sense of his Son ; and he heard from his holy habitation, and answered the prayer : for immediately after the wind abated, and our anchors held us. This was a great deliverance, which is not to be forgotten. When we saw the longed-for morning, we were very near the sands and the sea ran prodigiously high, and broke upon them mightily, so that we were forced to leave our cables and anchors, and make the best of our way to Deal, as well as we could. One of the owners being on shore, and seeing us in distress, sent off a cable and anchor to us ; and we anchored before Deal with our new cable and anchor, and sent a boat for our other anchors and cables, when it was calm, which brought them to us. And after we had supplied ourselves with what we wanted, we put to sea again, and had fair winds till we got as far as the Western-Islands, where captain Cant, being in company with us, spoke with our captain in the evening, and the two captains concluded it would be stormy that night, which happened accordingly. They took in their sails, and we all but our mainsail ; notwithstanding which, the storm was such, that we lost our main-mast, sprung the head of our fore-mast, and broke our cross-jack yard, and thus lay rolling upon the sea for about two weeks : the ship Bristol-merchant coming by in that time, lent us a spare top-mast, of which we made a main-mast, and a top-mast of our top-gallant-mast, and so refitted out as well as we could, and had a pretty good passage afterwards. We were about eight weeks from the Land's-End to the capes of Virginia ; had meetings twice a week on board, and they helped to stay our minds on our Maker, though our bodies were tossed to and again on the mighty waters. We went on shore at Patuxent river, and went by land to Herring-bay, where I, my wife, and family, tarried that winter ; and I, with my three servants followed my calling. In the spring we

transported ourselves, our goods, and servants, from Maryland to Pennsylvania, where we intended to settle, when we came from our native country. At Philadelphia I bought a lot of ground upon the river Delaware, and there I followed my calling that summer; and in the fall I had an inward call to visit friends in Barbadoes, which I proposed to our monthly meeting, and they certified on my behalf that they had unity with me in my proposal, conversation, and ministry; so I took ship at Philadelphia, about the twentieth of the seventh month, 1701, on board the *Abraham*, — Street, commander, and was about a month on our voyage; (Josiah Langdale was with me). We had several good meetings in the ship to our satisfaction; and were well received, and had many meetings at Barbadoes, which were often very large and open, and some of the people loving and tender. We had several meetings at Bridge-town, Speight's-town, the Spring, and the Thickets, and at Pumpkin-hill; and after being there about six weeks, we went in a sloop to Bermuda, where we found but very few friends, yet had meetings in several places, and at the houses of some people who were not of our profession; and the longer we tarried, the larger our meetings were; and many began to be affected and spoke well of us and our devotion, but some were disturbed, and spoke to the governor to break up our meetings; which at the desire of one of the inhabitants we had appointed at his house: upon which he sent orders by one of his colonels to break up our meeting, which troubled divers sober people. After this I met with the governor at the house of one judge Stafford; and he being a moderate man, we had the following discourse, viz.

Gov. How do you like our country? We are but a little spot in the sea.

T. C. I like it well for its moderate climate. If the people were moderate also, it would be well.

Gov. Doth it answer your end in coming?

T. C. My end in coming, was to visit the people in christian love.

Gov. Do you think the people will be brought over?

T. C. If they are brought to truth and righteousness, it will be well for them. That is the end of our coming.

Gov. If you had acquainted me with your design, when you first came, you had done well. It was your duty.

T. C. If we had known the governor's will herein, or that thou wouldest have spoken with us, we should have readily answered it: but knowing nothing of it, we could not tell but that it might be taken for rudeness in us, considering our homely way and manner of addressing such men.

Gov. Then your design in coming here was to preach. Had you no other end?

T. C. Yes. As we found a concern upon us to preach, and a desire in the people to hear.

Gov. Why do you not tarry with them? that looks strange. Here the people are affected with you, and you go away and leave them: upon my word I blame you for that.

T. C. We do not direct them to men, but to the Lord Jesus Christ, their teacher, and bishop of their souls. And why should our leaving them look strange to the governor? for it was the practice of the apostles of our Lord Jesus Christ, and his own practice and command to his followers. And further, the apostles (which word signifies ambassadors or messengers) say, follow us, as we are followers of Christ. And they travelled up and down the world preaching the gospel; and our great Lord himself had not whereon to lay his head.

Gov. The apostles were inspired men: inspired by the Holy Spirit to preach the gospel. I suppose you do not pretend to be inspired.

T. C. Every true christian ought to pray for the pouring out of the Holy Spirit, or Holy Ghost upon him. The church of England * also prays for it, the receiving of which is inspiration.

* Of which church the governor was a member.

Gov. Your reasons being grounded on scripture, you are well grounded; for no man can deny the scriptures. Then you say you are inspired?

T. C. I hope I am. I pray for it with great earnestness.

Gov. Then it is but ask, and have, you think.

T. C. If we ask in faith, without wavering, we shall receive, according to the doctrine of Christ and his apostles in the New Testament.

Gov. Well, If any have a desire to hear you, you may preach and welcome.

After I had this discourse with the governor, it was reported, on the island, that the governor had given us a license to preach, which report was not true, further than the aforesaid discourse, and then we had larger meetings than before. We had a meeting at judge Stafford's house, and one at a house not far from his.

It is observable that this island hath formerly been a very healthy and fruitful place. Red-cedar, or sweet-wood, is all the timber they have in the island, with which they build their houses, make their household goods, build their ships and sloops, and make their fires; so that there is continually a fragrant and pleasant smell, which we could smell at sea sometime before we saw the land; and it is yet a pretty healthy and fruitful island, but not so healthy and fruitful as formerly. In one of the meetings I was concerned to let them know, that it was the evil of their ways and doings that had caused the Almighty to withhold from them the fruits of the earth, and to make their island more unhealthy than formerly it was. After meeting, the judge told me I had said truly, for that was the cause; and if I had spoke more to that matter, or on that subject, I had done well. Several were convinced at this time on this island.

Soon after an opportunity offered, in a sloop belonging to this island, that was bound for Philadelphia, in which we (being clear) embarked, and on our voyage had indifferent good weather, only one hard gale of wind, which caused us to hand our jib. A mulatto man named Stavo, (the master's servant) went out upon the bowsprit

to hand the sail, and there came a sea and washed him off; and the vessel ran over him; and, in all probability, he had certainly been drowned, had he not been a good swimmer; for he swam, as we judged, three quarters of a mile, before he got to the sloop, it not coming into any one's mind to lower the sails, until I sharply ordered it to be done, which they then did readily; and the course of the vessel being stopped, he soon got on board, having stripped himself of his clothes in the sea, and brought them in his mouth. I was very thankful for the poor fellow's life, and praised the Lord in the secret of my soul for his preservation. In about two weeks time we arrived at Philadelphia, and I had great peace in my labours in this visit, in which I was from home about five months. The friends of Barbadoes were so well satisfied with this labour of love, that they certified the same by way of certificate, more than is proper for me to mention. But though they thought so well of me, yet I had occasion to think very meanly of myself, for I was emptied to exceeding great spiritual poverty at times.

After I came home from Barbadoes and Bermuda, I followed my calling, and kept to meetings diligently; for I was not easy to be idle, either in my spiritual or temporal callings; and, at times, travelled in the work of the ministry in our own province, in which there are many large meetings of friends, and they increase and multiply from time to time. Since my settling in this province, which is now about a year, some hundreds of people are come here to settle, and divers meeting-houses are built; and I do certainly know from above, that this province of Pennsylvania, and city of Philadelphia, will flourish both spiritually and temporally, if the inhabitants will love, and live, in righteousness, and in the fear of God; otherwise the hand that planted them can soon pluck them up. After some time, I was drawn forth to visit friends in Maryland, Virginia, and North-Carolina, and went with the unity of friends, having their certificate; according to the good order established among us; so about the 26th of the 1st month, 1703, I went

through Maryland, and visited friends in Virginia and North-Carolina, to the river Pamlico, where no traveling, public friends, that ever I heard of, were before, and we had several meetings there on each side of the river. One day going out of our canoe through a marsh, I trod on a rattle-snake, which is accounted one of the most poisonous snakes; but it only hissed at me, and did no harm. This was one deliverance, among many, which the Lord, by his providence, wrought for me; and I bless his holy name for all his mercies. In going to, and coming from this place, we lay two nights in the woods, and I think I never slept better in all my life. It was the eighth hour in the evening, when I laid down on the ground, one night, my saddle being my pillow, at the root of a tree, and it was four o'clock in the morning when they called me. When I awoke, I thought of good Jacob's lodging he had on his way to Padan Aram, when he saw the holy vision of angels, with the ladder, whose top reached to heaven. Very sweet was the love of God to my soul that morning, and the dew of the everlasting hills refreshed me; and I went on my way, praising the Lord, and magnifying the God of my salvation. In this journey I met with another remarkable deliverance, going over a river eight miles broad, we put our horses, we being eight men and seven horses, into two canoes tied together, and our horses stood with their fore feet in one, and their hind feet in the other. It was calm when we set out, but when we were about the middle of the river, the wind rose, and the seas ran high, and split one of our canoes, so that with our hats we were obliged to cast out the water; and with much difficulty, at last, all of us, with our horses, got safe on shore, through the good providence of God. And on our return through North-Carolina, we had several large meetings, and an open time it was; as also at Nansemond and Chockatuck, and several other places in Virginia; and when my service was over in those two provinces, I went back to Maryland, and visited meetings there, and then went home. As near as I can compute it, I rode about a thousand miles in this journey; after which I staid at

home, following my business, in order to the maintenance of my family, being blessed with a wife, children, servants, and other things; for which I am truly thankful.

While I was at home I visited the neighbouring meetings, as I found a concern on my mind; and on the 6th day of the third month, 1704, I laid before our quarterly meeting of ministers and elders, an exercise that was upon my mind, to visit our friends' meetings on Long-Island, Rhode-Island, and in New-England, and the places adjacent; from which quarterly meeting I had a good certificate, which I thought it my duty to endeavour to live up unto; and being accompanied by several friends to Burlington and Croswicks, Joseph Glaster being my fellow-labourer in the work of the gospel: at the two aforesaid places, we had meetings, and then we travelled to New-York and Long-Island, where we had divers meetings; as at Flushing, Westbury, Jerusalem, Jericho, Bethpage, Matinicock, and also at West-Chester, on the main; and from thence we travelled to Rhode-Island yearly meeting, which was large and serviceable to many. From hence Joseph Glaster went towards Boston, the inland way, and I went by the sea side; and we met together, after I had been at meetings in divers places, viz. Dartmouth and Nantucket-Island, at which island there are large meetings, people there being mostly friends, and a sober growing people in the best things; though not of our society when they first received the truth, yet they received it with gladness; and although divers of the people called Presbyterians were very cruel in their expressions, and bitter in their spirits against us, yet there were some who went under that name, who were more open and charitable towards us, and received us gladly with tenderness; and at some places we had meetings at their houses to our mutual satisfaction. We likewise had meetings at Suckanuset, Scituate, and Sandwich. About this time the Indians were very barbarous in the destruction of the English inhabitants, scalping some, and knocking out the brains of others, men, women, and children, by which the country was greatly alarmed, both night and day; but the Great Lord of all was

pleased wonderfully to preserve our friends, especially those who kept faithful to their peaceable principle, according to the doctrine of Christ in the holy scriptures, as recorded in his excellent sermon which he preached on the Mount, in the 5th, 6th, and 7th chapters of Matthew, which is quite opposite to killing, revenge, and destruction, even of our enemies: and because our friends could not join with those of fighting principles and practices, some of them were put into prison; divers people railing, and speaking very bitterly against their peaceable neighbours, and wishing the quakers might be cut off.

Some of the New-England priests and professors were so bitter against friends, that instead of being humbled, under the mighty hand of God upon them, in suffering the Indians to destroy them, they expressed their enmity against the poor quakers, on a day appointed for humiliation and a fast; and particularly in a sermon preached by one of their priests, which he divided into three heads, viz. First, That the judgments of God were upon them, in letting loose the savage Indians to destroy them. Secondly, In that he withheld the fruits of the earth from them (for there was great scarcity). Thirdly, That the quakers prevailed, and were suffered to increase so much among them; which he said, was worse than the Indians destroying of them, and gave this absurd reason for it; the Indians destroy our bodies, but the quakers destroy the soul*." This is an abominable falsehood; for it is sin that destroys the soul: and such as those that preach to the people that there is no freedom from it in this world, contradict Christ's doctrine, "Be ye perfect," &c. And that of the apostles, "He that is born of God cannot sin." And thus their blind guides mistake light for darkness, and darkness for light. Among the many hundreds that were slain, I heard but of three of our friends being killed, whose destruction was very re-

* This priest was soon after killed by the Indians, as I was told by a minister.

markable, as I was informed (the one was a woman, the other two were men). The men used to go to their labour without any weapons, and trusted to the Almighty, and depended on his providence to protect them (it being their principle not to use weapons of war, to offend others, or defend themselves) but a spirit of distrust taking place in their minds, they took weapons of war to defend themselves; and the Indians, who had seen them several times without them, and let them alone, saying, "They were peaceable men, and hurt nobody, therefore they would not hurt them;" now seeing them have guns, and supposing they designed to kill the Indians, they therefore shot the men dead. The woman had remained in her habitation, and could not be free to go to a fortified place for preservation, neither she, her son, nor daughter, nor to take thither the little ones; but the poor woman after some time began to let in a slavish fear, and did advise her children to go with her to a fort not far from their dwelling. Her daughter being one that trusted in the name of the Lord, the mighty tower to which the righteous flee and find safety, could not consent to go with her; and having left a particular account in a letter to her children of her and their preservation, I think it worthy to be inserted here in her own words.

WHEN the cruel Indians were suffered to kill and destroy, it was shewn me, that I must stand in a testimony for truth, and trust in the name of the Lord, that was a strong tower, and we should wait upon him. And I often desired my mother and husband to sit down, and wait upon the Lord, and he would shew us what we should do: but I could not prevail with him, but he would say it was too late now, and was in great haste to be gone; but I could not go with him, because I was afraid of offending the Lord: but still he would say I was deluded by the devil, so that my mother would often say, "a house divided could not stand;" and she could not tell what to do, although she had most peace in staying, yet she had thoughts of moving, and said to

me, "Child, canst thou certainly say it is revealed to thee that we should stay; if it be, I would willingly stay, if I was sure it was the mind of God." But I being young, was afraid to speak so high, said, mother, I can say that it is so with me, that when I think of staying and trusting in the name of the Lord, I find great peace and comfort, more than I can utter, with a belief that we shall be preserved; but when I think of going, Oh! the trouble and heaviness I feel, with a fear some of us should fall by them! And my dear mother sighed and said, "She could not tell what to do." But I said to them, if they would go, I would be willing to stay alone; if they found freedom, I was very willing, for I was afraid of offending the Lord. But still my poor husband would say, "I took a wrong spirit for the right." And he would say how I should know, "For if I was right, I would be willing to condescend to him." And then I said, in condescension to him I would move; but I hoped the Lord would not lay it to my charge, for was it not to condescend to him, I would not move for the world, and after I had given away my strength, in a little time there came men from the garrison, with their guns, and told us, "They came for us," and told us, "The Indians they thought, might be near;" and then away we went, and my mother went in with my brother-in-law, although I persuaded her not to do it. But she said, "Why, my child is there; and may not I be with her as well as thee?" And so we went along to Hampton, to my husband's brother's. But, Oh! the fear and trouble that I felt! and told my husband it seemed as if we were going into the mouths of the Indians. And the next day was the first day of the week; and our dear friend, Lydia Norton, came with my dear mother; and in her testimony, she said there was there that was very near to her life, that was very near to death. Oh! then I was ready to think it would be me, because I believed we had done amiss in moving, and great trouble was I in, and told dear Lydia of it; but she comforted me as much as she could, and said, "She did not think it would be me." And my dear mother went to my sister's again, to

the garrison, where she found herself not easy ; but, as she often said to many, that she felt herself in a beclouded condition, and more shut from counsel than ever she had been since she knew the truth ; and being uneasy, went to move to a friend's house that lived in the neighbourhood ; and as she was moving, the bloody cruel Indians lay by the way, and killed her. Oh ! then how did I lament moving ; and promised if the Lord would be pleased to spare my life, and husband, and children, and carry us home again, I would never do so more. But, Oh ! the fear, and trouble, and darkness, that fell upon me, and many more at that time ! and three or four of us kept our meeting : but although we sat and waited as well as we could, yet we sat under a poor beclouded condition, till we returned home again, then did the Lord please to lift up the light of his love upon our poor souls. Oh ! then I told my husband, although he had built a little house by the garrison, I could not move again. So he was willing to stay while the winter season lasted, but told me he could not stay when summer came, for then the Indians would be about ; and so told me, that if I could not go to the garrison, I might go to a friend's house that was near it. And I was willing to please him, if the Lord was willing ; and then applied my heart to know the mind of truth, and it was shewed me, that if I moved again, I should lose the sense of truth, and should never hold up my head again. Oh ! then I told my husband, he must never ask me to move again, for I durst not do it. Still he would say it was a notion, till our dear friend Thomas Story came, and told him, " That he did not see that I could have a greater revelation than I had." And satisfied my husband so well, that he never asked me more to go, but was very well contented to stay all the wars ; and then things were made more easy, and we saw abundance of the wonderful works, and of the mighty power of the Lord, in keeping and preserving of us, when the Indians were at our doors and windows, and other times ; and how the Lord put courage in you, my dear children, do not you forget it, and do not think that you were young, and because you knew little, so you

feared nothing, but often consider how you staid at home alone, when we went to meetings, and how the Lord preserved you, and kept you, so that no hurt came upon you : and I leave this charge upon you, live in the fear of the Lord, and see you set him always before your eyes, lest you sin against him : for if I had not feared the Lord, and felt the comforts of his holy spirit, I could never have stood so great a trial, when so many judged, and said I was deluded, and that all the blood of my husband and children, would be required at my hands ; but the Lord was near to me, and gave me strength and courage, and faith to trust in him, for I know his name to be a strong tower, yea, and stronger than any in the world ; for I have oftentimes fled there for safety. Oh ! blessing, and honour, and everlasting high praises, be given to the Lord, and to his dear Son, our Saviour and mediator, Christ Jesus. Amen.

MARY DOE.

A neighbour of the aforesaid people told me, that as he was at work in his field, the Indians saw, and called him, and he went to them. They told him, that they had no quarrel with the quakers, for they were a quiet, peaceable people, and hurt no body, and that therefore none should hurt them. But they said, that the presbyterians in these parts had taken away their lands, and some of their lives, and would now, if they could, destroy all the Indians.

Those Indians began about this time to shoot people down as they rode along the road, and to knock them in the head in their beds, and very barbarously murdered many : but we travelled the country, and had large meetings, and the good presence of God was with us abundantly, and we had great inward joy in the Holy Ghost in our outward jeopardy and travels. The people generally rode and went to their worship armed, but friends went to their meetings without either sword or gun, having their trust and confidence in God.

After having had divers good meetings in those eastern parts of New-England, I returned to Salem, Lynn,

Boston, and so on towards Rhode-Island, and at divers adjacent places; as in the Narraganset country, we had divers meetings; also, at Dartmouth, Sandwich, and Scituate. As I was entering into the town of Boston, in company with many others, a man rode up to me, and asked in a scoffing manner, "Whether I saw or met with any quakers on the road?" I pleasantly told him, we should not tell the presbyterians, lest they should hang them. He not thinking of such an answer, went sneakingly away.

Now having thoroughly visited friends in those parts, in company with my friend Thomas Story, I travelled through Connecticut government, and had several meetings in that colony; and came to Long-Island, where we had divers meetings to the satisfaction of ourselves and friends. From Long-Island, after we were clear of the service and exercise of the work of the ministry, and had visited friends' meetings as we travelled, and in divers places found openness among the people, who were not of our profession (who sometimes came in great numbers to our meetings, and several were convinced in a good degree, and many comforted, strengthened, and edified, in Christ our Lord), we came to Philadelphia, the place of our habitation. Let his name, saith my soul, have the praise of all his works for ever.

After being at home some time, I visited friends' meetings in our county, and several parts of New-Jersey, Maryland, and the Lower Counties on Delaware. At Jones' I appointed a meeting at a public-house near the court-house, general notice being given thereof, there came one — Crawford, a priest, with many of his hearers, and in the beginning of the meeting he read a sermon, as they called it, which was a transcript of the works of some of our adversaries, which we desired to have from them to answer. They said, "If I would answer it myself I should have it." The which I told them I should, if they would let me; but though they promised it, they did not perform, but were worse than their word. We heard them read it over patiently: and after they had done, we had our meeting. The auditory

was large, and most of the magistrates were at it. The priest's reading, and my testimony, occasioned this meeting to hold long; after which, as we were getting on horseback, the priest cried out among the people, "That he did not think we would go away so sneakingly." We having twenty miles to ride that night, and he near his home, he having the advantage in that respect, some thought it made him the bolder, for he let me get on horseback before he uttered that sneaking expression. I told him to challenge was enough to set a coward to work, and we were no cowards; for he knew we could venture our lives for our religion, which I questioned whether he would do for his; so I dismounted, and he having the bible open in his hand, I being near him, chanced, against my will and knowledge, to touch it with my foot. "Look you, gentlemen," says he, "he tramples the word of God under his feet." For which gross abuse, his own hearers openly rebuked him, and put him to shame. Then he said, "He would prove us no ministers of Christ." I bid him prove himself one, and he would do the business. "Well," says he, "how shall we know who are Christ's ministers?" Why, said I, in answer to him, art thou willing to be tried by Christ's rule, for he hath given us a plain rule to know them by. "What is that rule? let us hear it," says he. It is short, but full, namely, By their fruits you shall know them: for men do not gather grapes of thorns, nor figs of thistles: wherefore by their fruits they are known. "I deny it," says priest Crawford, (for that was the name he went by here, he going by another elsewhere), "that they are known by their fruits." I answered, then thou deniest the plain and naked truth of Christ. So I called aloud to the people to take notice what a blind guide they had; and indeed he was wicked, as well as blind, and his fruits not good; which may make one suppose, that he was not willing to be tried by his fruits: for soon after news came that he had a wife in England, and as he had another here, his fruits were wicked with a witness; and according to Christ's doctrine, no good could spring from his ministry, therefore he proved himself by his evil

deeds, to be no minister of Jesus Christ. Near the aforesaid place we got a meeting settled, which is called Little-creek meeting; and about the same time a meeting was established, and a meeting-house built at Duck-creek. The people in those parts about this time began mightily to see through the formal preaching of such as preach for money or hire, who love the hire, though they do not love to be called hirelings.

In the year 1706, having some concerns in the province of Maryland, I had divers meetings as I travelled on the road, as at Nottingham, Elk-river, North-east, Susquehannah, Bush and Gun-powder rivers; at some of which places I do not know that there had been any meetings before. At one of these meetings were one Edwards a priest, and a lawyer, the attorney-general, and several of the justices of the peace. The priest was angry, and said, "It was an unlawful assembly, the house not being licensed by law." The justices told him; "That he and his people being there to hear, if any unwarrantable or false doctrine was preached, he had a fair opportunity to lay it open before all the people." So they desired him to hear patiently and quietly. He seemed to like the proposition, and sat down by me. We had not sat down long before I stood up, and spoke to the people some considerable time; and the lawyer sat opposite to me, and took what I said in short hand, for about half an hour; but growing weary, he laid down his pen, and took out of his pocket a bottle of liquor, or spirits, and said, "Come friend, here is to thee (or you) you have spoke a great while, you need something to refresh you." So I made a stop, and said to the people, here is your minister, and here is some of the fruits of his ministry, of which he and all sober people may be ashamed. And then I went on again without any opposition till I had done; but afterwards they were in a rage, and threatened what they would do to me, if ever I came to have a meeting any more there. But I told them if they had power to take our lives from us, they were not dear to us for the sake of Christ and his gospel; and that we did not matter their threatenings. I desired

the lawyer to give me a copy of what he had written ; he went about it, but did not do it; neither was he candid in penning my words ; for several of the people then present did bear witness he had not wrote it verbatim, nor truly taken the sense of what I spoke, wherefore I charged him to be just, otherwise he had many witnesses against him ; at which the priest bent his fist, and held it up to me, but did not strike me, and away they went in a fret. Soon after we had another meeting at the same place, which was large and quiet. The man of the house being an attorney at law, had got his house licensed, and though the priest and lawyer threatened hard, they came not.

Aquila Paca, high-sheriff of the county, living at the head of Bush-river, near the main road, built a meeting-house, at his own charge, and had it licensed, at which we had many good meetings. About this time also was built a meeting-house at a place called Nottingham, which is a large meeting, and greatly increases.

When I was travelling in those parts, I had a concern on my mind to visit the Indians living near Susquehannah, at Conestogoe, and I laid it before the elders of Nottingham meeting, with which they expressed their unity, and promoted my visiting them. We got an interpreter, and thirteen or fourteen of us travelled through the woods about fifty miles, carrying our provisions with us, and on the journey sat down by a river, and spread our food on the grass, and refreshed ourselves and horses, and then went on cheerfully, and with good will, and much love to the poor Indians ; and when we came, they received us kindly, treating us civilly in their way. We treated about having a meeting with them in a religious way, upon which they called a council, in which they were very grave, and spoke one after another, without any heat or jarring ; (and some of the most esteemed of their women do sometimes speak in their councils). I asked our interpreter, why they suffered or permitted the women to speak in their councils ? his answer was, " That some women are wiser than some men." Our interpreter told me, that they had not done any thing for

many years, without the counsel of an ancient grave woman ; who, I observed, spoke much in their council ; for I was permitted to be present at it ; and I asked, what it was the woman said ? he told me she was an empress ; and they gave much heed to what she said amongst them ; and that she then said to them, “ She looked upon our coming to be more than natural, because we did not come to buy, or sell, or get gain, but came in love and respect to them,” and desired their well-doing both here and hereafter ; and further continued, “ That our meetings among them might be very beneficial to their young people,” and related a dream which she had three days before, and interpreted it, viz. “ That she was in London, and that London was the finest place she ever saw, it was like to Philadelphia, but much bigger, and she went across six streets, and in the seventh she saw William Penn preaching to the people, which was a great multitude, and both she and William Penn rejoiced to see one another ; and after meeting she went to him, and he told her, that in a little time he would come over and preach to them also, of which she was very glad. And now she said her dream was fulfilled, for one of his friends was come to preach to them.” And she advised them to hear us, and entertain us kindly ; and accordingly they did. Here were two nations of them, the Senecas and Shawanese, We had first a meeting with the Senecas, with which they were much affected ; and they called the other nation (viz. the Shawanese) and interpreted to them what we spoke in their meeting, and the poor Indians (particularly some of the young men and women) were under a solid exercise and concern. We had also a meeting with the other nation, and they were all very kind to us, and desired more such opportunities ; the which, I hope Divine Providence will order them, if they are worthy thereof. The gospel of Jesus Christ, was preached freely to them, and faith in Christ, who was put to death at Jerusalem, by the unbelieving Jews ; and that this same Jesus came to save people from their sins, and by his grace and light in the soul, shews to man his sins, and convinceth him thereof, delivering him out of

them, and gives inward peace and comfort to the soul for well-doing, and sorrow, and trouble for evil-doing; to all which, as their manner is, they gave public assents; and to that of the light in the soul, they gave a double assent, and seemed much affected with the doctrine of truth; also the benefit of the holy scriptures was largely opened to them*.

After this we returned to our respective habitations, thankful in our hearts to the God and Father of our Lord Jesus Christ. Several of the friends that went with me, expressed their satisfaction in this visit, and offered themselves freely to go again on the like service.

I also was concerned soon after to visit the people about Egg-harbour and Cape-may, and had divers meetings amongst them, and several meetings were settled in those parts, and the people somewhat reformed from what they had been before they were visited by friends, as themselves told me, after a meeting which we had with them, that they used to spend the sabbath days in sporting and vanity until friends came among them, and now they meet together to worship God, and his Son Jesus Christ. At our coming amongst them, some backsliders and apostates were displeased. One, in a very bitter spirit, called us, cursed and cruel devils. Another wrote against us. To him I sent an answer, for which he scandalized me in one of his almanacks, and publickly belied me in print; which lies I swept away with "A Small Broom," printed in this year 1706, to which I never understood that he returned any answer, nor that he wrote against friends afterwards, though he had made it his practice before for several years.

At Little Egg-harbour lived a friend whose name was Edward Andrews, who, as himself told me, had been a leader of the people into vanity and folly, as music, danc-

* It is worthy of notice, that at the first settling of Pennsylvania, William Penn took great care to do justice to the Indians, and bought his land of them to their satisfaction, and settled a trade with them; so that whereas the Indians were destructive to the other colonies, they were helpful to Pennsylvania: and to this day they love to hear the name of William Penn.

ing, &c. but the good hand of the Lord being upon him, wrought a wonderful reformation in him, and made him an instrument to lead people into truth and righteousness, and gave him an excellent gift of the ministry of the gospel of Christ; so that he was made instrumental in the gathering of a large and growing meeting, most of the people thereabouts being convinced, and a great reformation and change wrought in their conversations. This friend told me, that when he was very rude and wild, he was mightily reached unto, at the meeting we had under the trees at Crosswicks*, so that he could not go on with his vanity as before, after which he had strong convictions on him, which wrought conversion in the Lord's time, after he had gone through many and deep inward exercises.

After these several journies were over, and I had cleared myself, I was some time at home, and followed my business with diligence and industry, and throve in the things of the world, the Lord adding a blessing to my labour. Some people would tell me that I got money for preaching, and grew rich by it; which, being a common calumny cast upon our public friends that are travellers, I shall take a little notice of it, and leave it to posterity. That it is against our principle, and contrary to our known practice and rule to take money for our preaching the gospel of Christ, and the publishing of salvation through his name unto the people; for according to Christ's command, we, receiving it freely, are to give it forth freely: and I can say, without vanity or boasting, I have spent many pounds in that service, besides my time, which was, and is, as precious to me, as to other people: and rising early, and laying down late; many days riding forty, fifty, and sixty miles a day, which was very laborious and hard for my flesh to endure, being corpulent and heavy from the twenty-seventh year of my age); and I can truly say, that I never received any money or consideration on account of these services,

* See page 15.

either directly or indirectly ; and yet, if any of our ministers are necessitous or poor, we relieve them freely, not because they are preachers, but because they are needy ; and when we have done those things, we have done but our duty : and well will it be for those that have discharged themselves faithfully therein ! Such will, besides the earnest of peace in their own souls in this world, have a blessed reward in the glorious kingdom of the Lord and his Christ in that world which is to come. It is well known that I have spent much of my time, since I have been free from my apprenticeship, in travelling and preaching the gospel, being out often many months, and sometimes a whole year, and more ; and at intervals I have been apt to think the time long, till I got to my business and family ; and so have divers times made more haste than I should have done, which has brought trouble on my mind, and is a trouble to me unto this day ; which may be a caution to those who travel in the work of the ministry hereafter, not to make too much haste from the work of Christ ; and yet there ought to be discretion used ; for a minister may stay too long, as well as return too soon, which may be perceived as we keep the eye of our mind to our Divine guide.

After I had staid at and about home for some considerable time, a weighty concern came upon me to visit friends in the West-Indies, and some parts of Europe, as it might please the Almighty to open my way ; and as it was to be a long travel, both by sea and land, and hazardous, by reason it was war time, and many privateers out at sea, I settled my affairs by will, and otherwise, that if I should not live to come home again, things relating to my outward affairs might be done honourably and well : for at this time, as at many others, I can truly say I gave up my life freely for my Holy Master's sake, and in his cause, who said, Go teach all nations, &c.

On the 29th of the sixth month, 1707, I had a certificate from the monthly-meeting of friends at Philadelphia, signifying their unity with my undertaking, and desires for my welfare ; and a tender concern was on my mind

that I might live according to what my brethren had certified concerning me. I likewise laid my exercise before the general meeting of ministers and elders, held for the provinces of Pennsylvania and New-Jersey, on the 22d of the seventh month, who also signified their fellowship with my intended travels and journey, and recommended me to the grace of God, and in much love and tenderness I parted with my dear and loving wife, and my near and affectionate friends and brethren.

I had for my companion and fellow-labourer in the work of the gospel, my dear friend, Richard Gove, who also had the approbation and unity of friends in this journey and undertaking.

We went on board a sloop at Philadelphia, bound for Barbadoes, John Knight, master, about the 27th of the eighth month, in the aforesaid year.

After a few days sailing down the river Delaware, we put to sea, and in about a month's time we came within sight of Barbadoes, where we met with a privateer, which chased, and had like to have taken us; but the good providence of God preserved us out of the hands of those enemies; for ever blessed be his name! in this chase the seamen were uneasy, and belched out wicked oaths, and cursed the quakers, wishing all their vessels might be taken by the enemy, because they did not carry guns in them: at which [evil] I was grieved, and began thus to expostulate with them: do you know the worth of a man's life? (guns being made on purpose to destroy men's lives). Were this ship and cargo mine, so far as I know mine heart, I do ingenuously declare, I had rather lose it all, than that one of you should lose his life: for I certainly knew they were unfit to die. Lives! say they, we had rather lose our lives than go to France. But, said I, that is not the matter; had you rather go to hell, than go to France? they being guilty of great sins and wickedness, and convicted in their own consciences, held their peace, and said no more about the poor quakers; and when we got within gun shot of a fort on Barbadoes, the enemy left chasing us.

Next morning early we safely arrived at Bridgetown, in Barbadoes, where our friends gladly received us; amongst whom we laboured in the work of the gospel for about two months; and from thence, after having had divers good and edifying meetings, for the worship of God, we sailed for Antigua, and stayed some days there, having meetings, and visiting our brethren. From Antigua we sailed for Nevis, but the wind being contrary, we put in at Montserrat, an isle that hath a great mountain in it, on the top of which is a hot spring of water, which boils up, and the mire of it is clear brimstone; some of which we carried on board our vessel; the which is admirable, and shews the wonderful works of God. They say that the spring is hot enough to boil an egg. From this island we sailed to Nevis, and had meetings with those few friends that were there, with whom we parted at the sea shore in great love and tenderness: after which we sailed to an island called Anguilla, and were civilly treated there by the generality of the people; as also by the governor, George Leonard, at whose house we had meetings. I remember that after one meeting the governor went into his porch, and took the bible, and opened it, and said, "By this book, if people believe the holy scriptures, I am able to convince the world, and prove, that the people called quakers, are the people of God, and that they follow the example and doctrine of Christ, and the practices of the apostles and primitive christians, nearer than any people in the world;" (i. e. generally speaking). At this island several people were heartily convinced, and did confess to the truth, among whom a meeting was settled. Here was never any friend before, as the inhabitants said. I intreat the Lord Jehovah to preserve the sincere hearted among them in his holy fear whilst they remain in this world; and not them only, but all that love and fear him, in all kindreds and nations, and amongst people of all professions whatsoever. This, in the universal spirit of God's divine love, is the desire of my soul. Back from Anguilla we went to Nevis, and from Nevis to Antigua; and notwithstanding our sloop was a dull sailer, yet we

were preserved from the enemy, to the admiration of ourselves, friends, and others, our course being in the very road of the privateers. Just as we got into the harbour and were landed, a privateer came by with a prize along with her, as we supposed, which excited our thankfulness to the Lord for our preservation. Here we met with the packet-boat bound for Jamaica, and thence for England. We staid a little at the island called St. Christopher's. In our way to Jamaica we saw a small privateer, that gave us chase, and it being calm, she rowed up towards us. The master prepared the vessel to fight, hoisting up his mainsail, and putting out our colours. In the interim some were bold and some sorrowful. One came to me, asked, "What I thought of it? and what I thought of the quakers principles now?" I told him I thought I was as willing to go to heaven, as himself was; to which he said nothing, but turned away from me. Another asked me, "What I would do now?" I told him, I would pray that they might be made better, and that they might be made fit to die. Then in the midst of their noise and hurry, in secret I begged of the Almighty, in the name, and for the sake of his dear Son, that he would be pleased to cause a fresh gale of wind to spring up, that we might be delivered from the enemy without shedding blood, well knowing that few of them were fit to die, and even whilst I was thus concerned, the Lord answered my desire and prayer, for in a few minutes the wind sprung up, and we soon left them out of sight, our vessel sailing extraordinary well, and the next day we got to Jamaica, and had divers meetings, viz. at Port-royal, Kingstou, Spanish-town, &c. At a meeting at Spanish-town, there were divers Jews, to whom my heart was very open, and I felt great love to them, for the sake of their fathers Abraham, Isaac, and Jacob, and they were so affected with the meeting, that they sent us some unleavened cakes, made with fine flour and sweet oil, it being a festival time with them. We had a meeting at Port-royal, in a place where the earthquake had destroyed a large building, in which meeting I had occasion to remind them of the righteous judgments of God, which had been justly inflicted on

them for their sins and wickedness. Some wept, and some were rude. The people here, as I was informed, were generally very wicked. After having had divers meetings, the packet in which we had taken our passage, being obliged to stay but ten days, we went off sooner than we otherwise should have done, and solemnly taking leave of those friends that were there, we went on board our vessel, in order for England, by God's permission. We got readily through the windward passage, which is between the islands of Cuba and Hispaniola; and divers times after we left Jamaica, we were chased by several ships, but they could not come up with us. One ship of twenty-eight guns gave us chase after a great storm, and was almost up with us before we could well make sail; they being eager of their prey, sent their hands aloft to let their reefs out of the topsails, in order to make more speed, and came running mightily towards us, and gained much upon us; we fearing to make sail by reason of the storm, and the sea running very high, and our masts being therefore in danger, we were some time in doubt whether we should escape or not: but whilst we were in this consternation, down came the French ship's three topmasts at once, so we escaped, and left her, and went rejoicing on our way, that we were thus delivered. This was one of the great and remarkable deliverances among the many I met with, by the good hand and providence of the Lord, my great and good master, whom I hope to serve all my days.

After having been at sea about six weeks, we began to look out for land, and in two or three days we sounded, and found ground at about ninety fathoms; after which we saw two French privateers, that gave us chase about four o'clock in the morning, and pursued us vigorously; but sailing better than they, we run them out of sight by eight o'clock the same morning, and in about two hours after we saw the land of Ireland; it being misty weather, with rain and wind, our master thought it best to lay by and forbear sailing, that coast being rocky and dangerous, by which means the two ships that gave us chase came up with us, and found

us not in sailing order, and were within gun-shot of us before we were aware of it. What to do now we could not tell, until they began to fire at us; but in this emergency and strait, our master resolved he would rather run the vessel on shore than they should have her, she being richly laden with indigo, silver, and gold, reckoned to the value of fifty thousand pounds. In this strait, we must either fall into the hands of the French, who were our enemies, or run among the rocks; and we thought it best to fall into the hands of the Almighty, and trust to his providence; so towards the rocks we went, which looked with a terrible aspect. The native Irish seeing us, they came down in great numbers, and ran on the rocks, and called to us, saying, "That if we came any nearer we should be dashed in pieces." Then our master ordered the anchor to be let go, which brought her up before she struck; and with much ado, he put his boat out into the sea, and put in all the passengers, in order to set them on shore, the waves running very high, so that it looked as if every wave would have swallowed us up; and it was a great favour of Providence that we got to land in safety. The privateers not daring to come so near the shore as we did, after firing at us, went away, and our master carried the ship into the harbour of Kinsale, in Ireland. Thus through many perils and dangers we were preserved, and got safe on the Irish shore, for which, and all other the mercies and favours of the Most High, my soul and spirit did give God glory and praise! in this voyage we were about seven weeks at sea.

When I came from my home at Philadelphia, I did intend (the Lord permitting) to visit friends in Ireland, and being accidentally cast on shore there, I thought it my place first to go through that nation. I had been in Ireland about nine years before, and then being but young, and now being more grown in body, my old acquaintance and friends did not at first know me; but we were kindly and lovingly received by our friends and brethren in that nation, where there is a great and numerous people, that serve and worship the Father in spirit and in truth, and who have divers good and

wholesome orders established amongst them, in the unity and fellowship of the gospel. In this nation we had many and large meetings after our landing, visiting friends' meetings along to the north, many, not of our society: coming to them, among whom we often had good service, to our and their satisfaction, as they often declared, Richard Gove being still with me. Friends from their national meeting, certified to our brethren in America, of our service and labour of love among them, after we had travelled several hundred miles, and visited friends' meetings generally, and some other places where it was not usual. While I was in Ireland, under a concern for the prosperity of truth and religion, I wrote an exhortation to the youth, and others, which was afterwards printed there.

We took ship in the North of Ireland, at a town called Donaghadee, being accompanied with divers brethren, who brought us on our way after a godly sort. We got to Port-Patrick, in Scotland, after about five hours sail, in order to visit those few friends that were scattered about in that part of the nation. People in those parts looked very shy on us, and did not care to discourse with us on matters civil or religious, which I thought unreasonable. The first town or city we came to, in which we had a meeting, was Glasgow, (accounted the second city in North-Britain) where, in our meeting for the worship of the Almighty, we were shamefully treated by the people, who threw dirt, stones, coal, &c. amongst us, and by divers other actions unbecoming men, though heathens or infidels, much more people professing christianity; so that I was constrained to tell them, that though I had preached the gospel to many heathens, and to divers Jews, as also to Indians and Negroes, and had travelled in many countries and nations in the world, in several quarters thereof, and many thousands of miles, yet I must needs say, that I never met with the like incivilities, and such scurrilous treatment, no not in all my travels. I also told them, that I had preached the gospel of Christ among their brethren in New-England, and in Boston, where they formerly hanged the quakers, and

cruelly persecuted them for their religion, and yet they did not treat us so brutishly even there. And further I told them, that I lived in those parts of America, and what account I should have to carry home to their aforesaid brethren, of our treatment in Glasgow, the second city in Scotland. I desired them to consider of it, and be ashamed, if they had any shame. This a little abashed them for the present, but afterwards they were as bad as ever. There were at this meeting divers collegians, who were very rude. I asked if that was their way of treating strangers? and that I believed their teachers in the university did not allow of such ill manners, by which they scandalized themselves, their city and country. From this city we went to Hamilton and Gersshore, where they were more civil. At Gersshore a man of letters, and sober conversation, begged that I would pray to the Almighty, that he would establish him in the doctrine which he had heard that day. This being rare in those parts, therefore I thus minute it here. We went on towards the north of Scotland, to Aberdeen, and thereabouts, where there is a tender hearted people, among whom we had several large gatherings, and some that were not of us, expressed their satisfaction. In the north I met with a gentleman, who coming from a nobleman's house, joined me, and asked me, "If I knew Robert Barclay?" I said not personally, but by his writings I knew him well. He told me, "That he (Barclay) had not left his fellow in Scotland." We afterwards travelled southward, where there were but few friends, and small meetings; yet we may say, that the goodness, love, and presence of him, who said, where two or three are gathered in my name, there am I in the midst of them, was oftentimes witnessed to be with us, blessed be his holy name. Oh! that the children of men would praise him in thought, word, and deed, for he is worthy. So in great reverence and holy fear, we travelled along towards South-Britain, had several meetings at Edinburgh, and divers other places; also at Berwick upon Tweed, where there were many soldiers, who were very rude. The devil hath had many battles with us, ever since we were a people, in order to

hinder us in our worship, but we generally came off with victory, as we did here also, through faith in his name, who hath loved us, and manifested himself to us. Those rude soldiers threwed their hats into the congregation, in order to disturb us, and hinder us in our service, but were at last ashamed and disappointed.

At this place my dear friend and fellow-traveller, Richard Gove, and I parted; I was for going by the east sea coast up to London, and he inclined towards Cumberland, after we had travelled about a year in the work of the ministry, in great love and true friendship, in which work we were true helpers one of another; and as we had laboured together in the work of Christ, so we parted in his love. Now from Berwick I travelled along to Newcastle; had one meeting by the way, and several good meetings at Newcastle, Sunderland, Shoten, and Durham, and several other places in the bishoprick of Durham. The winter coming on apace, it began to be bad travelling; and I being already much spent by it, designed to go speedily up to London; and taking some meetings in my way, as at Stockton, Whitby, Scarborough, Burlington, Hull, and Brigg, and so on through Lincolnshire, where I went to visit a friend that was prisoner in the castle of Lincoln, because for conscience sake he could not pay an ungodly priest the tythes of his labour. From Lincoln I proceeded to Huntingdon, about which place we had several large meetings, so on to Baldock, where I met with my father and John Gopsil, who came from London to meet me, which was a joyful meeting, for I had not seen my father for about nine years. The love and tenderness between us, and the gladness in seeing each other again, cannot well be expressed, but I believe it was somewhat like Jacob and Joseph's meeting in Egypt; it was affecting and melting; blessed be the Almighty that gave me once more to see my tender and aged parent! So from Baldock we went to Hitching, and had a meeting there, as also at Hertford, from whence, with several friends, I went to Enfield, where I met with my dear and only brother George, and there were with us several of my relations, and divers others of our

friends: we were heartily glad to see one another. From Enfield we went forward to London, and by the way we met with several friends of the meeting of Horsleydown, to which I did belong from my childhood, who came to meet me, and accompanied us to London.

I stayed in and about the city most of the winter, visiting meetings when I was well and in health; for through often changing the climates, I got a severe cold, and was ill for several weeks, so that I was not at any meeting, which time was very tedious to me; not so much because of my illness, as that I was deprived of divers opportunities and meetings, which are in that city every day of the week except the last. When I was a little got over this illness, I went into Hertfordshire, and some parts adjacent, and had meetings at Staines, Langford, Uxbridge, Walford, Hempstead, Bendish, Albans, Market-Street, Hitching, Hertford, Hodgdon, and then returned again to London.

After I had been at London a while, I visited several other country meetings, as Winchmore-Hill, Tottenham, Wansworth, Plaistow, Deptford, and Epping, and then staid about London some weeks, waiting for a passage for Holland, which I intended to visit before I left my own habitation.

And on the 14th of the first month, 1708-9, I, with my companion, John Bell, after having acquainted our friends and relations, (having their consent) and taking our solemn leave of them, we went down to Gravesend, and staid there two or three days for a fair wind. We went on board the ship *Ann*, John Duck, Master, bound for Rotterdam, in company with a fleet of vessels waiting for wind, &c. When the wind was fair we sailed for the coast of Holland, and when we arrived on that coast the wind was contrary, and blew very hard, so that some of the ships in company lost their anchors, but in a day or two we all arrived safe at Rotterdam, in Holland: (we were but two days on this passage). On the first day morning we went to meeting at Rotterdam, where friends have a meeting-house; and we stayed at this city seven or eight days, and had six or seven meetings, and were com-

forted with our brethren and sisters, and greatly refreshed in the Lord Almighty. At this city we spoke without an interpreter, because the most in the meeting understood English. From Rotterdam we travelled by the Trackscoot, a boat, being drawn by horses, which is a pleasant easy way of travelling, to a large town called Harlem, where we had a meeting, and spoke by an interpreter; to which meeting came divers of those people called menonists: they were very sober and attentive, and stayed all the time of the meeting, and spoke well of it. From Harlem, we went to Amsterdam, the metropolis of Holland, where friends have a meeting-house. Here we had several meetings, and stayed about a week. On the first day we had a large meeting, to which came many people of divers persuasions and religions, as Jews, papists, and others; and we had a good opportunity among them, and several were tender. A Jew came next day to speak with us, and did acknowledge, "That Christ was the minister of that sanctuary and tabernacle that God had pitched, and not man; and that he was sensible of the ministry of Christ in his soul; and, (said he) my heart was broken while that subject was spoken of in the meeting." I was glad to see the man tender, and reached; but, too generally speaking, the poor Jews, the seed of good Jacob, are very dark and unbelieving. I have met with but very few of them in my travels, that have been tender: but I do love them for Abraham's, Isaac's, and Jacob's sake. At this meeting, William Sewel, (the author of the history of the rise and progress of the people called quakers), a tender-spirited upright man, interpreted for me. From Amsterdam we went to North-Holland, and John Claus and Peter Reyard went with us to interpret for us; so by boat, or scoot, we travelled to a town called Twisk, where we had two meetings, friends having a meeting-house there; from Twisk we went back again to Amsterdam, and had two large meetings there on the first day, and second day in the evening we went on ship-board, in order to cross the South Sea to Herlingen, at which place we had two meetings, and we and friends were glad to see one another: and, indeed, we being as

one family all the world over, are generally glad to see each other. From this place we travelled eastward through East-Friesland, and went through several great towns and cities until we came to Embden, the chief city in East-Friesland, where we had a comfortable meeting by the bed-side of one of our friends that lay sick; and several of her neighbours came in and stayed till the meeting ended; some of them were very tender and loving, and wished us well, and were well satisfied. After meeting we set forward for Hamburgh, it being four days journey by waggon, and passed along through divers towns and cities: we also travelled through the city of Oldenburg, and a place of great commerce called Bremen. A magistrate of this city took notice of us, joined himself to us, and went with us to the inn, and then very lovingly took leave of us, and desired God to bless us. The people at our inns were generally very loving and kind to us, and some would admire at my coming so far only to visit my friends, without any views of advantage or profit outwardly. When we got to Hamburgh we had a meeting at Jacob Hagen's, and those that were there, were well satisfied with the doctrine of truth, blessed be God, who, I may say, was with us at that time and place! At Hamburgh there was at meeting one who had preached before the king of Denmark; who, as I understood by our interpreter, was turned out of his place, for preaching the same truths that we had preached there that day; at which meeting, were papists, lutherans, calvanists, menonists, Jews, &c. All of them were sober, and generally expressed their satisfaction. I had so much comfort in that meeting, that I thought it was worth my labour in coming from my habitation, the answer of peace was so much to my soul, that I greatly rejoiced in my labour in the work of Christ. From hence I travelled to Frederickstadt, it being two days journey, where friends have a meeting-house. We stayed about ten days, and had nine meetings in this city. Some of the meetings were very large, and the longer we stayed, the larger they were. This Frederickstadt is a city in the dominions of the duke of Hol-

stein, and was the farthest place we travelled to eastward; and from hence I wrote a small piece, called, "A loving invitation unto young and old in Holland and elsewhere;" which was translated into the German and Low-Dutch languages: and divers impressions of them were also printed in England.

We travelled in this journey through some parts of the emperor of Germany's dominions, as also of the kings of Denmark and Swedeland, and of the duke of Oldenburg's, and prince of East-Friesland's territories, besides some parts of the Seven Provinces of the United States. We parted with our friends of this city of Frederickstadt, in much love and tenderness, and with our hearts full of good will, one towards another, and so went back to the city of Embden a nearer way, by two days journey, than to go by Hamburg. We crossed the rivers Eyder, Elfe, and Weiser; over which last we were rowed by three women. The women in those parts of the world are strong and robust, and used to hard labour. I have seen them do not only the work of men, but of horses; it being common with them to do the most laborious, and the men the lightest and easiest work. I remember that I once saw near Hamburg, a fair, well dressed woman, who, by her dress, or appearance, was a woman of some note, and a man, whom I took to be her husband, walking by her, and she was very great with child, and the way difficult, being up a very steep hill, and he did not so much as offer his hand, or assistance to her; which, however it might look to a man of that country, seemed very strange to me, being a Briton. For my part, I thought it unmanly, as well as unmannerly: on which I observe, that I never in any part of the world, saw women so tenderly dealt by as our English, or British women, which they ought to value and prize highly, and therefore to be the more loving and obedient to their husbands, the indulgent Englishmen; which indulgence I blame not, but commend, so far as it is a motive to stir them up to love and faithfulness.

In this journey between Frederickstadt and Embden, we had four days hard travelling, and were twice over-

turned out of our waggons, but we got no harm, which was admirable to us; for once we fell, waggon and all, over a great bank, just by the side of a large ditch, and did but just save ourselves out of the ditch. The next time we overset upon stones: we wondered that none of us were hurt, particularly myself, I being much heavier than any of the rest; but through the mercy of God, we got well to Embden the second time, and had a meeting upon a first day, and immediately after meeting, we took ship for Delfzeel, which was from Embden about nine or ten English miles, by water, and with a fair gale of wind, got there in less than two hours time. We spoke by interpreters all along, and were divinely helped to preach the gospel to the satisfaction of others, and our own comfort; and the friend who interpreted for us, was sensible of the same divine assistance, to his admiration, for which we were all truly thankful. But, notwithstanding we were so opened, to the satisfaction of ourselves, our friends, and the people, yet we were sometimes emptied to exceeding great spiritual poverty, and in the sense of our want and need, we did many times pour out our souls and spirits in humble prayer and supplication to the Most High, for his help and strength, that it might be made manifest to us in our weakness; and we found him a God near at hand, and often a present help in the needful time, and had a sweet answer to our prayers. Oh! that my soul, with all the faithful, may dwell near to him, in whom alone is the help, and strength of all his faithful servants and ministers! Amen.

From Delfzeel we went to Groeningen, the chief city in Groeningland, and so on to a river called the Wouder, and to a town named Goradick, where we had a meeting with a few friends there, and some of their neighbours came to the meeting. It was to us a comfortable meeting, and they were glad of it, they being but seldom visited by friends. From this place we travelled by waggon to Hervine, where we lodged that night, and next day went by waggon to Leuwarden. It happened that we had generally very fine weather while in those open wag-

gons, in which we travelled several hundred miles, so that Jacob Claus, our companion and interpreter, though he had travelled much, said he never had observed the like before; which observation I thought good to make, with thanks to the Almighty.

From the city of Lcuwarden, we came by water to Herlingen, where friends were glad to see us, and we them. We had a meeting in friends' meeting-house, and a good comfortable one it was, blessed be the Lord for it! From hence we crossed the South Sea, and had a contrary wind, which made our passage long and tedious. We were two days and two nights on this water before we got to Amsterdam, in all which, and the next day, I tasted no food, being three days fasting. I was willing to keep my body under, and found it for my health, neither had I any desire for food in those three days, in which time we had two meetings. We arrived at Amsterdam about the sixth hour, on the first day morning, and had two meetings at Amsterdam that day, which were quiet, and many people came to one of them: but we could not be clear without going again to North-Holland; so from Amsterdam we went to Horn, where we had a meeting in the collegian's meeting-house, and it was to satisfaction: the people were very loving, and divers very tender, even more than we have usually seen. They desired another meeting, but our time would not admit of it, we having appointed a meeting at Twisk the next day, which we had in the meeting-place, as also another at a friend's house. The next day we returned to Amsterdam, and had a meeting, which began about the fifth hour, which was the last meeting we had in this city, and I hope it will not easily be forgotten by some. After it we solemnly took our leave of friends, and departed for Harlem, where we were well refreshed in the love and life of Christ Jesus, our dear Lord, and good Master. From Harlem we went with several friends to Rotterdam, where we had two meetings, and in the evening we went to visit a friend that was not well, with whom we had a meeting, and affecting time, and the sick friend was com-

forted and refreshed, and said, she was much better than before; and we were edified, and the Lord our God praised and magnified over all, who is blessed for ever.

In those parts, viz. Holland, Friesland, Germany, &c. we travelled 972 English miles, all in waggons and vessels. We came not on a horse's back all the time. It was about nine weeks that we stayed in those countries, travelling therein, and getting meetings where we could, which were to the number of forty-five, thus accounted: at Rotterdam 10; Harlem 3; Amsterdam 10; Twisk 4; Herlingen 3; Horn 1; Hamburgh 1; Embden 2; Frederickstadt 10; Goradick 1.

All these are large cities, except Twisk and Goradick.

From Rotterdam we took ship for London, and on the 30th of the 3d month, 1709, we sailed down the river Meuse to the Briel, in the ship *Ann*, John Duck, master, but he missing the convoy, we took our passage in the packet; and so from Helvoetsluys we sailed over to Harwich, and thus safely arrived in our native land, blessing Almighty God for his many preservations and deliverances by sea and land.

About this time (after a long continuance of war) there was great talking of peace; but the old enemy to peace, truth, and righteousness, broke it off by his evil working in man: neither can there be any lasting peace, until the nations come to the witnessing of the peaceable government and spirit of our Lord Jesus Christ, to be set up and established in themselves. The Lord bring it to pass, if it be his blessed will, with speed, for his holy name's sake! Amen.

As I have had great peace and satisfaction in my travels in Holland and Germany, so, for exciting others under the like exercise, I may truly say, that there is encouragement for faithful ministers to labour in the work of the gospel: for I know not that I ever met with more tenderness and openness in people, than in those parts of the world. There is a great people which they call menonists, who are very near to truth, and the fields are white unto harvest among divers of that people, spirit-

ually speaking. Oh! that faithful labourers, not a few, might be sent of God Almighty into the great vineyard of the world, is what my soul and spirit breathes to him for.

After lodging one night at Harwich, we came to Ipswich, and from thence to Colchester, and stayed there the first day, and had two meetings; and had a meeting at Birch and Coggsheal, and then back to Colchester, where we took coach for London, to the yearly meeting of friends, which was very large. I gave some short account of my travels to the said meeting, with which friends were satisfied, and made a minute thereof. I had been about twenty months from my habitation, and from my dear and affectionate wife, and from any manner of trade and business, either directly or indirectly, being all that time wholly given up in my mind to preach the glorious gospel of God our Saviour, without any outward consideration whatever, taking my great Master's counsel, As I had freely received from him, so I freely gave: and had that solid peace in my labours that is of more value than gold, yea, than all the world.

From the yearly meeting I travelled through some parts of most of the counties in England, and also in Wales: in which service, I laboured fervently, and often travelled hard, in body and mind, until the next yearly meeting, 1710, having travelled that year about two thousand five hundred miles, and had near three hundred public meetings, in many of which there were much people, and oftentimes great openness. I being at so many friends houses, and at so many meetings, if I was to be particular in the same, it would be too voluminous, for which, and some reason beside, I only give a general account thereof here.

In this year (1710) my dear friend and fellow-traveller, Richard Gove, departed this life, at Uxbridge about fifteen miles from London, at our friend Richard Richardson's house. He died of a consumption. We travelled together in great love and unity, and the Lord blessed his work in our hands. We were in company in the West-India islands, Ireland, and North-Britain, till we came to

Berwick on Tweed. We met together again at London, and he visited some other parts of Britain, in the time I was in Holland and Germany. He was an inoffensive, loving friend, and had a sound testimony, which was serviceable and convincing, and was well beloved in Philadelphia, where he lived. He left a good savour and report behind him (I think) wherever he travelled in the world.

Now at this general meeting in London, I had a good opportunity to take my leave of my dear friends and brethren in my native land, not expecting to see it, or them, any more in this world. Oh! I may truly say, it was a solemn parting! it was a solemn time to me indeed. After the yearly meeting was over, I took my passage in the *Mary-Hope*, John Annis, master, bound for Philadelphia; and on the 29th of the fourth month, 1710, at Gravesend, after having taken a solemn leave of our relations, and several of my dear friends, we set sail, and overtook the *Russia* fleet at Harwich, and so joined them, and sailed with them as far as Shetland, which is northward of the isles of Orkney. We were with the fleet about two weeks, and then left them, and sailed to the westward for America. In this time we had rough seas, which made divers of us sea-sick. After we left Shetland, we were seven weeks and four days at sea before we saw the land of America, and glad we were when we got sight thereof. In this time we had divers sweet and solemn meetings, on first days and fifth days, wherein we worshipped and praised the great Jehovah, and many things were opened in the spirit of love and truth, to our comfort and edification. We had one meeting with the Germans or Palatines on the ship's deck, and one who understood both languages interpreted for me. The people were tender and wrought upon, behaved sober, and were well satisfied: and I can truly say, I was well satisfied also.

In this voyage we had our health to admiration; and I shall observe one thing worthy of my notice. Some of my loving and good friends in London, fearing a sickness in the ship, as she was but small considering there

were so many souls on board her, being ninety-four in number, they, for that and other reasons, advised me not to go in her; for they loved me well, and I took it kindly of them: but I could not be easy to take their advice, because I had been long from my habitation and business, and which was yet more, from my dear and loving wife; and notwithstanding the vessel was so full and crowded, and also several of the people taken into the ship in the river Thames, yet they mended on board the vessel apace, and were soon all brave and hearty, being perfectly recovered at sea, and the ship, through the providence of the Almighty, brought them all well to Philadelphia, in the seventh month, 1710. I think I never was in a more healthy vessel in all my time, and I thought this peculiar favour worthy to be recorded by me. We had a very pleasant passage up the river Delaware, to our great satisfaction, the Palatines being wonderfully pleased with the country, mightily admiring the pleasantness and the fertility of it. Divers of our people went on shore, and brought fruit on board, which was the largest and finest they had ever seen, as they said, such as, apples, peaches, &c.

I was from my family and habitation, in this journey and travel, for the space of three years, within a few weeks; in which time, and in my return, I had sweet peace to my soul; glory to God for ever more! I had meetings every day when on land, except second and seventh days, (when in health, and nothing extraordinary hindered), and had travelled by sea and land fourteen thousand three hundred miles, according to our English account. I was kindly and tenderly received by my friends, who longed to see me, as I did them, and our meeting was comfortable and pleasant.

After this long travel and voyage, I staid at home, and looked after the little family which God had given me, and kept duly to meetings, except something extraordinary hindered. Divers people, when I came home, raised a false report of me, and said, I had brought home a great deal of money and goods, that I got by preaching; which was utterly false and base; for I

brought neither money nor goods, so much as to the value of five pounds, except my wearing apparel; so much the reverse, that I borrowed money at London to pay for my accommodations home, the which I faithfully remitted back again to my friend that lent it to me, to whom I was much obliged for the same: and if I might have gained a hundred pounds per annum, it would not have tempted me to undertake that, or such another journey. Soon after my return home again, I visited a few neighbouring meetings, which were large and edifying, friends being glad to see me again returned home from that long journey. And I did, as I had reason to do, bless the holy name of the Lord, for his many preservations and deliverances by sea and land.

After some stay at Philadelphia, I went down with my wife and family into Maryland, to a corn-mill and saw-mill, which I had there, in order to live there some time, and settle my affairs: and after being there some time, my dear wife was taken ill of a sore disease, which some thought to be an ulcer in the bladder, and I had her up to Philadelphia, she being carried as far as Chester in a horse-litter, where she continued for some months, in much misery, and extreme pain, at the house of our very kind friends, David and Grace Lloyd, whose kindness to us, in that sore, trying, and exercising time, was great, and is not to be forgotten by me, while I live in this world. From Chester we removed her again in a litter, being accompanied by our friends, to Philadelphia, where she continued very ill all that winter, often thinking that death tarried long, and crying mightily to the Lord, "Oh! Come away, come away!" This was her cry day and night, till at last she could speak no more. As we lived together in great love and unity, being very affectionate one to another; so, being now left alone, I was very solitary, and sometimes sorrowful, and broken into many tears, in the sense of my loss and lonesomeness. This, my dear wife, was a virtuous young woman, and one that truly feared God, and loved his dear Son; from whom she had received a good gift of the ministry, and was serviceable to many therein. I had five children by

her, four sons and one daughter, all whom I buried before her, under three years old. At the yearly meeting before she died, she was so wonderfully carried forth in her ministry, by the divine grace, that divers of her friends believed she was near her end, she signifying something to that effect in her testimony, and that she should not live to see another yearly meeting: and so it came to pass; for she died before another yearly meeting, being aged about thirty-five years, and a married woman about thirteen years. Her body was carried to friends' meeting-house, in Philadelphia, and buried in friends' burying-ground, being accompanied by many hundreds of our friends, in a solemn manner: and my heart was greatly broken in consideration of my great loss; and being left alone, as to wife and children, I many times deeply mourned, though I well knew my loss was her's and their gain!

Here I shall end the first part of the journal of some part of my life and travels, omitting many meetings, and lesser journies, which I performed: and the accounts here given have been mostly general, not descending into many particulars; though the adding some things might have been instructive and agreeable: the whole being intended as a motive to stir up others to serve, love, and faithfully follow, and believe in Christ.

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 END OF THE FIRST PART.

A
JOURNAL
OF
THE LIFE, LABOURS, TRAVELS, &c.
OF
THOMAS CHALKLEY.

PART II.

I NOW gave up my time mostly to travelling, for about the space of two years, in which I visited the meetings of friends in the provinces of Pennsylvania, East and West-Jersey, Maryland, Virginia, and North-Carolina, and back again to Philadelphia, and then to New-Jersey again: also to Long-Island, Rhode-Island, Conanicut-Island, Nantucket-Island, and New-England, and through those parts on my return to Philadelphia. In these provinces, &c. I travelled some thousands of miles, and had many large meetings, some in places where there had not been any before, and some were convinced, and many would acknowledge to the testimony of truth, which was declared by the help and grace of Christ; and many times my heart was, by the assistance of that grace, wonderfully opened to the people. If I should be particular in the account of these journies, it would enlarge this part of my journal more than I am willing.

In Virginia I had a meeting at James' river, where a priest of the church of England, with some of his hearers, made some opposition, after our meeting was over, and were for disputing about religion; and he openly de-

clared, "The spirit was not his guide, nor rule; and he hoped, never should be. But, he said, the scriptures were his rule, and that there was no need of any other; and that they were as plain as Gunter's line, or as 1, 2, 3." I told him, the scriptures were a good secondary rule, and that it were well if men would square their lives according to their directions; which we, as a people, exhorted all to: but that the holy spirit, from which the holy scriptures came, must needs be preferable to the letter, that came from it; and without which holy spirit, "the letter kills," as saith the apostle. I also asked him, how he, or any else, without the light, or influence of the holy spirit, could understand the scriptures, which were parabolically and allegorically expressed, in many places? And further, to use his own expression, how could any understand Gunter's line, without Gunter's knowledge? or without they were taught by Gunter, or some other? Neither can we be the sons of God, without the spirit of God. Which he answered not, but went away.

In New-England, one Joseph Metcalf, a Presbyterian teacher, at Falmouth, wrote a book, entitled, "Legal forcing a maintenance for a minister of the gospel, warrantable from scripture, &c." Which book a friend, of Sandwich, gave me, and desired I would answer it; which, after finding some exercise on my mind, for the cause of truth, I was willing to undertake; and accordingly wrote an answer thereto, which I called, "Forcing a maintenance, not warrantable from the holy scriptures, for a minister of the gospel." In which I endeavoured to set the texts of scripture in a true light, which he had darkened and misrepresented by his chimerical doctrines.

In this year, 1713, I went from Philadelphia, in the Hope Galley, John Richmond, master, to South Carolina. We were about a month at sea; and when it pleased God that we arrived at Charleston, in South-Carolina, we had a meeting there, and divers others afterwards. There are but few friends in this province, yet I had several meetings in the country. The people were

generally loving, and received me kindly. What I had to declare to them, I always desired to speak to the witness of God in the soul, and according to the pure doctrine of truth in the holy scriptures; and there was openness in the people in several places. I was several times to visit the governor, who was courteous and civil to me. He said I “deserved encouragement,” and spoke to several to be generous, and contribute to my assistance. He meant an outward maintenance; for he would have me encouraged to stay among them. But I told him, that though it might be a practice with them, to maintain their ministers, and pay them money for preaching, it was contrary to our principles to be paid for preaching, agreeably to the command of our great master, Christ Jesus, who said to his ministers, “Freely you have received, freely give:” so that we are limited by his words, whatever others are: and those who take a liberty contrary to his doctrine and command, I think, must be antichrist’s, according to holy scripture. The longer I stayed there, the larger our meetings were; and when I found myself free and clear of those parts, I took my passage for Virginia, in a sloop, Henry Tucker, master. I had a comfortable and quick passage to James’ river, it being about two hundred leagues. The master of the vessel told me, “That he believed he was blessed for my sake.” I wished him to live so as that he might be blessed for Christ’s sake. And some reformation was begun on him in our voyage; which was the goodness of God, through Christ, to him, and not to be attributed to me, any farther than an instrument in the divine hand; for of ourselves we cannot do any thing that is good, it being by grace, through faith, that we are saved, which is God’s gift to the soul.

After I had been sometime in Virginia, I got a passage up the bay of Chesapeak, and had several meetings in Maryland, friends being glad to see me; and we were comforted in Christ our Lord. I made some little stay at a place I had in that province, called Longbridge, and then returned to Philadelphia, where I lodged at the

house of my very kind friends Richard and Hannah Hill, and was oftentimes at divers neighbouring meetings, and sometimes had good service therein.

About this time I had an inclination to alter my condition of being a widower, to a married state; and the most suitable person that I, with some of my good friends, could think upon, was Martha, the widow of Joseph Brown: and on the 15th of the second month, 1714, we were joined together in marriage, with the unity of friends in general. We had a large meeting at our marriage, the solemnization thereof being attended with the grace and goodness of God; and, for example sake, we made but little provision for our guests: for great entertainments at marriages and funerals began to be a growing thing among us, which was attended with divers inconveniencies.

My wife was a sober and religious young woman, and of a quiet natural temper and disposition; which is an excellent ornament to the fair sex; and indeed it is so both to male and female; for, according to the holy scriptures, "a meek and quiet spirit is with the Lord of great price."

The first child we had I called Abigail (or the father's joy, as the word signifies), and while she lived, I had joy and comfort in her, even more than I could expect, her age considered; for she lived but about eighteen months, yet in that time gave frequent proofs of an uncommon capacity, and dropt such extraordinary expressions, that I have said to her mother, "This child is too ripe for heaven, to live long on earth; therefore let us not set our hearts upon it." And I have thought that in this child the saying of Christ was fulfilled, even in the letter of it, "Out of the mouths of babes and sucklings, thou hast perfected praise." *Mat.* xxi. 16.

I was at divers yearly meetings in 1715, viz. at Chop-tank, in Maryland; at Shrewsbury and Salem, in New-Jersey; all which meetings were very large and comfortable; many things being opened therein, tending to the convincing and establishing the people in the truth and

doctrine of Christ. I was likewise at divers other meetings in those provinces, which were large and satisfactory.

At Salem yearly meeting I was sent for to the prison, where there was a young woman that was to be tried for her life. She desired that I would pray for her, and charged me to warn the young people to be careful not to keep bad company; "for," said she, "it has been my ruin, and brought me to this shame and reproach." She had been tenderly brought up and educated. I knew her when she wore a necklace of gold chains, though now she wore iron ones. Upon which subject I had afterwards a large opportunity to speak to the people in a very moving manner; which seemed very much to affect the youth, and others in the meeting, which consisted of many hundreds of people. I saw this young woman afterwards, the jury acquitting her; and I told her, that her life was given her for a prey; and reminded her, how it was with her when she was in prison in chains; and I advised her to walk more circumspectly for the future; which she said she hoped she should do.

In the year 1716, I had some concerns which drew me to the island of Bermuda (to which island I went twice that summer). My family increasing, I traded a little to sea for their support and maintenance: and I can truly say, I carried on my affairs and business in the fear of God, having an eye, or regard therein, more to his glory, than to my own interest. We had a rough passage to this island (in the first voyage) and were forced, by distress of weather, to cast some of our goods into the sea; and the storm being very violent, some of the seamen thought we should be devoured by the waves; and as for me, they had shut me up in the cabin alone, all in darkness, and the water came in so that they were forced to take it out in buckets. When the storm was a little over, the master came to me, and asked "How I did all alone in the dark?" I told him pretty well; and said to him I was very willing to die, if it so pleased God; and indeed I did expect no other at that time. After this great storm was over we arrived at Bermuda

in a few days; but going into the harbour, the bottom of the vessel struck the rocks, but we got well in; for which I was thankful to the Almighty. I stayed on the island about a month, and had several meetings; to some of which, many came who were not called friends. They were all sober, and some well satisfied; and the people of the island generally received me lovingly, and were very kind to me. Our ancients, who bore the burden and heat of the day, met with very different treatment. I tenderly desire, that we who come up after them, may be truly humble and thankful to the Almighty for all his mercies.

By reason of my outward affairs, I had opportunities with some persons of great note and business on this island; and sometimes opened the principles of friends to their satisfaction; some of them told me, "They never understood so much concerning our friends before; and if what I said was true, they had been misinformed." Divers such opportunities I had with several on this island, there being but very few of our society.

These are called the Summer Islands, or Bermudas, there being many little islands in the midst of the main island, in form like a horse-shoe, and are about two hundred leagues distance from the capes of Delaware. It is rare to see hail, snow, or ice there.

After I had done my business, and had been for some time on the island, I had a ready and comfortable passage home, where I was joyfully received.

After some little stay at home, I went the second time that summer, to Bermuda and then also I had some meetings, and did some business on the island. It was my constant care, that my worldly affairs should not hinder me in my religious concern for the good of souls. It happened at this time there was a mighty hurricane of wind, so that it blew many houses to the ground, and very many trees up by the roots, and rent divers rocks asunder, which I was an eye-witness of: though it is to be observed, that those rocks in the Summer Islands, are not so hard as in some other parts of the world, particularly to the northward; for here they saw them with

saws, and cut them with axes like wood. I was told there were sixty sail of vessels then at these islands, and all drove on shore but three, and ours was one of the three that rode out the storm; for which I was truly thankful. In this great storm, or hurricané, several sloops, there being no ships, were driven upon dry land, so that after the storm was over, one might go round them at high water, and several blown off the dry land into the water. One that was ready to be launched, though fastened on the stocks with two cables and anchors put deep in the ground, yet the violence of the wind blew her into the water, and dashed her all to pieces.

About this time the Bermuda people had got a vast treasure of silver and gold, out of the Spanish wrecks; and at a meeting which I had with a pretty many people, on the first day of the week before the hurricane, or storm of wind, it came weightily on my mind to exhort them not to be lifted up therewith, nor exalted with pride: for I declared to them, that the same hand that took it from the Spaniards, could take it from those who had now got it out of the sea; and if he pleased, by the same way; which was a storm that cast away the ships going for Spain. And indeed so it happened the same week; for it was reckoned by men of experience and judgment, that they had lost more by the storm, than they had gained by the wrecks of the Spaniards. A sober old man, not of our profession, told me the next day after the hurricane was over, that what I spoke in the meeting was soon come to pass: and he added, I was a true prophet to them. Many houses that were not blown down were uncovered. My landlord's house being old, several thought it would be down; but by the good providence of God, it was one of them which stood. I was in my store, which stood also, though I expected every minute when it would have been blown down. It was by the mercy of God we were preserved, and not for any merit of ours. I intreated the Lord in the midst of this great wind, that he would please to spare the lives of the people; for many of them being seafaring men,

were very unfit to die; at which time I thought I was sensible of the answer of my prayer, and he was pleased to be intreated for them: for, notwithstanding the violence of the storm, and the great destruction it made, yet not one man, woman, child, or creature was lost, that I heard of in all the island, which was to me very admirable. The friend of the house came to me after the storm abated, and said, "The Lord had heard my prayers for them." Although they could not by any outward knowledge, know that I had prayed for them, yet they had a sense given them, that I was concerned for them before the Almighty; which indeed was true. Oh! that we may never forget the merciful visitations of the High and Lofty One, who inhabits eternity!

While I was on the island I was invited to, and kindly entertained at the houses of several of the gentry, and at the governor's, who invited me several times to his house: and once I was with him, and some of his chief officers at dinner, with divers of the first rank, where I was treated very kindly; and after dinner the governor's practice was to drink the king's health, and he hoped I would drink it along with them. "Yes, said the rest at the table, Mr. Chaikley (as they called me) will surely drink the king's health with us." So they passed the glass, with the king's health, till it came to me; and when it came to me, they all looked stedfastly at me, to see what I would do, and I looked as stedfastly to the Almighty, and I said to them, I love king George, and wish him as well as any subject he hath; and it is known to thousands that we pray for him in our meetings and assemblies for the worship of Almighty God; but as to drinking healths, either the king's, or any man's else, it is against my professed principle, I looking on it to be a vain, idle custom. They replied, "That they wished the king had more such subjects as I was; for I had professed a hearty respect for him:" and the governor and they all were very kind and friendly to me all the time I was on the island.

After I had finished my concerns, I embarked in the sloop *Dove*, for Philadelphia, she being consigned to me

in this and the former voyage. It being often calm and small winds, our provisions grew very scanty. We were about twelve persons in the vessel, great and small, and but one piece of beef left in the barrel; and for several days, the wind being contrary, the people began to murmur, and told dismal stories about people eating one another for want of provisions; and the wind being still against us, and, for ought we could see, like to continue, they murmured more and more, and at last, against me in particular, because the vessel and cargo was consigned to me, and was under my care, so that my inward exercise was great about it; for neither myself, nor any in the vessel, did imagine that we should be half so long as we were on the voyage; but since it was so, I seriously considered the matter; and to stop their murmuring, I told them they should not need to cast lots, which was usual in such cases, which of us should die first, for I would freely offer up my life to do them good. One said, "God bless you. I will not eat any of you." Another said, "He would die before he would eat any of me;" and so said several. I can truly say, on that occasion, at that time, my life was not dear to me, and that I was serious and ingenuous in my proposition: and as I was leaning over the side of the vessel, thoughtfully considering my proposal to the company, and looking in my mind to him that made me, a very large dolphin came up towards the top or surface of the water, and looked me in the face; and I called the people to put a hook into the sea, and take him, for here is one come to redeem me, (said I to them;) and they put a hook into the sea, and the fish readily took it, and they caught him. He was longer than myself: I think he was about six feet long, and the largest that ever I saw. This plainly shewed us that we ought not to distrust the providence of the Almighty. The people were quieted by this act of Providence, and murmured no more. We caught enough to eat plentifully of till we got into the capes of Delaware. Thus I saw it was good to depend upon the Almighty, and rely upon his eternal arm; which, in a particular manner, did preserve us safe to our desired

port, blessed be his great and glorious name, through Christ for ever!

I now stayed at, and about home, for some time; after which I was concerned to visit friends in several places, and in the adjacent provinces, as Maryland, New-Jersey, &c. and was at many marriages and funerals, at which many times, we had good opportunities to open the way, and also the necessity to be married to Christ Jesus, the great bridegroom of the soul; and also to exhort the people to consider and prepare for their latter end and final change; which many times was sanctified to divers souls, and the Lord's name was glorified, who is worthy thereof.

In the year 1717, I went into Maryland, to look after my affairs in that province; and as I travelled, I had divers meetings at Nottingham, and at Bush-river, about which time, at Bush-river, several were convinced. The meeting I found in a growing condition in that which is good, several persons meeting together in silence to worship God, according to Christ's institution, which was, and is, and ever will be, in spirit and in truth: and for the encouragement of all such, Christ hath said, That such the Father seeketh to worship him; and again, Where two or three are met together in my name, there am I in the midst of them. And if Christ be in the midst, there is no absolute need of vocal teaching, except it be the will of the Lord to call any to it. Let the spiritual christian read and judge.

After my return I had several meetings in the country, near Philadelphia; and about the latter end of the eighth month I was at divers marriages, one of which was on the third day of the week, about fifteen miles above Philadelphia, over Delaware river: the next was over the river again, about twenty miles below the city: the third was about twenty miles further down the river, and on the opposite side at Salem, on the following days; so that I crossed the Delaware river three times in three days, and rode about one hundred miles. The meetings were all large, and matter suitable to the occasion freely opened to the people. These remarks are not intended

to set up man, or exalt flesh, but to stir up others to come up to the work of Christ in their generation: all the glory and goodness of man is but as the grass, which soon withers, without we dwell in the root of true religion, and holy life of Christ; and that God may have the glory of all his works, is the end of all the labours and travels of the servants and faithful ministers of Christ.

In the tenth month, 1717, divers considerations moving me thereto, I took a voyage to Barbadoes, in the snow Hope, J. Curtis, master, and from thence to Great-Britain and London; partly on account of business, and hoping once more, if it pleased God, to see my aged father, my brother, relations, and friends; which voyage I undertook in the solid fear of God. I desired the concurrence of my wife, and my friends and brethren of the meeting to which I did belong, in this undertaking, the which I had in a general way, and the good wishes and prayers of many particulars, with a certificate from our monthly meeting, signifying their unity with my conversation and ministry, and present undertaking: and I felt the love and goodness of God therein, but in many respects it was a great cross to me, as the leaving my beloved wife and children, and many of my dear friends, whom I loved well in Christ; and the crossing of the seas always was troublesome to me, being sickly at sea, especially in windy or stormy weather; and the confinement was worse to me for the time than a prison; for it would be much easier to me to be in prison on land, upon a good account, than in prison at sea, I always looking on a ship to be a perilous prison, though my lot was to be much therein: and as for my natural life, I always gave it up whenever I went to sea; and I thought that was the least part of the hardship, never putting much value thereon; and I think I had rather die at any time than go to sea, it being so contrary to my nature and disposition, as well as inclination; but to sea I went, for the reasons mentioned, and got from Philadelphia to Newcastle the first night in said vessel, and to Elsingburgh next day, where we lay for a fair

wind about two days ; and when the wind was fair, we sailed to Bombay-hook, where we met with two other vessels bound out to sea, who waited also for the wind. We lay there two nights, and then on a first-day morning set sail, the weather being bitter cold, and the ice very thick on the sides of our vessel, and on our ropes. The same day that we left Bombay-hook we got out to sea, took in our boat, and went on our way ; and in four or five days we got into warmer weather.

In this voyage I wrote something on the common prayer, used by some of the church of England, whose conversations were very loose and corrupt, which I entitled, " One truly tender scruple of conscience, about that form of prayer, called the common prayer, as used by the church of England and her members," &c.

In this our voyage we saw several ships, but spoke with none ; and in twenty-seven days from our capes we arrived at Barbadoes, and came to an anchor in Carlisle-bay.

I had been twice in Barbadoes before, but this was the quickest passage by one day. Here I was lovingly and tenderly received by my friends. I took my good friend Joseph Gamble's house for my quarters, most of the time whilst I stayed on the island ; and I visited friends' meetings several times over, there being five of friends' meeting-houses in the island, and our meetings were sometimes large and open.

Our stay was longer here than we at first expected, by reason of a great drought, they having no rain for more than a quarter of a year, which was a great hindrance to trade on the island. While I was this time in Barbadoes, our ancient friend George Gray died. I was at his funeral, at which there were many people ; and on this occasion we had a large meeting at our meeting-house at Speights-town, where I had a seasonable opportunity with the people, opening to them the necessity of preparing for, and thinking of their latter end ; and pressed them earnestly thereto. They were generally attentive and sober, and some were broken in to tenderness. While we were burying the friend there

appeared a dismal cloud hanging over the island, such an one as I never saw before : it was to my thinking, of the colour of the flame of brimstone ; and I expected there would have been a great storm, or some mighty gust, and much rain, they having had very little for many weeks, or some months ; but it went over, and there was no rain or wind as I remember. Soon after some people came in from sea, and they said, that from that cloud it rained ashes ; and they brought some of the same to the island, some of which ashes I now have before me : the taste of them seems to me to be a little sulphurous, and have some glittering particles in them, in colour and smell I think they differed little from common ashes. Herein the almighty and infinite Being signally shewed his mercy and favour to poor mortals ; for had not his mercy prevented, he could as easily have rained down the fire as the ashes, who rained down fire and brimstone on the cities and inhabitants of Sodom and Gomorrah, for their pride and idleness, much of which abounds among the inhabitants of Barbadoes, the people being very luxurious. Oh ! may the luxurious inhabitants of that isle, as also all others, consider their ways and doings, and not provoke the great Lord, the Sovereign of Heaven and Earth, as many of them do by their evil lives, and voluptuous conversations ; and that they would kiss the Son, though not with a Judas' kiss, of profession, or speaking well or fair of him only, but but with divine love manifested through obedience, while his wrath is but a little kindled against them before it break out into a flame.

After this funeral I was sent for to Bridge-town, to the burial of a master of a ship, a young man, who was very fresh and well a few days before. There was a great appearance of people, and I was pretty largely opened in the meeting, on the words of the prophet, where he says, " All flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth ; but the word of our God shall stand forever."

Isaiah lx. 6, 7, 8. And I treated of this word, its wonderfulness, its duration, and its work in man: as also of the fading constitution of mortal man, though young and strong, as that young man was a few days before, whose corpse was then before us.

I was at divers other burials on this island, which indeed doth prove a grave to many new-comers, it being a hot climate, makes those who are not accustomed to it, very thirsty. and by reason of the extreme heat, it is not easy to quench their thirst; so that what is called moderate drinking, throws many strangers into a violent fever, and oftentimes is the cause of their death. I note this as a caution to any who may transport themselves there, (that may see this), that they may shun that danger; which might be avoided by drinking cool drinks, of which they have many sorts very pleasant, viz. cane, sugar-reed, and white sorrel, pine, orange, and divers others: and I advise such, as they love their health, to refrain from drinking much hot drink or spirits.

I saw several curiosities in nature on this island, which among the great numbers of the works of God, do show forth his praise and glory. One to the leeward part of this island, which is called the spout, sends up a vast body of water into the air, occasioned by a great cavity in the rocks under the water, which may be seen in calm weather, when the sea is low; but when the wind blows (a great body of water being pent in a large hollow place) it forces it up into the air, sometimes ten, fifteen, and twenty yards high, according as the strength of the wind is more or less, and makes a report like a cannon, or thunder a great way off. I believe I have seen it ten or twelve miles out at sea. I was also at a place called Oliver's cave, which we got to with some difficulty, in going down the steep and craggy rocks. There is on the outward part next the sea, a very large vaulted place, in the form of a half circle, about one hundred feet high, as near as I could guess. In this large vault, behind a rock, is the mouth of the cave, not the height of a man at the first entrance; after one is in a few yards, one may walk upright comfortably, the bottom being pretty

plain and smooth for about a hundred yards, and then we come into a large cave which is formed archwise, and about ten or fifteen yards high, as we thought, being much higher in the middle than the sides, but almost as regular as if it had been done by art, which we beheld with admiration, by the help of wax candles, and other lights, that we made and carried for that purpose.

When I had done my business in Barbadoes, having been about thirteen weeks there, our vessel being loaded, we sailed from thence the 10th of the second month, 1718, for London.

We had a good passage, being five weeks and two days from Barbadoes to Great-Britain, in which we saw divers vessels at sea, but spoke with none; and after sight of the land, we got in two days to Beachy-head, which is about fifteen leagues from the Downs or Deal. We sailed along the shore by Folkstone, where we took in a pilot, and had a comfortable passage through the Downs, and up the river Thames to London, where I met with my dear and aged father, and loving brother, sister, and cousins, and many others of my near and dear relations and friends.

In this voyage I wrote some things which opened in my mind at sea, upon that excellent sermon of Christ's upon the mount, as it is recorded in the holy scriptures of the New Testament, in the fifth, sixth, and seventh chapters of the evangelist Matthew, but have since heard that the same is much better done by an abler hand; and therefore it may suffice here to give the advice, which in the course of my travels I have often had occasion to do, that the professors of christianity should frequently read this sermon, and be careful to practice the same; that they may not only be christians in name, but in deed, and in truth.

After visiting my relations, and some meetings of our friends in and about London, and having finished my business, being ready to return homeward, divers friends accompanied us from London to Gravesend; and the wind not being fair, we went to Rochester, and had a meeting there; and then back again to Gravesend, and

there took a solemn farewell of our friends, recommending one another to the grace of Christ, having this time made but little stay in Britain.

In the fifth month, 1718, we sailed from the Downs in the aforesaid snow hope, divers friends, viz. John Danson, Isaac Hadwin, John Oxley, Lydia Lancaster, Elizabeth Rawlinson, and Rebecca Turner, being in company with us: after about nine weeks passage from land to land, having had meetings on first days and fifth days on board, all the voyage, we came all safe and well to Philadelphia, through the blessing of God, where I stayed with my family a few months. and took another voyage for Barbadoes and Britain. I was under some concern more than ordinary, as to the support and well-being, or accommodation of my family, the circumstances thereof being a little changed by the increase of children. remembering the words of the apostle, That those who had not that care and concern, were worse than infidels: my Lord Jesus. whose servant I profess myself to be, also saying, It is better to give than receive; wherefore an opportunity offering of the consignment of a vessel and cargo, the snow Hope, Warner Holt, master, to Barbadoes, and from thence to London, and so to make returns home again, for Philadelphia, I embraced it; though with reluctance. to leave my very loving wife, children, and friends, all whom I tenderly loved and respected. I also had in my eye an hope, through the blessing of God, to obtain wherewith to accommodate my friends, who were strangers and pilgrims in this world for Jesus' sake, as I also had been myself; and that they might find a place or home, and refreshment under my roof; not to excess, but to comfort and edification; which in sincerity, is all the grandeur I covet or desire in this world: so after due consideration, on the second day of the eleventh month, 1718, we set sail from Philadelphia, many friends taking their leave and farewell of us for that voyage. Thus with hearts full of love and good will, we parted with our friends, and went down the river about five miles, where we ran aground, but got off next tide, and next day came to an anchor at Chester.

On the fourth day of the month we set sail, and got to Newcastle about the eleventh hour; it being meeting day, we went to meeting, where our great Lord was pleased in some good measure to own us with his living presence, and comfort us with his love; blessed be his holy name! In the morning we sailed to Reedy-Island, where we stayed for the tide, and in the night our cable parted, which we knew not of till the morning, and then we had gone from the place where we anchored, about a league: but though the vessel drove about the river, yet she did not go on ground. We dropped our other anchor, and sent the boat to seek for that which was parted from us, but could not find it until the next tide, and then could not get it up, and were unwilling to go to sea without it; which occasioned us to stay several tides before we could get it up; at last with much difficulty we weighed it, our men's clothes being much frozen; for it was very cold, and froze extremely hard. After this we went down to Bombay-hook, where was also another vessel going out to sea. Next day the wind was against us, and it snowed much, and froze hard; and that night the river and bay was filled with ice as far as we could see, and it drove very hard against our vessel, so that we wished for day: for we thought sometimes it would have torn her bows into pieces; but our anchor and cable held us, we thought, to a miracle, for which we were thankful to the great keeper of all those who put their trust in him. When the tide turned for us we got up the anchor, and so let her drive with the ice down the bay: the other vessel did the same.

It was now dangerous moving, go which way we would. The vessel in company with us attempted to go back again, but seeing that we did not, as we supposed, came to anchor again, and we both went down the bay together; and the wind springing up fair, we got clear of the ice in a few hours time; but by this hindrance we could not get to sea that day, but were obliged to come to anchor near the middle of the great bay of Delaware, and the night being fair and calm, we rode it out safely, which if it had been windy weather, would

have been dangerous. Early in the morning, of the 9th day of the month, we got to sea, and soon left sight of the land. Next day the wind was high, and the weather proved stormy for several days, insomuch that our main-deck was under water most of the time, so that we were forced to go before it for several days together. We also shut up our cabin windows, and were tossed exceedingly, and I was very sea-sick : and we began in this storm to fear falling on the rocks of Bermuda, which we were near, as we imagined, and the wind set right on the island. But when we had passed the latitude of Bermuda, we met with fair weather and winds, (all the remaining part of our passage being pleasant and comfortable): by which I was led to consider the vicissitudes which mortals may expect while on this unstable terraqueous globe, which is full of changes ; and I strongly desired to be rightly prepared for that world which is eternal, and its joy and felicity permanent ; at which blessed port, I hope in God's time, through his grace, safely to arrive. Thus through storms, tempests, ice, and snow, we left those frozen climes, and crossed the tropic of Cancer, between which, and that of Capricorn, there is neither frost nor snow at sea, at any time of the year, and the wind always within a small matter one way, viz. easterly, except in hurricanes and violent storms, which sometimes they have in those parts of the world. We arrived at Bridgetown, in Barbadoes, in twenty-one days, which was the quickest passage that I ever had, this being the fourth time of my coming hither, where I was always kindly received by my friends.

About this time war was declared against Spain by the king of Great-Britain, by proclamation, in Bridgetown, which put such a damp on trade, that there was little business, and the markets low and dull, which made my stay longer than I would have chosen ; but my friends, among whom I had many opportunities, seemed rather pleased than otherwise ; telling me, " That they did not care if I was to stay there always if it were my place : " and when I left Barbadoes, friends gave me better credentials than I thought I deserved. A friend of mine

giving me intelligence that the market was better at Antigua than at Barbadoes, I dispatched my affairs, and took part of our cargo there, and was kindly received by our friends. We were about three days on our passage, and had fine weather therein. At Antigua I had divers meetings, my business at no time hindered me in my more weighty service; for I always, through divine help, made that give way to my religious duty, in which I ever found peace and inward satisfaction. In about five weeks I finished my business in this island, having no small satisfaction in coming to it; and our vessel being now loaded, we took our solemn leave, and, with the good wishes of many, departed for England.

Our friends there signified to their brethren, that they were glad of my company, and that I was serviceable to them, though I came upon business. My hand, when need required, was to my business, but my heart was, and I hope is, and ever shall be, freely given up to serve the Lord, in that work whereunto I believe he has called me. We have liberty from God, and his dear Son, lawfully, and for accommodation's sake, to work or seek for food or raiment; though that ought to be a work of indifferency, compared to the great work of salvation. Our Saviour saith, Labour not for the meat which perisheth, but for that which endureth for ever, or to eternal life: by which we do not understand, that christians must neglect their necessary occasions, and their outward trades and callings; but that their chief labour, and greatest concern, ought to be for their future well-being in his glorious kingdom; else why did our Lord say to his disciples, Children, have you any meat? they answered, no; and he bid them cast their nets into the sea, and they drew to land a net full of great fishes; and fishing being their trade, no doubt but they sold them, for it was not likely that they could eat them all themselves. Also the apostle of Christ says, He that doth not take care of his family, is worse than an infidel; and the apostle Paul, (the great apostle of the gentiles) wrought with his hands, even while he was in his travels, and in the work of the gospel; and others tasted of the

benefit of his labour naturally, as well as spiritually. It is also written, That he that will not work, shall not eat. By this, and much more, which might be noted, it appears that we not only have liberty to labour in moderation, but we are given to understand, that it is our duty so to do. The farmer, the tradesman, and the merchant, do not understand by our Lord's doctrine, that they must neglect their calling, or grow idle in their business, but must certainly work, and be industrious in their callings. We all ought to understand, that our hearts and minds ought to be out of the world, or above the nature and spirit of it. It is good and profitable for both soul and body, rightly to distinguish between earthly and heavenly things, and to be careful how to mix the one with the other; for it is an eternal truth, that God and mammon cannot dwell together, or join together in the heart. If our love is more to God, than the creature, or to heaven than earth, then will he dwell in us, and with us: but if our love is more to the creature than to Christ, or to earth than heaven, then will he not dwell with us, but will leave us to ourselves; for the Lord Omnipotent will not admit of any rival.

On the 11th of the fourth month, 1719, we left Antigua, stood close to the wind till we again crossed the tropic, and got into those latitudes where the winds are variable. Sailing in the great deep, we saw the wonders of the Lord, particularly in divers kinds of fish, they living upon one another in the sea, the great fishes on the small ones; and mankind too much resembles them in that respect. About the latitude of 33 north, our master, Warner Holt, seeing a school of porpoises about the ship, though he was not very well, and had not been for most of the voyage, he took his harping-iron, and struck one of them, and we took him into the vessel, out of which we got eleven quart bottles of oil; and we most of us eat heartily of this fish, which agreed with our people very well. They fried his liver for our mess, of which I eat a large meal, which was well tasted, and eat more like fresh beef than fish. I make this memorandum of it, that if any should take them when their provisions are

scarce, they may eat freely without danger, according to our experience. When we had been at sea about three weeks, being near the latitude of 40 north, and about the longitude of 42, though it was in the midst of summer, we saw an island of ice, at which we all marvelled, and judged that there had been a severe cold winter in those latitudes on the land of America. When we saw this island of ice we judged ourselves not far from the banks of Newfoundland. Hitherto we had easy gales of wind, and many calms, which made our passage seem long to us. We saw two sail of ships about those latitudes, but spoke with neither, being willing to shun them, as it was war time.

We had, in this voyage, weekly meetings for worshipping the Almighty, in which the great Lord both of sea and land, was pleased greatly to manifest his name and truth amongst us, for which my soul often secretly and openly blessed and praised his divine and glorious name and truth; for he bore up my drooping spirit, so that I could truly say with the royal psalmist, not because he spoke it only, but also being an experimental witness thereof. "The floods have lifted up, Oh! Lord, the floods have lifted up their voice: the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." *Psal.* xciii. 3, 4. This the king wrote of his own experience in a spiritual sense; but I may say, without boasting, I have witnessed the rage and noise of mighty waves and waters, both natural and spiritual; the one, as though it would swallow up my reputation among men, and the other, as though it would swallow up my person, in this watry peregrination; but blessed be the name of him that is holy and eternal, who indeed is stronger than the noise of many waters, or than the mighty waves of the sea, either inwardly or outwardly, I will through his strength, magnify his name, because he is worthy: and may I do it for ever!

About the 11th of the fifth month, we saw great flocks of birds, which we judged came from the Azores, or Western Islands, near which we reckoned ourselves to be.

The 21st day we saw, and came up with a French ship, which had been fishing on the banks of Newfoundland, and was bound for Havre-de-Grace, in France, the master of which came on board us, and our captain went on board them. We exchanged some rum and sugars, of our sea-stores, for their French wine and cider, and some of our provisions for some of their fish. The captain was a protestant, and very courteous to us: the regent of France at this time being kind to the protestants, so that they increased much in that kingdom. The Frenchman seeming desirous to know what religion I was of, I told him by an interpreter, that I was one called a quaker, or trembler, and that our principle was to do good to all men, and not to hurt any man, according to Christ's doctrine, not to render evil for evil, but to overcome evil with good. When they went away and took leave of us, they desired me to pray for them, the which I remembered with tenderness of spirit, and having but little wind, we kept company for several days; but the wind springing fair, we wished them well, and went on our way, our vessel out-sailing most that we met with; and a few days after we met with a New-England ship, who came out six days before us from Antigua. We were then in the latitude of about 50 north, and $29\frac{1}{2}$ degrees of longitude from the Land's-End of Great-Britain. The 30th day of the fifth month, we sounded, and found ground at twenty-eight fathom, and on the 1st day of the sixth month, we saw the Land's-End of England, all our company being in health, and well; for which my heart was truly thankful, to that great and infinite Being, whose providencē is over us poor mortals in all parts of the world, and who reigns over sea and land, and is worthy of adoration, worship, service, and living praise for ever!

In a few days we came into the English channel, and going up the channel, there came one of the king's yachts, and they pressed most of our men; the best hands we had they took from us, and carried them on board a man of war, after which we came to anchor at Folkstone, where I left the vessel, and got a horse to Dover, and from Dover took coach to London. In the

Each were divers persons who began to talk about the quakers, and spoke against their plain way of living and clothing, and said, "That they did not understand their unfashionable way of conversation; neither was it the way to gain proselytes." Upon which I asked them, whether they understood Paul, the great apostle of the gentiles? who said, Be ye not conformable to the world, (i. e. the fashions of it), for this great reason, the world, and the fashions thereof, passeth away; which is a great truth, and it is plainly seen how fickle and changeable the world is in its vain fashions and customs, which, to follow, in all its foolish cuts and turns, or changes, must of consequence, make a man or woman very foppish and apish. I told them, that our religion was agreeable to the holy scriptures, which, if they did not understand, neither could they understand us; for the doctrine of Christ and his apostles, was generally therein very plain; and the doctrine in Christ's excellent sermon on the mount, is clear and plain to very low or mean capacities: so they discoursed no more of religion till we came to London, where once more I met with my loving and aged father, a man fearing God, and having a gift of the ministry of the gospel of Christ, and well beloved of his friends and neighbours, who, with others of my near and dear relations and friends, received me gladly.

After some months stay among my relations and friends in London, we sold our vessel, the snow Hope, and bought another ship, which we called the Trine-Hope, Warner Holt, master; and when I had done my business, I sailed in the same ship for Pennsylvania. We had meetings on board the vessel twice a week, in which the Almighty was pleased to favour us with his good presence. Sobriety, and the fear of God, and faith in his beloved Son, Christ, was often recommended to the youth then on board the vessel with us, of whom there were divers, who transported themselves to America, in order to settle there. At one meeting on board, I was tenderly concerned to remind them of Jacob, who in his youth, left his country and relations to sojourn in a strange land, and how in that undertaking, he sought the

Lord, and his blessing, more than any outward thing; and that he was greatly blessed with many favours from heaven above, and also from the earth beneath, and they were advised to take him for their example: and many other things were tenderly opened to them in the love of God, and in his fear and counsel they were exhorted from time to time.

It being winter time, we sailed to the southward, and got into warm weather, and were on our passage seven weeks and some odd days from land to land, in which time we saw several vessels, and spoke with one, whose people said, they were chased by a Turk, but got from him, at which they greatly rejoiced. We apprehended that it was our ship that they saw over night, for we saw a sail that crowded from us as fast as she could, and it being near night, we shortened sail, and so she left us; but in the morning we came up with her, and being pretty near, both they and we put out our colours, and being both Englishmen, we spoke to each other, and were glad to meet with some of our own nation upon the great ocean; but our vessel sailing best, we took our leave of them, wishing them a good voyage. We met with rough seas and high winds in the latter part of our passage, till we came to the capes of Delaware, which we all rejoiced to see, and we had a pleasant passage up the bay and river to Philadelphia, where I had once more a comfortable meeting with my dear wife and family, which I gratefully acknowledged as a high favour from the hand of the Almighty.

We arrived at Philadelphia the first of the second month, 1720; after which I stayed at, and about home, for some time, and was not idle, but kept to my business, and to meetings, and having a desire to see my friends in the province of Maryland, at their general meeting at West-River, I was accompanied by Isaac Norris and Thomas Masters, both sober young men. It had been a time of pretty much rain, and the waters thereby being high, going over a ford of Brandy-wine, my mare got among the rocks (it being a very rocky creek) she fell down, and the stream being very strong, she rolled upon

me, and being entangled with the stirrup, I could not easily clear myself, but I gave a spring from her, and swam to clear myself from her; and when I was clear I got to her again, and laid hold of her mane, and through the good providence of God, got well out with the mare on dry land, which was a remarkable deliverance. In three days we got to West-River, to the yearly meeting, which was large, and friends were glad to see me, I having not been there for several years. I was out on this journey about two weeks, and rode about 300 miles: and after my coming home, I travelled pretty much in and about the provinces of Pennsylvania and New-Jersey.

In the year 1721, Thomas Lightfoot and I, with William Brown, went to a meeting at Bush-River, and going over Susquehannah-ferry, the people were fiddling and dancing. When the dance was over I asked them, believing them to be protestants, If they thought Luther to be a good man? They replied, "Yes, there was no doubt of it." Well, said I, and so do I; and I will tell you what he says concerning dancing, "That as many paces as the man takes in his dance, so many steps he takes towards hell;" which spoiled their sport, and they went away, and we went on ours towards the meeting; and a good meeting it was! and we, after it, returned by way of Nottingham, and had a meeting there, and one at New-Garden, and so on to Philadelphia. I was from home about a week, and travelled in this journey about 150 miles, and was well satisfied therein.

In the years 1721 and 1722, I went several journies, and had many large meetings, travelling many hundreds of miles, of which I neglected to keep a particular account, hardly thinking what I did worth recording; but divers of my friends in many parts of the world, put me upon something of this nature, to which at length, I gave up, and found some benefit and satisfaction therein, in looking back and considering the dealings of God with me in my youth and upwards.

From Philadelphia I went to the general meeting at Shrewsbury, in East-Jersey, where I heard of J. G's.

being wounded by a young man, with a sword, of which he died, lamenting that he did not take the counsel of his friends; as young men, who slight the counsel of those that wish them well, commonly do, either sooner or later, if the day of their visitation be not over. Some few days after this meeting at Shrewsbury, I visited friends on Long-Island, and returned home again, having travelled about 300 miles. In my stay at, and about home, I wrote something concerning Perfection, in answer to a nameless author; as also something concerning Predestination, or Election and Reprobation.

In the year 1722, I went back in the woods to Buckingham, the Great-Swamp, Perkioming, Manatawny, and Oley, where I had meetings, travelling over great mountains, from which we could see many miles. I travelled in this journey about 150 miles, and returned home in about two weeks; and after staying some time at home, and visiting neighbouring meetings; I went to the yearly meeting of friends on Long-Island, which meeting was very large, many people (not of our persuasion) being there, and were very sober. Many things were opened in the love of Christ, and his great love was largely declared to that great congregation. The parable concerning the prodigal son, came before me to speak of to the people in a very moving manner, and strongly to invite the youth to lay hold of the love of the father in his son, to poor souls: and indeed it is a wonderful parable, setting forth the infinite love of the great Lord of all to his poor creatures. Many were affected and reached to at this meeting, and the Almighty was praised and glorified, who alone is worthy.

From thence I went and had a meeting at New-York, and then set forward to Woodbridge, where we had a comfortable meeting; Naaman, the Assyrian, being much the subject of that day's work: and that one thing loved and esteemed more than Christ, whatever it be, is to be avoided, and the people warned to be careful to keep close to the God of Israel (spiritual Israel) and to give up all which is contrary to his nature, and to take up

Christ's cross, and follow him : for it is those who follow him in the regeneration, that are to be heirs of his kingdom.

In this year also I was at the burial of our friend Jonathan Dickinson, at which we had a very large meeting, he was a man generally well beloved by his friends and neighbours. In this meeting a passage (he had often told me in his health) was brought to my remembrance, I think worthy to be recorded to the end of time, which is as followeth : " It happened at Port-Royal, in Jamaica, that two young men were at dinner with Jonathan, and divers other people of account in the world, and they were speaking about earthquakes (there having been one in that place formerly, which was very dreadful, having destroyed many houses and families). These two young men argued that earthquakes, and all other things, came by nature, and denied a supernatural power, or deity, insomuch that divers, surprised at such wicked discourse, and being ashamed of their company, left it ; and at the same time the earth shook, and trembled exceedingly, as though astonished at such treason against its Sovereign and Creator, whose footstool it is : and when the earth thus moved, the company which remained were so astonished, that some run one way, and some another, but these two atheistical young men stayed in the room, and Jonathan with them, he believing that the providence of Almighty God could preserve him there, if he pleased, and if not, that it was in vain to fly ; but the hand of God smote these two young men, so that they fell down ; and, as Jonathan told me, he laid one on a bed, and the other on a couch, and they never spoke more, but died soon after. This was the amazing end of these young men : " A dreadful example to all atheists, and dissolute and wicked livers. Oh ! that young people might be warned, that the hand of God might be upon them for good, and that they would tenderly be concerned for their salvation !

On the 30th of the fourth month, 1723, my tenth child, named Thomas, died about midnight (having before buried nine). It was some exercise to me thus to bury my

children one after another ; but this did a little mitigate my sorrow, that I knew that if I could have all things relating to them according to my desire ; could I see them grow up to be sober men and women, well married, have a competency in the world &c. yet it was safer and better for them. and they more out of danger, being taken away in their infancy and innocency ; and I fervently begged of the Almighty, that he would be pleased to take them away while innocent. rather than that they should live to be vicious or unrighteous men and women, and to bring scandal on the holy name of Christ. and upon our christian profession ; which considerations did mightily tend to settle and quiet my mind in my sorrowful exercise. The great Lord of all sanctify the sorrows and afflictions of his people and children, and grant them the fulfilling of that blessed portion of holy scripture, that all things shall work together for the good of them that love and fear God : even so it be, saith my soul.

In the sixth month of this year I removed from the city into the country, to a small plantation I had at Frankfort. in order to be more retired, and for health's sake, &c. finding some declining in my bodily strength, which I take to be very much owing to the severe colds and hardships I have sustained in my long and hard travels, more especially in the wilderness of America ; for, without vanity, I may say, that I always loved temperance, and have been sometimes zealously concerned to preach against intemperance ; and though I cannot now take so long journies as I have formerly, my spirit earnestly travels for the welfare of Zion, and the peace and prosperity of all those who love, fear, and serve God, and believe in his Son.

On the 6th day of the eighth month. it pleased God to give me another son, whom I named George, after my father, brother, nephew, and king ; and though this name is now a great name among men, I considered that no name can preserve life. so I gave him up to the will of him who gave him to me, and desire. if I have no name through children to posterity, I may have a name in the Lamb's book of life, which I have ever esteemed far above a name amongst men.

After my removal to this place I was not idle, but visited neighbouring meetings, and in the eighth month I went to Shrewsbury general meeting, where there were many hundreds of people, and the truth declared had good impression upon the minds of many; some after meeting, who were not of our society, acknowledged to the truth, and that they were glad they were there. In this meeting I was concerned for the welfare of mankind, and the exaltation of the holy name of the Almighty, to declare the universal love of God to man, from several texts of holy scripture, as that passage of Jacob and Esau, and Peter and Cornelius, and something concerning the objection made against us, the people called quakers, that we do not acknowledge the holy scriptures to be the word of God; for though we believe that the scriptures came by divine inspiration, yet we are clearly convinced by their testimony, and by the spirit of truth in our hearts, that Christ is the eternal word of God, by whom all things were made and created, and do still exist.

From Shrewsbury, with divers other friends, I rode to Crosswicks, where, on the fifth day, we had a very comfortable meeting, in which the ancient love and goodness of our heavenly Father was with us to the tendering our hearts into tears of joy, some of us being likewise affected in remembrance of the goodness of the Almighty to us, in the meeting we had in this place under the trees about twenty-five years since. The great subject of faith and works was spoken to; as, that the romans seemed to lay too much stress on works, and the lutherans, calvanists, and others, too little: but our principle led us to join both together; the Almighty having joined them together, none ought to separate them. This subject of faith and works having been much in debate amongst professed christians, it is on my mind here to mention a few things deduced from the best authority:

The first is, Without faith, it is impossible to please God. *Heb. xi. 6.*

Second, Faith is the gift of God.

Third, Faith works by love.

Fourth, Faith is the evidence of things not seen, and the substance of things hoped for.

Fifth, Faith without works is dead.

Sixth, The just live by faith.

Seventh, You believe (or have faith) in God, believe also in me, *John* xiv. 1.

And the author to the Hebrews speaks excellently concerning the power of faith, and the mighty wonders wrought by it. Note, this living, saving, true, and divine faith, must be in the heart, through, and in Jesus Christ, the Son of the living God, who is, and always will be, the author and finisher of it in every true believer.

After I came from Shrewsbury, I visited divers neighbouring meetings, and some in Chester county, where I had meetings for nine days successively, some of which, were very large (particularly at Providence and Goshen) in which I was opened to exhort them to keep to that plain, honest way of life and conversation which our fathers and elders were found in, and to remind them of the sufferings they endured for their testimony to the blessed truth, in the first breaking forth thereof in the last age; and I was concerned to shew them, that the Almighty, who had blessed us with plenty of temporal blessings, would continue the same to us, if we were careful to live in his fear; but that otherwise, we might expect his judgments for disobedience.

And after my return, I continued about home for some time, it being winter season, and bad travelling, and I not so capable of travelling as formerly; but I had great peace and tranquillity of mind, in that I had freely given up my youthful days to serve my Creator, and the same love and zeal was yet fresh and warm in my heart, for the glory of his great name; and I still have a full resolution through his strength and grace to serve him, the great Lord of all, all my days, according to the light and strength given to me.

Our yearly meeting at Philadelphia this year was large, in which our friend Benjamin Kid, from England, being with us, had good service. I cannot forget a concern which was upon me at this meeting, that the universal

love of God, through Christ, might prevail amongst mankind, and to press friends to manifest to all people the influence thereof, by their exemplary lives and conversation.

In the second month, 1724, I went into New-Jersey as far as Shrewsbury, where, on a first day, we had a large meeting, to general satisfaction; and the next day we had another, wherein the love and good will of God, through Christ, was opened freely to the people, and our duty to forgive one another was largely treated of; and it was plainly shewn, that without forgiving others, we could not be forgiven of God, as Christ saith, "If ye forgive men their trespasses, your heavenly Father will also forgive, you: but if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses;" *Mat.* iv. 14 15, &c. and much more to the same effect on that subject; as also Christ's answer to Peter, who asked, how oft a man should forgive his brother if he trespassed against him? Peter says, till seven times: our Lord Jesus answers, I say not unto thee, until seven times, but until seventy times seven, *Mat.* xviii. 22. And again, Christ says, If thy brother trespass against thee seven times in a day, and seven times in a day turn again unto thee, saying I repent, thou shalt forgive him, *Luke* xvii. 4. Which hard hearted people think a great hardship, but Christ's cross must be taken up, and borne daily, if we will be his disciples and followers indeed, and in truth, as well as in profession.

After we had reconciled some differences at Shrewsbury, we went to a place called Menesquan, and had a good, open meeting, and most of the people of that place were there. It was a good time, and I hope the opportunity will not soon be forgotten by divers who were there. From this place we travelled to Crosswicks, and had a good meeting. After meeting, a friend told me that some would say, "I spoke by information, because I had opened some matters which were exactly to the state and condition of some there:" But I knew nothing of their state and condition, otherwise than as it was then

immediately opened in my mind; neither had I been told any thing concerning them directly or indirectly: and from thence we travelled to Burlington, where the monthly meeting of our friends had desired that I would be assistant to help to end a difference which had happened through mistake, and continued for about seven years (since the first occasion was given) and through divine assistance, our hearts being filled with the love of Christ, we so prevailed upon the differing persons, that they gave each other satisfaction, with hopes that they should live in love for the future; and friends of the place greatly rejoiced at the end of that difference. As I went along this town, some friends told me of a religious people some few miles distant, whom they desired I would have a meeting with. I desired them to see if it would be granted, and let me know; which was done, and we had a meeting, and were kindly received, and the divine nature of the gospel of Christ was freely opened to them, and in great love we parted from one another. I travelled in this journey, about two hundred miles; and when I came home, my dear wife and family gladly received me with hearts full of love. And this testimony I think proper, for several solid reasons, to leave behind me, of my virtuous and loving wife, that since we were married, she never hindered me in that service, my great Master called me unto, in all the time of our living together; we always parted for the sake of the gospel of Christ, in pure love, and in the same love we always met again.

Soon after this time I met with several great losses by sea and land, and myself and my little daughter were dangerously sick, so that our recovery seemed doubtful; yet, through the mercy of God, we both recovered, for which I praise his name.

After some stay at home, I was again moved in the love of Christ, to visit the general meetings of Duck-creek and Salem. At Duck-creek we had a large and satisfactory meeting. From Duck-creek I appointed a meeting at George's-creek, which was a good meeting. The next morning we went over to Elsinburgh, and so

on to Cohansie, where I met with two of my fellow labourers in the work of Christ, Thomas Lightfoot, and Benjamin Kid. We had a meeting together at Cohansie, in which the people were exhorted to sobriety and just dealing. The contrary of both is too obvious at such times as fairs; there being divers of the fair people there as well as others, the nature of Christ's work in the heart, was somewhat spoken to, but not so open a meeting as some others, the people thereaway being too slack and dull as to religion. Next day we had a meeting at Alloway's-creek, where we all three had some pretty close work; and from thence we went to the general meeting at Salem which was larger than common, on account of the said friend Benjamin Kid's being there: who, in the love of Christ, came from England to visit the churches in this part of the world. There were so many friends and others here at this time that some houses were so filled, that there was not room for all that came to lodge there. After this meeting I returned home, and in a few days went into Chester county, and travelled about a hundred miles; and when I came home I understood that some for want of a true sense of the work of Christ had been censuring me for my much travelling and hard labour in the work of the ministry of the gospel of Christ; though, by the same rule of judging, the apostles of Christ, and our ancient friends, who travelled much, cannot escape their censure; for in all my travels, I have had an especial regard to the unity of the brethren, and never knowingly went abroad without it: but let this caution be recorded for the instruction of all such forward judges; let them be careful of judging Christ's servants, lest their words become their burden: Judge not that ye be not judged (saith our great Lord) for with what judgment ye judge, ye shall be judged.

Soon after my return from Chester county, I was at a marriage at Abington, which was one of the most solemn I have been at; and on the 15th of the third month, at the youth's meeting at Germantown, to my great satisfaction; and on the 23d of the same month, I went to the general meeting of ministers and elders at Burlington;

at which meeting several things relating to the gospel ministry, were declared; as its being a free, a clear, and a powerful ministry, reaching to the conscience, and convincing of the danger of continuing in sin: and divine charity was much recommended, without which, all ministry is but as sounding brass, &c. From this meeting I went, with Walter Herbert, into Bucks-county, and at Neshaminy we had an open, tender meeting. From thence I went to Buckingham, and was at a marriage of a son and daughter-in-law of 'Thomas Canby's. The meeting was large, and friends well satisfied; and it was observable, though I was very hoarse, through a cold I had taken, and could hardly speak in common conversation, yet it was much taken away in my ministry, so that I was carried through the service to our admiration, for which I was truly thankful. After this meeting I returned home with true satisfaction, such as is much more valuable than silver and gold, two mighty idols in the world.

After a little stay at home I went on a first day to North-Wales, or Gwinnedd, where was a pretty large meeting, many young people being there, to whom I was concerned to shew, that Christ is the way by which we must come into the true church, through regeneration, and that all who invent other ways are thieves and robbers. I rode twenty-five miles that day, and the next day came to Frankfort, and was at the burial of an ancient friend, Joan Orpwood, at which our friend John Salkeld was, with whom I was the next day at Philadelphia, at our third-day meeting, which was a good meeting.

On the 4th day of the fourth month, intending soon to take a journey to Long-Island, I thought it a proper time to alter my will, as I had kept one by me for divers years before, considering the uncertainty of life. On the fifth of the fourth month I went to Merion to visit an ancient friend, John Roberts, who was sick near unto death, where I again met with John Salkeld. The friend expressed his satisfaction in this visit, and we had a reward of peace in the exercise of that christian duty of visiting the sick, which is recommended by the apostle to

the primitive churches of Christ. After we had been some time with our said sick friend, we went to the meeting which had been appointed for us several days before, and was large and satisfactory: for which favourable visitation we blessed the great name of the Almighty, and parted tenderly in christian love and good-will. The friend we went to visit, died the next day. He was a helper of the poor, and a maker of peace in the neighbourhood: of such, Christ said, Blessed are the peace-makers, for they shall be called the children of God.

On the 10th of the fourth month, 1724, I had a concern to write the following epistle to friends in the island of Barbadoes.

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“ *Frankfort, 10th of 4th Month, 1724.*

“ Dear Friends,

“ IN the tender love of God, our heavenly Father, and of our saviour Jesus Christ, do I, your brother, at this time greet you, and wish you health and salvation. Understanding by a concerned friend, that of late several of our friends are taken away from you by death, a concern came on me to put you in remembrance of your latter end, and of the cause of Christ; and also of the prosperity of his blessed light and truth in your (in that respect poor, though in some others, rich and luxurious) island: the posterity of many that have been taken away there, as well as in divers others places, having gone astray; and that it may not be so with those who are left behind, let a weighty concern come upon you. Oh! dear friends! let your practices and expressions manifest to the rising generation, that the welfare of their souls, more than of their bodies, is at heart with you; and do not indulge them in that which you in yourselves were convinced to be of an evil tendency, when your hearts were first reached by the power of truth. How many youths have been lost, through the looseness of the example of their elders, and through an undue indulgence of them in vanity, folly, pride, and idleness! woful experience

doth but too much declare that they are many : Oh ! they are many indeed, who have been lost by so doing ! wherefore, dear friends, clear yourselves of your children ; and, if they will obstinately go astray, faithfully bear your testimony against them, in life, doctrine, or expressions and conversation, which will witness for you when you are dead and gone, and your heads laid in the silent grave. Thus will your youth, through the blessing of God, and your endeavours, come up in your places, or at least you will be clear, and their blood will be upon their own heads. A pure, strict watch is required of you in conversation, in all those relations. First, that God may be glorified. Secondly, that your children may be exemplified. Thirdly, that your neighbours may be edified, or built up in pure religion. And, fourthly, that you may die in peace with him that created you and died for you ; remembering the blessed doctrine of Christ Jesus, Let your light so shine before men, that others seeing your good works, may glorify your Father which is in heaven. And again ; You are as a city set on a hill, which cannot be hid. And as you thus train up your children in the way which they should go, when they are young, you may have reason to hope they will not depart from it when they are old ; for many have been convinced of the truth, as it is in Jesus Christ, through the good conversation of his followers. And how can we expect to die well, if we do not live well ? Or can we expect the answer of “ Well done,” if we are not in the practice of doing well ?

And I do desire and earnestly exhort friends to read the holy scriptures, and wait to feel the power from which they sprung, through the holy writers ; and also to teach them to their children. And, dear friends, let me prevail with you in the love of God, and his dear Son, to keep close to your meetings for the worship of Almighty God, and for the well ordering of your society ; and do it in the meek spirit, for that is of great price with the Lord ; and when in your meetings, get into a religious exercise, and lively concern for God’s glory, and your soul’s peace and prosperity. I pray the holy Lord

of sabbath, to open your hearts to him in the reading of this epistle, as mine is open to you, my beloved friends, that you and I may be edified, though outwardly separated, as we were when together; and if we should never meet more in this world, that we may meet in the kingdom of God, where we may never part more. Amen. Hallelujah, saith my soul!

I desire this may be copied and read at the close of one of each of your particular meetings, and if it could be readily, in every family of friends; to all whom is my very dear love in Jesus Christ, whose servant I am, and hope to be to the end, and I am an entire lover of souls, and a well wisher of Sion's prosperity.

T. CHALKLEY."

On the 11th of the fourth month, I left home on a journey to Long-Island, in order to visit friends' meetings, and also to negotiate some business I had there; the first meeting I had was at Burlington, where I had occasion to advise them to keep in remembrance of that ancient love which first united our society together, and in which, in times of cruel persecution, some freely offered to suffer the imprisonment of their bodies to obtain the liberty of their friends in confinement. From thence we travelled to Amboy, and so over to Staten-Island. The day being very hot, and the evening cold, I got a severe cold, which I did not get clear of for about two weeks, notwithstanding which, I went to meetings, though ill in body. The first meeting I had on Long-Island, was at Flushing, on a first day: a comfortable meeting it was! in which was closely pressed, the taking up the cross of Christ, by all who desire to be his disciples, and that without it we could not be true christians. From Flushing we went to Musketto-cove, and had a meeting there on third day, which was large, and to general satisfaction, and some were there that were newly convinced. I seeing the openness of the meeting, advised friends to build a meeting-house there, which they approved of. On

fourth day we had a meeting at Westbury, and fifth day at Cow-Neck. From Cow-Neck I went to the south side of the island, and had a meeting at captain Hicks'. The neighbours who were not of our society, came generally to this meeting, and they were pressingly exhorted to come to Christ, and the way opened unto them. It was a good time, and I thought a time of love to us all; though before the meeting I was exceedingly shut up in myself, so that the meeting was very beneficial to me, among the rest, to see how the Lord could work by his power, and unlock the soul, as in a moment, as he did for my poor soul at times. Oh! may I, with Christ's followers and ministers, ever depend upon him, is my petition! From Rockway (for so is the place called) we went to Westbury, and had a very large meeting on a first day; and, as I was informed, some were convinced there that day. From hence I went to a place called Foster's Meadows, where we had a large meeting in one Dusenbury's barn. After this I went over to the main land, and had a meeting at a place called Westchester. From thence we went to Flushing, and had a large meeting on a fifth day of the week, in which the right training up of children, and careful education of youth, was zealously recommended. From Flushing I went to Huntington, where some were lately convinced of the principle of truth as it is in Christ Jesus, some of whom were excommunicated by the presbyterians, with whom they had formerly joined. We had a pretty large meeting in a friend's barn, where one priest Prime opposed me, as he also had my friend Benjamin Kid, some time before, of which, by letter, I gave an account to my dear friends Thomas Lightfoot, and Benjamin Kid, desiring them (in their return from New-England), to have an evening meeting there. The grounds of this priest's cavilling, or dispute was, that I had declared, that it is the light of Christ, or his spirit, which convinceth the world of sin, and not a natural light, or the light of a natural conscience; from whence he took occasion to charge me with denying a natural conscience, the falsehood of which I charged upon him before the auditory, and desired him, if he had

any thing on his mind, to write it to me, to which I promised to return him an answer.

From Huntington I went to the general meeting of friends held at Newtown, which was so large that the meeting-house could not contain the people, and the weather being extreme hot, the people without doors were some of them uneasy, and went to and fro; but those that were in the house, and so near that they could hear, were very attentive, and as far as I could learn, generally satisfied. Our next meeting was at New-York, which was the quietest meeting I ever had there; and those few friends at New-York, and some that were there from Long-Island, parted with us in the love of Christ, and in the fellowship of his blessed gospel; and so I travelled homewards, having good satisfaction in visiting my friends; and when I came home, found my dear wife and children in health, for which I bless God.

After this journey I kept to meetings at and about home as usual, and was at the fifth day meeting in Philadelphia, when Samuel Preston was married to Margaret Langdale (the widow of my dear friend and fellow traveller Josiah Langdale). The meeting was large, and the parable of the virgins, and the bridegroom's coming at midnight, was opened, with an exhortation to the people to be ready against that hour, and that they should take care to have the holy oil of divine grace in their hearts.

After this meeting I had some affairs which called me into Chester-county, and on the road my horse gave a sudden and violent start out of the path, and threw me down, and before I could get up again, he struck my face, and trod on my right eye with his foot, being newly shod, which stunned me for the present; but as soon as I opened that eye which was unhurt, I perceived that I lay on my back, under my horse's belly, with my head between his fore feet. He stood still, and I got on my hands and knees, the blood streaming out of my nose and right eye, and while I was bleeding, a man and woman came by; and staid till I was done bleeding, and saw me mounted on my horse again. I went forward,

being about two miles from the house I intended to go to, and after riding about a mile, I met with a friend that knew me, and was surprised to see me so bloody, and went with me to Randal Mayling's (a faithful, honest friend, who was upwards of eighty years of age, and had suffered much for his profession of the truth in his younger years) where several tender hearted, motherly women dressed my wounded eye. I was truly thankful to the Lord for his providence towards me in this deliverance, among many others, which he in his goodness hath vouchsafed to me. I stayed at the friend's house three nights and mended apace, and the friend accompanied me to my house at Frankfort, where my loving wife, with some surprise, received me very affectionately; and through her care and continual application I recovered so that I could see pretty well with spectacles, which I was obliged to use for some months. Such accidents plainly shew us the necessity of preparing for sudden death, as we know not when, or how we may go off the stage of this life.

On the 25th of the fifth month I received a letter from a person in the county of Burlington, relating to water-baptism, to which I made answer as follows:



“ THY lines I received last night, in the perusing of which, there was a christian love in my heart towards thee, though unknown by face, and I have much freedom of mind to answer thine, according to thy request, and my small ability. First, then, we are near in sentiments to each other in the grand christian principle of saving religion, which is the work of the holy spirit of Christ upon the soul, for that is the baptism which is Christ's, and is truly saving, and absolutely necessary to salvation; Christ's baptism being but one which is with the Holy Ghost, and with spiritual fire or water; John's being the element, or figure; and Christ's being the spirit, power, and divine substance, and is to be with the church of Christ, and with his true ministers to the end of the world. Secondly, in answer to thy query, Was water-baptism (that is, the element) not commanded by

Christ himself, in *Mat.* xxviii. 19? I answer, I believe not. My reason is this, because the Holy Ghost, or spirit, is mentioned in the text, or that command, in express words, and water is not; and therefore we omit going into outward water, and for other reasons as followeth. Thirdly, That water-baptism, which was John's, was practised by the apostles, is true; but it was not practised by Christ, who, no doubt, would have done it if it had been absolutely necessary; for he disdained not to wash his disciples feet, a much more despicable office than that of the baptismal ceremony: so because Christ did not himself practise it, nor, as we conceive, commanded us to go into material water, we therefore forbear it. Fourthly, That the apostles did baptize with water, we deny not; and that they were circumcised, and did circumcise, is also undeniable. Now, must we circumcise because the apostles did, and were themselves circumcised? consider that carefully, and I hope that will give thee some sight or light into, or concerning the dispensation of water-baptism, which was John's baptism, and was glorious in its day and dispensation, in pointing at Christ's baptism, until it came, which was the substance, and was with spiritual fire, and spiritual water, and will continue for ever. To Christ, and his baptism, I heartily direct thee for further instruction, in whom is light, and that light is the life of men, or life, and that life the light of men.

And further, I would write a little of my own thoughts concerning water-baptism, and on some texts of scripture, being Christ's own words, viz. He that believeth, and is baptized, shall be saved. and he that believeth not, shall be damned, or condemned, *Mark* xvi. 16. Now this must needs be understood of the spirit's baptism; for it would be absurd to say, or believe, that all who are baptized with the element water, are saved, or all who are not baptized with water, are damned; therefore it is the spirit's baptism, that all professing christianity ought to come unto, to witness salvation. Again, Christ says, except a man be born of water, and of the spirit, he cannot enter into the kingdom of God, or of Heaven, *Mat.*

iii. 5. This divers will have to be a mixture of the element water, and of the spirit; but Christ says, It is the spirit that quickeneth, the flesh profiteth nothing. The words that I speak unto you, they are spirit, and they are life, *John* vi. 63. And that which is born of the flesh, is flesh, and that which is born of the spirit, is spirit, *John* iii. 6. According to which doctrine, I have faith to believe, that outward, fleshly, or elementary water-baptism, profits little or nothing to the soul. Again, why should the water in that place be understood of the element, any more than the fire in the other, viz. To be baptized with the Holy Ghost, and with fire, since Christ said, My words they are spirit and life. Remember the well of water that springs up to eternal life in the believers: remember the water that Christ gave, whosoever drank of it was never to thirst more. This is all spiritual, which the carnal mind cannot comprehend or enjoy, but is witnessed by the spiritual man. And further, if we consider what confusion there is in the world about this water-baptism, it may well put a tender seeking soul upon further search into the nature of holy, saving baptism. The papists have one way; the lutherans and calvanists another; the baptists, they have another; and all differ so widely, that, generally speaking, they will not worship together; neither are they ever like to be reconciled, except they come to the holy spirit and divine power of Jesus, the good saviour and precious guide of souls. That saying of his hath often been a comfort to me in deep exercises and distresses of mind, when he said to his disciples. It is expedient for you that I go away; for if I go not away, the Comforter will not come; but if I go away, I will pray to the Father, and he will send the Comforter, the spirit of truth, in my name, and when he is come, he shall lead you, and guide you into all truth; he shall take of mine, and give it unto you, and shall bring all things to your remembrance, that I have spoken unto you. And that he was to convince the world of sin; and that he shall abide with you for ever. May the precious gift of the spirit be given to thee, and to all true seekers of God, his Christ and kingdom, is my real de-

sire, and humble prayer to the Most High. [See the four evangelists for this promise, they not wording it alike].

Having answered the most of thy letter, I would add a few lines more, viz. I have known some who could not be satisfied with words about this point of baptism with water, until Christ had by his spirit given them satisfaction in themselves; and as thou comes more and more into close communion with his grace and spirit in thy own soul, I hope thou also wilt have better satisfaction than that of words only. I have known some of the people called baptists, who have been convinced of the truth, according to our way and principle, to whom all the writing, and disputing, and reading, and preaching about this point, could never give ample satisfaction, until they had it inwardly and immediately from Christ, manifested to them by his holy spirit in their hearts, as aforesaid. Though I would not be understood to be against satisfying one another as much as lieth in our power, and as we find openness in the love of God and Christ. And further, I never understood that any of our society were absolutely against such practising of it, who could see no further, or did really think in their conscience, it was their duty so to do: but we believe, that we see beyond the figure or shadow, and are come to the substance, for the reasons mentioned, and many more which might be given. Several treatises have been written upon this subject, one of which is very full (before we were a people) by William Dell, a wise and learned man, and one who had a large sense of the power of God: and among us Barclay's Apology, and a treatise by John Gratton, who was a baptist preacher, and one by Joseph Pike: and also here is a little book of Thomas Upsher's (a baptist preacher before he came to join with us) which I send thee, with whom I was well acquainted, as also with those men who subscribed it. If thou applies thyself to Richard Smith, of Burlington, he is as likely as any I know to help thee to those books, all which are larger on the subject, and have given satisfaction to thousands about it: though some, as I have said, could never be

satisfied with words. In reading the latter part of thy letter I was tenderly affected, and my prayers to the Almighty were, that he would please to direct thee by his power and spirit, and the grace of his dear Son, who hath said, He that cometh unto me, I will in no wise cast off. Now, tender friend, Christ is the true light, that lighteth every man that cometh into the world, by which light thou must walk to the kingdom and city of God. He is the door into the true sheep-fold: he is the truth, in whom thou must believe: he is the divine life and light of the soul: he is the true christian's all in all. And, as the kingdom is within (as said Christ) so the king is within, and without also. He is God, omnipotent, omniscient, omnipresent, the immortal Jehovah, and is God over all, blessed for ever. And, as a servant of his, I recommend thee, with my own soul, unto him for preservation and divine direction; for it is the great work of Christ's true ministers and servants, to direct the seeking, travelling souls, to him; to whom with the Father, and the eternal spirit, be glory, now and evermore. Amen.

From thy assured friend in Christ,

T. CHALKLEY."

The person to whom I wrote this letter, some time after informed me, it gave him great satisfaction.

After I had stayed at home some time, and pretty well recovered of the hurt I had by my fall, I visited some meetings about home, as Philadelphia, Abington, and Germantown. In several of those meetings I was concerned to exhort friends, as our meetings and worship was, in this province of Pennsylvania, a kind of national worship, to beware that they did not indulge themselves in the sins of the nations, but to be careful to keep to the holy, self-denying life of Jesus.

On the 5th of the 6th month, between the hours of nine and ten at night, there was an earthquake, which divers people were very sensible of; and about this time

many were taken off with a violent fever ; and I was concerned in several meetings to put the people in mind of their mortality, and shortness of time here ; and also of the uncertainty of it, and of the necessity of speedy preparation for their final change and future well-being. In the aforesaid month I was at our youth's meeting in Philadelphia, where I was concerned to advise parents to do justly to their children, in the divers relations of a child's state ; to be just in correction, and to be sure to give them learning, and train them up in reading of the holy scriptures, they being able, through faith in Christ, to make us wise to salvation. I also was earnest in exhortation to the youth, to obey and honour their parents, and to have a care not to be disobedient to their fathers and mothers. I had a concern also to remind that large congregation, that the Almighty had stretched out his arm of power, with his rod, and had given the people of this land three strokes therewith, as a gentle admonition towards heart-preparation, to meet him, and to prepare for their latter end, or final dissolution : which were first, a sickness, or pestilential fever, which carried off many of the people. Secondly, an earthquake, of which divers in town and country were very sensible. Thirdly, a terrible whirlwind, such as we never before heard of in this land, that I remember. They were admonished to take particular and special notice of those gentle strokes of the divine hand, for if he pleased, he could as soon take away many by sickness, as a few, and if he pleased could have made us a desolation, as well as the country about mount Ætna, or Port-Royal, in Jamaica, not very far from us ; and he could also blow us away with a whirlwind of his wrath, and could as easily have blown down all our city, as those few houses in the country.

Next day after this meeting I went with John Rodman to the quarterly general meeting of worship in the county of Chester, which was large and satisfactory.

The 25th of the sixth month I was at the burial of the wife of Richard Waln, a virtuous and good woman. Some of her last words were, " Some men's sins go before-hand to judgment, and some follow after them ; and

that her sins were gone before, which was a great comfort to her, now she was going to leave the world." It was a large meeting, and a seasonable opportunity that we had at the funeral. The people were called upon to work, while it was called to-day, because, as our Saviour said, the night cometh, wherein no man can work.

In this and the foregoing year, I met with various trials and exercises : as first, great inward poverty and want. Secondly, great losses in outward affairs. And thirdly, the evil spirits of divers stirred up against me, to report falsehoods concerning me, with many other sore exercises both inward and outward. As to the first, I had often been tried that way, and found by experience, that I must wait upon God my Saviour, for fresh and renewed visitations from above ; in which exercise, I had always, in the Lord's time, comfort from him, as by the same exercise I had now the same comfort also ; but I thought it very long, and the enemy did greatly endeavour to break in upon my patience now more than usual : but my heart still depended in faith and hope upon the Lord, my Redeemer and Saviour, and in his time he was pleased to help me, blessed be his holy arm and power for ever ! Many blessed saints and servants of Jesus were brought to my mind, who were in the like condition, so that I had a secret joy in their company (who met with the like in their travels to the holy city). Secondly, as to my outward losses, I thought with myself, peradventure it might be best for me : and I remembered that many, through the increase of outward riches, were exceedingly hurt as to their inward state ; and though I (or any good man) might be concerned for our children, to get and leave something for them, yet I plainly saw, that generally speaking, much riches doth much hurt to youth. This was a melancholly observation that I had made in my life and travels, and I see at this day, that it is an universal distemper (a very few excepted) ; wherefore I cried mightily to God that he would give to me and mine, the gift of his grace and holy spirit, whatever our circumstances might be in the world. In this also I saw that patience was an excellent virtue, and that the meek

had the best inheritance of the earth, if they had ever so little of it; and that true happiness did not consist in earthly things, which my experience had largely taught me. And thirdly, as to the base and evil treatment I met with (which was more than I had ever met with in all my life before) great endeavours were used to lessen my reputation, as a man, and a christian; all which proved false and fruitless, and in due time my innocence was made manifest; and I considered that they could not use me worse than they had done my Lord and Master, and that the devil was angry with any who endeavoured to dethrone him and pull down his kingdom, at the foundation of which, through the help of my Master, I had many a stroke or blow, with such weapons as he was pleased to furnish me withal.

The last of the sixth month, and the 1st of the seventh month, was the quarterly and youth's meeting at Burlington, at both of which, I was. At the quarterly meeting I was concerned to open to that meeting, how all along the church of God was governed by his spirit, in the time of the law, and Moses was an instrument therein; and that when it was too hard, and too much work for Moses, he was advised to get the help and assistance of the elders; and that the same power and spirit of God that was with and upon Moses, was upon the elders who assisted him in the affairs of the church, and congregation of the Lord's people; so that it was governed by God's spirit, and is to be governed by the same still, and not by the will of man, nor according to the will of man, in his corrupt nature. And when Israel went from God's power and spirit, the Lord left them, but at last sent to them his only begotten son, our dear Lord and Saviour Jesus Christ; and he was, and ever is, to be governor of his church, through his holy spirit, which he told his disciples, he would pray the Father, and he should send unto them, the Comforter, the Holy Ghost, or Spirit, the Spirit of Truth, and he should abide with them for ever, and should lead and guide them into all truth; which sweet and precious promises that he made to them, the true believers do witness to be fulfilled at

this day. Glory to his name for ever, he is the wonderful Counsellor, mighty Saviour, and Prince of Peace! of whose peace and government there shall never be an end, and upon whose shoulder the government is to be for ever, for whose power and holy spirit, friends were exhorted to pray and wait, and to be sensible of it in the discipline and government of the church now in this gospel day, in which is a brighter manifestation of God's love, through his Son, than in the time of the law. The youth's meeting was also large, and divers testimonies were borne, by way of exhortation and counsel to the youth. They were with much tenderness advised to take counsel of their elders, and were shewn how it fared with some young men, who slighted the advice and counsel of the elders; and that one, when on a dying bed, cried out in the bitterness and agonies of his spirit, "Oh! that I had taken the counsel and advice of my friends, for then I had not been here, nor in this condition." Youth were advised to beware of keeping bad company, and spending their precious time in taverns, which hath undone many fair and promising youths: and it was shewn, how a young man might cleanse his ways, by taking heed thereto, according to the word of God, which liveth and abideth for ever, and which the holy scriptures proceeded from; and they were earnestly exhorted to read and practise what was written therein. And a very tender time we had in prayer to God, through his dear Son, to preserve us all in his fear, both youth and aged; and so our meeting broke up, and we parted in the sweet love of God, and his Christ our holy Saviour.

My troubles in the world, and in the things of it, being many, and my outward losses being great; as also was my inward poverty of mind and spirit, I took my pen, and wrote one day as followeth: "Oh! if it be right in the sight of God, how do I long to be unclothed of this frail and mortal body, that my soul and spirit might mount up into the ethereal plains, and repose itself in the vast expanding arms of its Maker and most sweet Saviour for ever."

Being at and near home some time after I came from Burlington, I visited the meetings of German-town and Philadelphia, which were large, and some good sense of truth was in the hearts of divers. I was concerned at that meeting at Philadelphia to let the people know, that as God had blessed the people of that city, and the province, with spiritual and temporal blessing, and made the land, naturally fruitful, to the enriching many of the inhabitants, he now expected fruits from them of piety and virtue; and that if there was not a stricter walking with God in Christ Jesus, they might expect his divine hand, which had visited them with favours from heaven above, and from the earth beneath, would visit them with a rod in it, and that he had already given them some gentle strokes therewith.

Our yearly meeting was this year at Burlington, for the provinces of New-Jersey and Pennsylvania, the service of which our quarterly meeting appointed me, with divers others, to attend. It was a large and comfortable meeting, and many went home thankful to the holy name of God and Christ, that they were there.

I shall end the second part of the journal of my life and travels, when I have transcribed part of a letter which my dear father wrote me, when eighty odd years of age, he having been a minister of Christ above forty years, which followeth.



“ Loving Son, Thomas Chalkley,

“ THINE, dated the 11th of the tenth month, 1723, I received, and was very glad to hear of your welfare, and that the Lord hath given you children: and I pray the Almighty God, that he may preserve them with you, that they may be a comfort to you in your latter days; and that if the Lord may be pleased to continue them with you, that they may, as they grow in days, grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; and that the Lord may be pleased to preserve us all to the end of those few days

we may have in this world, that then we may lay down our heads in peace, and in the full assurance of everlasting blessedness for ever and evermore.

I bless the Lord that he hath preserved me sensible of his blessed and holy spirit, whereby my understanding is indifferent clear and well, considering my age; and the Lord in his great and loving kindness I do feel to help me to my great satisfaction, in my little service for him.

Having this opportunity by a friend of your town, was willing to let you hear of our welfare and health. I am in as good health at present as I have been for many years, and can make a shift to go over London-bridge, and to the meeting at Aldersgate, and to the Peel-meeting, from my house in Shad-Thames. And the Lord hath been pleased to be with me now in my poor, aged condition.

So, dear son, my dear love to thee and thine, and to friends that may inquire after us. Divers friends give their love to thee, whose names I cannot remember.

With repeated love to you all, I rest thy aged, and, thereby, through pain, afflicted father,

GEORGE CHALKLEY.

“ *Southwark, London, 5th of 6th Month, 1724.*”

“ P. S. Thy brother George, his love is to you all; and I desire thee to let us hear of you as opportunity may serve.”



To see my dear father's hand-writing, now he was above four-score years of age, was very affecting to me; and the more, because I expected it might be his last,—which it was. The answer I sent to my dear father's letter is as followeth.



“ *Frankfort, 22d of 8th Month, 1724.*”

“ My dear Father,

“ THINE, per James Wilkins, I received with joy, and was greatly comforted to hear that thou wast yet alive; and especially that thou art favoured, now in

thy old age, with a sense of the gift of God, through the holy spirit of his dear Son, our blessed Lord and Saviour Jesus Christ.

The reading of thine, did mightily refresh and tender my heart and spirit, not expecting many more such epistles from thee, by reason of thy great age. But, my very dear and truly honoured father, if we should never hear from, nor see one another more in mutability, yet are we, while here on earth, as living epistles, in one another's hearts, wrote by the finger, or hand of God. I have hope also, that we shall meet where we shall never part more, in the glorious kingdom of God and his Christ.

We are all in good health, I humbly thank the Lord, and if it be his will, should rejoice to hear that these find thee (my tender and loving father, with my dear brother and sister, and all my loving cousins, and our friends in general) in like health. I desire to know exactly, thy age in thy next, if thou art able to write to me, and if thou lives where thou did formerly, or with brother or cousin, which will be very acceptable to me.

Thus with unspeakable love from self and wife, to thee, my dear and aged father, and all relations and friends,

I remain,

Thy loving and dutiful son,

T. CHALKLEY."

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 END OF THE SECOND PART.

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A
JOURNAL
OF
THE LIFE, LABOURS, TRAVELS &c.
OF
THOMAS CHALKLEY.

PART III.

IN this year, 1724, I met with various trials, afflictions, and tribulations; and had not the secret hand of the Lord, which I felt underneath, bore up my spirit from sinking, I think, I could never have waded through them.

I was now removed, as already related, into the country, for retirement, which I greatly loved and delighted in; but as soon as I was a little settled there, the enemy of all good endeavoured to disquiet my repose, by stirring up some bad people against me, who lived near, and in time past had fawned upon me: and, to add to my afflictions, I lost a vessel, in which, I suppose, I had upwards of five hundred pounds; and another vessel came in almost a wreck, in which I suffered in my interest several hundreds more, and a third I heard of, in which I had the like loss; and about the same time I had also a good new barn burned to the ground in a few minutes, so that I was exceedingly stripped that way: and to add yet more to my exercise, I was sorely afflicted with sickness, having a swelling in my jaws, mouth, and throat, to that degree, that I could neither speak nor swallow for some

time, nor eat nor sleep for about seven days, as I remember, without great difficulty. What the distemper was, we could not be certain. Some supposed it to be the quinsy, others an imposthume; also my little and only daughter at the same time was likely to die; and as for my own part, I was very willing to go, if it so pleased God; for I saw through the deceit of the world, and that the friendship of it was not permanent; and in my sore afflictions in body, mind, and interest, it fared with me as with Job, for divers of my pretended friends added to my afflictions by undue reflections; whom I pray the Lord to forgive for his Son's sake! At these times, the remembrance of that saying of Christ, that the very hairs of your head are numbered, *Mat. x. 30.* at times supported me in hopes, that all would work together for good.

When I got a little well, so that I could go to meetings, I went to Germantown, Abington, Philadelphia, and Darby. My first going abroad was to Philadelphia, where, on a first day, we had a large meeting, and divers things were opened in my mind. I told them they had Moses and the prophets, and Jesus Christ, who was arisen from the dead: for neither death, hell, nor the grave, could detain the Lord of Life and Glory. And I was opened to declare to them, that they had a great advantage of the coming of Christ, not only in his appearance at Jerusalem, but as he came to, and spoke to the heart, by his inward and spiritual appearance; and that this gospel dispensation was by his coming, made more conspicuous, bright, and glorious, than that which went before. Friends were very glad to see me abroad again (they having expected daily to hear I was dead) and there was tenderness over the meeting, and God over all, through his dear Son, our Lord Jesus Christ, was praised and glorified, who is worthy for ever.

In this year two sober young women, Elizabeth Levis and Jane Fenn, were concerned to visit friends in the island of Barbadoes, and they meeting with some discouragement, in christian love, I wrote them the following letter to encourage them in the work of Christ.

“ *Frankfort, 1st of 12th month, 1724-5.*

“ My dear Friends,

“ Elizabeth Levis, and Jane Fenn,

“ Understanding by our friend, Grace Lloyd, that you have proposed your intention of visiting those few friends in the island of Barbadoes, and that you meet with some discouragement inwardly and outwardly, therefore it is in my mind to comfort and strengthen you in so great and good an undertaking, and honourable work, as is that of the cause of Christ, who, for our sakes, crossed himself abundantly beyond expression, more than is possible for us to do for his sake, or the sake of his people, whom we may so entirely love, as to lay down our lives for his and their sakes. But what is our lives to the life of the only begotten Son of God? And truly, we must give them up often, if we have the cause of souls at heart; and then he often gives them to us again, glory to his holy name for ever! As Christ said, He that will save his life, shall lose it, and he that will lay down his life for my sake and the gospel, shall find it; which reacheth your case in this undertaking. And, indeed, some of our lives, in our own sense, are hardly worth mentioning, considering the cause of Christ.

And, dear children of our heavenly Father, I may, through some good experience, truly inform you, that there is much openness in many people on that island, and good encouragement I have had, from above, in my visiting the people there; though, true it is, the inhabitants, too generally, are luxurious, and much given to vanity: yet I have this seal in my heart, that the Lord hath a seed in that place who desires to serve him, and that seed will surely join with you in your exercise, and you will be comforted one in another, and in the Lord. And that there are differences among them, is also true; but they have the more need of being visited by such, who are, through their wise conduct and healing disposition, likely to heal those breaches which are, or may be among them. Some, indeed, have gone among them,

and have done hurt, by a rash and turbulent way of management, and by so doing, have rather made the breaches wider, than by a meek and loving, as well as lowly disposition, lessened their differences and healed them.

And, tender friends, though it may seem hard for you in several considerations, to give up to go to sea, and also to divers who love you, and are nearly related to you, know ye, and such so concerned, that the Lord is stronger than the noise of many waters, and than the mighty waves of the sea. And I really believe that you, as well as my soul, with the servants of Christ, have, and will experience it to be so, as David did, whose words they are.

I remember the words of our great Lord and Master, Jesus, when he sent forth his servants to preach his word and gospel; "I send you forth as lambs among wolves." No question but you, like innocent lambs, before your return (if it please God to give you to us again) may meet with the wolf's spirit, or the spirit of the beast, in some or others among whom you may travel; then will the counsel of Christ, added to his commission, be good for you to keep close to: "Be ye wise as serpents, but innocent or harmless as doves."

And, dear maidens, I look upon it as your cross is great, you being two innocent, chaste young women, to give up your names to cross the sea, which I know is a great cross to a chaste woman, or man either, the seamen, too generally, being rude, dissolute people; so your crown will be great also. I have known that by keeping near to Christ, and his truth and power, there hath been a wonderful reformation divers times in several of those rude seamen; and some have been so far convinced, as to be exceedingly kind, and to speak well of friends and their conversation, when it has been coupled with the fear and wisdom of God. When I have gone to sea, I always found a religious and christian concern upon me, for the poor sailors, the good effects of which have been much more than I may speak of; but give this little hint for your encouragement and information.

Well, dear souls, if you go, I believe the Lord will go with you; and sure I am, that my spirit will go along

with you, which will not hurt you, if it do you no good. And although my exercises and tribulations of late have been very great, both spiritual and natural, yet my very heart within me affects the cause of Christ, according to the best of my understanding; and I heartily wish well to all my fellow labourers, who are faithful, painful servants of Christ, and disinterested, except as to the interest which they desire in Christ and his kingdom, for the sake of which, they love not their lives unto death.

I must now take leave, after putting you in mind of remembering me, your poor friend and brother, when before the throne you are supplicating the Father of Mercies in secret, even as my heart is tenderly bowed and broken into tears on your behalf at this time. The Lord be with you, and sanctify the present exercise and concern that is upon you, and you to himself, with all the faithful lovers and followers of the Lamb, "through his word, whose word is truth." I am your friend and brother, in the fellowship of the gospel of Christ Jesus, our great Lord and good Master; and blessed are all those, who, by their fearing to offend him, manifest him to be their Master, and by their honouring him, manifest him to be their Lord.

T. CHALKLEY."

In the twelfth month I went to the quarterly meeting of friends, held at Providence, for Chester county, for discipline and worship; which meeting was large, and a concern came upon friends at that meeting to suppress excess in eating and drinking, and great entertainments at marriages and funerals, and spending time idly in tippling houses; as also in several other things for the well-ordering our society, in which appeared great love and unanimity. The people were reminded of God's love to them in this land, and many favours were recounted to them, which he had favoured the inhabitants of the land with, which were very singular, and that he expected they should bring forth fruits that might be answerable to the labours of love, which the Lord had bestowed upon them.

About this time I had it in my mind to write to one who was conscientiously concerned to preach the gospel of Christ, but was under great exercise on that occasion.

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“ *Frankfort, 24th of 12th Month, 1724-5.* ”

“ My Friend,

“ SINCE I last saw thee and conversed with thee, thou hast often been in my mind, and thy exercise has come before me ; and not having an opportunity to converse with thee personally, I take this way of communicating my mind, hoping, in Christ, thou wilt reap some satisfaction and advantage thereby. I think I know thou art concerned for Christ’s cause, as also was that eminent minister Apollos, yet was instructed more perfectly by good Aquila and Priscilla. The subject on which I have it in my mind to write to thee, is the ministry of the gospel of Christ Jesus, which I believe to be very different from that which it is generally taken for, in most parts of the world, by many professing christianity. First, the greatest part of christendom, so called, calls and elects their ministers themselves, and will not call them unless they have school-learning, although Christ called and chose unlearned men, as to that sort of learning, and the apostles were called, “ Not according to the will of man, but by the revelation of Christ Jesus.” And Christ thanked his Father that “ He had revealed the mysteries of his kingdom to babes and sucklings.” And the wise Jews, the Scribes and Pharisees, admired at the apostles, who so wonderfully preached Christ, and were so wonderfully carried forth in their ministry, and yet few of them were men of learning ; so that the call, election, and wages of Christ’s ministers, are spiritual, and not carnal ; and, therefore, their ministry is with divine life and power, by which they are qualified for this service, without either study or premeditation : though it is not denied, that Christ may shew a minister beforehand,

what he shall, or is to speak, at such a time or place, as he may see meet; but that studying or writing sermons, and afterwards preaching, or rather reading them to the people, was, or is, the practice of the true minister of Jesus, our great Lord and Master, is denied; of which, I do believe, thou hast a real sense.

I shall impart to thee something of my own experience for thy edification in this great work, viz. As in the work of conversion, or regeneration, there is a growth and increase from the state of a child to that of a man in Christ, so in the work of the ministry, or preaching the gospel, there is also a growth from a babe to an able minister, in all which the power and grace of the Holy Spirit must be our guide, our help, and support, keeping close to which, we shall increase in divine wisdom and sound judgment, and our hearts and understandings will be more and more opened and enlarged. The apostle Paul said, "When I was a child, I spake as a child, understood as a child, and thought as a child;" and yet he was an excellent child of God, and minister of Christ, and as he grew in his gift, and Christ's grace, he became a wonderful serviceable instrument in the hand of God. Now a child's state in the ministry is too much overlooked by many, some thinking to be men as soon as they are brought forth into the ministry; and, according to my observation, divers have been at a loss, and some quite lost, for want of a patient continuing in well-doing, and not waiting to feel a growth and increase from above, have gone on in their own strength and will, perhaps against the advice and instruction of a sound and honest Aquila and Priscilla, and have been hurt; and some, who had received a gift, have had that same gift taken from them, even by the Lord, who gave it them.

As I take it, a true minister of Christ, is to take no thought what to say, but it will be given him in the same hour that which he should speak to the people, (that is, in a general way) and if it is not given from above, I believe he or she ought to be silent; for they receive freely, if they do receive any thing from Christ, and so they ought freely to administer; and where little is given, little is re-

quired, all which is plain from Christ's own words in the New Testament; and Christ's cross is to be taken up by his ministers in their preaching, as well as in their conversation.

It is a practice which the holy scriptures have not acquainted us with, that the ministers of Christ should take a verse, or a line, out of the holy scriptures, and write, or study, beforehand, a discourse on it, and preach it, or rather read it, to the people. The holy men of old (as we read both in the Old and New Testament), spoke as they were moved by the Holy Ghost, and by it they were gifted for the convincing, converting, and reforming the world, and for comforting and edifying of the saints, quite contrary to the latter practice of modern reading divines, who dispute, write, and preach, against the immediate and divine revelation of the spirit of Christ, and therefore can not be of his ministers, but must be the ministers of antichrist, and ministers of the letter, and not of the spirit of Christ, or of his gospel. And where the apostle says, "When I was a child, I spake as a child," I take him to point at the being brought forth newly into the work of the ministry, as well as the work of conversion, and that he useth those expressions by way of comparison, and therefore I compare it thus: a child when it first begins or ventures to speak, he speaks but a few words, and those stammering sometimes, and its judgment is weak, and must be put upon speaking by his father over and over, if he be a backward child; otherwise, if he be forward, and speaks too much, he is curbed by a wise father: and thus, according to my observation, it hath pleased our heavenly Father to instruct his children in the ministry, and as a child in Christ, I would speak a little of my experience unto the child, or children of God. When I first felt a necessity on me to preach the gospel, I had but a few sentences to deliver, in great fear and tenderness, with some trembling, with which my brethren were generally satisfied and edified; and after some time I felt a concern to preach the gospel in other countries, and to other nations, than that in which I was born,

which to me was a very great cross ; but feeling the wo of the Lord to follow me in not giving up to it, I in some time took that cross up, for Christ's sake and the gospel's: and in taking it up, I experienced the truth of the apostle's doctrine, that " the gospel of Christ is the power of God unto salvation, to every one that believeth." *Rom. i. 16.* Thus, through a continual labour and spiritual travel, I witnessed a growth in experience, and an enlargement in expressions and heavenly doctrine; and my heart was mightily enlarged to run the ways of God's commandments, and divers were convinced, and some, I hope, thoroughly converted, and many comforted, and God, through the ministry of his dear Son, glorified, who is thereof only worthy for ever.

In all which I have nothing to boast of nor glory in, saving in the cross of Christ ; for what is Paul, or Apollos, or Cephas but an instrument ? (I would not be understood to compare with those apostles, but to endeavour to follow them as they followed Christ). Christ is all in all : he is the great teacher of teachers, and the highest schoolmaster of all : and he says, " He that will be my disciple, must first deny himself, and take up his cross, and follow me."

We do not find any where in the New Testament, that Christ's ministers or messengers were only to speak or preach to one meeting of people, or that they were called or hired by men ; for then it would have been necessary that man should pay them ; but Christ says, " Freely you have received, freely give ; and go forth," &c. *Mat. xxviii. 19, 20.*

And, my friend, I find to this day, that it is safe for me when I am ministering to the people ; when the spring of divine life and power, from which sound truths and edifying matter springs and flows into the heart or understanding, abates or stops, to stop with it, and sit down, and not to arise, or speak publicly to the people, without some spiritual impulse or moving, and openings.

I would have this taken no otherwise, but as one friend and brother opening his state and condition to another for edification, and the strengthening each other in Christ.

And, as I fear lest I should exceed the bounds of a letter, therefore shall conclude thy real friend in Jesus Christ,
T. CHALKLEY."

The 25th of the twelfth month I was at the burial of the wife of Randal Spikeman. It being our fifth day meeting, divers sober people were there not of our persuasion, and I was drawn forth to speak to the people of the death of Christ and his merits, and to shew them that there is no merit in the works of man, as he is man, or in a formal righteousness or holiness.

In our yearly meeting at Burlington, it was agreed that the families of friends should be visited, and soon after our monthly meeting appointed me, with other friends, to visit the families of friends of our meeting; in which visitation, many were comforted and edified, both youth and aged; and we could truly say, that the power and grace of God, and the sweet love of Christ, accompanied us from house to house, to our mutual comfort; and we were so extraordinarily opened and guided to speak to the states of the people in their families, that were unknown and strangers to us, that sometimes some of them were ready to think that we spoke by information, when in truth we were clear of any such thing, and only spoke from what was immediately given to us, without any information from man or woman; which to us was sometimes very wonderful, and caused us to praise the great name of the Lord.

In the first month, the general meeting at Philadelphia, was a solid good meeting, and ended in a sense of grace and truth, which comes by Jesus Christ. Next day, being our week-day meeting, our dear friends, Elizabeth Levis and Jane Fenn, took leave of us, they intending for the island of Barbadoes; and it was such a parting-meeting that will not soon be forgotten by some of us then present.

After this meeting, I went to Burlington, to visit one that was sick, and under some trouble of mind for going

āstray, and greatly desired to come into the right way, with whom I had a good seasonable meeting, to her comfort, and my own satisfaction. Upon this visit I would remark, that it is a great pity, that youth, when in health and strength, should put off the work of their salvation, and forget the Most High, till either sickness or death overtake them. And then, Oh! the bitter piercing cries and groans, and terrible agonies the soul is in, which, by timely repentance, and amendment of life, might be avoided.

I was afterwards at meetings at Philadelphia, Merion, Germantown, &c. and had some service and satisfaction therein. And on the second of the second month, the friend whom I visited, as above, was buried, and the relations of the deceased sent for me to the burial. The person being well-beloved, there was a large appearance of people of divers persuasions, and we had an opportunity at this funeral to exhort the people to live so as that they might die well; and that the way to die in the favour of God, was to live in his fear; and charity to those who dissent from one another was pressingly recommended from the apostle's words, that, "If we had faith to remove mountains, and to give all our goods to the poor, and our bodies to be burned, yet if we wanted charity, we were but like sounding brass, and a tinkling cymbal." 1 Cor. xiii. 1, 2, 3. And also our belief of the doctrine of the resurrection of the dead was asserted, in contradiction to that gross calumny cast on our society of denying it.

The latter end of the second month, I was at a marriage at Horsham, at which was present William Keith, our governor, and I was concerned to speak of the end of that great ordinance, and of the happiness of those married persons who fulfil the covenants they make in marriage, and what strength and comfort the man is to the woman, and the woman to the man, when they keep their covenants, and that they are the contrary when they break them: and I also opened the methods prescribed by our discipline, to be observed in marriages, and our care to prevent any clandestine marriages amongst us.

After this meeting, I returned home, without going to the marriage dinner, as I generally avoided such entertainments as much as I could, having no life in, or liking to them, being sensible that great companies and preparations at weddings were growing inconveniences among us, the which I was conscientiously concerned to discourage. And a few days after my return home, at our meeting at Frankfort, I was concerned particularly to exhort friends to keep to plainness in language, dress, &c. according to the examples given us in the holy scriptures, particularly that of Daniel and his companions; and to caution against vain and indecent fashions, which, with concern, I have observed to prevail too much among some who make profession with us.

In this second month I went to the yearly meeting of friends at Salem, and by the way had two meetings at Woodberry-creek. At Salem we had a large meeting, and our gracious Lord was with us, to the bowing many hearts before him, and many testimonies were given of the goodness, love, mercy, and grace of God, and his dear Son, our Lord Jesus Christ. From Salem we travelled to Alloway's creek and Cohansie, and from thence to Elsinburgh, and ferried over the river Delaware, with our horses, to George's-creek, and had meetings at all those places. At George's-creek, one, not a friend, came to me after meeting, and said, he thanked me for my advice and counsel, and seemed heartily affected with the doctrine of Christ. From George's-creek we travelled to Nottingham, and had a large meeting on a first day, and another, very large, on the second day, where were many people of divers persuasions. The house could not contain us, so that we met in an orchard. A solid meeting it was! wherein the mighty power of the Creator was declared of, as also the divinity of Christ, and his manhood, and the people were exhorted to be careful of forming any personal ideas of the Almighty; for the holy scriptures do plainly manifest, that God is a wonderful, infinite, eternal spirit, and therefore is to be worshipped in spirit and in truth, and outward representations of the Lord Jehovah borders too much on idolatry.

Pretty much was delivered on that head ; and I was told, after meeting, that divers papists were there, though I knew nothing of it. From Nottingham I went to Newcastle, had a meeting there, and then visited a sick friend, with which he expressed much satisfaction ; and then went on to the Center, Kennet, and Marlborough, and so to the monthly meeting at New-Garden, where we had a large open meeting, wherein was shewn, that those who meddled with our discipline, in the will, nature, spirit, and wisdom of man only, could do but little service, and that our discipline, as also our worship and ministry, ought to be performed in the wisdom and power of God, through the grace and spirit of Christ. From New-Garden, we went to Birmingham, had a large meeting, and I was much drawn forth to the youth, of whom many were there. From Birmingham we went to the quarterly meeting for discipline and worship at Concord, in Chester county, which was larger than I had ever seen there before. In the quarterly meeting of discipline, friends were exhorted to keep to the cross of Christ, and to speak to matters in the fear of God, and to avoid and shun as much as in them lay, self-will, humour, pride, and passion ; shewing that the rough, crooked, unhewn, unpolished nature of man, could never work the righteousness of God, and is contrary to the meek, self-denying life of Jesus. John Salkeld and Jacob Howell then signified that they were going to visit friends on Long-Island and Rhode-Island, the sense of the call, labour, and work of the ministry of the gospel, and of the love of Christ, in the freeness of it, to mankind, took some good hold on divers in that meeting, and the great name of God, and his dear Son, through the holy spirit, was glorified.

From this meeting I came home (having been out on this journey near three weeks, at twenty meetings, and travelled more than two hundred miles) and found my wife and children in health, and we rejoiced to see each other ; but my rejoicing was in fear, even almost to trembling, lest I should be too much lifted up, when things were agreeable to me.

After my return home, I went to several neighbouring meetings, and on a fifth day was at Philadelphia, at the marriage of Richard Smith and Elizabeth Powell. The meeting was large, and the marriage solemnly celebrated, and the people were earnestly entreated to love Christ above all, and to manifest that love by keeping his commandments, and that not in show or words only, but in the heart and affections.

About the latter end of the third month, I went to the quarterly meeting of ministers and elders for the county of Burlington; and from thence to Stony-brook; where, on a first day, we had a large meeting in Joseph Worth's barn, which was crowded with people, and was a solid, good meeting. From Stony-brook I went to Crosswicks, and was at their youth's meeting, which was the largest I had ever seen in that place: I told them they might say as the sons of the prophets did, that "the place was too straight for them," and advised them to enlarge it. I was glad to see such a large appearance of sober people, and so great an increase of youth, in this wilderness of America, and exhorted them to live in the fear of God, that his blessings might still be continued to them; and an exercise was on my mind for the welfare of the young people, to show them the danger of sin and vanity, and of keeping ill company, and following bad counsel; and that the young king, Rehoboam (Solomon's son) lost the greatest part of his father's kingdom, by following the company and counsel of vain young men; and that many young men in this age had lost and spent the estates their fathers had left them, by the like conduct, and brought themselves to ruin, and their families to poverty and want. Divers lively testimonies were delivered in this meeting, and it ended with adoration and praise of Almighty God; and although the meeting held more than four hours, the people did not seem willing to go away when it was over; for indeed it was a solid, good meeting. The business of the quarterly meeting was carried on in peace and love, (that being the mark the disciples of Jesus were to be known by).

and friends were exhorted with a great deal of tenderness to keep that mark.

In this journey I travelled about ninety miles, and was at four meetings, being from home four days, and was much satisfied in my journey; but met with some exercise when I came home, hearing of some losses and damage to my estate; so that I found after I had (according to my best endeavours) done the will of God, I had need of patience, that I might receive the promise. I was sensible of the messenger of Satan, the thorn in the flesh, which the apostle speaks of.

About this time a loving friend of mine informed me, that one whom I very well knew in Barbadoes, a minister of our society, had gone into an open separation, so as to keep meetings separate from his brethren, and contrary to their advice: I was concerned in love to write a few lines to him, to remind him of the unhappy state and end of such, who, notwithstanding the brotherly love and kind treatment of friends, had separated from us, and losing the sense of truth, which had made them serviceable in the church, were actuated by a rending, dividing spirit, by which the enemy of our happiness had so far obtained his end, as to make some disturbance for a time; but few, if any, of these separatists, have had further power than to promote and maintain their separate meetings during their own lives; such meetings having, in every instance I have known (except one, and that lasted not long) dropped on the death of the founders. And though we think it our duty to testify against, and disown all such; yet this disowning is only until the persons offending from a real sense of, and sorrow for their faults, acknowledge and condemn the same; then the arms of Christ and of his church, are open to receive and embrace them: I therefore earnestly besought him to consider the danger of offending any who love and believe in Christ (though never so little in their own or other men's esteem) for we cannot have true peace in departing from the pure love of God, his truth, and people; to which I added the following sentences out of the New Testament:

1. "By this shall all men know that ye are my disciples, if ye have love one to another." *John* xiii. 35.— Do not lose this mark.

2. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death." 1 *John* iii. 14.

3. "He that loveth not, knoweth not God; for God is love." *John* iv. 8.

4. "He that dwelleth in love, dwelleth in God, and God in him." *John* iv. 16.

About the latter end of the fourth month I was at a meeting at Abington, occasioned by a burial; and in the beginning of the fifth month, I was at a marriage in Philadelphia; and was soon after on the first day at two meetings at Germantown, where I went to visit a friend who had not for some months been at meeting, being in a disconsolate condition; I invited her to meeting, where the love and goodness of Christ to the poor in spirit was largely manifested, and the friend after meeting said, she was better, and afterwards recovered, and kept to meetings. I was frequently at the week-day meetings at Philadelphia; for I thought that week not well spent, in which I could not get to week-day meetings, if I was in health.

In this month I was at the burial of George Calvert, who was one of a sober life, and just conversation, and being well beloved by his neighbours, he left a good report behind him. Soon after which I was at Merion meeting, which was large and solid: the people were tenderly exhorted, that neither outward favours, nor spiritual blessings, might make them grow forgetful of God; but that in the sense of the increase and enjoyment thereof, they might be the more humble; and forasmuch as the christian church in former ages was corrupted by temporal riches and power, it was intimated, that as we had favour shewn us from the government, and increase of outward things, we should be very careful not to abuse those privileges, by growing proud, and wanton, or envious, and quarrelsome; but "to do justly, love mercy, and walk humbly with God."

In this month I was at Middletown, in Bucks county, at the burial of my dear and intimate friend John Rutledge (who died very suddenly) at which burial there were above one thousand people: he was well-beloved among his neighbours, and was a serviceable man where he lived: I admired to see such a number of people upon so short notice, he dying one day in the afternoon, and being buried the day following: divers testimonies were borne concerning the wonderful works and ways of God. It was a solid bowing time, wherein many hearts were broken, and melted into tenderness. After meeting a young man came to me trembling, and begged that I would pray for him, for he had spent too much of his time in vanity, and had strong convictions on him for it, and had been greatly affected and wrought upon that day. I exhorted him to deny himself, and to take up his cross, and to follow Christ, who hath said, he would in no wise cast off those who came to him in true faith. He went from me very tender and loving, being broken in his spirit.

From thence I went to Gwynnedd (or North-Wales) where on the first day of the week we had a very large meeting; in the morning of the day a voice awoke me, which cried aloud, saying, "Rewards and punishments for well and evil doings are sealed as an eternal decree in heaven," which confirmed me that mankind were happy or unhappy in that world which is to come, according to their deeds in this life, if their deeds be good (as Christ said) their sentence will be, "Come, ye blessed;" if their deeds be evil, "Depart from me all ye that work iniquity," and "Go, ye cursed," &c. And, "If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door." And again, "I have no pleasure in the death of the wicked, but that the wicked turn from his way, and live." These, with many more texts of the same nature, contained in the holy scriptures, are contrary to the doctrine of personal election and reprobation, as some hold it. We had a meeting also in the afternoon of the same day, which was satisfactory to many; our hearts being filled with the love of God. for

which we thankfully praised him. The next day we had a meeting of ministers, in which they were exhorted to wait for the gift of the Holy Ghost without which there can be no true minister nor ministry. I was concerned to put them in mind to keep close to Christ, their holy, sure guide, and bishop; to be cautious of going before, lest they should miss their way, and of staying too far behind, for fear we should lose our guide; and to be careful to keep a conscience void of offence towards God, and also towards man; that we might say to the people truly, follow us, as we follow Christ; that our conversation might confirm and not contradict our doctrine, for our Saviour says, "By their fruits ye shall know them; men do not gather grapes of thorns," &c. and of such as say and do not, he charged his followers not to be like them, *Mat.* xxiii. 3. The next day we had another very large meeting there, in which many things were opened and declared, tending to establish and build us up in our faith in Christ. After this meeting, parting with my friend John Cadwallader, who accompanied me, I came homeward, lodging that night at Morris Morris's, (whose wife was very weakly) with whom we had a tender time.

The 9th of the fifth month, I was at the general meeting at Germantown, which was a large and good meeting; going home I went to see Richard Busby, who was not well; he said the company of his friends revived him. Next day I went to visit Jane Breintnall, who was seized with the dead-palsy on one side, and the Lord was pleased to comfort us together, as she expressed, to our mutual satisfaction.

On the 30th of the said month, was our quarterly meeting of ministers at Philadelphia, where humble walking with God was recommended and prayed for, and it was desired that ministers might be exemplary therein, having Christ for their pattern.

On the 1st of the sixth month, I was at our meeting at Frankfort, which was a dull meeting to me and divers others, a lively exercise of spirit being too much wanting among many, and close walking with God in conversation. If we would really enjoy the love and presence of

Christ in our religious meetings; we ought to keep near to him in our daily conversation, which that we might do, was humbly desired in supplication and prayer to God.

The young man who came to me under great concern of mind after the funeral of John Rutledge, wrote to me, that he was followed with the judgments of God for his manifold transgressions, desiring that I would pray for him. In answer to his letter, I wrote him to the following effect.



“ Frankfort, 7th of 6th Month, 1725.

“ **THINE** from Burlington of the 26th of fifth month, I received, by which I perceive the hand of the Almighty hath been upon thee for thy vanity and folly; and I desire that thou may be very careful to keep close to that hand, and do not go from under it, but mind the light of Christ that hath discovered God to be great and good, and his dear Son to be thy saviour, and sin and Satan to be evil, which evil (if thou follows it) will certainly bring thee to destruction and eternal wo; but if thou follows Christ, and walks according to that light by which he hath manifested sin to be exceeding sinful, in his time; as thou waits in patience, he will bring thee through his righteous judgments unto victory.

Wait, Oh! wait in patience upon God, if it be all thy days! “ I will bear the indignation of the Lord, because I have sinned against him,” said the prophet Micah. Again, “ All the days of my appointed time will I wait, till my change come,” says Job.

Thou art young in years, and young in experience in the works of grace, wherefore advise with solid, good men, if thou meets with inward or outward straits and difficulties, for the enemy will not easily let go his hold, which he hath had of thee; therefore walk circumspectly, and shun evil company. As to praying in a form of words (without the spirit helps, in order to open them according to thy state and condition) that will not avail:

a sigh or groan, through the help of the spirit, is much more acceptable to God, than any forms without it.

That in the Lord's time thou mayest enjoy the reward of peace, is the desire of

Thy Friend,

T. CHALKLEY."

The young man took this counsel well, and kept to meetings, and behaved soberly for a time, but afterwards ran out, kept bad company. took to drinking to excess, ran himself in debt, and at length into a goal, which hath been the unhappy case of many unstable youths, who, "when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish hearts became darkened."

In this month, I was at Bybury and Abington meetings, in which we were favoured with the immediate power and presence of Christ, to our great comfort and edification, the visitation of divine love to the youth having a good effect on some of them. and the latter meeting ended with praise to the Almighty, after supplications for all men, from our king on the throne, to the meanest of his subjects.

In my travels I met with a person, who queried of me, how he should know which society had most of the Holy Spirit, since most of the professors of Christ do believe in the Holy Ghost, or spirit? to whom I made the following answer.

Let the rule of Christ determine this question: he says, "By their fruits ye shall know them; do men gather grapes of thorns, or figs of thistles?" *Mat. vii. 16.* The fruits then of the Spirit of Christ are, love, faith, hope, patience, humility, temperance, godliness, brotherly kindness, and charity, with all manner of virtues. Therefore the society of christians, who brings forth most of the fruits of the Holy Spirit, consequently have most of Christ's grace and spirit. But some object and say, we will not believe that any society have the Holy

Ghost now, or the immediate revelation or inspiration of the Spirit, unless they work miracles. To which it is answered, that right reformation from sin, and true faith in Christ, cannot be wrought without a miracle, neither can we bring forth the fruits of the Spirit without the miraculous power of Christ. Men by nature bring forth the works of nature, and that which is contrary to nature is miraculous. Sin is natural, but divine holiness, or the righteousness of Christ, wrought in man, is spiritual, supernatural, and miraculous. And as to natural men, that are in a state of nature, seeing outward miracles, if they will not, nor do not believe what is written in the holy scriptures of the Old and New Testament, neither will they believe, although one were to rise from the dead. Notwithstanding Christ wrought outward miracles, and did the works which none other could do; though he cured all manner of diseases, and fed many thousands with a few loaves, and a few small fishes; and what remained, when all had eaten, was more than there was at first, though he raised the dead, and himself arose from the dead, yet few, but very few, believed in him, so as truly to follow him. His birth, his life, his doctrine, his death, his resurrection, are all miraculous; and since all this was done in the person of Christ, and at the first publication of his religion to men, there is now no absolute necessity of outward miracles, though his power is the same now as ever; but he said to his disciples, "He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do." *John* xiv. 12. Upon which W. Dell says, "this must be understood in relation to sin; for Christ had no sin in himself to overcome, but we all have sinned," and to overcome sin is the greatest of miracles. This will try the notional or nominal christian, who says, we can never overcome sin in this world. Where then is our faith in the Son of God, who for this purpose was manifested, that he might destroy the works of the devil. *John* iii. 8. *Heb.* ii. 14.

Therefore let not christians be slow of heart to believe in the glorious gospel of Christ; and if we truly believe

therein, and live in the practice of his doctrine, we shall see miracles enough to satisfy us for ever.

The 16th of the sixth month, I was at the weekly meeting at Frankfort, which, though a small meeting, was sweet, reviving, and comfortable, to some of us; so that we had a sufficient reward for leaving our business, it being the time of our hay harvest.—Week-day meetings are much neglected by many; more is the pity. The apostle's advice is necessary for men in our age, even of professed christians, viz. "Let us consider one another to provoke unto love and good works, not forsaking the assembling yourselves together, as the manner of some is." *Heb. x. 24, 25.*

The 23d of the sixth month, my cart wheel, being iron bound, ran over me, and my horse kicked me on my head; the wheel put my shoulder out, and the horse wounded my head so that the scull was bare, and my leg was sorely bruised; the same day Dr. Owen, and Dr. Graham, with the help of two of our neighbours, set my shoulder, and dressed my wounds; and the Lord was so merciful to me, that the next day I was enabled to write this memorandum of this wonderful deliverance and speedy cure, for which, added to the many I have received from his gracious hand, I have occasion to be truly thankful. I was obliged to keep at home some time, and I thought it long, because I could not go to meetings as usual; but many friends came to see me, which was a comfort to me. One day upwards of thirty persons came from several parts of the country to see how I did, and were glad I was like to recover. The day before I was so hurt, being the first of the week, I was at meeting at Philadelphia, and was concerned to speak of the uncertainty of life, and the many accidents we are incident to in these frail bodies, and exhorted friends to live so, that they might have a conscience serene, and clear of offence towards God and man, and then they might expect the comforts of the Holy Ghost, which in such seasons of difficulty would be a great help and benefit to them, of which I had the sweet experience the next day, under great extremity of pain; and though

the pain of my body was such that I could not for several nights take my natural rest, yet I had comfort, through the sweet influence of the Holy Spirit, which Christ promised his followers, *John* xiv. 26.

On the 18th of the seventh month began our yearly meeting at Philadelphia, which was large, and our friends John Wanton, and William Anthony, from Rhode-Island, and Abigail Bowles, from Ireland, had good service therein. From this meeting an address was sent to king George for his royal favour to us as a society of people, in giving his assent to a law made in this province for prescribing the forms of declaration, affirmation, &c. instead of the forms heretofore used.

The beginning of the eighth month, being a little recovered from my hurt, I had a desire once more to see my friends on the eastern shore of Maryland, at their general meeting at Choptank. The first day I set out, I travelled about thirty miles, and at night was very weary, being but weak in body, and I was almost ready to faint in my mind about proceeding any further; but next day, George Robinson, at whose house I lodged, offering to accompany me, we travelled about forty miles to Sassafras river, and both of us, though much tired, were comforted in each other's company and conversation. On the next day we travelled near twenty miles to the general meeting in Cecil county, in Maryland; where we met with two friends from Rhode-Island, and two from Pennsylvania, who were there on the like occasion. The meeting was large and quiet, many people being there not of our own society, and were very sober: the meeting held several days, wherein the gospel dispensation was set forth, and the love of God in Christ was exalted. From Cecil we went to Chester river, and had a meeting there, at which the people were exhorted to come to Christ, the eternal rock, and true foundation, and to build their religion on him, against whom the gates of hell can never prevail; and they were so much affected, that they did not seem forward to leave the house after the meeting was over. From Chester river we went to Tred-haven, to the general meeting of friends for Maryland, which

was very large ; some friends from Pennsylvania and Virginia being also there, and many people of other societies ; many testimonies were borne to the operation of Christ by his spirit in the soul, and friends were earnestly desired to be diligent in reading the holy scriptures, and to keep up the practice of our wholesome discipline ; by the neglect of which, a door would be open to loose living, and undue liberties. From Tred-haven we travelled into the Great Forest, between the bays of Chesapeak and Delaware, and had a satisfactory meeting ; as yet there was no public meeting-house in this place, wherefore I told the people of the house, I was obliged to them for the use of it ; but they tenderly answered, they were more obliged to me for my kind visiting of them ; and truly we had a solid, good meeting there ; the people being generally poor, they had but little notice taken of them by the money-loving teachers, who preach for hire. From the Forest I went to Little-creek, in the territories of Pennsylvania ; where was a general meeting for the counties of Newcastle, Kent, and Sussex. The meeting was large, and friends parted in great love and tenderness. And I went forward to Duck-creek, where we had a meeting ; divers persons of note being there, and all were quiet, and heard with attention. From Duck-creek I went to George's-creek, and had a meeting ; where a man of a sober conversation said, that he never heard things so spoken to before ; but that he could witness to the truth of all that was said. It was a good meeting before the conclusion ; but I was very low and poor in my spirit in the beginning of it. From this place we set forward to Newcastle, where we had a meeting, it was the time of the sitting of the general assembly, and several members of the house were at meeting : the governor, who has from our first acquaintance been very respectful to me, hearing that I was in town, sent to desire me to tarry all night in Newcastle ; but being engaged to a meeting over the rivers Christiana and Brandywine, and it being near night, I could not stay, but went away that evening, and sent my love to him, desiring to be excused. That night I lodged at John

Richardson's, and next day went to George Robinson's at Newark, where we had a meeting on a first day, and on second day another at Providence; and went from thence to Darby to visit our worthy, aged friend Thomas Lightfoot, who lay very weak in body, none expecting his recovery; I called as I went from home, and then he was very ill, and told me, "He thought that illness would conclude his time in this world, but said that all was well, and likewise that he had a great concern upon his mind for the growth and prosperity of truth in the earth, and desired with tenderness of spirit, that I would give his dear love to all friends;" and he now said, "I never thought to see thee more, but am glad to see thee." I stayed there all night, and in the morning we had a comfortable, heart-melting time together, in which was revived the remembrance of the many favourable seasons of God's love we had enjoyed in our travels in the work of the ministry of the gospel of Christ, and we tenderly prayed, if we never met more in this world, we might meet in that which is to come, where we might never part more, but might forever live to sing with all the saints and holy angels, hallelujah to God and the Lamb. From Darby I went to Philadelphia third day meeting, and from thence to my house, where my dear wife and children with open hearts and arms received me, and I them with joy; at which time I had a gracious reward of peace for my labour of love, which far exceeded silver or gold. In this journey I travelled above three hundred miles, had nineteen meetings, and was from home above three weeks, in which time I recovered of my lameness to admiration, so that I had with satisfaction to remember the apostle's saying; that "All things work together for good to them that love God." *Rom. viii. 28.*

After my return home, I was at the general meeting at Frankfort; and in the beginning of the ninth month, I was at meetings, at Abington, Germantown, and divers times at Philadelphia, particularly at the youth's meeting, wherein several testimonies were borne, and the youth exhorted to piety and humility.

On the 5th day of this month in the morning, being under a consideration of the many sore exercises and trials I had met with from my childhood, I was much affected; but the following portions of scripture being brought to my remembrance, afforded me some relief, "Whom the Lord loveth he chasteneth—and if ye be without chastisement, ye are bastards, and not sons—and in this world ye shall have trouble, but in me peace."—So that I patiently bore my affliction and praised God under it.

In this month, I was at the funeral of our worthy, ancient friend, Thomas Lightfoot. He was buried at Darby; the meeting was the largest that I had ever seen at that place. Our dear friend was greatly beloved for his piety and virtue, his sweet disposition, and lively ministry: the Lord was with him in his life and death, and with us at his burial.

After this burial, I was at Abington; the meeting was large, and, on that occasion, several things suitable to the states of the people were treated on.

I was also about this time at Germantown, and at a general meeting at Plymouth, to my great satisfaction, being accompanied by my ancient friend Rowland Ellis; and at the third day meeting in Philadelphia, at the time of our fall fair, there were fervent desires, and prayers, in several of us, that the youth might be preserved from the evils too prevalent at such times of liberty and profaneness.

About the 20th of the month I went for Long-Island, being drawn in true love to make a general visit to friends there; and likewise having some business to transact there. On the fifth day of the week, Thomas Masters and I set out from Frankfort, and in the evening we got to a friend's house, near the Falls of Delaware, where we were kindly entertained, and our horses taken good care of: to take due care of traveller's horses, is a commendable thing, and more grateful to some travellers than to take care of themselves. From the Falls of Delaware, we travelled next day to Piscataway; and lodged at an inn;

and on the next day we went to Woodbridge, to John Kinsey's, and on the first day we had a satisfactory meeting there with friends and others; and the next day John Kinsey went with us to Long-Island, and that night got to John Rodman's, and next day we rested, being weary with travelling so far in the cold. Our dear friends in that island very lovingly, and kindly, received my visit to them; so that I had occasion to remember that saying of the holy scripture, "As iron sharpeneth iron, so doth the countenance of a man his friend!"

The fifth day of the week we had a large meeting at Flushing, and another in the evening at Obadiah Lawrence's, which was an open, tender time. From Flushing we went to Cow-neck, to Joseph Latham's, who went with me to Westbury meeting, which, considering the cold, was much larger than I expected. From Westbury, Nathaniel Simmons, Samuel Underhill, and Phebe Willet, went with us to Bethpage, where we had a comfortable evening meeting, at the house of Thomas Powell, who went with us next morning to a town called Setawket; it was as cold a day's travel as ever I went through in all my life; the wind was in our faces, and northerly; I do not remember, though I had been a traveller above thirty years, that ever I endured so much hardness by cold in one day; my chin and jaws were much affected with the frost for several days; but we had a good meeting that made up for all. After which we went ten miles to Amos Willet's house, where we had a serviceable meeting; he invited his neighbours, who came and received us with hearts full of good will; and those not of our society were well satisfied with the meeting; so that we went on our way rejoicing, that we were favoured with the good presence of God in our journey. Amos Willet and his wife went with us to Huntington, where we had a quiet, peaceable meeting, and the grace of our Lord Jesus Christ was with and among us, as many can witness that were there. From hence we went to Samuel Underhill's, and visited his weak brother; in which visit the Lord mightily refreshed us together, and we blessed his holy name, for "he is

good to all them who put their trust in him." Next day we had a large meeting at Matinicock. After this meeting, we went to Thomas Pearsall's, and had an evening meeting at his house. The next day, being a snowy, stormy day, and one of the shortest in the year, we went, being eighteen in company, to Cow-neck, where we had a good meeting, and much larger than could be expected. After meeting, we went to Joseph Latham's, and had a tender, open evening meeting there, in which we were edified, and refreshed, in Christ Jesus.

From Cow-neck I went to Flushing, had a large meeting there, on the first day of the week, and on second day we went over the sound, which divides Long-Island from the main continent, to Horse-neck, and had a meeting, where I understood there never had been one before; the people were sober and attentive, and some expressed their satisfaction. That evening we had a meeting at an inn near Byram river, where divers people came, and were attentive; the inn-keeper, his father, brother, wife, and several others, took our visit very kindly; though there was one restless man, who seemed to be out of order with drink, before he came into the house, and when we were sitting in silence, waiting for the gift of Christ, and worshipping in spirit, as Christ instituted, he sitting by me, jogged me, and said, "It was time to begin, for there are as many come, as would come to night;" though he was mistaken in that; but he not having patience to watch and pray, went away; after which we had a good meeting. These two meetings were in the government of Connecticut, where they formerly made a law imposing a fine of five pounds on those who should entertain any of our society, which law, I was informed, was repealed in Great-Britain. From thence we travelled into New-York government, and had a meeting at Rye, and another at Mamaroneck; from whence we travelled to West-Chester, and had a meeting there, on a sixth day of the week, intending to go over the ferry next day to Long-Island; but the wind being high and boisterous, so that we could not get over, we tarried three nights at the house of John Stephenson,

where we were lovingly and generously entertained : and on first day we were again at West-Chester meeting, which ended comfortably, though I was in a low state, both of body and mind, in the beginning of it. On second day we all got well over the ferry to Long-Island, parting with our friends at the ferry in much love and good-will. Joseph Latham having been my fellow traveller on the main, I went to his house, and from thence to Westbury, to a large meeting, and next to Bethpage, and had a meeting there, and in the evening, accompanied by Samuel Bowne, and Joseph Latham, I went to Jerusalem, and had a large and satisfactory meeting : many of the people of the town, who were there, came the next day to our meeting at Hempstead, which was large ; the great Lord of all, was good to us that day, which, I hope, many that were there will not forget ; and some conviction was wrought on some, that were of account in the world, at these last mentioned meetings, particularly one who lived at Jerusalem, with tenderness of spirit, desired my remembrance, whom I pray God to preserve, with all those who love and fear him, and believe in his Son, to the end.

From Hempstead, I went to Matinicoek, where, on a first day of the week, we had a large meeting, and a solid, good opportunity it was ; and from hence to Thomas Townsend's, on the Plains, at whose house we had an evening meeting ; next morning a pretty many friends from the Plains went with us to the south side of the island, to a place called Rockaway, where we had a meeting at Hicks's, the neighbours coming to it pretty generally ; there was great openness to receive the doctrine of truth in those, not of our society, and they were very kind to us in those parts : this was the second meeting I had been at in this place, Benjamin Holmes having the first there, since which they had not been visited by any friend of the ministry except myself. From Rockaway we went to Foster's Meadow, where was a large gathering of people, and Christ filled our hearts with divine love. From thence I went to Peter Titus's, and had a meeting at his house, to which came the neighbours, and

were well affected; and next day we had a meeting in the meeting-house at Westbury, which was very large and to our satisfaction. From Westbury, in the evening, we went to visit a young woman, who had been in a despairing condition for several years. The family came together, and we put up our prayers to the Almighty, in the name of his dear Son; it was a good time to us all; and the young woman, and some others, expressed their satisfaction.

This evening we went to see another young woman who was in a deep consumption, but in a very comfortable state of mind; having a great desire to see me before she died, she sent for me to come to her, and her desire was answered, her spirit being revived with a fresh visitation of the love of Jesus Christ, the holy physician of value, and our supplications were, that the Lord would be pleased to be with her, and support her to the end, and grant her an easy passage from this life to his glorious kingdom, when it should please him to remove her; which prayer we have cause to hope was answered.

Though the days were short, we rode about fifteen miles, and made these two visits, after that great meeting at Westbury, and the season was exceeding cold; but our great and good Master supported us, and was with us in our exercises and service for his name and truth's sake. I lodged this night at Joseph Rodman's, and was next day at Flushing week-day meeting, which was very large and satisfactory, and had a meeting the same evening at Samuel Bowne's, and the next day went to New-York, and had a quiet, good meeting in the evening at Samuel Harrison's, and on the morrow had an evening meeting at a place called the Kills, at the house of Richard Hallet, and the next day, being first day, had a large meeting at Newtown, to the edification of friends and other sober people.

It being now generally known that I was on the island, the people flocked to meetings, though the weather was extreme cold, for the Lord manifested himself in the riches of his love unto us in our meetings, for the worship of his holy name. The next meeting was at James Jack-

son's, at Rocky-hill, where was judge Hicks, the high-sheriff, and a justice of peace, with several other persons of note, with whom, and our friends, we had a good time to set forth the work of grace and reformation (as I think) to general satisfaction, for which we blessed the holy name of God, and humble prayer was put up to him for all men, and particularly for our king George, as also for all in authority under him, and that they might be a terror to evil-doers, and the praise of them that do well. The next meeting we had was at Jamaica, which was also large, and several in authority were there, and were very loving and respectful after meeting. The next first day we had a large meeting at the meeting-house at Cowneck, which was somewhat crowded. I was right glad (though my exercises were very great), that there was such openness and room in people's hearts to receive the doctrine which I had to declare unto them, in the name and power of Christ; afterwards we had an evening meeting with the widow Titus, to which divers Dutch people came, and were very attentive and sober. On the third of the week we had a meeting near the place called Hell-gate (a narrow passage in the great sound or bay, between Long-Island and the main land), several justices and their wives were at this meeting, one of which had disowned his son, and turned him out of doors for coming among us; but beholding his son's sober conversation, grew more moderate, and after meeting, he and his wife invited us to dine with them; but we were engaged to visit the widow Stephens, that evening, at whose house we had a meeting. Going thither, it being very cold and stormy, my hands were touched with the frost, and perceiving it when I came to the fire, I called for a bason of cold water, which soon cured them: I note this that others may reap benefit thereby. Next day we went to the week-day meeting at Newtown, and on the fifth day to Flushing meeting, which was large, and to edification, and in the evening had a meeting at our ancient friend Hugh Copperthwait's, which was acceptable to him, as himself expressed when it was ended; and to us also.

Next day we had a very large evening meeting at Thomas Pearsall's, and likewise a large, good meeting, the day after (being first day) at Matinicock, wherein the kingdom of Christ was exalted, and the deformed state of sin and iniquity represented, and the example and doctrine of Christ, closely recommended, in order to the overcoming sin, this being not only possible, but the duty of christians, through the power of Christ, and true faith in his holy name; and the danger of believing that it is impossible to overcome sin was opened to them, and that such a belief is contrary to, and against Christ and his doctrine, and darkens and blinds the hearts of men; but the love of Christ enlightens the soul, and strengthens it to believe that all things are possible with God; for this great work cannot be done in the will, wit, and power of man, but through the power and grace of Christ, which he promised to true believers in him.

I was faint after this meeting, but, resting a little, I soon grew better, so that we had an evening meeting at James Cock's, where one came and told us, we must not eat any flesh, and produced Thomas Tryon's works for his proof; but I took the bible, and shewed him a proof to the contrary, and told him, we were resolved to believe our book before his, and shewed him from the apostle, that the kingdom of God is not meat and drink, nor divers washings, but righteousness, peace and joy, in the Holy Ghost. *Rom. xiv. 17.* Though at the same time, according to the doctrine of Christ and his apostles, I was for temperance in meats and drinks, as well as moderation in apparel. The next day we had a very large meeting at Oyster-bay, many being there who were not of our society, who steadily gave attention to what was declared: here being many young people, they were persuaded to give up their blooming years to do the will of God, and to remember him their Creator, in their youthful days. Friends said there had not been such a meeting there a great while, for which opportunity I was humbly thankful to the Lord. After meeting, we went to Samuel Underhill's, and had an evening meeting with his brother, who,

through sickness and lameness, could not get out for a long time. Next day, Samuel Bowne being with me, we went to visit a young woman that was weak in body, but lay in a comfortable frame of mind; she was thankful for our visit, and said the visits of her friends were comfortable to her. Next day, being the fourth day of the week, we had a meeting at the widow Taylor's, who desired it on account of her father, who was in the 88th year of his age, and so infirm, that he could not get to meetings; he was very clear in his understanding and memory, and was much refreshed with this meeting, as were divers of us also. Next day we had a meeting at Flushing, which was large and open, and the grace and power of Christ was with us in the ministration of the gospel. After this meeting, we had an evening meeting with our ancient friend Joseph Thorne, who by reason of his age and infirmity could not go abroad as far as to the meeting: the house was crowded with his neighbours and friends, and we had a solid, good time together. While at Flushing, I went to visit a young woman who was a most dismal spectacle to behold, an object of great pity: her face, hand, and foot, being much eaten away by the king's evil; our prayers were, that now in her great misery, the Almighty would be pleased to support her soul by his grace and spirit, and sanctify her afflictions to her, that it might work for her a more exceeding weight of glory in that world which is to come. The next first day we had a large meeting at Flushing, wherein many weighty truths were opened to the satisfaction and edification of the auditory, and in the evening we had a meeting with the wife of Matthew Farrington, who was too weakly to go abroad; the neighbours came in, and we had a seasonable opportunity. The next third day was the youth's meeting at Flushing, in which we were concerned to exhort them to obedience to God and their parents, and to follow their parents as they follow Christ; for where any leave Christ, there we are to leave their example, though they were our fathers or mothers; and the right honouring of our parents was set forth, and they exhorted not to despise the day of small

things, and the happy state of the obedient, and the unhappy state of the disobedient, and many weighty truths were delivered to them, in that meeting, by several experienced friends. From Flushing I went to the week-day meeting at Newtown, and in the evening we had a meeting at the widow Way's; the neighbours coming in, we had a good time with them: the parable of the ten virgins was treated of, and the great disadvantage of wanting the divine oil of grace in our vessels was shewn to them.

The next day, being the fifth of the week, we had a very large, satisfactory meeting at the widow Alsop's, at the kills, and from thence with several friends went to New York, where we had three meetings to our edification, the weather still remaining very cold, but we felt the love of Christ to warm our hearts, and though I think I never felt it colder, I never had my health better. Several friends accompanied us to the boat at New-York, the water being open on that side, we took our leave of each other, and put out for the other shore; but before we got there, we were blocked up in the ice, and it was a considerable time before we could work our way through, but at last got well on Long-Island, where I waited some hours for company, who through some difficulty got on shore; after which we went to the Narrows through a storm of wind and snow, but the wind being high we could not get over that night, nor the next day, the ice having come down, and filled the bay: when the tide had drove away the ice, we put out, and got well over, and lodged at the ferry-house on Staten-Island. Next morning we went to the ferry at the Blazing-star, over against Woodbridge, but it was all fastened with ice, and we not daring to venture over it, went to the ferry at Amboy, and got comfortably over, stayed there that night, and next day went to Trenton, and lodged at captain Gould's, who treated me very kindly, I being much tired with travelling. Next morning I went over Delaware river on the ice, as we had also the day before the Rariton, and that day, being the 5th of twelfth month, I got safe home to my loving spouse and tender children,

where I found all well and a hearty reception, having travelled six hundred miles, and attended above sixty meetings.

After having been at home, at our own meeting at Frankfort, I went to the quarterly meeting at Philadelphia, where friends were glad to see me.

On the next fifth day I was at the marriage of Thomas Masters, and Hannah Dickinson, where were many sober people, not of our society.

Having been lately among friends at Long-Island, and been comforted in the many opportunities we had together, it came into my mind to visit them with an epistle at their quarterly meeting at Flushing, which was as followeth.

“ Frankfort, 12th month, 1725.

“ My dear and well-beloved Friends,

“ BELIEVING it might be acceptable to you to hear that I was got well to my habitation in such a difficult time of the year as I set out from you in; and also feeling the sweet influence of the divine love of the heavenly Father, and his dear Son our Lord Jesus Christ, to arise and spring in my heart, and flowing towards you :

It came into my mind to write a few lines to the quarterly meeting of friends at Flushing, by way of epistle, well knowing also that many of us are as epistles writ in one another's hearts. by the heavenly finger of the Most High; and those characters of divine love so written will not easily be erased. I could willingly have been at your quarterly meeting, but that I had been so long from my family, that I was much wanted therein, and my coming home was seasonable and acceptable, both to them and my friends; and I humbly thank the Lord, I found all well. Now that which is on my mind to your quarterly meeting, is after this manner, concerning the government of the church of Christ, of which church

he is the holy head and lawgiver; wherefore we are to seek and wait for counsel and wisdom from him, in all our monthly and quarterly meetings, for the well ordering of our little society, which is growing and increasing in the earth, and also in your island, (notwithstanding the invidious attempts of some men of corrupt minds) and it will grow and increase more and more, as we keep our places, our heavenly places in Christ Jesus.

Dear friends, the good order of truth, and government of Christ in his church, is a great help to us and our children, when carried on in Christ's spirit; [pray observe or mind that] for if our order, and church government, be carried on in the spirit of man, (as he is mere man) though he is never so crafty, or cunning, it will do more hurt than good in the church of Christ. Christ's spirit must govern Christ's church; and when, and where that is over all, then, and there Christ's church and kingdom are exalted, of whose kingdom and peace there will be no end; and happy will all those be, whose end is in it. Moses, that man of God, governed in the Jewish church in the spirit of God, and when he found the work too heavy for him, the Lord put his spirit on seventy more, who were help-meets in the government; so that it was God's spirit that governed; and while that ruled, all was well; but when they went from that, they fell into error and disobedience; and, at length, the Messiah came, and he governed his own little flock himself; and when he ascended up on high, he promised his spirit should be with and in his church forever, and be their holy guide into all truth, in which he would also comfort them: and Christ fulfilled this his promise: for when his disciples waited at Jerusalem to be endued with power from on high, according to the advice of their Lord, they were filled with the gift and grace of the holy spirit: and when the brethren and elders met together about the affairs and government of the church, they gave forth rules and orders from that general meeting to the particular ones; and the Holy Ghost presided amongst them, which they signified to the other meetings, saying, "It seemed good to the Holy Ghost, and to us, to put you

in mind of such and such things." And while this Holy Ghost, or spirit, governed in the primitive christian church, all was well; God and Christ was glorified, and his church and people edified; but by going from that, the apostacy came in.

Wherefore, dear friends, keep close to the spirit, power, light, and divine life, of Christ Jesus, in your monthly and quarterly meetings for the government of the church, as well as in your meetings for the worship of the Almighty; for if we go from that, he will go from us.

And, dear friends, the testimony of Jesus, in the spirit of prophecy, opens in me after this manner, that if our society keep and live up to the spirit and truth of Christ, which hath been manifested to our forefathers, and to us also in this age, the great Lord of all will prosper his work in our hands, and bless both us and our children, as we and they keep therein.

And as we have kept close to this our heavenly guide, how hath the Lord sweetly manifested his love and power to us in our meeting for the well-ordering of our society? which many times hath filled our hearts with pure praises, and holy thanksgiving, to the high and lofty one, who inhabits eternity, and dwells in the highest heavens, and is light for ever: to whom, with the Lamb of God, who takes away the sins of the world, I recommend you, my dear and well beloved friends, brethren, and sisters, in Christ, with my own soul.

T. CHALKLEY."

P. S. Since my return, I have been thankful to God for the many favourable visitations and good opportunities he was pleased to grant me with you, and divers sober people on your island, in which there is an open door among many to receive the testimony of truth. I commend your nobility in building good houses, and making room for your sober neighbours to sit with you in your meetings; this is of good report concerning you, both far and near, and, if I apprehend right, there is more work of that kind for you to do. I thought often, when

among you, and now also, that there would be a large gathering, if there were a house built at the upper end of the Great Plains, not far from Foster's Meadow; but every one may not think or see alike; though I know some solid friends among you, thought the same with me, about the prospect of a large gathering thereaway, if a house were built; to which friends, and well-inclined people, might come from Hempstead, Rocky-hill, Rock-away, Foster's Meadow, &c.

T. C."



After my service on Long-Island, I had great sweetness upon my spirit for some time, which sometimes caused my heart to sing for joy; and yet I rejoiced in a trembling frame of spirit, and had the true sense of what is written in the holy scriptures, where it is said, "Serve the Lord with fear," (I take it, filial fear) "and rejoice with trembling," for fear of losing that precious sense of the love of God, which is in Christ.

On the 20th of the twelfth month, the first day of the week, I was at Abington meeting, in which the love of Christ was manifested to us, in the opening of his saying, "If I be lifted up, I will draw all men unto me." *John* xii. 32. The next day I was at Germantown, at the burial of a son of Dennis Conrad, at which also was our friend Abigail Bowles. On the sixth day following, I went to the general meeting of ministers and elders at Burlington, where I again met with our said friend and divers others: the first day meeting was large; and on second day was the quarterly meeting for the county; and on third day, was their youth's meeting, which was large, and many weighty truths were delivered in that meeting. On fourth day we were at a meeting at Springfield; the house was pretty much thronged, and friends were exhorted thankfully to commemorate the mercies and favours of the Almighty to them, and desired to enlarge their meeting-houses as their number increased; for in those parts there was such an openness in the hearts of the people, and increase of their number, that friends had

already agreed on building two meeting-houses between Crosswicks and Burlington; their zeal and unanimity therein, was worthy of commendation. Fifth day, being the week-day meeting at Burlington, friends of the town desired I would stay at it; I thought we had just before had divers good opportunities, and my own inclinations seemed to lead to my family; but friends being desirous of my staying, I did so, and we had a good, solid meeting. After meeting, a solid, good friend said, "he thought we had the best wine at last;" and indeed the love of God, through Christ, is so sweet to his people, that the last often seems the best, when it is only a renewed visitation of the same love to his children. So I went home rejoicing that I was in some good measure accounted worthy to serve so good and so gracious a Master.

On the 6th day of the first month, being the first of the week, I was at the morning and afternoon meetings in Philadelphia, wherein those who call themselves free-thinkers were exhorted to be careful of drinking too freely, lest they might justly be called free-drinkers; for many times such, when they drink too freely of strong liquor, think and speak too freely their own corrupt notions, to the dishonour of God, and to the scandal of religion in general.

Soon after I was at the first day meetings at Philadelphia; and in this month I went to the Jerseys, and was at three large meetings in company with Abigail Bowles, in which our said friend had good service, to the comfort of friends, convincing of gainsayers, and confirming the weak, and the people were glad of our visit.

The 15th day of this month I was at Burlington, at the burial of my good friend and old acquaintance. Abraham Bickley, at whose funeral were great numbers of people, he being well beloved of his neighbours: Christ's raising Lazarus out of the grave, and his tenderness and weeping there, was spoken of, in order to stir people up to a tender, religious exercise of mind, which is too much wanting among many of the professors of his holy name, who have too little sense of that which should bring true tenderness over their minds, being more in earth than

heaven; so that they are dry and barren, as to the things of God. The meeting ended, to satisfaction, with supplications to the Almighty.

A few days after, I was at our general spring meeting in Philadelphia, which was large; where our friends Robert Jordan, and Abigail Bowles, had good service.

This week I was at four very large meetings, at Philadelphia, Frankfort, and Abington, much to my satisfaction, though I had no vocal service therein; yet my heart was broken into tenderness and tears, under the ministry of several weighty, solid testimonies, that were borne by good and living ministers, qualified to preach the gospel in the demonstration of the spirit, and with power.

The 26th of the first month, 1726, I went to German-town meeting, which was large, and I was opened therein to speak of the vision of the prophet Ezekiel, of the holy waters, which proceeded from under the threshold of the sanctuary, which the angel measuring, they grew deeper and deeper, until they became a river to swim in. *Ezek. xlvii. 5.* Which mystically sheweth the work of grace, conversion, and regeneration; and that these holy waters the soul must drink of, and be washed, and baptized in, are spiritual and supernatural, and therefore not to be measured by the spirit and will of man, in his natural state, according to the prophet *Isaiah*, chap. xxxiii. v. 21. Man, before he can swim therein, must be stript of all his self-righteousness, and artificial religion, though as splendid and beautiful as a gallant ship, or galley with oars, which, in this respect, is agreeable to the state of men swimming in elementary water, where the most skilful have sometimes lost their lives, for want of being naked or unclothed; and those who had not yet attained much experience, were advised not to go out of their depth, but to wait in patience and humility, to enjoy the medicinal virtue of the trees growing by the side of this river, whose fruit is for meat, and leaves for medicine. *Ezek. xlvii. 12.* The people of this meeting were generally Germans, several of whom stayed in the house after the meeting was over, and were broken into tender-

ness, in a sense of the presence and love of God unto us, for which I was also humbly thankful and bowed in spirit.

I was at the third day weekly meeting in Philadelphia, which was but small, considering the large number of those professing to be of our society in this city; those present were closely and tenderly exhorted to be zealous for good works, and against bad works; not respecting the person of any man; the abominations committed by some under our profession, in this city and province, calling for humiliation; and as the promise of God's favour was to those who mourned with sighs and cries for the abominations among his people formerly, *Ezek. ix. 4*, so now, as many as are under the same concern, may hope for preservation and salvation, if he should in like manner visit us, as at this time he doth some of our neighbours; there being a great sickness and mortality in some of the adjacent places.

In the second month, I visited the meetings of friends at Haverford, Newtown, Radnor, and Merion; which meetings consist chiefly of ancient Britons, who are a religious, industrious, and increasing people; among whom my service was, as they expressed, to our mutual satisfaction. After my return home, I went to visit friends at the Falls of Delaware, and was at a large meeting in their new meeting-house. After a satisfactory meeting at Frankfort, on the fifth day of the same week I went with Ennion Williams to his son's marriage; and the next day he, and several other friends, accompanied me to Woodberry-creek, and had a good, open meeting, and that night went to James Lord's, and next morning went towards Salem, and lodged at Isaac Sharp's; where I was informed of a great mortality at Cohansy. The 24th of the second month was the general meeting at Salem, which was a large gathering of people of different persuasions, from many parts of the country, where the doctrine of the gospel was preached in great love to the people, which they heard with solid attention. From Salem I went to Alloway's-creek and Cohansy, and had meetings there: I was informed that more than seventy

persons had lately died here of a malignant distemper, though it seemed to abate, none dying while we were there. At Cohansy the meeting was large and solid, though but few of our society there; and they were earnestly admonished to a proper disposition of mind, to fit them either for life or death, and reminded of the regard of the Almighty to such as live in his fear, who will have peace in their death, and their exchange will be glorious, when they are taken out of this life; but with the wicked it is not so.

From Cohansy I went through the wilderness over Maurice's river, accompanied by James Daniel, through a miry, boggy way, in which we saw no house for about forty miles except at the ferry, and that night we got to Richard Townsend's, of Cape-May, where we were kindly received; next day we had a meeting at Rebecca Garrison's, and the day after a pretty large one at Richard Townsend's, and then went down to the Cape, and had a meeting at John Page's and next day another at Aaron Leaming's; several expressed their satisfaction with those meetings. I lodged two nights at Jacob Spicer's, my wife's brother.

From Cape-May we travelled along the sea-coast to Great-Egg-Harbour, had another meeting, much larger than the first, at Rebecca Garrison's, and here I was much concerned to promote the settlement of a monthly meeting, for the well ordering the affairs of our society.

We swam our creatures over Egg-Harbour river, and went over ourselves in canoes, and afterwards we had a meeting at Richard Summers', which was as large as could be expected, considering the people's living at a distance from each other.

The next meeting we had at John Scull's; and on first day we had a large one at Peter White's, and on second day at Japhet Leed's, and then we went five miles through a marsh to Little-Egg-Harbour river, and had a meeting in their meeting-house on the fourth day of the week, and eleventh day of the month, which was the larger by the addition of the owners, masters, and mariners, of two sloops from New-York, who, hearing of the

meeting, came to it. And the next day we had another meeting at the same place, and lodged at Jarvis Faro's. After these two meetings, I left Egg-Harbour, accompanied by several friends from thence, and travelled about forty miles, before we came to any house. In the evening we reached a friend's house, where we were kindly entertained, and next morning we got to Burlington, and so home, where I found all well, and was therefore thankful to the Almighty. In this journey I travelled about three hundred miles, had twenty-one meetings, and was from home about three weeks.

In the third month, I stayed at and about home, visiting the meetings at Philadelphia, Germantown, Abington, and Frankfort.

In the fourth month I left my family, and went back in the woods as far as Oley. I was from home nine days, travelled about one hundred and fifty miles, and had six meetings at Oley, Perkiomen, and divers other places, chiefly in barns and open places, there being large companies of people, and few meeting houses yet built in those parts of the country. In this journey I suffered pretty much through the heat. The first meeting was at the iron works settled a little beyond a place called Mount Misery. I was concerned for those people, having heard of their rude doings before I left my habitation; and although some were rude, others behaved themselves soberly, and expressed their thankfulness for that visitation, as I do for the opportunity I had of clearing myself to them. On my return homewards, I crossed Schuylkill, and went to Samuel Nutt's iron works, where I had a large, quiet, solid meeting; and the next day I called to see my old friend David Meredith, who being about 89 years of age, I thought it probable I might not have another opportunity of seeing. He met me with gladness, and told me, it was their meeting-day; so that I stayed, and was much comforted and tendered by the power of Christ; after which I came home that night.

On the next first day, after my return, I went to Philadelphia, and, after the afternoon meeting, to Darby, and

from thence to a yearly meeting in Chester county, held at Goshen; though the season was wet, this was a large, good meeting; at which there were three young men, who were lately called to the work of the ministry, whom I was glad to hear declare the truth in the power and simplicity of the gospel of Christ, being of the mind of Moses, when he said, in answer to Joshua, "Would God that all the Lord's people were prophets, and that the Lord would put of his spirit upon them." *Num. xi. 29.* After this meeting I went to Springfield, and the next day returned home.

On the 22d of the fourth month, I went to the marriage of John Lee's daughter, at Springfield, in Chester county: the meeting was large, and I was concerned to speak mostly to the young people, advising them to seek the Lord in that great affair of marriage, that they be careful how and on whom they set their affections, and not to draw out one another's minds, if they did not intend an honourable marriage; and reminding them of the ill tendency of courting several at a time, or suffering several to court at once, and that they be chaste and true in their proceedings, duly regarding the advice of the apostle, "Be not unequally yoked;" for to be sure all such marriages are unequal, when those who marry are of different principles of religion. The meeting ended with tender supplication for preservation through whatever exercises, further troubles or trials, temptations or afflictions, we might meet with in the world, that so we might end well at last, and live for ever to praise and glorify God and the Lamb, who, through the holy, eternal spirit, is worthy forever.

On the receipt of the last letter from my dear father, which I some time since mentioned I was apprehensive it might be his last, which it proved to be; for the next letter from my dear brother gave me intelligence of his death, which I received the 25th of the fourth month this year. The news of my dear father's decease took such hold of my mind, though I daily expected it, that for some time I was hardly sociable. Oh! how have I been sometimes comforted in his loving and tender epistles! at the

receipt of which I have cried to the Lord, that, if it pleased him, I might have a double portion of the spirit which he gave to my father : but, Oh ! now I must never hear more from him in this world ; yet in this I have some inward comfort, that I hope we shall meet where we shall never part more. Here follows a part of my affectionate brother's account of my father's death and burial.

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“ *Edmonton, 25th of the 1st Month, 1726.*

“ Dear Brother,

“ THIS comes with the sorrowful account of our dear father's decease, who departed this life the 7th instant, after having been indisposed about a fortnight. I have herewith sent a particular account of some remarkable passages, and his last expressions in his sickness ; that part relating to his convincement, he desired should be committed to writing, which I have done, and sent it to thee.

“ I was with him several times in his last illness, and most of the two last days of his life, as thou mayest perceive by the contents. Our worthy father was honourably buried on the 11th instant, being carried from his own house to the meeting-house at Horsleydown, accompanied by his relations, where was a large meeting of many people, as many as the meeting-house could well contain, and many testimonies were there borne to the innocent, exemplary life, integrity, and honest zeal of our dear father, so concurrent and unanimous, that I have hardly known any such occasion more remarkable : he was accompanied from thence to the grave very solemnly, and there in like manner interred, where a further testimony was given to his honest life and conversation, and lively zeal for the holy truth, whereof he made profession.

“ Dear brother, though it be a sorrowful occasion of writing, yet herein we may be comforted in consideration that our father went to his grave in peace in a good old

age : he had his understanding and memory to the last in a wonderful manner. I believe, as I have sometimes said, that he embraced death as joyfully as ever he did any happy accident of his life : I remember one passage of his cheerful resignation, finding him fine and cheery when I came to see him, a week before his decease, and he shewing me how well he could walk about the room, and would have went out of it, though he was very bad the day before, so that I said, father, I hope thou wilt get over this illness ; but he answered me pretty quick and loud, " No, but I don't though : " It is not long since he was at my house, and was cheerful and well, but spoke as if he thought it would be the last time. My wife said, " Father, thou mayest live some years ; " but he replied, " Is it not better for me to die, and go to Christ ? " So, dear brother, with dear love to thee, my sister, and thy dear children, and our relations, I conclude with earnest desires for thy health and welfare,

" Thy affectionate brother,

" GEORGE CHALKLEY."



My brother's account of my father's conviction, and of his last sickness and dying words.

My father was born of religious parents at Kempton, near Hitching, in Hertfordshire, the 1st of the ninth month, 1642 ; his father's name was Thomas Chalkley, by trade a dealer in meal, by profession of the church of England, and zealous in his way, as was also his wife.

They had four sons and three daughters, John, George, Thomas, and Robert ; Elizabeth, Sarah, and Mary. My father, being the third son, was convinced very young at a meeting by Enfield-Chace-Side, near Winchmore-Hill, through the powerful ministry of William Brend, who was an eminent minister in the Lord's hand in that day, and had been a great sufferer for his testimony in New-England. He was preaching, as I heard my father sev-

eral times say, upon the words of the preacher, *Eccles.* xi. 9. "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." Upon which subject he spoke so home to my father's state and condition, that he was convinced, and two others of his companions were reached and affected with the testimony of Christ's truth and gospel; my father and two young men had been walking in the fields, having religious conversation together, and were providentially directed to the meeting, by observing some friends going to it whom they followed thither: one of his companions was Samuel Hodges, who lived and died a faithful friend, at whose house in succeeding times a meeting was settled, and is there continued, and a meeting-house built at this day at Mims, in Hertfordshire.

My father was the first of the family who received the testimony of truth, as it is in Jesus, after which his father and mother were convinced, and all his brothers and sisters, who lived and died honest friends, except one who died young, continuing in the church of England persuasion. Soon after the convincement of my father and his two companions aforesaid, they met with a trial of their faith and patience; for being taken at a religious meeting of friends, they were all three committed to the new prison in Whitechapel, where having continued prisoners for some time, the magistrates, observing their christian courage, boldness, and innocency, and being touched with tenderness towards them, considering their youth, they discharged them.

My father, about the 25th year of his age, married my mother, a virtuous young woman, who was the widow of Nathaniel Harding, a friend who died under the sentence of banishment for his profession of Christ; the above account I had from my father's own mouth; what follows fell within my own observation.

My dear father met with great exercises and disappointments in his early days; he, dealing in his father's business, sold meal to some who broke in his debt, which

brought him low in the world, in which low estate he was an eminent example of patience, resignation, and industry, labouring with his hands for the support of his family, and conscientiously answering all his engagements ; so that it may be justly said of him, he was careful that he might owe nothing to any man but love ; and farther, he was very constant in keeping to meetings, being a good example therein, though in very hot times of persecution ; for when friends were sorely and severely persecuted on account of keeping their religious meetings, and the prisons filled with them through the nation, and their goods taken away. and much spoil and havock made about the years 1680 to 1684, my father constantly attended meetings, and never missed, as I remember, when well ; and though he was sometimes concerned to speak by way of exhortation to friends in their public meetings, when they were kept out of their meeting houses, by the then powers, to stand faithful to the truth and testifying of the solid comfort and satisfaction those had who truly waited on the Lord, which the faithful enjoyed, notwithstanding their deep and many sufferings for Christ's sake, and his gospel it pleased the Lord to preserve him by his divine providence, that he did not suffer imprisonment, though the wicked informers were very busy in that time of severe persecution. I may further add, that when father was about 60 years of age, he had a concern to visit friends in the north of England, and some other parts of the nation ; and in the 75th year of his age, he travelled to Chester, and from thence, in company with James Bates, a public friend, of Virginia, went over for Ireland ; in all which services he had good satisfaction, and was well received of friends : divers other journies and travels he performed not here noted ; but this journey into another nation at 75 years of age, shews that age had not quenched his love and zeal for his Lord's work and service.

In our father's old age he was attended with very great exercises : about the 77th year of his age, as he was assisting his men in the dusk of the evening, he missed his footing, and fell down, and broke his leg ; and soon after

his leg was well, he met with another accident by a fall, which disabled him, and made him lame to his death, never recovering the hurt he had by that fall, which was after this manner; he was sitting in a chair by his door on a plank, which not being set fast, it fell, and he, to save himself from the stroke of the plank, fell with his hip on the stones, and got hurt exceedingly, notwithstanding he was remarkable for his activity; he would walk, though so aged, and also lame, as far as the Work-house, Devonshire-house, and Bull and Mouth meetings, two or three miles from home. The last bad accident that befel him was about three weeks before his death, when, being walking in the timber yard, a single plank, which stood against a pile, fell down, and striking him on his side, threw him down; he complained not much of the blow till about a week after, when he was taken with a violent pain in his side, on the very place where he received the stroke, and when his cough took him, with which he was often troubled, the pain was very great; howbeit, through means of a searchcloth he received some ease, and the pain of his side abated, and the cough went off; but a violent flux followed, and it brought him very low, and extreme weak; so that it was thought he could not continue long; upon which notice was sent to me, and I went to see him, and found him very low; but he revived, and changed often in this last illness; I having been to see him five or six days before, having an account that he was ill, I then found him cheerful, and thought he might recover. He continued all the time of his illness in a patient and resigned frame of mind; on a first day, in the afternoon, he took his bed, being the 6th of the first month, and in the evening, after the afternoon meeting, which was the first day before his death, several friends came to visit him, who finding him very weak, after a little stay, went to take their leave of him, whom he desired to sit down, and after some time of silence, he broke forth in declaration in an intelligible and lively manner, to this effect, saying, We have no continuing city here, but seek one to come, which hath foundations, whose builder and maker is God: Friends, may we all labour

to be prepared for our last and great change, that when this earthly tabernacle shall be dissolved, we may have an habitation with the Lord, a building not made with hands, eternal in the heavens, and that it might be thus, the Lord hath shewed thee, Oh! man, what is good, viz. To do justly, love mercy, and walk humbly with thy God. I do not expect but that this will be the last night I shall have in this world, and I desire it may be remembered, as the words of a dying man, which came to pass, for he died the next day. Oh! that we may labour to be clothed upon with our house that is from heaven, so that when the finishing hour comes we may have nothing to do but to die. About one or two o'clock, the next morning, he began to change, and desired to see me; I came to him, and found him very sensible, but expected his end quickly to approach; he saying, he was waiting for his change. My son-in-law, Samuel Thornton, being with me, and we sitting by the bedside, with his nurse, his housekeeper, and his man, about the fourth hour in the morning, he prayed fervently after this manner;— Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people, thou hast given thy Son, a light to enlighten the gentiles, and to be the glory of thy people Israel; and now, Lord be with thy people and servants, and preserve my near and dear relations, and keep them from the snares and temptations of the enemy, that in thy truth they may fear thy great name.

After a little time of silence, he desired me to remember his dear love, in the life of Christ Jesus, to my dear brother, Thomas Chalkley, in Pennsylvania, and to all my old friends and acquaintance. About the 11th hour in the morning he inquired how the tide was, which no body present could exactly tell; some time after he asked again; his man then went out to see, returning, he told him, it would be high water about 3 o'clock in the afternoon; he then lay still a while, and after some pause spoke cheerfully out aloud, so that all in the room might hear him, I shall go off about five; his man said, master, how dost know? To which he answered, Know, I do

not know, but I believe it. After this the apothecary, one of his neighbours, among whom he was well beloved, about noon came to see him, and asked him how he was? Father answered, that for three or four hours in the night he thought he should have gone. Why, said he, sir, it will be no surprise to you, I hope. No, no, said my father, very cheerfully. He taking leave of father, said, the Lord be with you. To whom father answered, and with thee also. The doctor having ordered him a comfortable cordial to drink, he drank it willingly, and then said, I do not think to drink any more in this world; but I hope I shall drink plentifully of the river of life: then drawing near his end, finding his strength fail, there being a cord by his order at the bed's feet, he raising himself up thereby as long as he had any strength left in his hands, and when his hands and shoulders failed, and his head, when last lifted up, he spoke very low and faltering, yet so as I could understand, and said, now I am going, and about an hour after, laying all the while without sigh or groan, departed this life, as in a slumber, in sweet peace, according as he had foretold, just as the clock struck five, in a perfect enjoyment of that legacy our Saviour left his followers; "My peace I leave with you," &c. leaving us, of the succeeding generation, a good example to follow; who, as he lived, so he died, like a lamb, in the 84th year of his age, the 7th day of the first month, 1725-6.

GEORGE CHALKLEY.

To which account I shall add the following short testimony concerning my dear and greatly beloved father, George Chalkley, viz.

"I have a great deal in my heart, more than I can write concerning my dear father's life, it having been a wonderful life to me from my youth up; his early care of me, and counsel to me, when I was too thoughtless and wild, melts me into tears now in the remembrance of it; and my tender mother was a partner with him in the

same exercise, and she died in like peace. The last words I heard her speak were, I long to be dissolved. And as to my tender father, I would record a little briefly in memory of him, that he was,

1st. A true and faithful servant of Christ.

2d. A tender and affectionate husband: I lived at home with my parents about twenty years, and I never heard, that I remember, an angry expression between them, only once something had troubled them, and they both wept, my father saying, I have been an indulgent husband unto thee, and my mother answered, I have not been one of the worst of wives to thee; which were the harshest words, and the greatest difference that I observed between them; for their life was a life of peace and love, and they were an excellent example to us their children. Oh! may we follow them therein to the end!

3d. He had a fatherly care for his children, in tender prayers for us, and in good advice to us, and in giving us learning according to his ability, and teaching us, by his example, as well as precept, industry, humility, and the true religion of our blessed Saviour, endeavouring to plant it in us betimes, and to destroy the evil root of sin in us, while young.

4th. I was his servant, as well as his son, and I can truly say, his service was delightful, and his company pleasing and profitable to me; and he was also beloved much by his other servants.

5th. He was universally beloved by his neighbours, and I do not remember any difference between him and them, in the many years I lived with him; but all was peace and love.

6th. He was very loving to his relations, and true to his friends, and a hearty well wisher and lover of his king and country.

T. C.



Our general meeting at Frankfort, the 30th of fourth month, was large, our friend William Pigot, from London, being there, in the course of his visit to friends in

America, and had close work and good service in this meeting.

In the fifth month; 1726, I visited the meetings of friends at Philadelphia, Germantown, Bybury, and Frankfort, I had very comfortable satisfaction: my testimony was pretty sharp sometimes to transgressors, and therefore some of them hate me, as the Jews did my great Master: because I was concerned to testify, that their deeds were evil, and to excite my friends to manifest a christian zeal, by openly denying ungodly men, while they continue in their ungodly works; but when they become truly penitent, and reform their lives, the arms of Christ, and his church, will be open to receive them.

Being under some melancholy thoughts, because some persons, for whom I wished well, and to whom I had been of service, were so envious and malicious as to tell false stories of me, tending to defame me; as I was riding to our meeting, it opened with satisfaction to my mind, the more my enemies hate me, the more I will love, if that can be; and I had hearty desires to come up in the practice of this resolution; and I then thought I should come up with them all, for if a man loves and prays for his enemies, if they are gained, he is instrumental to their good, and so hath cause of rejoicing; and if they are not gained, he heaps coals of fire upon their heads; so that every true christian, by keeping under the cross of Christ, and in the practice of his doctrine, gets the better of his enemies.

In the beginning of the sixth month, I was at the burial of Robert Fletcher, a worthy man, and one universally beloved by all sorts of people, as far as ever I heard; there was a large meeting at his funeral, wherein several testimonies, suitable to the occasion, were borne: some of his last words were mentioned, which were, that he had lived according to the measure of grace given him. And the doctrine of the resurrection was maintained according to the scripture, and the people were exhorted to prepare for their final change. The death of this friend was a loss to the country, to our society, and to his neighbours, as well as to his family and friends.

After meeting, I travelled towards Uwchland, had a meeting there on first day, and on second day another meeting at Lewis Walker's, and on third day was at the general meeting at Haverford: Friends were exhorted to dwell in the love of God, one towards another; for if they lost their love they would lose their religion, their peace, and their God; for "God is love, and those that dwell in God, dwell in love."

My neighbour, Daniel Worthington, accompanied me in this rough travel, some part of the way being hilly, and very stony and bushy, and the weather wet. We had four meetings, and rode about fourscore miles; and though I had travelled much in this province, I had never been at some of those places before: but a few nights before I set out, I had a plain prospect of them in a dream, or night vision, as I saw them afterwards, which I thought somewhat remarkable.

The people inhabiting this province are now become numerous, and make many settlements in the woods, more than I have observed in my travels in any of the British plantations; and there hath long been a desire in my mind that they might prosper in the work of true and thorough reformation; and a godly fear and concern being upon me, I have sometimes put them in mind of the state of this land, when their fathers first came and settled in it; and to caution them of growing careless, and forgetting the Lord, lest he should forsake them, and turn their now "fruitful fields into a barren wilderness," as this was so lately; which it is easy with him to do, if he pleases, for the sins of the people.

After my return home, I visited many meetings, as, Abington (youths' meeting), Philadelphia, and Chester. At Chester I was concerned to direct the people to that power in themselves, which is the life of religion, and to be careful not to rest in the best forms without it; for if we had only the form of godliness, and had not the life and power of it, it might be as reasonable for people to turn away from us, as it was for our forefathers to turn away from other societies.

In the seventh month, I was at our yearly meeting held at Burlington, for the provinces of New-Jersey and Pennsylvania, which was a very large meeting, there being friends from New-England, Rhode-Island, and Europe.

First day morning I went to Evesham, to the burial of our serviceable friend Jervice Stockdale; he being in good esteem, there was much people: the meeting was in a good tender frame, and continued several hours so, in which divers testimonies were delivered, in order to stir up people to truth and righteousness, and godly living, that they might die well. I lodged the night before at Peter Fearon's, and in the morning I was awaked out of my sleep, as it were by a voice, expressing these words: "He that liveth and believeth in me shall never die." This I took to be the voice of Christ; I do not know that it was vocal, but it was as plain as one. From these expressions I had to observe to the people, the happy state and privilege of those who live and believe in Christ, and that such must not live in sin.

During the time of our yearly meeting, some rude people came up the river in a small sloop, provided by them for that purpose, and spent their time in drinking, earousing, and firing of guns, to the grief and concern of friends, who were religiously discharging their duty, in serving and worshipping the Almighty; and, it is observable, that one of these disorderly persons had his hand shot off at that time, and that the chief promoters and actors in this riotous company were soon after cut off by death, in the prime of their days.

After the general meeting was over, which ended well, friends in the love of God departed in peace for their several habitations, praising and glorifying God.

In the beginning of the eighth month, having some business at Cape May, I ferried over to Gloucester, and went the first night to James Lord's, lodged there, got up before day, it being first day morning, and rode near 30 miles to Salem, where we had a good meeting, and so went to Alloway's creek, Cohansy, and through a barren wilderness to Cape May, where we had one meeting, and returned home by way of Egg-Harbour; in

which journey I travelled upwards of two hundred miles. At Cape May I was concerned to write a few lines concerning swearing, as follows :

“ Christians ought not to swear in any case, for these reasons: 1st. Because Christ, their Lord, forbade it; unto whom the angels in heaven must be subject, and, doubtless, so must mortal man, to whom he gave the precept. We must and ought to be subject to Christ, who is Lord of lords, and King of kings, and the Judge of the quick and the dead: to him all mortals must be accountable for their disobedience. He says, in his sermon on the mount, thus, “I say, swear not at all:” wherefore, how can Christians (or such who are his friends) swear, since he says also, “Ye are my friends, if ye do whatsoever I command you.” So consequently those who disobey his commands must be his enemies. To this command it is objected, that Christ only spoke against common or profane swearing: but this must needs be a great mistake, because Christ says, “It was said in old time, thou shalt perform unto the Lord thine oaths” (alluding to the law of Moses), which oaths were solemn and religious; therefore Christ did not only prohibit vain and profane swearing, but all swearing; if we understand the word *all*, and what *all* signifies, then all and any swearing whatsoever is not lawful for a christian, according to Christ’s law and command, which is positive to his followers.

“ 2d. James, the holy apostle of Christ, our lawgiver and our king, says, “Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath.” Christ says, “Swear not at all;” and James his disciple and apostle, says, “Swear not by any oath;” wherefore, if swearing on the Bible be an oath, or is swearing at all, it is contrary to the express doctrine of Christ, and his apostle James, as is plain from the above cited texts.

“ 3d. The primitive christians did not swear at all, in the first ages of christianity. Query, whether our modern swearing christians are better than the primitive ones, who, for Christ and conscience sake, could

not swear at all, even before a magistrate, though legally called?

“ 4th. Many christians have suffered death, because they, for conscience sake, could not swear, and so break the command of Christ their Lord; and do not our modern christians trample upon their testimony and sufferings? some of whom suffered death for not swearing before the heathen magistrates, and some were martyred by the papists; judge then whether the persecuted or persecutors were in the right.

“ 5th. Many of our worthy friends and forefathers, since the former, have suffered to death in jails for not swearing, when required by persecuting protestants, because for Christ’s sake and sayings, as above, they could not swear at all: and this hath been a testimony which our society hath constantly borne ever since we have been a people, for the reasons above, and more also, if there were occasion, which might be given.”

The 23d of the eighth month I was at the morning meeting at Philadelphia, on a first day of the week, which was large, and I was concerned therein to exhort friends to labour to purge and cleanse our society of those under our profession who live in open profaneness, and are riotous in their conversations. I was at the Bank meeting in the afternoon, where we had a comfortable time: and the next sixth day of the week I was at our monthly meeting, where it was unanimously agreed, in consideration of some late indecent conduct of some persons pretending to be of our profession, that a testimony from that meeting should go forth against such disorderly doings, and unchristian practices; and that all such persons, who were irregular in their conversations, be disowned to be of our community, until they, by repentance, manifest their reformation; which was accordingly soon after published, and read in our first day morning meeting, and in our youths’ meeting. And about this time our governor issued a seasonable proclamation against drinking to excess, gaming, swearing profanely, revelling, night walking, and disturbing the peace, and other immoralities; which afforded some satisfaction to sober and

well inclined friends, and others: yet there remained a great exercise and concern upon my mind, that some young people, whose parents had been careful in training them up, were grown so wicked, that, by their extravagant conduct, they not only disturbed our religious meetings, but likewise became obnoxious to the peaceable government we live under.

In the ninth month I was at divers meetings, at Merion, Germantown, Fairhill, Abington, and Philadelphia, in which were several marriages solemnized in a religious manner. And in the tenth month I went into the county of Salem, about my affairs: it happened to be at the time of the quarterly meeting for Salem and Gloucester counties; but I did not know it, until I came to Salem, where friends were glad to see me, as I also was to see them; there were some of us whose hearts were knit and united together as Jonathan's and David's, the divine love of God being much shed abroad in our hearts at that meeting: when it was over, and I had finished my business, I could not be clear in my mind without having some meetings in the said counties of Salem and Gloucester; and though it was a sickly time, and people died pretty much in those parts where we were going, James Lord and I, in the love of Christ, visited the meetings at Alloway's creek, Cohansy, Pile's-grove, Woodberry, Newton, and Haddonfield, having meetings every day in the week, except the last, and sometimes riding nearly twenty miles after meeting, the days being at the shortest, and the weather very cold; but the Lord was with us, which made sufficient amends for all the bodily hardships we met with.

I got home well, but weary; and was well and joyfully received by my loving spouse, children, and servants; and I was truly thankful to the Most High, for his presence and goodness continued to me; so that, though I perceived my bodily strength to decline apace, my sight, hearing, and voice, failing much, I have occasion to believe, at times I was helped even beyond nature in the work of Christ, my dear Lord and Master.

The 27th of the tenth month, I heard the news of the death of my dear friend John Lee, by one sent to desire my company at his burial, it affected me with sorrow, he being an old acquaintance, and inward friend of mine, with whom I had travelled many miles: he was a living, serviceable minister of the gospel of Christ, and instrumental to convince divers of that principle of divine light and truth which we profess. I could not be at his burial, because of my indisposition, and the unseasonableness of the weather; yet I think it my duty to say this concerning him; that our love and friendship was constant and entire unto the end, having been acquainted about 35 years, as near as I can remember.

In the eleventh month, as I was meditating in my closet, on the duty and beauty of that great virtue of temperance, it appeared very bright to the view of my mind, and the great benefit of it to those who loved and lived in it: 1st. As to religion, it tends to keep the mind in an even temper, which is a help to devotion, and the practice of religious duties: 2d. It is a great preservative to health and a good constitution: 3d. It is a blessing to posterity, in many considerations. Whereas intemperance destroys the health, stains the reputation, hurts posterity, in respect to a healthy constitution of body and estate, ruins many families, brings to poverty and disgrace, and, what is yet worst of all, is a great let to religion and the true fear of God, and is a great scandal to any who make profession of the christian religion.

In this month I accompanied William Piggot, who lately arrived from London, on a religious visit to the meetings of friends in America. From Philadelphia we went to my house at Frankfort, and from thence to North-Wales, and had two large satisfactory meetings on the first day; next day we were at the monthly meeting at Abington, the third day at Frankfort, and fourth day at Germantown. Fifth day I went to Philadelphia week day meeting, and the said friend to Abington general meeting, and a few days after we met again at the quarterly meeting of ministers and elders at Philadelphia.

The 8th of the twelfth month was our youths' meeting at Frankfort; many dying about this time, I was concerned in the meeting to put friends in mind of their mortality; and that I had told friends lately, at their meetings at Abington and Philadelphia, that as I was riding from my house to Philadelphia, about a mile from the city, I saw, in the vision of life, the hand of the Lord stretched over the city and province, with a rod in it, in order to correct the inhabitants for their sins and iniquities; which sight affected my mind greatly, and although I did not hear any vocal voice, nor see any visible hand, yet it was as plainly revealed to me as though I had; and that notwithstanding I understood some slighted that testimony, yet I observed to them, that since that time, more people were taken away than common, as they now might see; and indeed that inward sight and sense I had of the displeasure of God, for the sins of the times, made great impression on my mind; and that no flesh might glory, the Lord took, from the evil to come, several sober, well inclined young people, as well as divers whose lives and conversations were evil and vicious; so that all had need to be warned to be watchful, and turn to the Lord lest he come at unawares, and call us suddenly out of the world unprepared. In the twelfth and first months many died, of all ages and professions; and now some, who would hardly give credit to what I had delivered in several meetings, began to see the fulfilling of it, and great talk there was about it: and many solid and large meetings we had with the people at divers funerals about this time, exhorting the people not to slight the present visitation of the Almighty, and to prepare for eternity, to meet the Judge of the quick and the dead, who stands at the door. And among many that were taken away by death, were some few of my particular friends; and first, dear Hannah Hill, who was a bright example of piety and charity; she was like a nursing mother to me in my afflictions, as was her husband more like a brother, than one not related, whose generous entertainment I may never forget at times. Thomas Griffith, and Elizabeth his wife, died also about this time:

Thomas was a serviceable man, and well esteemed in our society ; and his wife a noted woman for being helpful to, and visiting the sick : she chose the house of mourning, rather than the house of mirth. These were worthy ancients, who made peaceable and good ends, and to whom may be properly applied that remarkable text of scripture, “ Mark the upright, and behold the just, for the end of that man is peace.”

In the second month, 1727, I proceeded on a voyage to Barbadoes, on account of business, for the support of my family, and in order to discharge my just debts, which were occasioned by great losses by sea and land. Many of my friends were kind to me, and sent a cargo of goods, in the sloop John, Anthony Peel, master, consigned to me for sales and returns. When the vessel was loaded, she proceeded down the river, and I went by land to Salem, and was at meeting there on first day, and on third day went on board the sloop at Elsenborough. On the 8th of the second month, we took in our boats and anchors, and proceeded to sea. From Elsenborough and the Capes I wrote to my wife, giving her an account how it was with me, and encouraged her to bear my absence with patience : it was indeed very hard for us to part.

I may not omit taking notice of an exercise which I felt one night as I lay on my bed in Philadelphia, on the 21st of the first month, my sleep being taken from me, which I recollected and wrote down on board the aforesaid vessel, and was in this manner :

“ That the Lord was angry with the people of Philadelphia and Pennsylvania, because of the great sins and wickedness which were committed by the inhabitants in public houses, and elsewhere : and that the Lord was angry with the magistrates also, because they use not their power as they might do, in order to suppress wickedness ; and do not, so much as they ought, put the laws already made into execution against profaneness and immorality : and the Lord is angry with the representatives of the people of the land, because they take not so much care as they ought to do to suppress vice and wicked-

ness, and wicked houses, in which our youth are grossly corrupted : and also the Lord is angry with many of the better sort of the people, because they seek after and love the things of this world, more than the things of his kingdom : and it was shewed me that the anger of the Most High would still be against us, until there was a greater reformation in these things." It is worthy of commendation, that our governor, Thomas Lloyd, sometimes in the evening, before he went to rest, used to go in person to public houses, and order the people he found there to their own houses, till at length, he was instrumental to promote better order, and did, in a great measure, suppress vice and immorality in the city.

For some days after we were at sea, the weather was pleasant, and we had our health, for which my heart was truly thankful. I exhorted the sailors against swearing ; and though they had been much used to it, they left it off, so that it was rare to hear any of them swear ; for which reformation, so far, I was glad. I lent and gave them several good books, which they read, and shewed much respect to me : but soon after the wind was contrary, for some days, and some in the vessel were quarrelsome. I asked them what they thought of the saying of Christ, " If a man smite thee on one cheek, turn to him the other also ;" at which they were silent, and better conditioned to one another afterwards, and we had some reformation both from fighting and swearing. This voyage I was not so sea sick as I formerly had been, though I had, before I left home, some uneasy thoughts about my usually being sea sick, which I took as a peculiar favour from heaven. About the latitude of 20 degrees north, we met with calms and contrary winds, which was very hard for some in the vessel to bear, they putting themselves much out of temper about it ; as for my own part, I had been used to disappointments, and therefore did not so much mind it. I spent pretty much of my time in reading and writing, and God being gracious, it was, in the main, a comfortable time to me ; and I enjoyed my health as well as ever I did at sea in my life, for which I often breathed forth inward thanks to

the Almighty. On the 5th of the third month we arrived at Barbadoes, and I was lovingly received by our friends, but came to a very low market for my goods.

I visited friends' meetings on the island, and had several open meetings at Bridge-town and Speight's-town, and likewise at Pumpkin-hill, and the Spring. On the day of Pentecost (so called) we had a meeting at Bridge-town, in which was shewn the work and operation of God's spirit on the old world, and under the law; and the everlasting duration and operation of the same holy spirit under the gospel dispensation, which Christ said should abide forever. At the quarterly meeting at Speight's-town were Judge Allen, and the captain of the man of war stationed there, with several others, not of our society. I was much drawn forth in this meeting to speak of the power of the Father, Son, and the Spirit, opening to the people how we had been misrepresented in respect to our belief in the Trinity, or the Holy Three which bear record in heaven, the Father, Word, and Spirit, which three are one; for that it was clear and plain that we are more orthodox in our belief in the Deity, than those who do not believe in the operation of the Holy Ghost; as also that none could be true Christians without it. It was queried, how could they be clear in their belief in the Holy Trinity, or the Three that bear record in heaven, who believe the Holy Spirit is ceased in its operations, gifts, or immediate revelations, and, if ceased, when, and where, to whom, and how? The people were very sober and attentive, and stayed all the time, and after the meeting was done some time, divers expressed their satisfaction with what was said. My good friend, Peter Sharp, of Maryland, was with me at this meeting, on whose account some of the people came. He had good service in the meeting, and I was glad of his company in this island, where we joyfully met and parted in the love of Christ. At this meeting we had each of us a certificate from friends, signifying their unity with our conversations and services. The last meeting I had at Barbadoes was at Speight's-town, on a first day. It was a solid, good meeting, in which I

took my leave of friends there, and exhorted them to believe in and hear Christ, he being a teacher that could not be removed from them, as men often were; and, though they were but few, they were desired to meet in Christ's name; and I had to shew them the difference between us and other christian professors, who hold no public worship, if there be no outward teacher: whereas, if but two or three meet in the name of Christ, he has promised to be in the midst of them; and he is the best teacher we can have.

On the 14th of the fourth month we set sail from this island, and, for the most part, had fair weather and fair winds, and saw several ships, but spoke with none.

I was one evening leaning over the side of the vessel, as being very lonesome (having little conversation with any in the vessel, for divers reasons), I turned from all outward things to the Lord, and was glad to feel his presence and goodness, which was a comfort to me in my lonesome state; and as my travels and concerns had called and caused me to be much on the seas, it also pleased my good and gracious God, to support me thereon many times, in divers trials, temptations, and exercises; for all which, I bow in awful reverence before him, and return thanksgiving and praise to his great name.

The 1st of the fifth month, about noon, we came to the capes of Delaware, and sailed up the bay; but, in a little time, we touched the ground with our vessel several times; there being little wind we got no harm; but two hours after, or thereabouts, a gust, or storm of wind, took us, which, if it had met with us on the shoals where we struck, in all likelihood we must have perished; which I took to be a remarkable deliverance. Next tide we got to Newcastle, and, it being first day, I had a meeting with friends there, with which we were greatly refreshed in the Lord, and in one another. After meeting I went on board the sloop, and, having a fair wind, we sailed for Philadelphia, where we arrived about the eleventh hour, lodged that night at Paul Preston's, and next day went home to my family at Frankfort, where

my wife, children, and servants, received me with much rejoicing.

When I was in Barbadoes, P. M. who accompanied me from Bridgetown to windward to counsellor Weeks', told me, that when I was in the island before, he and I had some discourse concerning the use of the sword, he then, not being of our society, wore a sword, but now had left it off, and his business also, which was worth some hundreds a year. I had reminded him of Christ's words, that, "Those who take the sword, shall perish with the sword," *Mat.* xxvi. 52. and, "Resist not evil, and if a man smite thee on one cheek, turn the other also: love your enemies, do good to them that hate you, pray for them who despitefully use you, and persecute you." After I had used these arguments, he asked me, if one came to kill me, would I not rather kill than be killed? I told him, no; so far as I know my own heart, I had rather be killed than kill. He said, that was strange! and desired to know what reason I could give for it. I told him, that I being innocent, if I were killed in my body, my soul might be happy; but if I killed him, he dying in his wickedness, would consequently be unhappy; and if I were killed, he might live to repent; but if I killed him, he would have no time to repent; so that, if he killed me, I should have much the better, both in respect to myself and to him. This discourse had made so much impression, and so affected him, that he said, he could not but often remember it. And when we parted at Bridgetown, we embraced each other, in open arms of christian love, far from that which would hurt or destroy.

After I had been at home some time, I visited the meetings at Philadelphia, Burlington, and Germantown, in which places I had service of divers kinds, and was lovingly received by friends and others.

In the fifth month, Joshua Fielding and John Oxley had a large and satisfactory meeting at Frankfort. Joshua came from London, on a religious visit to America, and having been on divers islands, he landed on the main at South-Carolina, and from thence travelled through the

wilderness 400 miles, or more, where no public friend had ever travelled before : the journey was perilous, but the Lord was with him; who may, in his own time, make way for his servants in those desert places. John Oxley came on the same account from Barbadoes, and had good service among friends in his public ministry.

In this month we thinking it convenient to send our little children to school, and not having a schoolmaster of our society near us, concluded to put our son and daughter under the care of Nathaniel Walton, to whom I thought it my duty to write a few lines about the salutations and language I would have them trained up in, which were on this wise.



“ Frankfort, 30th of the 5th Month, 1727.

“ Loving Friend, Nathaniel Walton,

“ I HOPE thou wilt excuse this freedom which I take with thee, in writing this on account of my children, in these particulars, viz. Respecting the compliment of the hat, and courtseying, the practice thereof being against my professed principle; 1st. because I find nothing like it in the bible; but, as I think, the contrary. Thou knowest the passage of the three children of God, who stood covered before a mighty monarch; and Mordecai, who could not bow to great Haman: and, 2d. I believe those practices derived from vain, proud man. And as to language, I desire my children may not be permitted to use the plural language to a single person; but I pray thee to learn them to say thee, and thou, and thy, and to speak it properly, divers using it improperly, and the rather I desire it, because it is all along used in the divine, inspired, holy writings. I suppose thou art not a stranger to its rise, being from the grandeur and apostacy of the Romish church; and also, that *you*, to a single person, is not consonant to the book of God, nor the true rules of grammar. I know it is generally objected, that the end of speech is to be understood; but it is understood better

in and according to the language of God, Christ, and the Holy Ghost, in the Bible, and the language of kings, and all people, as we read it in the holy scriptures; why then should we be ashamed of it, or shun it, and bring in and uphold a custom contrary to it? The same care I would have thee take about the names of the days and months, which are derived from the names of the gods of the heathen, and are not found in the bible. I suppose I have the mind of all those of our society in the above, it being consonant to our principle and profession, and I write in a motion of divine love to all.

“As to the school learning of my children, I leave to thy management, not questioning thy ability therein; and if they want correction, spare not the rod.

“I hope thou wilt observe this direction in teaching my children, in which thou wilt oblige thy assured friend,

“T. CHALKLEY.”

The latter end of the fifth, and the beginning of the sixth months, the weather was exceeding hot, so that divers people died suddenly of the heat, as it was supposed.

The beginning of the sixth month I was at the youths' meeting at Abington, which was large, and open to many; and I not having been there since I came from sea, divers expressed their gladness to see me; and we were that day favoured with some showers, both celestial and elementary, to our comfort.

In the same month I was also at the youths' meeting in Philadelphia; it had been a sickly time, but many had recovered. That passage opened on my mind, to speak of in the meeting, concerning the lepers which Christ cleansed and healed, being ten in number, and that but one came to return thanks to God, for being healed, and restored to health. *Luke xvii. 12.* Friends were exhorted to prize their health, and to shew their thankfulness to God the giver of it, by fearing and serving him, and taking heed to Christ, the word, in their hearts. The

meeting was in a good, solid frame, and we praised the Lord together, and gave him thanks for his merciful visitation.

About this time I heard of the death of our king, George the 1st. a prince whom I loved and honoured; which news was very sorrowful to me on divers accounts, his love and kindness to our society was well worthy of our grateful remembrance.

On a third day, being our week-day meeting at Frankfurt, Elizabeth Whartnaby and Mary Smith were there; it was a comfortable opportunity: they were two nights at my house. Elizabeth was preparing to leave this land for Barbadoes and Europe, intending a religious visit to friends.

The 20th of the sixth month, going into my closet, I there met with a paper of my son-in-law, Isaac Brown's, and finding the contents were religious, as I had done of several of his late writings, I found it on my mind to write to him after this manner.

“ My dear son Isaac,

By several writings of thine, of late, I perceive that a good thing is at work in thy mind, the which I pray the all wise and infinite Being to promote in thy heart, to thy eternal salvation, and his glory. I now begin to be in some hopes that my prayers and tears for thee, in the Lord's time, may be answered; and I do believe, if thou keepest low in thy mind, that God will more and more visit thee. The advice of David to his son Solomon, when he also gave him the kingdom, comes before my mind to give thee: “ My son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee: but if thou forsake him, he will cast thee off for ever.” 1 *Chron.* xxviii. 9. Dear Isaac, this was counsel from one of the greatest and best of kings, to a wise young prince, who pe-

tioned the Almighty for divine wisdom, before riches, or honour, or long life ; which petition so pleased God, that he answered his request, and, over and above, blessed him in an extraordinary manner.

“ I perceive thou art inclined to read pretty much ; I pray thee, that thy chief study in books may be the holy scriptures. Let all other books, though of use, and good, in their places, be subservient to them ; for their authority, of all other writings, to the true believers in Christ, are most divine ; they having a supernatural spring and divine evidence in them to the virtuous and pious readers. Thou, my son, wilt much comfort the heart of thy tender mother, and of me thy loving and careful father, if thou followest and perseverest in the ways of virtue and truth ; which, that thou mayest, is the prayer of thy affectionate father-in-law.

T. C.”



The latter end of the sixth month I went to the general meeting of ministers and elders for the east part of New-Jersey, and to the quarterly and youths' meeting at Burlington, and to a general meeting at Stony-Brook, and to the quarterly meeting of the county of Bucks. John Oxley, of Barbadoes, and Joshua Fielding, of London, were at divers of those meetings ; wherein we had open, seasonable opportunities ; and I had a large, affecting account from Joshua, of his long and difficult travels in the service of truth to the West-India isles, and thence to South-Carolina, from whence he came through the wilderness, by land, through North-Carolina, Virginia, &c. to this province.

The 16th of the seventh month began our yearly meeting at Philadelphia, which was attended with the gracious presence of God, to the comfort and great satisfaction of many souls. In this meeting divers young men and young women appeared, who were lately come forth in the ministry, and, as I believe, had received a measure of the gift of Christ's gospel ; which was cause of rejoicing

to the faithful among us, and excited our thanksgiving and praises to the Almighty Lord of heaven and earth.

At this meeting we had the company of four ministers from Great Britain, and one from Barbadoes, and many from divers other parts, it being a very large gathering of some thousands of people, as was believed, in which many were strengthened in their faith in Christ, and comforted through the power of the Holy Ghost, that blessed comforter, which Christ promised to his church, who should be with them for ever, and guide them into all truth.

Next first day after the yearly meeting, I, with several of my neighbours, went over Delaware to a meeting up Pensawken-creek; in which the wonderful love of God was declared, in sending his Son upon earth, who, as he was man, died for man, and is now by his spirit present with all those that truly believe in him; he being the messenger of the covenant of God to mankind. And on second day, being the 25th of the seventh month, I had the sorrowful tidings of the death of my beloved friend James Lord; who, on his death-bed, desired that I might be sent for to his burial. In the consideration of that christian love which was between us, I think I may truly note, that we were always glad to meet each other; therefore the thoughts of this so sudden change, and final parting, brought, for the present, a sadness and heaviness over my mind; considering his station in that neighbourhood, and service in that congregation to which he did belong; for therein he was well beloved, and very serviceable.

And, Oh! the loss that his dear wife and tender children will have of him, really affects me with sorrow in penning these notes; but the sorrow, in these things, is all on our side; for he, without doubt, is at rest with his great Master in heaven. We had a larger meeting at his funeral than ever was known to be there before, as an ancient friend told me, which was solemn and serviceable to many.

Some time after, having been at divers meetings about home, John Oxley and I, in company, visited

friends on Long-Island. At Flushing we were at the burial of Jonathan Dickenson: many people of divers persuasions, were at the meeting on that occasion, and were very sober and attentive. I was at the yearly meeting for the south side of the island, at a place called Secataug, which meeting was large, many friends and others coming to it over the Plains. I was afterwards at the yearly meeting at Shrewsbury, in East-Jersey, which held three days, and was very large, and the last day the people were very still. Joshua Fielding was at this meeting, and was therein concerned to preach the gospel of Christ with good authority, and matter suitable to a true gospel minister; John Oxley was ill of a fever, so that he could not be there; but there were brethren from divers parts, and the power and presence of the Most High was with and among us; blessed be his name.

I was also at Rahway river, where was a solid, good meeting. From thence I returned home, having been abroad about a month, and at above twenty meetings, and travelled above three hundred and fifty miles.

In the eighth month, at Frankfort, we had three burials out of one house, at one time; the mother, daughter, and grand-daughter, of which I had never known the like instance before. On this occasion we had the company of many neighbours, and a very solemn meeting at our meeting-house at Frankfort.

About this time I was at divers meetings at Philadelphia, Abington, and Burlington: we had an evening meeting at Burlington, with Richard Smith, jun. who had been so ill that he could not get out to meetings for some months: it was such a satisfactory meeting, that he, and I, and others that were there, will not easily forget, our hearts being broken together.

The world still continued to frown upon me; but, tho' my case was such in this world, yet, at times, I had great consolation in Christ; and, in the midst of my troubles when I looked back, I could truly say, that I had not been extravagant, but frugal; not covetous, but charitable; not idle, but industrious; not willing to be such an in-

fidel as not to take care for my family ; it was some solid comfort to my mind ; and I bless the Almighty, that I always preferred his work and service to my own, and therein had great peace. This I can also say, if it were the last I should say, that I never wilfully, or knowingly, wronged any man, woman, or child, since I came to years of discretion ; and yet I have nothing to boast of ; it is the Lord's grace and mercy which saveth us.

Having occasion to make another voyage to Barbadoes, I wrote to the teacher of my children as followeth.

“ *Frankfort, 10th of the 10th Month, 1727.*

“ Loving Friend,

“ I BEING going to Barbadoes, leave the charge of my little children to thy care, not doubting thy management of them, by their growing in their learning ; please to instruct them to sobriety, and the fear of God, and faith in Christ ; and, if I should never see them nor thee any more, our lives being uncertain in this world, pray let them know that it was their father's will and desire, that they should mind their learning, and, above all things, mind the fear of the Most High. When my little daughter hath read her testament through, I would have her go to writing ; and George the same, on the same terms. Please to learn them the use of chapter and verse, that if any ask them where they are learning, they may tell. And, kind friend, inasmuch as I perceive thou hast followed my former directions, I look on myself obliged to thee ; therefore am so much the more free to impart my mind to thee, now on my departure ; which, with real love, is from thy loving friend,

T. C.”

“ P. S. Although my care is great for my children's learning their books, yet it is much more so as to their learning true piety and virtue.”

On the 25th of the tenth month we set sail from Philadelphia, in the sloop *Dove*, Oswald Peel, master; having taken a solemn farewell of my dear wife, children, and friends, in order for the support of my family, and answering my just debts, which I had contracted. On the 27th day of the month, in the evening, we took in our boat, and put to sea; had some rough weather in our passage, but lived comfortably; we being all loving and obliging one to another. On the 15th of the eleventh month, we safely arrived at Speight's-town, in Barbadoes; and the 18th, between the hours of five and six in the morning, we felt the greatest earthquake that I had ever felt; having been sensible of three, one at London, one at Jamaica, and one at Frankfort, in Pennsylvania. I was thankful in my heart to the Lord for my safe arrival, and that we were all preserved safe in our stormy passage, and deep loaded vessel; one vessel being lost that came out a little time before us; and another, which came from our port to this island a few days sooner than we, lost three men by the violence of the storm, and received much damage otherwise; one of them being a neighbour of mine, with whom I was well acquainted, it affected my mind very much. I visited friends meetings in Barbadoes, and some divers times over; and had occasion in some meetings to mention the earthquake, which I told them I did believe was a visitation from the Almighty, in order to put people in mind of mortality, and to reform them from the evil of their ways, and call them to repentance.

While I was in Barbadoes, Francis Gamble died, whom I went to visit several times in his sickness: at his funeral was a large gathering of his neighbours, and others; and divers, not of our society, expressed their satisfaction with the meeting. The people in and about Speight's-town, in Barbadoes, were very loving and kind to me, more than I ever had observed before; even some vile, profane men, whom I could not forbear to reprove for their swearing, and taking the sacred name in vain, yet they shewed respect, notwithstanding I reprov'd them sharply. Who can take the sacred name of God

into their mouths in vain, and be guiltless? or, who can hear it, and forbear reproving it, without being remiss in their duty? This great evil is too frequently practised in this rich (poor) island of Barbadoes, rich in earthly, but poor in heavenly treasure, which caused me many times to mourn in secret before the Almighty, praying him for the reformation of the people, for Christ's sake, and for the glory of his own eternal name.

The 27th of the first month, 1728, having done my business in Barbadoes, and seen friends generally, an opportunity offered for my return home, in the brigantine Sarah and Mary, Samuel Gallop, master, bound for Burlington, in company with William Dury and William Callender, both of Barbadoes. Our master was exceedingly kind to us in the voyage. The wind hanging northerly, we could not go to windward, but drove to leeward, and sailed by the isles of Lucia, Martinico, Dominica, Guadaloupe, Antigua, Montserrat, Rodondo, Nevis, Christopher's, Eustatius, Saba, Martin's, Anguilla, Bartholomew's, Sombrero, and four other small islands, which are called the Saints. It was very pleasant sailing by these islands, only some of them were so exceedingly high, that in some places we were becalmed, and the clouds appeared below the tops of divers of the mountains. At Christopher's, which is counted the highest of them, there being a small river of good fresh water, we sent our boat on shore for some, having none very good on board: we lay off and on about two hours, but did not come to. I was thankful for this water, it being my constant drink; it was also very serviceable to the people on board. After we left the isle of Sombrero, we saw a sail, which we thought stood after us, and hearing at Christopher's that several Spanish privateers were on that coast, our master, and some others on board, were a little surprised; but we soon left her out of sight, and we afterwards went pleasantly on our way, till we came to the latitude of Bermuda, where the winds blew fresh, and much against us; and this winter having been very hard, we felt the sharp blasts of the latter end of it. We had a passage of about thirty days, and came very pleasantly up

the bay and river; and it pleased God that I got home once more to my beloved wife and children, and was joyfully received by all my family, whom I found in a good degree of health; for which I did, as I had occasion to do, bless and praise the great name of the Most High, who is worthy forever.

After I came home, I was at many meetings in Pennsylvania and Jersey, viz. at Philadelphia, Burlington, Bristol, Bybury, Frankfort, Germantown, New-Hanover, Crosswicks, &c. in all which meetings, I had some service to friends' satisfaction, and was comforted with the goodness of God in the midst of my afflictions. My business lying much at Burlington, I spent pretty much of my time there for several weeks; where my friends manifested a tender and hearty respect towards me, and sympathized with me in my troubles and travels; and there I prepared for another voyage; for I was fully resolved, through divine assistance, to pay all my just debts, which I contracted, and lay on me, through many losses, or else to die in the pursuit of it; in which resolve I had inward peace and satisfaction; though such labour, travail, and separation from my family, was a great cross to nature.

On the 14th of the fifth month we went on board the brigantine Sarah and Mary, Samuel Gallop, master, for Barbadoes; and on the 16th we sailed down the bay, and put to sea, and I wrote a loving, tender letter, to my wife and family, and another to my friends at Burlington. We had fair winds for about two weeks, after which they were contrary for several days, during which two of our men had a fever, and our vessel proved leaky, though tight in smooth water, which was some concern to us, and obliged us to pump every half hour; but the leak being much the same, while at sea, we were the more easy about it: I took care of those two people that were sick, who soon recovered. The 3d and 4th days of the sixth month it was very windy, with lightning, thunder, and rain; in which rough weather one of our best sailors put his shoulder out of joint, and they brought him to me to see if I could do him any service; I was

not forward to meddle ; but the man and the people believing, if I would undertake for him, I might help him ; I told them, that though I did not understand bone setting, I would instruct them the best I could ; then I ordered him to sit down upon the deck, and to be stript to the waist, and got a round piece of wood as thick as his arm, and wrapt a piece of cloth about it, that it might not bruise his flesh, and put it under his arm, and ordered two men, one at each end of it, to lift up strongly, and a third man to stretch his arm out, and keep it down withal ; which being done, the bone went into its place ; for which I was thankful in my heart to the Almighty. About the 10th of the sixth month we safely arrived at Speight's town, in Barbadoes, being the first day of the week. From whence I had an opportunity, by Alexander Seaton, master of a vessel bound to Pennsylvania, to send an account of our safe arrival.

I had many meetings in the island, and made several visits to divers sick persons, one of which was particularly to the satisfaction of the person visited, and his relations : he died, and was buried at Hethcott's-bay, where we had a large meeting at our meeting-house, where were many people, and it was a good, seasonable opportunity ; in which I had occasion to remind them of their mortality, and press them to a holy life, the way to a happy immortality. I had divers meetings at Bridgetown, Speight's-town, and the Spring ; where the testimony of Christ's gospel was well received. And after a stay of three weeks, I left Barbadoes on the first of the seventh month, and took my passage in the Amity, Charles Hargrave, master, who was very friendly to me in my passage, as were all on board. We arrived at our port without casting anchor in all our voyage, and laid the vessel to the wharf at Philadelphia ; and on my landing I immediately went into the meeting of ministers and elders, it being just meeting time, where we were much comforted together in Christ ; after which I went home, being lovingly received by my wife and family, having been from home about ten weeks.

After I came home from this voyage, I visited the meetings of friends at Philadelphia, Frankfort, Germantown, the Falls of Delaware, Burlington, New-Hanover, Mount-Holly, Fair-Hill, &c.

The 2d of the ninth month I was at the quarterly meeting of ministers and elders at Philadelphia, where I met with Joseph Taylor, a friend, who had visited our meetings pretty generally on the continent of America, in the ministry of the gospel, and was now on his return homewards, with whose visit friends had good unity, and certified the same to our brethren of the meeting where he lived in Great Britain.

After this I was at divers meetings in Pennsylvania and Jersey; and the latter end of the ninth month, Sarah, the wife of Jeremiah Elfreth, died very suddenly, having been the day before walking in her garden; she was a sober young woman, and her death was much lamented; her burial occasioned my stay at Philadelphia, which I had divers times shuned, because a concern had been on me for some time, to declare to the people of that city, that the Lord was angry with the legislators of Pennsylvania, because they were not so much concerned to promote religion and piety, as they ought, and to make such laws as might prevent the excessive increase of public houses, which often prove seminaries of Satan; but strove to promote parties more than religion: and that the Lord was angry with the magistrates, because they did not so much as they might, and ought to do, to put those good and wholesome laws in execution, which were already made, against vice and immorality; and that the Lord was angry with some of the better sort of people, because they seek and mind the things of this world, more than the things of God and his kingdom. But I was helped to clear myself in the morning meeting, to the satisfaction of many of the honest hearted, and unburden my mind of a great exercise that I had long laid under.

In the afternoon we had a large meeting at the Bank meeting-house, occasioned by the aforesaid burial; the resurrection of the dead was declared in that meeting, ac-

ording to the doctrine of our Saviour Jesus Christ, the great author of the christian religion, and also of that eminent apostle Paul; and that old and false calumny, that our society denied the resurrection of the dead, was publicly denied and refuted. The people were exhorted to live well, that they might die well; and then they need not doubt, but that they would rise well at the resurrection in the last day. The meeting concluded with praise to the Almighty for all his mercies, and prayer to him, that he would sanctify that day's service to the people.

In the tenth month I prepared for another voyage to the island of Barbadoes, and had the ship Bristol Hope consigned to me, but the winter setting in sooner than common, caused our stay much longer than we expected, whereby I had the opportunity to visit divers meetings, as Burlington, the Falls of Delaware, Neshaminy, Wright's-town, and Philadelphia. In this city a concern was on my mind to declare to the people, that the Almighty had shewed me, that he had often visited those in Philadelphia and Pennsylvania with his own hand, and with his own rod; but if that did not work the designed end for which he visited them, (of which they were told also before it came to pass), he then would chastise them with the rod of man, and this was as plainly spoken to me in my own habitation, as though it had been the voice of a man, though it was not vocal.

The 12th of the eleventh month, being first day, I was at Horsham meeting, and had a tender bowing time therein; and in my way home visited some friends who were sick, it being a time of general visitation in those parts; and the next seventh day I was at the meeting of ministers and elders at Philadelphia, where we had a good meeting. Here I was earnestly desired to be at the funeral of Edmond Orpwood, the eldest friend belonging to Frankfort meeting; but was in a strait, this friend being my neighbour, and I had before engaged to be at the burial of one with whom I had been acquainted near forty years, therefore I did my endeavour to be at both, being each of them buried in the afternoon, and five

miles distant; the days being short also, divers told me it was impracticable; I told them they might be mistaken, as they were; for though we had a large meeting, and the company of Rowland Wilson, from Britain, who had large and good service therein, yet after meeting we mounted, and got to Philadelphia about a quarter of an hour after the corpse was brought into the meeting-house, as I was informed. We had a large, and, as I thought, a good meeting; after which I went home, being weary in my body, but thankful in my heart, that the Almighty had been with us, and helped us to perform that day's service.

On the 20th of the eleventh month, and second day of the week, I went into a piece of ground (which I was clearing for meadow) in order to give directions to the workmen; one of the trees fell contrary to the kerf, and also to the wind, which was then at north-west, and when I saw it falling towards me, I ran from it, but before I could get out of the way, it fell upon me, across my back, from my shoulder to my hips, and struck me down to the earth, where for some time I lay speechless, and in all likelihood I should have been immediately killed, if I had not been providentially preserved by the body of the falling tree laying on a stump, which prevented its crushing me, as I lay on the ground. A friend that was near me, with a horse, desired the wood-cutters (when they were recovered from the surprize, and I to the use of my speech) to help me on his horse, and I rode home, but in extreme misery, and I was under great concern, lest I should surprize my wife and children suddenly. We sent to Philadelphia for Dr. Griffith Owen, who came in about two hours, and let me blood, and ordered several things to be applied and taken, which through divine favour proved very serviceable to me; notwithstanding which, I was in great pain many days, and long and tedious nights, not being able either to feed myself, or turn in my bed, for a great while. In this confinement I was at times favoured with a very comfortable sense of the presence of God, whose providence is over all his works; and as his love to me

was great, so the love of his people was also, many of whom, and of my neighbours, came to see me, sympathizing with me in my distress; but among them I had one of Job's comforters, who wickedly abused me in this low state. I can scarce forbear mentioning his name, having example for it in holy writ, but through the Lord's help I will put on charity.

The 9th of the twelfth month, I got abroad the first time to our meeting at Frankfort, with which divers expressed their gladness to see me there again. In this meeting I exhorted them to think on eternity, and to prepare for it, by living to-day, as though they were to die to-morrow; for I found it by experience to be needful, and then if sudden death comes, it will not surprize us.

As I now found it continue my business to go to sea for a livelihood, I undertook the charge of the ship *New Bristol Hope*, as master, though it was a way of living to which I did not incline. I took care in our vessel that there should be no swearing in my hearing, nor drunkenness, to my knowledge, without reproof; and if I could not be instrumental that way to break them from swearing, and drinking to excess, my manner was, to put them away, so that we generally had a pretty quiet ship. We left Philadelphia the 13th of the twelfth month, but storms and contrary winds detained us in the river and bay, so that we did not get out to sea till the 21st of said month, when the pilot left us, by whom I wrote to my wife and family; and now I thought I felt the benefit of the good wishes of my beloved and dear friends I left behind, which did me a great deal of good, as it often hath done on the like occasion; for faithful friends, and good christians, are as epistles written in one another's hearts. In our passage we took several dolphins, which were very welcome to us, we having a long passage, and our fresh provisions nearly spent. The 19th of the first month we saw the island of Barbadoes, having had several meetings on board the ship in this voyage, the good effects I could see but little of, only for that day they would be a little more sober, and some of them, addicted to swearing, did not swear so often as they did before.

The day following we safely arrived at Speight's-town, where we had the next day a very comfortable meeting for the divine worship of God. The fifth day following I was at Bridgetown, at their week day meeting; and next first day, being the 30th of the month, I was at a meeting at Pumpkin-hill, where I was enlarged in the doctrine of faith.

After this I went to the Bridge with a friend from New-England; we had two good meetings, it being the general meeting for the friends of the island, and afterwards I, with several friends, went again to Speight's-town, and on the 12th of the second month I was at the Thicket's meeting, at which were counsellor Weeks, colonel Charnock, and justice Sims; I dined with them at judge Weeks', and they discoursed of what was said in the meeting about dancing, I quoting Luther's words, "that as many paces as the person takes in the dance, so many paces or steps they take towards hell:" and I told them, that I had heard that several had used that vain exercise in our meeting-house, which was appointed for the worship of God; and I said, I hoped for the future it would be so no more; two of those persons who danced in our meeting-house, were then in the meeting, though I did not know it. This testimony so wrought on the colonel, that he said he could scarcely feel his legs since I spoke it; and the justice said, if these words be true, he had taken many steps towards hell; and the counsellor and judge said, it was home doctrine to some that were there: divers of them seemed to be touched with the testimony of truth, though not so solidly as I desired. Soon after, I went with Joshua Birch, to visit the governor of the island, colonel Worsley, who treated us with much freedom and civility; he desired me to sit down by him, and then called for a decanter of wine, of which he kindly offered me a glass, but I told him I chiefly drank water; he said, water is certainly the best drink in the world, and told me I was a credit to my drink, as I looked as well, or better, than most who drank wine.

In the second month, I was at meeting on a first day at Bridgetown, which was somewhat larger than usual; it

was a good open time in the morning, but more so in the afternoon. At this meeting, there was a merchant of the town, who sent to know if our friends (he not being of our profession) would make a contribution for me, in consideration of my losses. He said he would contribute as much as any, although he had heard me only that one time; but he was informed that we received no money nor pay for our preaching; yet his good will I acknowledged.

The 4th of the third month, I was at meeting at the Spring, where I met with Joseph Gamble, and John Oxley, and his wife, and several others, not belonging to this particular meeting, and we were edified together in the love and life of Christ. I was concerned to speak of the divers visitations and speakings of God to the people since the world began; quoting the words of holy writ, that, "God, who at sundry times, and in divers manners, spake to the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things:" and that this dispensation is the last and brightest dispensation of all, and is the greatest and most glorious manifestation of God's love to mankind; and that beside this vocal speaking of Christ, when in the body on earth, he now speaks spiritually: which spiritual speaking of Christ, in and to the true church, and true believers, will outlast time, and endure to all eternity; the great Lord of all, for his unspeakable benefit therein, was praised and glorified, as being alone worthy.

I had divers other meetings on the island, which I pass by, not being willing to be prolix. After a stay of about nine weeks, we proposed sailing. Judge Gray, a very noted man, and much esteemed among the people, took passage with us; also Joshua Birch, of Bridgetown, for his health, and William Callender, and several others, as merchants. Tho' I came on account of trade, our friends gave me a certificate that I had good service among them, and in my outward affairs had gained esteem among the people, as well as in my service in preaching Christ; all which I acknowledge to be the effects of divine grace; divers friends and acquaintance came to the sea shore at

Speight's-town, and in a great deal of tender christian love, and good desires, we took leave, and committed one another to the protection of the Almighty. We had a comfortable passage, and arrived at Philadelphia, where I was lovingly received by my wife and friends.

In this voyage, a great and weighty concern came on my mind, on account of the young and rising generation, desiring that they might be happy in this world, and in that which is to come. And first, as to this world, I have taken notice, that divers of the youth are too apt to waste their outward substance, which often is given to them, (for when they get it themselves, they are for the most part more saving of it) and this wasting and spending, those sparks call generosity, liberality, good nature, gentility, fine breeding, and abundance of other fine names, not considering the labour and industry, frugality, care, and watchings, of their parents or ancestors, to get what they have. May parents note this well, and not be anxiously concerned to get much wealth, which may be a means to ruin their posterity! and truly most of these spending, drinking, company keeping, gaming, chatting, tipping youngsters, take a great deal more care how they may get money from others, that they may spend it, than how to earn it, or faithfully labour for it themselves; they will beg or borrow, or run in debt, but take little or no solid thought to pay; by which means divers of those topping, beggarly beaus, and spenders, have brought both themselves and relations, parents and friends, to shame and disgrace, and sometimes to poverty, where their relations, and parents have been too liberal. Let all indulgent parents note this also.

And if any concerned person should advise those inconsiderate youths of their evils, it is much if they gain not their lasting ill will, and the epithets of niggards and covetous, ill natured, censorious, sour, morose, &c. However I shall venture to stand the shock of their displeasure, and in as moving terms as I can, consistent with the matter on my mind, entreat them to consider the end of their spending, slothful, idle life, which if continued in, must needs end in their ruin, and they may repent

when it is too late, crying out, Oh! that I had hearkened to the advice of my father and my indulgent mother! Oh! that I had taken the counsel of my good friends in time, then I had not been in this condition, nor in those straits I am now in. This, or worse, must at last inevitably be the condition of those unthinking, time wasting and money spending, evil company keeping young people of both sexes. Some of whom, if they can get it, will spend more in a few hours, than their parents can get in so many days, which is very unreasonable, as well as unthinking; for if the indulgent parents do not hold their hands, truly they must all sink together; and where the parents have been what these sorts of youths call liberal, whole families have by such liberality been undone, which is a case to be lamented by all sober people.

I pray our spending youths to consider, how many brave, fine young men and women, whose parents have left them estates and handsome incomes, have by such extravagances, soon spent all, and sometimes more than all, and disgrace and a jail have been their portion; and how many, by living too fast, have died too soon, much sooner than might be expected, according to the course of nature.

Wherefore, I would advise them to regard what the wise king Solomon said, "Go to the ant, thou sluggard, consider her ways, and be wise; she gathereth her food in the summer;" (i. e. she prepares against the winter) though this may be despicable in the eyes of our fine gentlemen and learned spending wits, yet there appears more wisdom in these little industrious animals, than in those great spenders, who in the spring and summer of their years, take so little thought of saving what hath been with so much care gotten for them, or of getting more against their winter or old age; which, if they live, will certainly overtake them, when their youth or summer is gone.

But many youths object against this advice, crying out, as I have often heard, "The aged give this advice when they are old, but did as we do, when they were young as we are;" although this may be true in some,

yet it will not hold good in the general; and if it do in some, is not that maxim good, "Let others harms learn us to beware, before it be too late, that we fall not into the same snare, which hath entangled or caught thousands to their great shame and reproach?" Again, those who have been so overtaken in their youth, and are escaped out of the snare, are more fit to caution or advise how to escape it, or to shew those paths which lead them into that labyrinth of wo and misery.

The author of all evil useth his utmost skill and power to promote the practices of excessive drinking, &c. among mankind, it being a mighty support to his kingdom; for when the nobility of the understanding is clouded thereby, then, Oh! how many wicked oaths, Oh! what corrupt language, what unhandsome, unbecoming words and actions, are brought forth! How is the sober, chaste soul, offended, and, above all other considerations, how is God dishonoured, and the end of our creation frustrated, and man condemned!

When people are in those excesses, how do they take the sacred name in vain, and so bring themselves in guilty before God, and man; for he has positively said, he will not hold those guiltless who take his name in vain; so that let him plead never so many excuses, he is pronounced guilty by the Judge of heaven and earth: therefore, let me persuade the youth to remember what the Lord by his servants said concerning drinking to excess: "Wo to the drunkards;" and that "no drunkard shall inherit the kingdom." Again, "Wo to them that are mighty to drink wine, and men of strength to mingle strong drink," &c. If it be objected, as it often is, when such poor souls are reproved, and their sins set in order before them; we trust in the mercy of God and the merits of Christ; I say this is a good trust and hope, if upon a good foundation; but the wicked must forsake their ways, and the unrighteous their evil thoughts; but what forsaking is that, when strong conviction is upon the soul, to make covenants, vows, and promises, and break them from time to time? And though Christ hath satisfied the justice of the Almighty for sinners, it is for those

who forsake their sins, not those who plead for the practice of them, and endeavour, by many vain excuses, to justify themselves in them.

Since then the salvation of the soul is precious, and hath cost the precious blood of the Lamb of God, and is much more precious than health or wealth, why should any be so cruel and hard-hearted to themselves, as, for a little vanity, froth, mirth, toys, trifles, vain sports, and evil pastime, to plunge and sink themselves into the eternal gulph of wo and misery; pray, Oh! pray consider it, dear youths.

After my return from Barbadoes, in the fourth month, I visited friends' meetings at Burlington, the Falls of Delaware, Abington, Germantown, and was divers times at Philadelphia and Frankfort meetings; which meetings were much to my satisfaction; the Lord being pleased to manifest his goodness to many, as also to my poor exercised soul; for which I was truly thankful unto him.

In the sixth month I was at the general meeting of friends at Darby, in Chester county, which was a large, good meeting, divers friends appearing there in a lively ministry. About this time, some thousands of people came from Ireland, and also many palatines from Holland; among whom, it was reported, were romans, or papists, several of whom, it was said, gave out threatening speeches, which caused some consternation among the people.

At this large general meeting, I exhorted them to trust in the Lord, and not to distrust that hand which had hitherto preserved us by his providence without outward force; and that though the people who came among us were many in number, yet we, having the Lord on our side, were more than they, in a mystical sense; putting them in remembrance of the prophet, who, when his servant was afraid, prayed to the Almighty, to open the eyes of his servant, and when they were mystically opened, he saw the mountain full of chariots of fire, and horses of fire, and that they were more than their enemies. I was also concerned to exhort friends to be good

examples to those strangers, who came among us in such great numbers; and that our lights, in our conversations, might so shine, that those people, seeing our good works, might glorify our Father which is in heaven, according to the doctrine of Christ; and then we should do them good, and they would do us no hurt, but good also: but on the other hand, if we keep not our places, and do not live in the fear of God, nor according to our holy principles and profession, that then it might be just with the Lord God, to make them a scourge to us. Many were comforted in this meeting, and God was praised, who is worthy.

On the 15th of the sixth month, having loaded the ship *New Bristol Hope*, a second time, I sailed in her from Philadelphia, and having a concern to visit the meeting of friends at Salem, I left the ship at Gloucester, under the care of the pilot, and went by land to the first day meeting at Salem, and from thence to Elsenborough, and stayed till the ship came down; and on the 20th of the month we got to sea, and had a fair wind for several days, and lived very lovingly on board, being respectfully treated by my sailors.

In this voyage we had several meetings on board, the first of which was, at the request of my second mate, to call the sailors together in the cabin; I not being forward to propose it to them, lest they should suspect me of some vanity, in desiring to preach to them; they not knowing the cross of Christ in that exercise.

On the 24th day of the seventh month, at noon, our ship, by observation, being exactly in the latitude of Barbadoes, we steered away west for the island, and on the 26th we saw it after five weeks and one day leaving sight of Cape Henlopen; we having, after the first few days, light winds, calms, and head winds, which made our passage long, and our sea stores almost spent; but now the sight of land made the people forget all uneasiness, and, for this favour, my heart was thankful to the great Preserver of men.

This time we came to a tolerable market with our provisions, which made our stay but short; yet I was divers

times at Bridge-meeting of friends, as also at Speight's town, where my concerns chiefly lay; and once at Pumpkin-hill meeting, in which meeting it was observed to the people, that the salvation of the soul is precious, and that true religion is a solid thing, a thing of the greatest moment to both body and soul, and that people ought to be very serious and solidly concerned about it, taking special care to lay, or build, their religion on a sure foundation; it was shewed them, that Christ Jesus was the sure rock and foundation of all the righteous, in all ages; he was the rock that followed Israel, which they drank of; any other foundation than him, no man can lay; who is, in the truly religious, and the true believers, the hope of their glory. Many other precious truths were manifested to us, in that meeting, for which we praised the Lord.

Soon after, I went to Bridgetown, to clear out the vessel, and was at their week-day meeting; the subject matter I had to treat of in that meeting, was that "the Lord bringeth low, and he raiseth up again;" and that, in divers respects, as to kingdoms, families, and particular persons; and as to health, wealth, honour, &c. divers in that meeting were appealed to as witnesses of it. After this meeting, I went to visit the governor, who was courteous to me, and took my visit kindly, and desired to be remembered to our governor, and several others, and wished me a prosperous voyage, and well back again, which he hoped would be in about three months; he said, "Whoever lived to see it, Pennsylvania would be the metropolis of America, in some hundreds of years." He said, "he loved downright honest men, but he hated deceit and hypocrisy:"—a great man, and a great expression!

The 21st of the eighth month, 1729, we having done our business, weighed anchor, and went to sea: and on the 26th we had a good meeting with the ship's company, for the service and worship of God; in which the gospel of Christ was declared without partiality, and the reigning sins of sailors openly exposed, according to the doctrine of the gospel, and the most high Lord entreated to

carry on in the earth the great work of reformation. Hitherto we had fine, pleasant weather.

The beginning of the ninth month, we had a very blustering, stormy time, for many days, so that we could not carry sail, but sometimes lay by, and sometimes went with a reefed mainsail and foresail; the ship had such a violent motion, that it broke our glasses, and about a dozen bottles of wine, and our earthen ware, and strained our hogsheds and casks, so that we pumped out molasses into the sea, and beat us back many leagues, and blew our sails out of the bolt ropes.

After those storms, we had a calm, and the wind sprung up westerly; our course being north-west, or thereabout, we could barely lay our course; yet, it being moderate, we had cause to be thankful.

The 12th of the ninth month we found ourselves in the latitude of 36 degrees, 17 minutes, north; but the wind was ahead, and our fresh stock of provisions almost expended, and winter coming on apace, the nights dark and long, made it seem tedious to our people; the which I was helped to bear with patience.

The 14th day, about eight o'clock at night, John Plasket, one of the best of our sailors, through the violent pitching of the ship, fell into the sea from off the bowsprit; one of the sailors, seeing him fall, nimbly threw a rope to him, which he caught hold of, and the people helped him into the ship; though, in all probability, he had perished in the sea, if he had missed taking hold of the rope. I was thankful to the Almighty for this young man's life, and took it as a great favour from heaven. The next day it was dreadful stormy, the wind blew violently at south-west, with lightning, thunder, and much rain; the seas ran so high, and the ship had such a great motion, that the goods, or casks, shifted in the hold, and we lay by till next day; our sails also were much torn, and, in many places, blown out of the bolt ropes, so that we were half a day mending them, and then proceeded on our voyage home, where we arrived the latter end of the month.

After I came home from this voyage, in the small stay I was on shore, I was divers times at meetings at Philadelphia and Frankfort, and was also at Germantown, at the burial of our ancient friend Dennis Cunrad, who was one of the first settlers of this town (as I understood the first meeting of friends, for worship in it, was kept at his house); he was a man of an inoffensive life, much given to hospitality, and left a good report behind him. The meeting was large, and many of the first settlers of the country were there. I was also at the burial of Catherine, the daughter of Thomas Lightfoot, the wife of James Miller, a worthy woman, who died soon after their arrival from Ireland, and was buried from our great meeting-house in Philadelphia, in a decent and exemplary manner.

The latter end of the tenth month, Samuel Harrison, of New-York, and Obadiah Lawrence, of Long-Island, favoured me with their company all night at our house, where we called the family together, and had a seasonable time to take leave, they of me, and I of them, and my family also; and the next day divers very dear friends came with me to the boat, to the river side, to take leave, and we parted with hearts full of love and good will to each other.

So I went on board at Wiccacoe, and had a cold passage down the river and bay, and left the Capes the first of the eleventh month (being the third voyage as master) and the 17th we passed the Tropic of Cancer. Hitherto we had a comfortable passage, and though we had a crowded ship, yet we had peace and quietness to a greater degree than I expected; for men that use the seas, are, too generally, inconstant as the winds and waters they pass through. We had several meetings on board the vessel, in this voyage, and were at sea about four weeks, before we arrived at Barbadoes, and when we arrived, the markets were dull, which occasioned our stay so long as about twelve weeks.

During which time, I had divers religious and good opportunities with those of our own, and other societies, I believe to general satisfaction; having the good wishes

of people of all ranks, from the governor to the poor negroes; all of whom I profess to love for Christ's sake.

This voyage, in our return home, we had a full ship, and upwards of thirty passengers, and were on our passage home about a month, and had good comfortable weather therein.

Soon after I came home from Barbadoes, in the third month, 1730, I went to a meeting at Burlington, at which was married Thomas Evans; Margaret Preston was also there. It was a good meeting. I crossed the river Delaware twice, visited a sick person, and rode thirty miles that day. I also went to the Falls meeting, and after said meeting, appointed another at Neshaminy the same day; after which, I went with Joseph Kirkbride to William Paxton's, and lodged: next morning Joseph Kirkbride rode with me home, and thence to Philadelphia. I was divers times at Philadelphia, Frankfort, and Germantown, and at the general meeting at Frankfort, where our friend John Cadwallader was married; Isaac Norris, Samuel Preston, and Margaret his wife, and John Oxley, were at this meeting, with many other friends, a good share of whose company I got home with me, of which I was glad, ever loving and coveting the company of good men and women.

I was now preparing for the fourth voyage, as master of the New Bristol Hope, for Barbadoes; but it grew harder and harder for me to leave my family, which, for many considerations, was very exercising; yet I was obliged to continue going to sea, upon an honourable account; i. e. that no person might suffer by me, if I could help it; and having got our vessel loaded, we sailed from Philadelphia the 9th of the fifth month. Next day came to an anchor at Chester, and visited my old friend David Lloyd, who, with his good spouse Grace, treated me with tender, christian love; the judge and I, being old acquaintance, and both of us in years, and he not well, we took leave, as if we were not to see one another any more, which happened accordingly, for he died before I returned.

We weighed anchor at Chester, and got down to Elsenborough, and went to Salem meeting (it being the first day of the week, and 12th of the month), with some of our passengers and sailors. The meeting was pretty large, and I was earnestly concerned for their welfare, as I had often been when I was absent, and was glad I was with them that day.

After this meeting we proceeded on our voyage, and left the Capes the 15th of the aforesaid month; had small and contrary winds, and sometimes calms, until the 2d of the sixth month, and first day of the week, when the wind was at south, and a hard gale, the sea high, and the ship having a great motion, therefore we had not a meeting as usual: many of the passengers were very sea sick; as for my part, I thought, if the Almighty was but with me, that would make up for all difficulties; for in him was, and is, my life and chiefest joy; and, as an answer of peace in my tossed condition, I sometimes had comfortable times; being inwardly refreshed with the love and presence of God; not only in the day, but also in the night, in my sleep; out of which I was awakened one morning (in the morning watch), with these comfortable words, "He took me to his banqueting-house, and his banner over me was love." These expressions were so fresh in my mind, for some days, that I could not forbear but bless the holy name of the living Lord secretly in my soul.

The 16th of the sixth month, we arrived at Barbadoes. The 17th there arose about midnight, a hard gale of wind, which, the Barbadians call a hurricane, or tornado, and blew more than ten vessels ashore, great and small, which were wholly lost; and our ship was very near the rocks, people looking every minute when she would come on shore: but through divine favour, we escaped, with only the boat stove against the rocks; I would have got on board, but that was impracticable; but I got on the highest place I could, from which I could see them in the ship, and they me on shore; but we could not, for the violence of the wind, hear one another; yet they were so near the fort, where I stood, that I could discern them.

one from another, and they me from the multitude of people, (many being in the fort with me), I seeing the chief mate look towards me, waved my hat towards him, and he in answer, his to me; then I made a signal to him to go to sea, which they immediately did, letting slip their cables and went to sea, without either boat, anchor, or cables, and came in the next day, and got their cables and anchors again, to the great joy of many of the inhabitants, whose hearty prayers were for our safety, as many of them told me. This among many others, I put in my calendar of deliverances, and preservations from imminent dangers, by the hand of Divine Providence.

We stayed this time in Barbadoes about five weeks, leaving the island the 27th of the seventh month; and there I met with Robert Jordan, my friend and brother in the work and fellowship of the gospel of Christ, who took his passage with us for Philadelphia, whose company was pleasant and comfortable. One evening he was repeating some verses of the excellent Addison's, which I willingly transcribed, as well in memory of that great author, as also that they answered my state and condition in my watery travels, and in the extremes of heat and cold, and some poisonous airs, I have often breathed in. They are as followeth.



I.

How are thy servants blest, O Lord!
 How sure is their defence!
 Eternal wisdom is their guide,
 Their help Omnipotence.

II.

In foreign realms, and lands remote,
 Supported by thy care;
 Through burning climes I pass'd unhurt,
 And breath'd in tainted air.

III.

Thy mercy sweet'ned every soil,
Made every region please.
The hoary Alpine hills it warm'd,
And smooth'd the Tyrrhene seas.

IV.

Think, Oh, my soul! devoutly think,
How, with affrighted eyes,
Thou saw'st the wide, extended deep,
In all its horror rise.

V.

Confusion dwelt in every face,
And fear in every heart,
When waves on waves, and gulphs on gulphs,
O'ercame the pilot's art.

VI.

Yet then, from all my griefs, Oh, Lord!
Thy mercy set me free,
Whilst, in the confidence of prayer,
My soul took hold on thee.

VII.

For though in dreadful whirls we hung,
High on the broken wave:
I knew thou wert not slow to hear,
Nor impotent to save.

VIII.

The storm was laid, the wind retir'd,
Obedient to thy will;
The sea, that roar'd at thy command,
At thy command was still.

IX.

In midst of dangers, fears, and death,
Thy goodness I'll adore;
And praise thee for thy mercies past,
And humbly hope for more.

X.

My life, if thou preserv'st my life,
Thy sacrifice shall be ;
And death, if death must be my doom,
Shall join my soul to thee.

The 4th of the eighth month, we met with a hard gale of wind, which broke the tiller of our rudder, and split our bowsprit and mainsail, and overset many of our chests ; Robert Jordan narrowly missed his chest falling on him from one side of the ship to the other, which we looked upon as a merciful providence, and spoke of it to one another, remembering Addison's verses, which the night before were repeated.

In this passage we saw three vessels only ; it was a blustering time, but the shortest from land to land that ever I had, being but fourteen days and fourteen hours, from the sight of Barbadoes to the sight of the main land : we arrived at Philadelphia, the 16th of the eighth month.

In the ninth month, I proceeded on a fifth voyage, as master, to Barbadoes, and went down the river Delaware on a seventh day, and on first day, was at Chester meeting, at which time there was a burial of a child, and a large meeting ; our friends at Chester were glad to see me, and I them, and after meeting we set sail, and went down the river to Elsenborough, where we came to and landed Robert Worthington, whose son Ezra, was on board, and went to Barbadoes for his health, being in a deep consumption.

This voyage we were on our passage about thirty-three days before we arrived at Barbadoes, when after doing my business, and visiting friends' meetings about five weeks, we put to sea on the 10th of the twelfth month, and sailed along to leeward of divers islands, till we came to Anguilla, where we landed in expectation to get salt, but at this time there was not any to be had there. We came to an anchor here in the night, hoping to get to a harbour before it was dark ; but it soon being very dark,

and coming into shoal water, we saw a large rock, and came to by the side of it, in about five or six fathom water, taking it to be a ship, and when it was day we saw our mistake, and that instead of a vessel, we were too nigh a rock, and the wind coming about, tailed our ship towards it so near, that we were sensible of touching twice; I ordered the men to heave a little farther ahead, and so we lay clear till morning. When morning came, of which we were glad, several boats, with a cable, came to us, and the people advised us to put a spring on our cable, and cut it, that she might cast the right way; which accordingly we did, and it had the desired effect; so that we soon got into a very fine harbour, it being about a mile off. Many thanks were given by many of the people for this deliverance to the Almighty. George Leonard, the governor of this island, heard in the morning, that a vessel was on the rocks, and the people were running with saws and axes, in order to break her up, if she could not be got off: the governor seeing them, sent a lieutenant with orders, that let her belong to what nation soever, they should help to get her off, if it could be, and if she was likely to be made a wreck, he charged them at their peril not to meddle with her, nor any thing belonging to her, until they had first come to terms with the master, which is worthy to be recorded.

We stayed several days before we could get our anchor; for after we were in the harbour, it blew very hard for four or five days; so that with our four oars we could not row our boat ahead, but watching for a calm one night, our people went out and got it, and then we went into the principal road or harbour in the island, called Croaker's-bay; the name of that we came from was Rendezvous-bay, where lived a very kind friend of ours, named John Rumney, who, with his wife and family, treated us with great love, and courteously received us into their house, and he went with me to the governor's, who was my old acquaintance and friend, who, with much love and tenderness, when he knew me, took me in his arms, and embraced me, and lovingly saluted me with a kiss of charity, and thanked God for our deliverance,

and that he had lived to see me once more ; (I having been there some years before), he was seventy odd years of age, as I remember, and had eighty odd who called him father ; they living much on roots and pulse, are very healthy in this island. I was here nine days, and had seven meetings with the people ; the longer I stayed the larger the meetings were ; so that I had some difficulty to leave them. Through the grace and gift of God I was helped to preach the gospel of Christ freely, and they received it both freely and thankfully, divers, if not all ; for their hearts and mine were very open one to another, the holy Lord's name be praised forever.

The 3d of the first month, Ezra Worthington died, and the 4th in the afternoon, he was buried on the plantation of John Rumney, near his house ; the governor and his son-in-law were at the burial, where I told them, that he was an inoffensive, innocent, sober young man, and that death was to be the end of us here, putting them in mind to remember their latter end. After I had done speaking, the governor said, that death was a debt due to nature, and that we must all pay it, and blessed is the man that in time truly prepares for it. This was a good expression for a man in his post, and worthy of my notice, as I thought.

I was at one meeting, where was the governor and his daughter, with divers of the best and soberest people of this island ; it was a satisfactory meeting, which ended in prayer ; and when I arose from my knees I found the governor on one side, and his daughter on the other side of me, both on their knees ; a posture in which people are too seldom found in this degenerate age of the world.

On the 10th of the first month, we departed from the island of Anguilla, with a pleasant gale, and had fair weather and winds for several days. I spent some time of this voyage in reading, and met with a passage of, or concerning friendship : the comfort and beauty of it, was notably set forth therein, yet most who treat upon that noble subject, place (too generally), the felicity thereof in humanity : whereas true and lasting friendship is of a

divine nature, and can never be firmly settled without divine grace. Christ Jesus is the prime friend of mankind, and from whom all true and lasting friendship springs and flows, as from a living fountain, himself being the head spring thereof; out of which holy fountain hath sprung as followeth: "Henceforth I call you not servants, and ye are my friends, if ye do whatsoever I command you." And again, "By this shall all men know that ye are my disciples, if ye love one another." Oh, holy expressions! much to be admired, and worthy every true and good man and woman's imitation and practice. Observe, that when they had done whatsoever Christ had commanded them, then they were to be his friends, and they were not only to be his friends, but one another's friends, as he was their's; and if occasion were, as he died, so they would die for one another. By this mark and truest seal of the truest friendship, all the world should know they belonged to Christ, that they were united to him, and in him united to one another. Nothing but disobedience and sin can ever separate this friendship.

Against this friendship, which is in Christ, and grounded and founded upon him, the gates of hell can never prevail; all friendship, upon any consideration, merely human, is brittle and uncertain, and subject to change or mutability, as experience hath taught in all ages.

If any person hath a desire to have a particular friend, let that person be sure to make choice of Christ, and such as choose him have a friend, in whom all lasting peace, comfort and delight, joy and pleasure, is, and in him alone is to be enjoyed forever.

The 20th of the first month, being the first of the week, we had a comfortable meeting for divine worship, in which the goodness of God was extended to us as we were rolling on the mighty waters of the great deep, after which we had pleasant weather, and a fair wind, for several days.

On the 26th, the wind sprung up at E. N. E. a hard gale, which lasted several days, and having but little sea room, for about thirty hours it blew so hard that we

could dress no victuals : I then thought on the words of Job, when he spoke to his impatient wife, saying, " Shall we receive good at the hand of God, and shall we not receive evil also ?" (or that which is accounted or looks like evil in the eyes of man). In this time of exercise, the love and heavenly life of God, in his beloved Son, filled my heart, and caused an overflowing of praises to his holy, glorious, and blessed name. Oh ! it was exceedingly precious to my soul at that time.

The first of the second month, we saw land, being driven to the southward nearly two hundred and fifty miles in this last hard weather ; but we soon after arrived at our desired port.

After which I visited the meetings of friends at Philadelphia, Burlington, the Falls, Abington, Germantown, Bristol, and Frankfort, and found the people had been under a general visitation of the small-pox, insomuch that many hundreds, especially of children, were taken off the stage of this life, in the city of Philadelphia, and I was concerned to exhort friends in that city to bring their children to meetings, and educate them, when young, in the way they should go, that they might not depart from it when old ; and that he who had taken many away, could, if he pleased, take many more ; for though he might have laid down his rod at present, (the distemper in the city being much abated), he could soon take it up again. It is my belief, that the Lord Almighty will still continue to visit the city and people (if there is not a reformation), with further, if not sorer, visitations, because he hath known them to do them good, and make them a blessing to many islands and people ; giving them the fatness of the earth, and that which is far more, the dew of heaven ; so that he may justly say to us, as to Israel of old, " You have I known of all the families of the earth ; therefore I will visit upon you for all your iniquities."

In the beginning of the fourth month, Robert Jordan was married to Mary, the widow of Richard Hill, (all three worthy friends). The meeting on this occasion was large, and the marriage solemnized in the fear of God. Divers friends were concerned to speak to the people,

and it was greatly desired that those present, who were then spoke to, might be married to Christ, the great lover of souls, who laid down his life, the most precious life that ever was on earth, and shed his precious blood for our salvation.

A few days after which I again took shipping for the island of Barbadoes, being the sixth voyage, in the *New Bristol Hope*, and left the Capes of Delaware the eighth day of the first month. The 22d of the said month, I being weary, laid me down to rest, fell asleep, and was awakened out of it with these words, "Oh, heart in heaven! it is an excellent thing to have an heart in heaven!" Which words were comfortable to me, and left a sweetness on my mind all the day after, for which I was thankful, and greatly desired that my heart and mind might be set and fixed more and more on heaven and heavenly things, and that my treasure might be in heaven, that my heart might be there also, according to the doctrine of my Saviour, *Mat. vi. 20, 21.* "Lay up for yourselves treasure in heaven, for where your treasure is, there will your heart be also."

The 27th day, being the first day of the week, we had a comfortable meeting, the weather being moderate; and on the 7th of the fifth month, we arrived at Bridgetown in Barbadoes, where we unloaded part of our cargo, and from thence we went to Speight's-town; where, after a stay of about five weeks, we accomplished our affairs. I also visited all our friends meetings, and some several times, in which we were edified and comforted, and divers of us had occasion to bless the holy name of God for his mercy to us. Before we left the island, there happened a great storm or hurricane, which did much damage to the ships, and to the island, blowing down many houses, and spoiling much provisions, destroying almost all the plantain trees on the island, which is a very wholesome and pleasant fruit, and much used by many instead of bread.

I was clearing out the vessel when this storm happened, and being twelve miles off, could not hear of or concerning her, but thought it altogether unlikely that she

should ride out so great a storm, in so bad a harbour or road, it being open to the sea, and such a storm as had not been known for many years, and some said, never but once, to their knowledge, though much more damage hath at some other times been done to the shipping, by reason that the hardest of the wind was not that way, which was most dangerous to them in Carlisle-bay, where they mostly lay; for they all got out to sea, except two or three that were lost by the violence of the weather. It was indeed a very dismal time, the vessels which rode it out were much damaged, and one being loaded, ready to sail, sunk right down, and was lost in the bay. When I had cleared our ship, I set forward in order to see what was become of her; but the floods were so great, and the ways were so bad, I could not without some danger get to her that night; but next morning set out from Joseph Gamble's, and, to my admiration, from the top of a hill (on which a house in the storm was blown flat to the ground), I saw our ship at an anchor, having rode out the storm, with one sloop by her, for which cause my soul was humbly thankful.

On the 17th of the said month, with some more than ordinary fatigue, we got up our anchor, and took in our boat, and got our passengers and provisions on board, the sea breaking high on the shore, so that several of our people and our boat were in jeopardy of being lost; but at length being all on board, we set sail, and having sailed slowly about six or seven miles, we met with a sloop which had lost her mast in the storm, and next morning we met with two large London ships, which had put out to sea, not venturing to ride it out.

We had fine pleasant weather for several days after we left the island, and on the 22d of the sixth month, being the first day of the week, we had a meeting for the worship of God, which was comfortable and satisfactory to us. The 4th and 5th of the seventh month we had very fresh gales from the north-east to the north, and were near a water-spout, about a stone throw off, which surprised some on board, on which I came out of my cabin, and saw the water run up out of the sea into the cloud, as

plain as ever I saw the water run into the river, till it filled the cloud with blackness, and then it would break in great quantities into the sea, which is dangerous, when falling on vessels.

The 5th of the month, being the first day of the week, we had a good religious meeting for divine worship, wherein our people were earnestly exhorted to a holy life, and to be earnestly concerned for the true faith, which is in Christ; that faith which works by love, and is the evidence of things not visibly seen, being manifest by works of piety and virtue. In this voyage we were twenty-two days from the island of Barbadoes to the sight of Cape-Henry, in Virginia, and had a pleasant passage, in the main, to Philadelphia, where, in the seventh month, was held our yearly meeting, at which I had a desire to be, my watery employment having hindered my being at a yearly meeting for several years. At this meeting I met with my old acquaintance and dear friends, John Richardson, of Yorkshire, and Paul Johnson, of Dublin, both on a gospel visit to the brethren and friends in America. The meeting was large, and attended with divine grace and goodness, and ended with thanksgiving and praise to God and the Lamb.

While our ship was loading I was at several meetings in the country, as at Abington, Germantown, Fair-hill, and Frankfort, in Philadelphia county; and at the Falls of Delaware, Buckingham, Neshaminy, and Bristol, in Bucks county. I was also at Burlington, at the marriage of William Callender, Jun. of Barbadoes, with Catharine Smith, daughter of Daniel and Mary Smith, of Burlington.

On the 16th of the ninth month, I proceeded on the seventh voyage to Barbadoes, in the ship *New Bristol Hope*, as master, having on board several passengers, one of whom (Elizabeth Martindale) was on the passage convinced of the principles of truth, and afterwards suffered, in divers respects, for making profession with us.

We had a long passage down the river, the wind being high and boisterous. On the 22d of the ninth month we left the capes of Delaware, and saw the island of

Barbadoes the 21st of the tenth month, before it was day, and in the afternoon came to an anchor in the bay of Speight's-town. In this voyage I met with an accident that was painful and troublesome to me, which happened in a hard gale of wind: I being to the windward, and the ship having a large motion, and missing my hold, was canted from my place to the other side of the vessel, against the edge of a chest, and so bruised my leg that I could not do my business as I usually did, which was a great hindrance and disappointment to me: but in about a month's time, with the assistance of some of my friends there, I got indifferently through it, and also rode to Bridgetown, and had several meetings there. I was also at several good and comfortable meetings at Speight's-town, where we had one the day we sailed, being the 21st of the eleventh month; and on the seashore parted with our friends in great love, and set sail, the wind being north-east, so that we could weather the island of Martinico; we therefore sailed along by the islands of Dominico and Guadaloupe, and had calms under the islands, and sometimes the eddy winds from off the mountains or high lands, would take the sails, and carry the ship clear round, which made it tedious. The 23d and 24th we passed by the islands of Montserrat, Antigua, Rodondo, Christopher's, Nevis, Bartholomew, Statia, Saba, Barbuda, Martin's, and Anguilla, the winds and weather being fair and pleasant. The 25th in the evening, it began to be hazy; and in the night we split our main-top-sail, which cost us a great deal of labour, and loss of time, before we could get it mended and set again. We had pretty fair weather about twenty days, until we came on our own coast, and into soundings, when a hard gale of wind springing up easterly, set on the shore, was dangerous, and we had a long night coming on; but through the favour of the Almighty, we got off from the land. In the midst of the danger of this storm, my soul sung praises to the Lord.

The 12th of the twelfth month, we met with another easterly storm, being in about thirty fathom water, it blew and rained very hard, and was also exceeding cold, and

our coming from a hot climate made it more hard to bear. In this storm we saw divers lights, which the sailors call corpusants, one of them was exceeding bright, and sat, as near as I can compute it, about half an hour on our main-top-mast head, plain to the view of all the ship's company, divers of whom said they never saw they like, and I think I never heard of or saw the like before.

The storm continued all night till day, when it abated, and, it being the first of the week, we had a comfortable meeting, in which the people on board were advised to get divine and heavenly learning, and not to be fools in religion, or in the things of God, nor to hate his true knowledge; for if they had all the natural knowledge, and brightest natural parts in the world, they would be but fools without the true fear of God, which the wise king Solomon says, is the beginning of wisdom.

The 27th of the month we saw Cape Henlopen, having been 27 days from the island of Barbadoes: this was a close, foggy day, we could see but very little before us, and had like to have been a-ground on the shoals, which they call the Hen and Chickens, but went between them and the Cape, in three fathom water; the wind blowing hard at south, we went up the bay by the lead, for we could not see land; and the gale being so fresh, we got to Bombay-hook, from our capes, in about six hours, which is accounted twenty leagues; where we came to an anchor, and there met with abundance of ice. Merciful was the deliverance and preservation we met with from the hand of the Almighty this voyage; may we ever gratefully remember it! About a league above Bombay-Hook, when the fog broke up, we found ourselves close on the Jersey shore; and the wind sprung up at north-west, and obliged us to come to an anchor; where the ice came down upon us, which surprized some of us much. The sudden coming out of so hot a climate, into one so severely cold, had a bad effect on most of our ship's company; and, for my own part, I had a sore fit of the phthisic, and was, at times, almost breathless, and thought I must die, for I could hardly breathe, or speak; but yet I resolved, as long as I was capable

of reflection, I would think of God, and my beloved Jesus; in which thoughts and meditations I found some comfort and consolation. I sat up for divers nights, not being able to lie down for want of breath; and I could not drink any strong drink, as rum, wine, ale, or punch, such as the sailors drank; but, instead thereof, I drank sage tea, which was very helpful to me.

The next day the ice came down more and more upon us, and we feared to put back, because, if we had gone a-ground in the bay, the ice might have demolished us; so we took the most convenient time we could, and got up our anchor, with some difficulty, and stood for Reedy-Island, one of the best harbours upon Delaware; but, the wind and tide failing us, we could not get in; and the ebb brought down the ice mightily on us, so that it took away the head of our vessel, and cut her sides very much. The next tide we got into the harbour, and lay close to Reedy-Island, making the ship fast on shore. While we lay here, several vessels came to us, and fastened on shore as we did. The ice drove one vessel on us, and broke our spritsail yard. Here I went on shore, where the people were very kind to us, particularly the sheriff of the county, John Gooding, and his wife and family. I went also to the house of John M'Cool, who, with his wife, were very tender in their care and love towards me; bathing my swelled and benumbed limbs until the frost was pretty well out of them. The good will, and tender love and care, I here met with, affects my mind in the noting of it: I pray the Most High, whom I love and serve, to be their rewarder.

I had two meetings at our meeting-house at George's Creek, where were people of divers persuasions, who gave good attention. For these meetings I was truly thankful; for though, through the extreme cold, I could hardly speak when on board, I now spoke freely, much to my admiration, and I believe to the people's satisfaction, more than is proper for me to mention, wherefore I praise God. When the weather was a little more open, and the ice gone, we sailed up the river to Philadelphia, where I was joyfully received by my friends; and while

the vessel was repairing and fitting for another voyage, I was not idle, but visited friends' meetings at Philadelphia, Burlington, Abington, Germantown, Bybury, Fair-Hill, and Frankfort; being sometimes at four or five meetings a week. I was also at Haddonfield and Eve-sham meetings, in West-Jersey; both good and comfortable meetings, and will not easily be forgotten; for therein God was graciously pleased to visit us with his word, blessed be his name.

The 4th of the third month we again set sail for Speight's-town, in Barbadoes; and the 6th of the month, about six in the morning, left the Capes of Delaware. From the time we left sight of the Capes of Delaware, to the sight of Barbadoes, was twenty-five days, which was the quickest voyage that ever I had in this ship; in which time we had three meetings for the public worship of Almighty God, and to me they were beneficial; and for God's goodness, I could do no less than return praise to him, who alone is worthy forever.

After I had done my business at Barbadoes, and visited friends' meetings on the 5th of the fifth month, I sailed for South-Carolina, touched at the island of Christopher's, and landed some passengers there. From thence we went to sea, and the same night we had a storm, though we suffered but little, the wind being for us, so that we went before it, and, after it was over, we had a pleasant passage of about fourteen days to the coast of Carolina; and when we saw the land, the wind came against us, which made some of our passengers very uneasy; but in meditating on the Infinite Being, I was favoured with inward comfort and strong consolation, so that I was humbly thankful, and praised God.

We were prevented by contrary winds, and a strong current, from getting into Charleston; and while we were beating about the coast, we met with a vessel which came from thence, and gave us intelligence that many people died suddenly, and that they buried ten or twelve in a day. Hearing such news, and the wind being still against us, our passengers, who intended for Carolina, concluded to go for Philadelphia: so we tacked about,

and stood for Delaware Bay, and then we had a fresh gale ahead again for several days, and spending so much time on the coast, our water was far expended, and we agreed to come to an allowance of it, a quart each man for twenty-four hours, for several days before we got in. We were about five weeks on our passage from Barbadoes to Delaware river.

Soon after our arrival at Philadelphia, we got our ship on the ways, in order to refit and sheath her, in which time I travelled into several counties, and had many religious meetings in divers places, in which I had good satisfaction; and my old acquaintance and friends said, they rejoiced to see me again, after my sea voyages. I was thankful in my heart for the good will of my good Master, and of my friends, in those journies, which was, and I hope ever will be, better to me than choice silver, and fine gold.

The winter setting in about a month sooner than usual, many vessels were detained from going to sea, being frozen up; also many vessels could not come from sea up the river, so that a great damp was put on trade, and the frost coming so suddenly, many people were taken with colds, and many died in both the provinces of New-Jersey and Pennsylvania. My dear friend and kind landlord, Paul Preston, died about this time, who, on his dying bed, said, "He had no desire to live, but to do good, and that it had been his care to keep a conscience void of offence towards God, and to all men, which now was his comfort." The hard weather continuing, I found an exercise and concern on my mind to visit friends' meeting in the county of Bucks, in Pennsylvania, and the county of Burlington, in West-Jersey; in both of which I was at above twenty meetings, in about twenty days. In this journey I was favoured with the grace and goodness of the divine hand to a greater degree than I was worthy of, though I was sometimes exceeding poor in my spirit, and, in my own judgment, very weak for service and labour, both in body and mind; our meetings, considering the severe season, were large, and, I hope, they were to general edification.

On the 25th of the tenth month, being the reputed birth-day of our Lord Jesus Christ, at a little town near the Falls, called Bordentown, we had a meeting, where never any had been before of our friends, in one of the houses newly built by Joseph Borden, the proprietor of the place: he entertained us lovingly at his house, when he was so generous as to offer ground for a grave yard, and to build a meeting-house on, and a handsome sum of money towards building it, though he did not make profession to be of our society. Some that were at this meeting, who did not profess with us, came over the creek on the ice to Isaac Horner's, in the evening, where we had a satisfactory meeting, in which God, through Christ, was glorified. Daniel Stanton, my wife's sister's son, accompanied me in this journey, whose company and ministry was acceptable, both to me and friends, and we had meetings at the Falls, Bristol, Middletown, Wright's-town, Bordentown, Crosswicks, Mansfield, Upper and Lower Springfield, Mount-Holly, Rancocas, Evesham and Chester, and divers evening meetings at several friends' houses. It now being a sickly time, I was often sent for to visit the sick, in which visits we were comforted, and God's holy name was praised.

On the 18th of the eleventh month, I was sent for to Bristol, to visit Ennion Williams, who was dangerously ill, and to Burlington, to the burial of Elizabeth, the wife of Jonathan Wright, who was buried from the great meeting-house at Burlington. The meeting was very large, she being well beloved by her neighbours and acquaintance, being a woman much given to hospitality, (and indeed many of the friends of Burlington, have exceeded in that respect, the most that ever I have observed in my travels), she was a pattern of piety, a loving obliging wife, and tender, careful mother, a kind neighbour, a loving and faithful friend, and so continued to the end; for some of her dying words were, that she desired her love might be remembered to all her friends, which was done openly in the said meeting, and tenderly affected many.

After I came home, I was at the marriage of William Parker and Elizabeth Gilbert, at which marriage was our worthy, ancient friend, John Richardson, with divers other European friends. The meeting was large and edifying.

The river still continuing frozen up, I had a desire to visit my friends and brethren in Chester county, whom I had not seen for some years; and in order thereto, in the beginning of the twelfth month, I, with my kinsman, Daniel Stanton, set out from Philadelphia, and went to Newtown, where we had a meeting next day, being the first of the week, and afterwards an evening meeting at Evan Lewis'; from thence we went to the monthly meeting at Providence, on third day to Middletown, fourth day to Concord, fifth day to Birmingham, sixth day to London-Grove; after which we had an evening meeting at a widow's house; from thence we travelled on seventh day to Nottingham, and were at a large meeting there on first day, and had an evening meeting at a friend's house, where some persons came, who had never been at a meeting of friends before; on second day we had a meeting at Susquehannah ferry, to which divers people came over the ice, and it was a good opportunity to many of them. Third day we had a large meeting at West-Nottingham, and in the evening at William Brown's, and next we had a large meeting at New-Garden, and at Michael Light-foot's house we met with two friends from Ireland, Mungo Bewley, and Samuel Stephens, who were now proceeding on the course of their religious visit to friends in Maryland, Virginia, and North-Carolina. From thence I went to visit my old friend and acquaintance, Ellis Lewis, who had a desire to see me: we had an evening meeting in his chamber, to our mutual comfort and refreshment; and next day had a very large meeting in the meeting-house at Kennet; after which we went to Concord to the quarterly meeting for the county of Chester, and were at three meetings there, and likewise had three evening meetings at friends' houses; at which meetings we had the company of my kinswoman Alice Alderson, and her companion, Margaret Coupland, who

were lately come from the North of England, to visit friends in this and the adjacent provinces.

We went on third day to the general meeting at Providence, which was very large; Joshua Fielding and Ebenezer Large were there; and we had an evening meeting at Rebecca Minshall's; and next went to Chester, where we had a larger meeting than I expected, considering the season; we lodged at John Salkeld's; and on the fifth day we had a good, open meeting at Chester, and, in the evening, another at Grace Lloyd's; next day had a meeting at Springfield, which I believe will be remembered by some that were there, when we do not see one another; afterwards we travelled to Philadelphia.

In the year 1732, arrived Thomas Penn, one of the proprietors of Pennsylvania, and son of the truly honourable William Penn, governor and proprietor of this province. A wise man, a good christian, and a mild governor: a great promoter of piety, and virtue, and of good men. May this his son walk in his steps!

In the first month was our general spring meeting, at which were several public friends from England, viz. John Richardson, Alice Alderson, and Margaret Coupland. The meeting was large and edifying, the said friends having service therein to general satisfaction.

The 2d of the second month, I proceeded on a voyage to Barbadoes, (it being the first in the snow Barbadoes-Packet, a vessel built on purpose for me). We got to the capes the 20th of the second month, in the evening, when we were obliged to come to anchor; and the 21st we put out to sea, but the wind being against us, and looking like windy weather, I concluded to come to under our cape, and wait for a fair wind: as soon as our snow came to, we got our boat out, and went to Lewis-town; and next day, being first day, we had a meeting in the court-house. In this town is an Episcopal, and Presbyterian meeting-house; but neither of their teachers were that day in town, and divers of the people were glad of a meeting, and I had a good opportunity with them. After meeting I went on board, and weighed an-

chor, and had a fair wind for above a week after ; in which time we overtook the ship *Amity*, ——— *Bowling*, master, near the latitude of Bermuda ; where we had smart gales of wind, which obliged us to carry our topsail double reefed : and, after having been at sea 27 days and one night, in which time we had several meetings, we saw the island of Barbadoes ; though for the most part we had contrary winds ; but all was well, and God blessed, who is forever worthy.

The 20th of the fourth month, having done my business, and also visited friends' meetings, we sailed for Philadelphia ; and on the 25th of the fourth month, being first day, we had a seasonable and serviceable meeting, wherein the Almighty was worshipped and praised, and the people exhorted to sobriety and temperance. We were about twenty days from Barbadoes to Philadelphia.

After having stayed at home about six weeks, and visited the meetings of friends in divers places, to mine and their satisfaction, on the 28th of the sixth month, I proceeded on another voyage for the island of Barbadoes. We left sight of our capes on the 31st of the said month. The winds were, for the most part, contrary, and, before we got into the trade wind, we met with two hard gales ; the last of which was a kind of hurricane, in which we could carry no sail at all, but let the vessel lie to the mercy of the seas, or rather to the mercy of Him that made the seas, and all that is therein, and in the earth also. In this storm we lost a square top-mast, and divers other utensils belonging to the vessel ; but all our people were well and safe. This voyage we had several comfortable religious meetings on board, in which we were exhorted to prepare for another and better world, this being so very uncertain and momentary, and full of various exercises, temptations, and afflictions.

I had on board three Whitehaven sailors, William Towerson, William Trimble, and William Atkinson, and I do not remember that I heard any of them swear an oath during the whole voyage, which I thought wor-

thy to stand on record, because it is so rare in sea-faring men. About the beginning of the eighth month (being in the latitude of Barbadoes) the thoughts of my leaving my family and habitation, and many of my loving relations, and near and dear friends (as at divers other times also) made me pensive and sorrowful; but it being on a principle of justice, and sometimes meeting with the presence and goodness of God, I was enabled to do my affairs and business, and forbore to appear sorrowful as much as I possibly could, or to be of a sad countenance in the sight of men; but to him, who knows all things, and sees in secret, I poured out my soul in all my afflictions, for he only is able to help me. I met with some who untruly censured me, as covetous of the things of this world, or to be rich; and that, for the sake of these outward things, I might venture my life, until I might lose it. Really, as to my life, it hath long been my desire to be ready to resign it, and is so still; and, as to those outward things, so far as I know, my heart is clear. Food and raiment, and to be clear and even with the world, having rather to give than receive, is all the grandeur I desire; and if that be not granted, I hope to be contented without it, and to be thankful. I look upon crowns and sceptres, and all the fine things of this world, that are of the nature of it, but as trifles, and diminutive things, in comparison of a house and kingdom eternal in the heavens. In this voyage, as usual, I read in the holy scriptures, and met with strong consolation therein, especially in the New Testament; I also read much in the works of that eminent judge, and good christian, Mathew Hale.

The 7th of the eighth month, we arrived at Barbadoes, stayed three weeks and one day, and had divers religious meetings. I hastened to accomplish my affairs before winter, it coming on, and the time of the year dangerous for sailing on our coasts. On the 30th of the eighth month, we left the island of Barbadoes, bound to Philadelphia; and on the 11th of the ninth month it pleased God to favour us with a gracious opportunity to worship him; wherein was declared to the ship's company

the nature and advantage of good, and the fountain from whence it flows or springs; as also the nature and disadvantage of evil; the one being or springing from God, and the other proceeding from Satan, or the devil, who is the root of all evil: and that men might be left without excuse, God hath sent the divine and supernatural light of his holy spirit, to shew to mortals what is good, and what is evil; in order that they might embrace the good, and refuse the evil.

The 21st of the ninth month we had a very hard gale of wind at north-west, which blew so hard, that it put us by from sailing, so that we were obliged to lay her to the wind; for by the violence thereof we could not carry any sail, and it was so dark that we could neither see stars nor one another, nor hear one another, without we were very near, the seas rising very high: indeed, the long, stormy, and dark nights, were very dismal, and some of our goods got loose in the hold. In the beginning of the night, about the seventh hour, Philip Kearney, my apprentice, fell into the sea, and was lost, which was a deep affliction to us for divers considerations.

The 25th we saw the land, and next day we came to anchor in Delaware bay. The loss of this lad was a cause that we were not so joyful, as is usual for people to be when come to the shore.

The latter end of the tenth month I went the third voyage, commander of the Barbadoes Packet, from Philadelphia, bound to Barbadoes: we were towed through the ice by two boats from Thomas Master's wharf, and in two days got to Reedy-Island; from whence we sailed down Delaware bay, where we lay two nights, the wind being contrary, blowing hard; the nights being long, the days very short, and weather sharp; we left our capes in the night, it being dangerous lying in the bay; and after being out several days, we had favourable winds, and pleasant weather; but when we got into the trade wind, it blew hard, and mostly against us; so that the first land we saw was the island of Christopher's, where we arrived in twenty days from our capes; and the market

for provisions being at that time better than any other of those islands, and the property of the vessel mostly belonging to me, and the cargo generally consigned to me, I disposed of part of it. Here being no meeting of our society on this island, I had meetings on board the vessel in the harbour, and divers from the shore, and several masters of vessels, came to our meetings, the snow having large accommodations for such an occasion; and, so far as I could understand, the people were generally satisfied, and spoke well of our meetings.

Of late times, and also in this voyage, meeting with many losses and crosses, and much afflictions, and various exercises, I was ready to say in my heart, Lord, why am I thus afflicted, now in my declining years, since, thou knowest, I love thee above all things, and that I would not willingly or knowingly offend thee, my great and dear Lord? It was answered (as though vocally spoken), My only begotten and beloved Son, who never offended me, suffered much more. This word being such an evident truth, I begged patience to go through all my sufferings and afflictions, so that at last I might live with Christ in the glorious kingdom of God forever, where I might always bless and praise his holy name.

Five or six days after our arrival at this island, a vessel, that came out five or six days before us, arrived, she meeting with the same boisterous weather as we did, yet we made our passage ten or eleven days sooner. Divers other vessels, bound to Barbadoes, put in here, through these contrary winds; and when I saw others in the like circumstances with us, I was the more thankful for being preserved safe, and so soon to this place; yet it was a considerable loss and sore trial not to get to Barbadoes, the island I was bound to, and a great disappointment to me and many others.

At this island, a person whose name was Galloway, a man of a great estate, hearing that I kept meetings on board the vessel, kindly invited me to have a meeting at his house, and said he would give notice of it to divers of the gentlemen (as he called them) of the island, telling me, that I should be welcome to his house, which

was much more convenient than the vessel; but I was not very forward to accept of my friend Galloway's kind offer, being sensible of my own weakness and inward poverty, so that I made several excuses to evade it; but he obviated them all. 1st. I asked him, "If he could bear the reproach of having a quaker's meeting at his house?" He answered, "Yes; there are good and bad of all societies." 2dly. I asked, "If his wife would like it, or be willing that a meeting should be in the house?" He said, "She desired it, and would be very willing." 3dly. I asked, "If he thought he could sit in silence?" He told me "He believed he could." I then told him, "I was obliged to him for his kind and friendly offer, and, God willing, I intended to come, and tell my people of the ship's company to come also, and desired him to give notice of it;" which he did: and there was a large, satisfactory meeting. Oh! may the Almighty sanctify it to some souls, is my desire.

He and his wife were both very courteous to me, and invited many of his rich friends and relations. His wife's father was a judge in this island, of good repute. Divers people, of several professions, were at this meeting, and many expressed their being glad of it. An attorney at law said, "He was thankful for the words he heard that day, and if I would stay with them, he would always come to our meetings." One judge Mills was at this meeting, and very kindly invited me to his house. Some meeting me next day, said, "They were sorry they were not there." The mistress of the house told divers of the people, who were persons of note, "That they should remember what they had heard;" and spoke it with a religious concern, as it seemed to me. When I went to this meeting, I was very poor, and in much fear, speaking with a great concern on my mind, for the people's salvation, and that God, through Christ, might be glorified.

After this meeting, it was, as though a voice, said unto me, "How dost thou know but for this cause, and for this meeting, thou art brought here to this island, though against thy will?" The people told me that they

did not remember that there ever was a meeting of friends before on this island. The meeting had this effect, that the people had a better opinion of our society, than they had before. The subject in this meeting was, the excellency of the gospel dispensation, above that of the law, in that it brought us to the law, went through the law, and was above the law, and far from destroying the law, but fulfilled it; for proof of which, they were referred to Christ's most excellent sermon, which he preached on the mount. *Mat. v.*

From the island of Christopher's I purposed, God willing, for Barbadoes; which I apprehended would be a troublesome voyage, it being about one hundred leagues to windward, and a strong current against us. On the 19th of the twelfth month, we sailed towards Barbadoes; and the wind being ahead, and blowing hard, we tarried two nights at the island of Lucia, where we took in wood and water: the people here were mostly French, and were very civil to us.

The 21st we put out again to sea; but the wind and current being against us, obliged us to go into the harbour from whence we came, and tarry for an opportunity more favourable. While we were in this harbour, which is a very good one, several vessels came in on the like occasion; and a vessel that left Christopher's about three hours after us, came here three days since we did.

We went out again, in order to proceed to Barbadoes; but, as before, the current was so strong against us, and the wind also, that we could not get forward on our way; wherefore we put back again to Christopher's, and by the way, called at Antigua, where I had an open, satisfactory meeting, for which I was truly thankful, and so were some, not of our society, of whom there were divers, and some who had not been at our meetings before.

The next day we arrived again at Christopher's, and there unloaded the remainder of our cargo, though much against my mind. After having sold the most of our cargo at Basseterre, we went to Sandy-point, and there

sold the remainder, and took in our loading for Philadelphia.

In loading our vessel, judge Brown was my very good friend, and helpful to me therein, for which I think myself much obliged to him.

While we lay here, I had a meeting on board our vessel, to which came five masters of vessels. It was a good meeting, though I spoke to them in much misery and pain, having very angry, painful sores on my legs, occasioned by a fall in getting out of the boat, the seas running high, and through the violence of the waves, I fell across the boat, and broke both my shins very grievously.

The 31st of the first month, 1734, we had another meeting on board our vessel, to which came several from other vessels, and some from the shore, among whom was a young baronet, and his host (a tavern-keeper), with him, who at first behaved airily, but after some time, he was more sober, and seemed respectful at parting.

I was invited to have a meeting next first day on board the ship King George, a large vessel; the master told me his cabin was large, and would accommodate many more than mine; but we did not stay so long as till the first day.

After this meeting was over, the master of the large ship came on board, and said he was sorry he had not come sooner, so as to have had the opportunity to have been at the meeting.

From Christopher's we set sail for the island of Anguilla, and had a meeting at the governor's house on a first day. We stayed at Anguilla three days, and there took on board some bags of cotton on freight, and sailed from thence the 10th of the second month. The governor of this island, whose name was George Leonard, told me; that he should live and die in our principles, saying that he must defend his people. But he did not consider, that his defence might destroy both him and them, and that such defence was directly contrary to Christ's doctrine and practice. A remarkable and dis-

mal passage he related to me, that, some days before, a vessel came from the island of Saltitudas, (which went there to take in salt), the people going on shore, the master told him, that there lay at the landing the heads of above twenty men on one side of the path, and the quarters of them on the other; which so surprised them, that they made the best of their way to Anguilla, where they related this dismal story, and supposed the slain to be Britons, by their appearances, and that they were destroyed by the Spaniards, who are known to be cruel to them. This action being far from the spirit of christianity, is a reproach to the actors thereof.

Not far from Anguilla is an island they call St. John's, the inhabitants of which are Dutch: the negroes there lately rose and took the island, killed the people, spoiled their plantations, and burnt their houses; I lodged at the house of a person who went to subdue those negroes, who were too strong for him and his company, and the negroes killed divers of them, and among them killed this man's two sons, for which their mother and sisters were in bitter mourning, when I was at their house. The thoughts of the bloodshed, and vast destruction, which war makes in the world, caused me to cry in my heart, "How long, Oh, Lord! thou holy, just, and true God, will it be till nation lift up the sword no more against nation, nor the people learn war any more."

When I came home from this voyage, which was the 30th of the second month, I met with the sorrowful news of the death of my only son, George, a beloved, dear youth, who was but ten years and seven days old, when he died, and, as he was much beloved for the sweetness of his nature and disposition, so he was greatly lamented by many who were acquainted with him. I have this account to leave concerning him, not so much that he was my son, as to excite other youths to serve and fear the Lord, and to love him above all, and that they might remember their Creator in their youthful days, that it might be well with them in this world, and when time here to them shall be no more.

He was a lad much inclined to read the holy scriptures, and other good books, especially religious ones; and was always obliging, obedient, and loving, to his parents, and ready and willing to do any service he could to his friends; any little services in his power he cheerfully performed, and took delight in; he was very diligent, and ready to go to religious meetings, and an entire lover of religious people. In his sickness he behaved himself more like a wise man, than a youth of that age, bearing his pain and sickness with a great deal of patience. I being in another part of the world, he would gladly have seen me, but said, he should never see me any more, and therefore desired his mother to remember his dear love to his father, and tell him he was gone to his Heavenly Father. He was very fervent in prayer in the time of his sickness, and prayed that God would preserve his people all the world over. One time, when in great misery and pain, he prayed to Christ, saying, Sweet Jesus! blessed Jesus! give me patience to bear my misery and pain, for my misery is greater than I can well bear! Oh! come, sweet Jesus, why art thou so long a coming? I had rather be with thee than in the finest place in all the world. Many religious expressions he spoke on his death bed, greatly to the satisfaction and melting of his friends and relations who came to see him in his illness; one day he said, My misery and pain is very great, but what would it be if the wrath of God was in my soul? He believing in the love of God in Christ, made him desirous of being with him, and seeing the joy that was set before him, thought the time long to be with Jesus, as knowing that then he would be out of all misery and pain. His heart was full of love to his relations, acquaintance, and friends, who came to see him in his illness; and full of tender sweetness and divine love, he took his last leave of them, which greatly affected many. This was one of the most pinching exercises I ever met in all my days; but as he said in his illness, so I now write: The wisdom of the Lord is wonderful. One time in this dear child's sickness he said, Oh! the good

hand of the Lord help me, give me ease, and conduct me safe, i. e. to God's kingdom, uttering this verse :

Sweet Jesus, give me ease, for mercy I do crave ;
And if thou'lt give me ease, then mercy I shall have.

Although this was a great and sore exercise, and deep affliction to me, in losing this promising youth, and my only son ; yet, considering that he went off the stage of life like a solid, good christian, it was made tolerably easy to me ; for he departed this life in much brightness and sweetness, and more like an old christian, than a youth of ten years of age.

It was usual for me to advise his mother not to set her affections too much upon him, thinking he was too good to live long in this world, and too ripe for heaven, to stay long here on earth, or in this world of sorrow and misery. This dear and tender youth, when reading, (to which he was much inclined), if he met with any things that affected him, either in the sacred writings, or other good authors, he would write it down, and get it by heart ; he was, more than common, affectionately concerned for his mother, doing whatever he could freely and cheerfully to serve her, and told her not to do divers things which he thought too much for her, saying, Mother, let me do it, if I were a man thou should not do any thing at all, (meaning as to labour). My dear wife being very industrious, and apt to overdo herself at times : and she being affected with his filial love and care for and towards her in his father's absence, it caused her sometimes to turn about and weep, in consideration of his great care for and love to her. I thought a little memorandum of the life and death of this religious lad was worthy recording, in order to stir up other youth to obedience and love to their parents, who begat them, and carefully and tenderly nourished and brought them up ; and also to love and obey God, from whom they have their life, breath, and being, and to believe in Christ, who died for them ; who is the glorious light of all the nations

of them that are saved, and walk therein, according to sacred writ.

As noted above, he got several pieces by heart out of the Bible, and other religious writings, first writing them with his pen: two short ones I may recite, of which nature were divers others, which peradventure may be edifying to some, who may cast their eye thereon.

One place which much affected my mind, that he wrote down, and got by heart, was the 15th verse of the 57th chapter of that evangelical prophet *Isaiah*: "For thus saith the high and lofty One, that inhabiteth eternity, whose name is holy, I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

Another little piece was five verses, which, among others, he wrote, and got by heart, viz.

As one day goes, another comes,
 And sometimes shews us dismal dooms,
 As time rolls on, new things we see,
 Which seldom to us do agree;
 Though now and then's a pleasant day,
 'Tis long a coming, soon away;
 Wherefore the everlasting truth
 Is good for aged and for youth,
 For them to set their hearts upon;
 For that will last till time is done.

I have now but one only daughter, Rebecca, left me out of twelve children, except my wife's son and daughter.

After this long and tedious voyage, which ended in the second month, I stayed but a few weeks at home, and loaded with wheat and flour for Dublin, in Ireland; had Alice Alderson, my kinswoman, and Margaret Coupland, passengers. We had a very comfortable, pleasant passage, fair winds and weather, and good religious meetings. I think it was the most pleasant time that ever I crossed the seas. About Nantucket we saw several sloops a whaling, and spoke with one, by which opportunity we

inquired of the welfare of our friends on that island, and sent our loves to them. Not many miles from the sloops we saw a shoal of whales ; I counted eight in a row lying side by side in the water.

We were four weeks and six days from our capes to Cape Clear, in Ireland : coming near the land, we met with fishing boats, and got plenty of choice fresh fish ; in the evening we got into Kinsale, took in a pilot for Dublin, and sailed next day from Kinsale, and were out one night at sea, got next day to Dublin-bay, where we went ashore, and were kindly entertained by our friends ; we were at divers large meetings in that great city, which some of us, while we live, at times I believe shall remember. My stay in Ireland was about seven weeks, in which time I visited several meetings in the country, and at Edenderry, the Moate of Greenough, Carlow, Ballytore, &c.

We set sail from Dublin with a fair wind, in company with the ship Neptune, and our friends sent many prayers and good wishes after us. We were about forty persons, sailors, passengers, and servants, on board, and had a good passage, all things considered. We had divers religious meetings on board, and were on our passage, from the sight of Ireland, to the sight of our land, five weeks and six days : it was the quickest voyage I ever made to Europe and back again to Philadelphia.

When I came home, finding all well, I was thankful to God, in the name of Christ, for all his mercies, and the many preservations wherewithal he had favoured me.

After being a little at home, and at several meetings, and not being clear of the world, in order to it, I undertook another voyage to Barbadoes, and from thence intending for London, in order to settle my affairs there, which I intended some years before, but losses and disappointments hindered me. Wherefore, the 7th of the tenth month, I proceeded on a fifth voyage in the Barbadoes Packet, and left Philadelphia, and was at a meeting the next day at Chester, being first day, and in the evening we had a large meeting at Grace Lloyd's, where I met with my dear friend Joseph Gill, who had good

service in said meeting; we rejoiced in Christ to see each other. We left Chester the 9th, and got that tide down the river to Newcastle, and, after visiting those few friends there, we set sail the 12th in the morning; the wind being high, and the weather very sharp, freezing hard, our sails were so froze, that we had hard work to get the vessel under sail. The 13th day, weighed anchor, and sailed down the bay, and the 14th we were clear of the capes. The first day following we had a good, seasonable meeting, for the worship and service of God; and, in said meeting, as I was treating of disobedience to parents, and disobedience to Almighty God, our great parent and heavenly father, a youth, who was a passenger in the vessel, went out hastily and abruptly, as I was shewing the ungratefulness of the first, much more of the last. When I asked the reason of his going out, he said, it was because he could not forbear crying; and thinking I spoke so because of him, he said, he could not hear me any more. Afterwards I understood that he was a youth who was very ungrateful and disobedient to his parents; the which I knew not of, for his mother told me, and himself also, that he went to sea on account of his health. I thought his going out so hastily was occasioned by some indisposition of body; but it was, as he gave us to understand, through resenting ill what was spoken, and by his taking of it to himself. I have, in like manner, sometimes observed, that divers people have shewn a restlessness and uneasiness in public assemblies of worship and devotion, and sometimes going out, &c. so that they have thereby exposed themselves to the notice of the people, as persons guilty of the matter publicly reprehended, or spoken against; just as though they were the only persons in the assembly, who were guilty of the evil then taken notice of: such public restlessness is a great folly and weakness, besides so openly and publicly exposing themselves.

After we left our capes, we had divers hard gales of wind, which lasted several days. The 28th, being a first day, we had a meeting for divine worship, in which God was praised, and his holy name exalted, for his unspeak-

able grace, in sending his only begotten Son, a divine light to enlighten the inhabitants of the world ; after which we had stormy weather and contrary winds for some weeks, so that our passage was tedious ; and of fifteen times going to Barbadoes, I found this the most difficult ; and the prospect was very discouraging of making a losing voyage, by the great expense I expected for repairing and refitting the vessel, &c. so that I began to despair of accomplishing my design of discharging my debts in Great-Britain, and the thoughts and consideration of losing so much of the company and conversation of my wife, relations, and friends, and spending so much precious time, which cannot be recalled, to so little purpose, lay heavy on my mind ; yet, by the grace of God, my mind was supported, and my resolutions confirmed to praise the Almighty, for every dispensation of his providence.

The 23d of the eleventh month we saw the island of Barbadoes; at the breaking of the day, having been from the Capes of Delaware forty days, and one night ; and were truly thankful, that, at last, we, through divine favour, got to our desired port ; where we were lovingly received by our friends at Speight's-town, who were joyful at our arrival. From thence I went to Bridgetown, and so on to the governor's, in order to enter our vessel ; but, staying a little too late, the governor, who was the lord Howe, was come from his house on his way to Bridgetown, with his coach and six, and his attendants ; but he seeing me, courteously stopped his coach, and did my business as he sat therein ; and though I made an essay towards an excuse, he would not admit of it, saying, There is no need of any excuse. He was indeed an extraordinary courteous man : he died soon after, much lamented, as he was much beloved.

My stay at Barbadoes this time was the longest I ever stayed, believing it to be the last time I should go there, and that I should see them no more. My so saying troubled some of them ; but growing in years, (being then turned of threescore), I thought it would be too hard for me to undertake such another voyage ; there-

fore I was at all the meetings of our friends on the island.

Here I met with Moses Aldridge, a friend from New-England, who came on a religious visit to friends of this island, with whom we had divers good meetings, his service in preaching the gospel being edifying and acceptable; we were together at the marriage of Andrew Drury and Mary Lewis, after which meeting and marriage, I was ill of a fever several days, which distemper was very much among the people, of which near twenty masters of vessels, and some hundreds of people died; and though I had been at Barbadoes many times, I never had so much illness there before; Moses Aldridge, and several friends of us, had a large meeting at John Gibson's, where were many people, not of our persuasion, who were generally sober; but as I was recommending charity to the people, according to the doctrine of the apostle Paul, as the most excellent gift, I advised them to show it forth to all people of all professions, and also to their negroes, telling them, that some of the gentry of this island had observed to me, that the more kind they were to their slaves, they had their business the better done for it; though I observed also, that I had been at some places, where I had watched to hear some expressions that might look like charity; but in divers houses, and some of note, I could not hear any christian-like expressions to their slaves or negroes, and that with sorrow I had seen a great deal of tyranny and cruelty, the which I dissuaded them from: this doctrine so exasperated some that they made a disturbance in the meeting; one of which persons meeting me on the king's highway, shot off his fowling-piece at me, being loaded with small shot, ten of which made marks on me, and several drew blood; by which unfriendly action, the man got a great deal of disgrace, it being highly resented by all who were acquainted with me; the president of the island looked on it as a very base action, as did also divers of the justices and the gentry, also the vestry, and several clergymen and lawyers; one of the lawyers told me, I should not be just to the country, myself, nor the man, if I did

not prosecute him ; another professing the law, said, He ought to be abandoned by all mankind, if he shot at me with design ; many were for prosecuting him, for the people generally took notice of it with abhorrence ; but he sending for me, and signifying he would not do so again, I forgave him ; and I pray it may not be laid to his charge in the great day, and that he may be forgiven, he being ignorant of the love I had and have for him and all men, even them whom I know to be mine enemies. It would be too great a scandal and reproach, to expose his name and station in the world. Some thought I did well in forgiving him, and some thought I did ill in it : but I spoke my mind to him alone freely, in which I had satisfaction and peace.

Intending my vessel for London, I made my chief mate, Ralph Loftus, master of her, not knowing whether I might proceed the voyage, it being a very sickly time : afterwards my mate had the distemper also, but I bless God, we both recovered a good state of health.

It was this voyage, that my friends in Barbadoes published a little piece I wrote at sea, which I called, "Free thoughts communicated to free thinkers ;" done in order to promote thinking on the name and works of God ; which had, as far as I understand, a good acceptance among the people. The principal clergyman on the island thanked me for it, and said, "There was need enough of it:" but I could be glad another, or a better hand, had done something of that nature, and more large. If this may be of any service, I shall be thankful.

I had also a meeting at John Lewis's, in Joseph's parish, at which were divers not of our profession, and some who were never at any of our religious meetings before ; who said they were glad they were there that day ; it being a satisfactory open meeting.

After I had visited my friends, and settled my affairs as well as I could, and loaded our vessel with sugars, for London, being willing, once more, to see my native land, and settle my affairs there, and see my relations and friends ; on the 6th of the third month, we set sail from

Barbadoes for London, and had pleasant weather. The 16th, being the first day, we had a religious meeting for the worship of God, in which I was concerned to speak on the government of the tongue (having on board several hands, who did not sail with us before that voyage, that were much used to swearing). After that meeting, we had not so many bad words and oaths as before. I was thankful in my soul to the Lord, and blessed his holy name, for his goodness to us that day; and in the night, my sleep was very sweet and comfortable, being sensible of the love of God, in the visions of the night; so that I witnessed the fulfilling of the prophecy of Joel, chap. ii. 28.

The 23d, being the first day of the week, we had a meeting, in which the grace of God, that comes by Jesus Christ, was magnified, and a blessing begged for all who love and serve God, throughout the world, by sea and land; also a tender petition was put up to Almighty God, that as he was graciously pleased to look down on those eight persons in Noah's ark, so he would please to look upon us in our vessel; and that as by his divine providence, they safely landed on the earth, so we, if it were his will, might safely land at our desired port, yet not that our wills, but his will might be done: which supplication was put up with great submission. Both day and night I often sought the Lord, and was much alone in this voyage. I read the Old and New Testament almost through, and much of it divers times over; my time being mostly taken up in reading, writing, and meditating, in which, at times, my heart would be broken into tenderness, and I was humbly thankful to God, that my heart was not hard; he having promised to visit the contrite ones; the which he sometimes fulfilled, to my unspeakable satisfaction; glory to his holy name forever. My heart was also thankful that God was pleased to visit me in my watery travels and troubles, and in my separation from my family and friends, which are much nearer, and more valuable to me than all riches, and a great cross to my natural inclination to part with.

The 8th of the fourth month, being the first day of the week, we had a meeting, in which acquaintance with God was exhorted to, shewing the benefit of it, and of loving him above all things, and delighting in his law, and meditating therein day and night. The 19th, in the morning, a strong northerly wind came up, and blew so hard that we could not carry sail, but lay to the wind, under our mizen, which was split or torn with the violence of the wind, and the sea rose high, so that it came into the windows of our great cabin. It was very rugged for the time, and though it was mid-summer, it was so cold, that we were obliged to clothe ourselves as in winter. The 22d, being first day, we had a comfortable meeting after the storm, wherein the great benefit of true religion was a little opened to our small company, and the Lord, Most High, was praised for our deliverance and preservation. The 26th we sounded, and found about seventy fathom depth of water. The 29th we were a-breast the isle of Wight. From the time we left the island of Barbadoes, to the time we found ground, was seven weeks. Thus through many perils and dangers, we came to Great-Britain; for all which mercies and providences, let my soul bless and praise the holy name and mighty power of the Most High. It was now a time of a very great pressing for seamen, and several men of war's boats came on board to press our sailors; but they had prepared a place in the vessel to hide themselves, and the men of war's people could not find them. One lieutenant, with his men, came on board, and seeing us weak handed (the best of our hands being hid), he asked me if I had any more hands on board? I made him little answer. He then said he was sure I could not bring the ship from Barbadoes without hands. I told him sailors were hard to be got in Barbadoes, either for love or money, to go for London, for fear of being pressed, and I was obliged to take any I could get. He said it was in vain to talk much, but if I would say I had no more hands on board, he would be satisfied; he having a belief that I would speak the truth, though he never saw me before; and

he said, if I would say there were no more men on board, he would go away, for then he had no more business there: but I made him no answer, not daring to tell a lie. Now I know that there are men on board, said he: so he commanded his men to search the ship to her keel. So they stripped and made a narrow search, and sweated and fretted, but could not find them. He being civil, I made him, when he went away, a small present. He wished me well; and so I carried my people safe up to London.

In the beginning of the fifth month, I came to London, and lodged at the house of Simeon Warner, in Southwark, and at divers kind friends and relations, in and about London. The tender and brotherly respect which I received from divers, in some of those families, in my sickness, will not, I believe, ever be forgotten, while I am in this world, at times by me; and, I hope that he whom I serve with my might and strength, will be their reward. When in the country about London, my residence was mostly at Edmonton, at my dear brother George Chalkley's, who, with my sister and cousins, were a comfort to me both in health and sickness: for I was often in London sorely afflicted with the phthisic and asthma, which sometimes made me very uneasy; and, though my affairs required me to be often in the city, yet I was obliged to return to the country for air, and, both in health and sickness, was kindly and affectionately received and tended by my dear brother, sister, and all my loving cousins. The memory thereof is cordial to me in penning these lines. It may be truly said, we were very joyful in meeting one another, and our sorrow in parting not easy to be expressed.

In London I sold my vessel, the Barbadoes-Packet, and settled all my affairs to general satisfaction, so far as I know, on which account I had laboured for several years, and was joyful that Providence had favored me so far as to see it accomplished: so that now I wholly intend to leave trading by sea, the which I never inclined to, only on a principle of justice; for I was fully resolved in my mind that my creditors should be paid their just

debts, though I might lose my life in the pursuit of it, about which I had no anxious guilt, because I never was extravagant nor indolent, but met with divers casualties by fire and water; by the latter I lost many hundreds of pounds for several years together; and I would persuade all in their undertaking for a livelihood in this world, to be sure to have an eye to divine providence, who will not suffer us, if we do well, nor so much as a sparrow to fall to the ground, without he think it best for us, he knowing what is for our good better than we know ourselves. Thus when I had paid my debts, and in a good degree settled my affairs, I visited several of my relations, as at Kingsworth, Staines, Guilford, &c. Had a meeting at Market-Street, and one at Guilford, another at Staines, and one at Longford; in all which I had some service, and my relations were joyful to see me once more, having never expected to see me again; and when I had visited meetings in and about London, I went towards the North, in order to visit some places where I had never been, and some that I had been at. The number of meetings, and the names of the places where I had meetings (while I was this time in England) are as follows. While I was in and about London, I was at eighteen meetings in that great city, at two of which I was with May Drummond, a virtuous young woman, who hath a good gift in the ministry, and had a gracious opportunity of declaring her convincement to our noble Queen Caroline, our great King George's royal consort. The kind treatment, and good reception, she had with the queen, spread so in city and country, that many thousands flocked to hear her, and more of the gentry and nobility than ever was known before, to our meetings. I had some private conversation with her, which put me in mind of the apostle's exhortation, where he adviseth the primitive christians, that their words be few and savoury, and that they should be seasoned with grace for this great reason, that they might administer grace to the hearers; and truly I thought there was the influence of grace in her conduct and conversation, whom I pray God to preserve in Christ to the end.

I had a meeting at the house of my brother with his scholars at Edmonton, and also with his family and divers of our relations, which some of us may have occasion to remember. We had seven meetings at Tottenham, at sundry times, and four at Hartford; I travelled to Hitching, from thence to Baldock, and then to Stadfold and Ashwell. The 7th of the eighth month (being the third day of the week) to Royston, fourth to Ives, fifth to Huntington, sixth to Ramsey. First day, being the 12th of the month, we had a meeting at a small town named Finding, and the same day, in the evening, had a large meeting at Wellingborough, in Northamptonshire. The 14th, being the third day of the week, we had a meeting at Northampton, fourth day at Braybrook, fifth day at Okeham, the county town of Rutland, sixth day at Long-Clackson; and first day, being the 19th of the month, I was at a large and open meeting at Nottingham, where were many people, not of our society, who were very sober; third day had a meeting at Fairnsfield, fourth day at Mansfield, fifth at Chesterfield, in Derbyshire; from whence we went over the moors and mountains, Benjamin Bangs, the younger, accompanying me, who came on purpose from Stockport to be my companion and guide thither: his company was both pleasant and profitable to me in that hilly country, through which we travelled to Stockport, where we had three meetings, and where I met with my dear, worthy old friend, Benjamin Bangs. When we met, we embraced each other in arms of christian love, having not seen one another for many years, with whom I stayed four days. This worthy friend, though upwards of fourscore years of age, went with me to Manchester, where we had two meetings, and then I went back with him to his house. He was a man of extraordinary character, and well beloved, he being a pillar in the church of Christ.

When at Manchester, I went to visit a friend newly cut for the stone, who had one taken out of him, the measure of which I saw, and had the stone in my hand. It was nine inches about, and three over. Before I went out of those parts, he was well enough to ride home,

which was near a hundred miles. He was cheerful, as well as thankful.

From Stockport I went to Macclesfield, to Joseph Hobson's, where I met with Joshua Toft and his brother, two choice ministers of Jesus Christ, of whose company I was glad, though at that time I was very low and poor in my spirit. We had two meetings here; on the 2d of the ninth month, being first day. I was at a large meeting at Morley, and, in the evening, at the meeting at John Leigh's, at both which meetings there were many people, not of our society, who were very still, and some were broken into tenderness. From Morley I went to Penketh, where we had a large, solid meeting, and had an evening meeting at Warrington, where I met with many brethren and sisters, who sincerely love our Lord Jesus Christ, with whom I was refreshed, particularly at Gilbert Thompson's and Lawrence Calen's. From Warrington I went to Langtree, Preston, and Clifton, where I had meetings, and so went on to Lancaster. I went to Wray, in order to visit my old ship-mate Elizabeth Rawlinson, (whose son, Hutton Rawlinson, went with me). When I came to Wray, they desired me to have a meeting with them; and though there was little notice, yet we had a large meeting, divers neighbours coming in, and Christ was preached to them freely; this was the 10th in the evening, and second day of the week. Third day I went to Kendal, and, in the evening, with very little notice, we met with several hundreds of people, friends and others. It was a surprize to me, I expecting but a few, because of the shortness of time; but I acknowledge it was a pleasant surprize, to see the willingness and readiness of the people to hear the gospel preached. Friends here are a great people, and well beloved and esteemed by their neighbours, and live in much love and unity. The fourth day many friends came to see me from divers parts, I giving them some notice that I designed no farther northward, and hastening to get ready to go to America, betimes in the spring; having been from home near two years; wherefore divers of my friends, some of whom had been at sea with me, met

me here. We rejoiced to see one another, and, after a large and good meeting, we took a solemn farewell, divers of us never expecting to see each other any more.

In this journey and travel I endeavoured to be, as much as I well could, at such meetings as I had never been at before, and because I was short in this visit to my friends, some were not so well pleased; but my call was most to the American shore, where I thought my service mostly lay, and in order to return, I set my face toward London, and expected to meet with my friend and brother in Christ, Isaac Pickerell, in Cheshire, who designed to accompany me towards the south; wherefore I went from Kendal to Lancaster, and was at Penketh on a first day, being the 16th of the ninth month, which meeting was large and solid; after this meeting we went to Sutton, where I met with Isaac Pickerell, also with our ancient friends, James Dickenson and Christopher Wilson, a choice young man, his fellow labourer. We had meetings at Sutton, Newtown, Chester, and Shrewsbury: James Dickenson was about fourscore years of age, and yet held out in travels to admiration, and was lively in preaching the gospel: he is a worthy elder, of whose company I was joyful; at Shrewsbury we parted, and Isaac and I went to Colebrook, where, on a first day, we had a solid, good meeting; from thence we went to Stourbridge, and after having a meeting there, we had another at Broomsgrove, and so went on to Worcester, where we had divers large and solemn meetings: we lodged at John Corbin's, who was very kind to us, as also were his hopeful children, and in great love and unity we both met and parted. From Worcester, we went to Evesham, where we had two meetings, and from thence to Oddington, and had a large evening meeting; the people, who were mostly of other societies, were very sober, and gave good attention; this was the fourth day of the week; fifth day we had a meeting at Chalbury, and a tender time with a friend very weak at Wallingford, who expressed his satisfaction and thankfulness for the visit; his children were very tenderly affected also. The good Lord, the great physician of value was with us, and

his balsamic grace was at that time shed abroad in our hearts. From Wallingford, we went to Reading, where my good companion and fellow traveller, Isaac Pickerell, dwelt; we were lovingly received by our friends; I stayed here, and rested several days, and had several satisfactory meetings with friends, they being a large people, living much in love and good will; here Samuel Thornton, of Edmonton, my kinsman, and Isaac Brown, my wife's son, came to see me from London. From Reading, Isaac Pickerell accompanied me to Maidenhead, and to Jordan's, at both which places we had meetings. The house and burying ground at Jordan's are kept in the neatest order I ever saw, in which ground lie the bones of divers worthy friends, Isaac Penington, William Penn, Thomas Elwood, George Bowles, and their wives, as I remember. This meeting is often, if not mostly, kept in silence; yet several have been convinced there, through the grace of God, and the power of the Holy Ghost, which Christ said he would send to the true believers, and that should abide with the church forever: here my beloved friend Isaac and I parted in much love, having good desires for each other's welfare. From Jordan's I went with my kinsman to my brother's at Edmonton, where I stayed and rested a few days from travelling.

Then a concern came upon me to visit friends meetings in the county of Essex, and I went from my brother's to Hartford, and had several meetings there; and one I had also at Ware, which was very large; after which I went to Hartford again, I having divers relations there; from thence I went to Bishopstafford, where I had a meeting, and so on to Stebbing, where I had a large meeting; and had a meeting at Braintree, Coggeshall, and a large meeting on a first day at Halstead, and there were abundance of people at Cone, at an evening meeting we had there, where I met with my worthy friend Joshua Toft, and his fellow traveller, Joseph Hobson, we rejoicing to see each other. From Cone, I went to Cockfield, which was a very small meeting; from thence I went to Colchester, where I stayed several days, and went to sev-

eral meetings, as at Rockstead and Manningtree, and then back again to Colchester, where, on the first day, I had a large meeting in the afternoon, and after meeting, divers of the friends came to see me, and were for appointing meetings for me to be at, in the ensuing week, and desired to know my mind therein; after a little pause I told them, I found a full stop in my mind from going to any more meetings at present, and that I would wait some days with them in the city, till I saw further; while we were sitting together, a letter came to me from London, that a friend, Stephen Payton, had set up my name on the Exchange in London, as master of the Barbadoes Packet, which was the vessel bought of me by John Agar, who sold her to said Stephen Payton, who intended her for Philadelphia, and next morning a messenger was sent for me from London: thus having such a favourable opportunity of returning home, I embraced it, and went on second day to Witham, where I again met with Joshua Toft and Joseph Hobson, at meeting; from thence we went to Plaistow, where we had a meeting, and then went to Bromley, near Bow, and were at Joseph Olive's, had a meeting with his people and servants, which were many; I thought it was a good meeting, a divine hand of love was reached out to the young people, and they were advised to give up their hearts to their Creator in their youthful days; several scores of people belong to his family; after this meeting I went to London, and prepared for the voyage. When our vessel was loaded, which was chiefly by Israel Pemberton, the younger, who went with us, as did our owner, Stephen Payton, and Isaac Brown, and four of my kinsfolks, whose names are Freeman, with divers others passengers: in the latter end of the twelfth month, my brother and his eldest daughter, Rebecca, with her husband, Samuel Thornton, accompanied me to Gravesend, where our parting with them was, as at Edmonton, very solemn and sorrowful, we never expecting to see one another more. From Gravesend we sailed the 3d of the first month to the Downs, and from thence down the British channel to the sea, and were at sea about nine weeks, which we

thought long, having many contrary winds; but, after we came on shore, we understood, that there were divers vessels that were much longer. At sea we had divers meetings, which were some of them to my satisfaction. I came very unwell on board; but, when at sea, I mended; for which favour I am truly thankful. We landed all well and in health at Philadelphia, in the third month, 1736, where we were received with joy by our relations, friends, and acquaintance; it was much the more so, because they had heard I was like to die; I having, at London, had a sore fit of the asthma or phthisic, three persons sitting up with me for three nights, who I thought would see my end; but the time was not yet come that I must die, though indeed death was no terror to me, hoping my change would be much for the better; for then, I hoped, I should be forever with him whom I loved better than life.

After I had been at home some time, I went to Salem, and from thence to Cohansey, and, in my return, was at Woodberry-creek, and had meetings at each place: and, soon after, I visited the meetings of friends at Bristol, Burlington, Trenton, and Bordentown, and, in my return home, at Middletown; by the way called, to see my ancient friends, Joseph Kirkbride, and the widow Warder; she was ninety-two years of age, and perfect in her understanding; she said, she did not know for what end the Almighty should prolong her days to that age; but she was satisfied in his will.

In the fifth month, I visited the meetings of friends at Haddonfield, in West-Jersey, and at Newton, Hartford, Germantown, Abington, North-Wales, and Plymouth, and was divers times at Philadelphia and Frankfort.

After many exercises, and large travels by sea and land, my brethren, and divers others, not of our society, expressed their gladness to see me, rejoicing that I was like to spend my time more on the land, hoping that I would go no more to sea; the which, God willing, I determined, having so settled my affairs, that I could stay on shore: and am truly and humbly thankful to the Al-

mighty, that he, by his good hand of providence, in his due time, had favoured and helped me so to do.

In the sixth and seventh months, I again visited the meetings of friends at Bristol, Burlington, Bybury, Abington, Horsham, Germantown, Fairhill, and divers times at Frankfort and Philadelphia.

In the eighth month I went to Cohansey and Salem, and was at two meetings at Cohansey, and one at Alloway's-creek, where I met with Edward Tyler, a friend on a religious visit from Europe, and John Sykes, a friend living near Crosswicks, in the Jersey's; here we had an open satisfactory meeting; from whence I went to Salem, it being their week day meeting, which was large, and to the edification of many. I was also at Pilesgrove fifth day, and at Woodberry-creek sixth day: in which last meeting the obedient son was encouraged, and the disobedient earnestly called home to his heavenly Father's house. In this journey I had John Bringhurst, the younger, for my fellow traveller; his father being unwilling that I should go the journey alone.

After I had been at home some time, I, with some others, went to the yearly meeting at Shrewsbury, in East-Jersey, which was on the 23d of the eighth month: it was exceeding large, and the quietest and the most settled meeting that ever I was at there; and many divine truths were delivered therein. From thence I went to Manesquan, and had a meeting, and then back to Shrewsbury, and so to Middletown, where we had a meeting in the baptist meeting-house, divers of whom were there, and glad of the meeting; thence came back to Shrewsbury, and had a meeting on the first day, being the 30th of the month: from whence, on my return home, had meetings at Moses Robin's, Allen's-town, at Crosswicks, (where I met with divers of my old friends), Bordentown, and Mansfield; some of which were large, open, and satisfactory meetings. After the last meeting, we went to Burlington, and next day came home, accompanied by Richard Smith, Jun. After being a few days at home, I was sent for to Chester, to the marriage of John Lee, (who had sailed several voyages with me),

next day I went to the week day meeting at Providence, and on first day was at Springfield; from whence I returned home.

The 23d of the ninth month, I left home again, and went to Philadelphia, and from thence with Daniel Stanton, John Easton, and John Proud, Jun. (the two latter of Rhode-Island), to Radnor meeting, and from thence to Goshen meeting, and by the coldness of the weather, and crossing several creeks, I got a cold, which settled on my lungs, so that, in conversation, I was hoarse; but I was helped in meetings to admiration; for which I was truly thankful to the Almighty, the great helper of his servants and children. We had a meeting with an ancient friend, who said she had above two hundred who called her mother, being her children by blood and marriage to the fourth generation: we took our leave of her, as never expecting to see each other more, and parted in tenderness of heart. One of this friend's grandsons went with us to Concord, where, on a first day, we had a very large meeting, and an evening meeting at Moses Mendenhall's; and the remainder of the week we had meetings at Birmingham, Kennet, New-Garden, Marlborough, and the monthly meeting at Center, on the seventh day following, at which were many young people; for whose sakes I was drawn and moved, in my exercise of the ministry, to shew the rise and design of our meetings of discipline.

1st. That the same power that gathered us to be a people, inclined our elders to establish those meetings, and settle them in most parts where we were gathered, and had meetings for the worship of God.

2d. They were advised to do their business, and speak to their affairs, in the sense of the same power, spirit, and wisdom of Christ, which, as it had raised us, would, as we kept to it, preserve us to be a people to the praise of God's holy name.

3d. They were advised, in doing their business, not to run out into many unnecessary words, which might lead to contention, and spending much time to little purpose; religious affairs being done best in a meek and quiet spirit, that being of great price with the Lord; great evils

having been known in many ages, through hot and long contentions about religion. It is also good to avoid, in matters of difference, respect of persons, on account of being acquainted or related, so as to be swayed thereby from justice.

4th. They were advised to be very careful of giving any just occasion of offence to any, to Jew or gentile, to indian or negro; for, "Wo to them," says our Saviour, "by whom offences come;" and if any will take offence when none is justly given, it is the best way to be patient, and take our Saviour for our example, who got the victory through suffering; a safe way, and glorious in the end. And, as to few words, the apostle says, "Let your words be few and savoury, seasoned with grace, that they may administer grace to the hearers."

5th. I was engaged, for the sakes of the youth of both sexes, to shew them, that a material part of the service of these meetings, is, that care be taken therein, to see that persons are clear of prior engagements or entanglements, in relation to marriage, and that they have the consent of parents, or parties concerned, as guardians, &c. and also, that they, and all that belong to our society, walk orderly in conversation; otherwise they could not be in unity with us, or owned by us, as a society of religious people: we do not own scandalous persons, nor admit them to be married amongst us, without acknowledging their faults, and promising amendment for the future, through divine grace and assistance. Also, in those meetings, the widows and fatherless are taken care of, that they may be supported and visited, and youths put out apprentices to learn trades, &c.

This meeting concluded with supplication for the rising generation, and for the king, and all his subjects, and with thanksgiving and praises to the sacred name of Him who lives forever.

After the abovesaid meeting, we went to Wilmington, a newly settled town on Christiana-creek, which I believe will be a flourishing place, if the inhabitants take care to live in the fear of God, and seek his glory, and the riches of his kingdom, preferring it to any thing or

things of this world. We had a pretty large meeting here, considering the season, (for it was very cold), which was held in a large house of William Shipley's; but they are making provision for a meeting-house. From this town we went to Newark, and had a comfortable meeting at George Robinson's in the evening, and next morning set out for Philadelphia.

As it was now the winter season, and having been divers times at this season of the year in the warm climates, the cold was become harder for me to bear than usual, so that I stayed at and about home pretty much, being divers times at Philadelphia, Frankfort, Germantown, and Abington meetings.

The latter end of the tenth month, on a first day of the week, I was at a large, open meeting, at Darby, in Chester county. After meeting I rode home, about fourteen miles; but it was so cold, that my limbs were much benumbed, and were not fully recovered in more than a week. Coming home, between Schuylkill river and Philadelphia, we observed the largest meteor that ever I saw, though I had seen many by sea and land; this was in sight almost a minute, as near as I could guess; it was a mighty stream, like a flame of fire, leaving, as it were, sparks of fire behind it, as it went along, and then settled like a star, and disappeared. A few days after this meteor, there appeared in the sky an uncommon redness, with streams like fire.

About this time was buried at Frankfort, John Hurford, who was about ninety years of age; at whose burial, the coldness of the season considered, were a pretty many friends, neighbours, and relations of the deceased; as also divers from Philadelphia. I was concerned to advise those present, to prepare for their final change; that being certain, though the time is uncertain; which, generally, none knows but the Almighty; therefore we ought always to be preparing for our dissolution, and always watching and praying, lest we enter into temptation; as said our dear Lord, "If the good man of the house had known in what hour the thief would come, he would have watched." *Luke* xii. 39. And, we not knowing

whether death will come in our youth, our middle, or old age, therefore, were earnestly desired to prepare our hearts to meet death, so that we might dwell with God and Christ in his kingdom forever. It was also observed, that though this friend had lived to a great age, yet that few lived so long, no, not one in a thousand, and many die very young; therefore they were earnestly entreated, in the love of God through Christ, to prepare for their latter end, and not to set their hearts and affections on things below; for, by how much they set their hearts and affections on natural or outward things and objects, by so much the harder it would be to part with them, when death should come. This meeting ended with prayer for reformation and preservation to the end of life; and praises, yea, high praises were given to him, who had given to all present our life, our breath, and our being.

It being exceeding severe weather, with much rain, wind, and snow, there were great floods, so that we could not get over Frankfort-creek to meeting; wherefore the friends on the west side met together at my house, and we had a satisfactory, good meeting, in which we were exhorted to build our religion on the sure foundation; that neither storms, rain, or winds, might be able to shake us from this foundation, which is Christ, the rock of ages.

This winter we were visited at Frankfort with the small-pox, of which many died at Philadelphia, and several in our neighbourhood.

The latter part of this winter staying much at home, I spent my time much in reading and writing, often being sensible of the love and goodness of God, my exceeding great reward; he, by the spirit of his Son, comforting me, and sometimes melting my heart into tenderness, in consideration of his many mercies, which caused me to praise his holy name, who is thereof worthy, beyond expression, forever.

In the first month, I went with my friend John Oxley, of Barbadoes, to Bristol, where we had a large meeting; thence went over the river Delaware to Burlington quar-

terly meeting : we were obliged to get to the Jersey shore on the ice, laying boards thereon for about one hundred yards together ; and being long on the ice, and poorly as to health, I took such a cold, that I could not get to meeting next day, but was at the youths' meeting third day following ; fourth day I went to Ancocas meeting, thence to a large meeting at Mount-Holly, where was a marriage ; afterwards to Evesham and Upper Springfield, or Hanover, and then returned to Burlington, and next day was at the monthly meeting there, which, to me, was a good open meeting, wherein church discipline was somewhat treated of, and friends advised to wait for that spirit which leads into all truth, to guide them in their discipline.

In the second month, 1737, I went to Cohansey, in order to negotiate some affairs there, and while there, had three meetings at Greenwich, and one at Alloway's-creek ; and on the 9th of said month, being first day, was at Salem meeting, which was large and open : and, in the evening, we had a heavenly meeting at Bartholomew Wyat's.

After my return from Salem, on the first of the third month, I took a journey to the eastward, having a desire to see friends in those parts, whom I had divers times visited, in the service of the gospel, in my young years ; and though now upwards of threescore years of age, was willing to visit them once more before I died, who, in some places where I had formerly travelled, were now grown very numerous. I set out with Joseph Gilbert, and several other friends, and we travelled together to Long-Island, where we parted, and I went to Newtown, where I met with John Fothergill and Samuel Bowne ; at which place we had a meeting, which was appointed on John's account, and his service therein was to the satisfaction and edification of friends. From thence John went to West-Chester, on the Main,* and I went to Flushing, where we had a large, open meeting : it was a solid, good time, and the sacred name of Him who lives forever was praised.

From Flushing I went with my old friend and school-fellow, Joseph Latham, to his house. Our conversation was pleasant and comfortable to each other, wherein we remembered our walking to and from school, in the suburbs of that great and populous city, London; when we were beaten, stoned, and abused, only for being the children of those called quakers: the priests, who had money for preaching, had preached and printed so many lies against our friends, that the common people were almost ready to make a sacrifice of us; they telling us (when we pleaded our innocency, by telling them, we went quietly along the streets to school) that "It was no more sin to kill us, than to kill a dog:" but now, through the grace and favour of the Almighty, we enjoy the exercise of our religion, according to our consciences, free from jails and prisons, in which our primitive friends suffered much; for which we ought to be truly thankful to the God and Father of our Lord Jesus Christ.

From Joseph Latham's we went to Westbury and Matinicock (after a meeting at Cowneck) and afterward to New-York, where I had also religious service and a meeting; and from New-York I took my passage in Robert Bowne's sloop for Newport, on Rhode-Island, was two days and nights on the water, and on my arrival at Rhode-Island, the brethren lovingly received me, and we were joyful to see each other.

After having had divers good meetings on Rhode-Island, I went to Dartmouth, where we had a large, serviceable meeting at a place called Ponganset, many hundreds being added to the church since I first visited those parts. From this place I went to Holder Slocum's, and he lent us his shallop to go over to Nantucket; but the wind not favouring, we had a satisfactory meeting at a large farm of his on an island bearing his own name, and after meeting set sail for Nantucket, had several large meetings there, and I rejoiced to see the growth and increase of friends on this island; where God hath greatly multiplied his people, and made them honourable; glory to his name forever.

The priests, who have money for preaching; the lawyers, who have it for pleading; and the physicians, who have money for giving receipts for health; are poor trades on this island.

At Nantucket I had been about thirty-nine years before, at which time there were only two men and one woman who joined with our friends in profession, and now it was computed there were above a thousand who went to our meetings, they being a sober, religious people; and there is a great increase of friends in divers other places in New-England; and whereas formerly we were greatly persecuted for our religion, now we are treated with more civility and respect in those parts.

From Nantucket, Nathaniel Starbuck and Elijah Collins went with me, with several other friends, to the yearly meeting at Rhode-Island; which was so very large, that it was difficult to speak so as to be heard all over the meeting; but the last day of the meeting, our friend John Fothergill, who had a high voice, being attended with the divine power, gave good satisfaction to the meeting, and it ended well. After this meeting was over, I went with Benjamin Bagnal, to Boston, and from thence to Lynn and Salem, had several satisfactory meetings, which tended to the uniting our hearts together in the love of Christ, and the fellowship of his gospel. From Salem I went with Zaccheus Collins and his wife to their house, and lodged there three nights, and was lovingly entertained, as I was also at many other friends houses. From Lynn, Zaccheus Collins accompanied me to Boston, where we had a meeting on a fourth day of the week, and the next day there was a very large meeting, (the greatest gathering of people which had been seen there at friends' meeting-house for a long time), occasioned by the marriage of John Mifflin, of Philadelphia, to Benjamin Bagnal's eldest daughter.

From Boston I returned to Rhode-Island, and had divers meetings at Newport and Portsmouth, wherein our hearts were made glad in Christ, and we were strengthened in our faith in him; blessed be his holy name forever.

From Rhode-Island, I went to Conanicut, and from thence over to Kingston, in the Narraganset country, and had meetings, and then back to Rhode-Island again, and thence by water in company with divers friends to Greenwich, where I was at two large meetings: at this place they shewed me the trees under which about forty years since I had a meeting; but now they have a pleasant meeting-house.

The next first day, I was at a large, solid, edifying meeting, in a new meeting-house at Tiverton. From thence I went to visit Joseph Wanton's wife, who had been long sick; and in her chamber (with several of her friends and relations) I had divers religious seasons, with which she expressed much satisfaction: she died of this sickness, and I was at her burial, which was large, she being well known, and well beloved; the next day I was at an appointed meeting at Portsmouth, which was large, and to satisfaction, for which we blessed the holy name of God. I had divers good opportunities at Rhode-Island in private families, and was at several meetings over the Beach at John Easton's who was about ninety years of age; he had formerly travelled with me, when I was a young man; we took leave of each other, never expecting to meet more in this world.

Now, after divers meetings on Rhode-Island, I took my passage for Long-Island, in my return homeward; and after a boisterous passage, and being four nights on the water, I got well again to my loving friend Joseph Latham's, where I had left my horse, and on fifth day had a meeting at Cowneck, where I met with Elijah Collins, Rose Tibbets, and Patience Barker, we rejoicing to see each other, after their long journey by land, and mine by water, they being likewise going for Pennsylvania. These friends went to Flushing first day meeting, and I went to Westbury, where was a large meeting, in which there was a drunken schoolmaster, who disturbed the meeting, though at last it ended quietly, and I hope well also. The next fourth day I was at the monthly meeting at Westbury, where many friends met from divers quarters, and it was a solid good time. We had a meeting at Thomas

Rodman's, who was unwell, and had not been at a meeting for some months; he took our visit kindly, expressing his love to us; we had also a meeting at Jeremiah Williams', to good satisfaction. Fifth day we had a large gathering at Matinicock, and in the evening a tender broken meeting at Samuel Underhill's, and sixth day a good meeting at Newtown, wherein primitive christianity was opened, and experimentally declared to the people; and in the evening we had a good opportunity to declare the truth of Christ at the house of Richard Hallet, among several of his sober neighbours. Next morning, being the seventh of the week, we went to West-Chester, to a yearly meeting, which was much crowded, and the people very unsettled, so that it was not so satisfactory as could have been desired. After meeting we went over again to Long-Island, and then to New-York, where we had a large quiet meeting in the evening. At New-York, third day in the morning, divers dear and loving friends accompanied us to the water side, where we solemnly took leave of one another in the love of Christ, and in the fellowship of his gospel; some of us not expecting to see each other any more; and from thence, passing over Long and Staten-Islands, to Elizabeth-town, we travelled to Rahway, and had a meeting at friend Shotwell's, on a fourth day in the evening, where many neighbours came in, and after meeting a certain person was dissatisfied about women's public speaking in religious meetings; (Rose Tibbets having publicly exhorted them in this meeting to be religious, and to fear God, and having prayed to God for us all, and praised his holy name), which said person desired we would endeavour to satisfy him about it, inasmuch as the apostle Paul forbade it, as he apprehended. To which it was answered, that the apostle Paul only forbade, or did not permit forward or over busy women, to speak or ask questions in the church; but advised them to ask their husbands at home, and that doubtless he never intended to debar such godly women, who had a real necessity laid on them, and were concerned, by the Almighty, to speak unto, or pray for the people, else he would not have shewed them, how

they ought to behave themselves in their speaking unto, or praying for the people or church; for if he had any design to hinder such, whom the Almighty should concern, then he must have contradicted himself, (where he shews how they must behave themselves in their duty of speaking or praying), and he would likewise thereby have opposed the apostle Peter, who said, "Now is fulfilled the prophecy of the prophet Joel, that in the latter days sons and daughters should prophecy." So that it is clear and plain, they who would limit or silence those, who have a gift from God to preach or pray in public, from the words of the apostle Paul, oppose him to himself, and to the apostle Peter, and also to the prophet Joel.

From Rahway we went to Woodbridge, where we had a meeting, and there I parted with my fellow travellers, having a concern, (though much in the cross to my own will), to go back in the woods, to a meeting about eight or nine miles off; which meeting was much to my own satisfaction, as well as of those present, as divers of them expressed. From this place I went to Stony-brook, had a pretty large meeting, considering it was rainy, in the time of the meeting's gathering. At this place, my son-in-law, Isaac Brown, with several friends, came to meet me, whom I was glad to see, and after meeting went with them to Trenton, and next day to Bristol, it being their third day meeting, which was large, and after meeting went home to Frankfort, and there was lovingly received by my wife and family. In this journey I was from home three months and nine days, had fifty-five meetings, and travelled by land and water above a thousand miles. And I may truly say, that therein I was favoured with the divine presence and grace of God by Christ in a good degree, and also with the fellowship of many sincere believers in him, which in my return caused my soul to bless his holy name, who lives forever.

In the sixth month, after having had divers meetings at and about home, I went to Darby, Chester, and Newcastle, having meetings in each place, which were to the tendering of some mournful souls, and to the comforting and strengthening them. From Newcastle I ferried over

Delaware river to Penn's-neck, where I had a meeting, at which were several that had never been at any of our meetings before, who went away well satisfied. From thence I went to Salem monthly meeting, which was very large, and thence to Cohansey to the third day meeting, and stayed till next first day meeting, which, though small, by reason of rainy, stormy weather, was a very precious meeting. After I negotiated some affairs at Cohansey, I returned to Salem, where I met with my fellow traveller, Elijah Colins, of Boston, with whom I went on to Philadelphia, and from thence home; having much satisfaction in this journey, in which I had nine meetings, and travelled about one hundred and fifty miles. I cannot be clear in my mind without saying, that I did not, nor do I study what to preach to the people. Nor did I, nor do I receive any pay, or natural consideration for preaching, it being, as I really believe, contrary to the doctrine of Christ, and his apostles and disciples.

This fall I visited several of the meetings of friends in Bucks county, and the meetings at and about home, as at Frankfort, Philadelphia, Abington, Bybury, and Germantown. In the ninth month I was appointed, with several other friends, by our monthly meeting, to visit the families of friends in Philadelphia. My lot was to visit the upper part of the city, in company with Phebe Morris, Hannah Parrock, and Daniel Stanton; in which service we were of one heart and mind, and we performed said service in pure self denial, and in the cross of our holy Lord Jesus Christ. And wonderful it was, how the presence and goodness of God went with us from house to house, and opened the states and conditions of the families to us, to the tendering of many hearts, both of parents, and of their children. We visited about forty families of friends, when the winter setting in, and I being but weakly, having had a sharp spell of the fever, we, by consent, were willing to defer the conclusion of this work, until longer days, and warmer weather.

In this month I was sent to, in order to be at the burial of the wife of Richard Smith, Jun. She was a virtuous woman, and well beloved, at whose funeral were

many of her neighbours and friends. It was a very solemn time, in which meeting, it was desired that those who had lost their parents, would live so that they might not be a dishonour to them; for it was observed of some children, after their parents were dead, they grew worse than when they were alive, taking undue liberties, which their fathers and mothers could not have allowed of, which was a sore grief and trouble to their friends, and such as wished them well. Therefore they were exhorted not to do that now, when their parents were dead, which they would not have done if they were living; which would be heavy on them, and tend to bring a blast on them in this world: and they were desired to consider how they would answer it in the world to come.

It was also observed, that sometimes the death of parents had a good effect on divers sober young people, they being thereby led more seriously to think on their own mortality, and to consider the great loss of their careful and religious fathers and mothers, and the good example and counsel they gave them. This meeting concluded with a solid, weighty frame of mind in many. From Burlington I went to Mount-Holly, had a large meeting at the meeting-house, and another in the evening at Mount-Holly town, at the house of Thomas Shinn; both of which were open meetings, and divers people, not of our profession, were there, who were well satisfied therewith. From Mount-Holly I went to Evesham and Chester, as also to Haddonfield, at all which places I had large meetings, and then I went back to Burlington, and was at their fifth day meeting. From Burlington I went with Richard Smith, Caleb Raper, and Jonathan Wright, to visit a friend who was sick, after which the said friends accompanied me to the ferry; after I was over the ferry I rode home, where I found my family well, for which I was thankful.

In the fore part of the tenth month, our worthy friend, John Fothergill sailed in the brigantine Joseph, Ralph Loftus, master, for Barbadoes, he having made a third visit to America from Europe, on a religious account. His visit was acceptable and serviceable, and

we parted in great love and tenderness. The night before, about the eleventh hour, was an earthquake, which was the greatest known in this province, the whole city of Philadelphia being shaken, and most part of the adjacent provinces, though little or no damage was done thereby, which shews the abundant mercy of a merciful God; as also, if it were the pleasure of his will, how soon he can lay cities and countries waste and desolate, and bury thousands in a moment. But, notwithstanding the mighty power of the eternal Jehovah, Oh! how hard are the people's hearts, and how they hate to be reformed, and how unconcerned are the inhabitants of the land about their eternal peace and well-being! This is really lamentable. Oh! how do earthly mindedness, pride, covetousness, and drunkenness abound, with many other evils, which were scarcely known amongst the first settlers of this peaceful, and now plentiful land of Pennsylvania.

The 26th of the twelfth month (being the first day of the week) was buried, at Merion, Edward Jones, aged about ninety-two years. He was one of the first settlers of Pennsylvania, and a man much given to hospitality; a lover of good and virtuous people, and was likewise beloved by them. There were many hundreds of people at his funeral. I had a concern to be at this meeting before I left my place at Frankfort, and before I heard of this friend's decease.

The beginning of the first month (being the fifth day of the week) I was sent to, in order to be at the burial of Hannah, the wife of John Mickle, at Newtown, in West-Jersey. My kinsman, Daniel Stanton, was with me at this burial. It was a solid, heart-melting time; my heart was broken into tenderness with many others. This deceased friend was much beloved by her friends and neighbours, and there was much mourning among her relations at the grave, among whom she will be greatly missed. The people were desired earnestly to prepare for their latter end, and final change; and that, as we had all reason to hope it was well with our deceased friend, we might likewise have a well grounded hope

that it would be well with ourselves, when we came to put off our mortality, and put on immortality. The meeting ended with fervent supplication for our future well-doing and well-being, both here and hereafter, and praise to the Most High, who is alone worthy forever more.

As soon as I returned to Philadelphia, on the sixth day of the week, I heard of the death of Joseph Kirkbride, at Israel Pemberton's, who told me I was desired to be at his burial. He, his son, and William Logan, accompanied me as far as Samuel Bunting's that afternoon, with which journey I was exceedingly tired, so that I could hardly stand or go when I alighted off my horse, but being refreshed with a good night's rest, I went in the morning to the house of my deceased friend. There was a multitude of people at the burial, among whom we had a good opportunity to invite them to lay hold on truth and righteousness, and prepare for another world. They were reminded, that neither natural wisdom nor riches, youth nor strength, crowns nor sceptres, would nor could secure them from the stroke of death. Robert Jordan was at this meeting, and had good service therein; it concluded in supplication for the widow and fatherless, and for mankind universally. Fourth day, being the fourth of the first month, I was at Middletown meeting, in company with Thomas Brown, wherein the divinity of Christ, and his being made flesh, born of a virgin, crucified, dead and buried, and his being raised from the dead by the divine power, was largely opened to the people, and that the same power must be witnessed to reform our lives, and give us the true saving faith and knowledge of God the Father, and Christ the Son, and of the Holy Ghost.

This month, at our general spring meeting, I acquainted friends, that I had a desire, once more to see my friends in Virginia, Maryland, and North-Carolina, if health and strength did permit, and divine providence favoured, I not having yet fully recovered my former health and strength: the meeting consented to my request.

The latter end of the first month I was at the burial of Robert Evan, of North-Wales; he was upwards of fourscore years of age, and one of the first settlers there. A man who lived and died in the love of God and his neighbours, of whom, I believe it might be truly said, as our Saviour said of Nathaniel: "Behold an Israelite indeed, in whom there is no guile." He was a minister of Christ, full of divine and religious matter. In this month I was at Fairhill, at a meeting appointed for Ruth Courtley and Susannah Hudson, who were on a religious visit from Ireland, to friends in this and the adjacent provinces. It was a good meeting, the friends speaking to the state thereof.

The beginning of the second month, I went over Delaware, and so to Cohansey, intending home before I set out for my journey to the southward; but my affairs not answering to come home, and afterward, to reach the yearly meeting of friends at West-River, the which I proposed to our general meeting; I now wrote to my wife and family, that I intended to proceed to West-River meeting, it saving me much time and riding, and after having been at several meetings at Cohansey, and at the yearly meeting at Salem, and at a meeting at Piles-Grove; being accompanied by a friend of Salem, I proceeded, and went over Delaware river, and first had a meeting at George's-creek, and from thence to the head of Sassafras river, where we had a meeting, but by reason of the wet weather it was but small: thence we travelled to Cecil meeting, and so on to Chester, where we had a meeting on first day; then to Queen Ann's county, and back from thence to Newtown, on Chester river, at which town we had a large satisfactory meeting; in which it was shewn that no Christian might or could break the moral part of the law, for it, said the apostle, is a school-master to bring to Christ, and that those who come to the gospel of Christ, can in no wise break the least commandment of God. As for example, the law saith, Thou shalt not forswear thyself; but if a man (according to Christ's gospel)

swears not at all, then that man cannot forswear himself. Again the law saith, Thou shalt love thy neighbour and hate thine enemy; but Christ says, love your enemies; the which if we do, there is no doubt but we shall love our neighbours. Again the law says, Thou shalt not commit adultery; but if according to the doctrine and gospel of Christ, a man doth not look on a woman with a lustful eye, there is no danger of committing adultery with her, &c. Those things were largely spoken to and opened in the meeting, and the people (there being many not of our society) were very attentive and sober, and the good hand of the Almighty was amongst us in this meeting.

From Chester river, we crossed Chesapeak bay, to the yearly meeting at West-River, with Chester friends, in William Thomas's boat, and sent our horses over by Kent-Island to West-River, where we met with our friends Michael Lightfoot, Elizabeth Wyat, and Grace Mason, with divers others: (Elizabeth and Grace, being on their return home from a religious visit to North-Carolina and Virginia): we all being far from home, and well acquainted, were glad to see one another, being thankful to the Almighty, who had been pleased to preserve us so far on our way. After the meeting was ended at West-River, taking leave in the love of Christ of divers friends, with hearts full of love, and eyes full of tears, as never expecting to see one another again, I with my companion and Armiger Trotter (who came up with the friends from Virginia to West-River) set out for Virginia, and having passed over Patuxent river, had a meeting among the family of the Plummers, one of whom, with another friend, accompanied us to the river Potomac; we rode as near as we could compute it sixty miles that day. I being heavy and aged, and the weather hot, was very much tired, and laid down in my clothes all night, and the next morning ferried over the river Potomac, computed about three miles over, and parted with our guides. When over this river, we travelled fifteen miles to William Duff's, had a meeting there, and from thence to a meeting of friends at John Cheagle's, and so

to Black-creek, had a meeting there, and then went to the monthly meeting of friends on the west side of James-River, and so to William Lad's, after which we went to the monthly meeting of friends at Nansemond-River, and from thence to Carolina, and on a first day had a large meeting at a new meeting-house built to accommodate the yearly meeting; it was a good, solid meeting, and there the friends appointed for us the meetings following. Third day of the week, being the 13th of the fourth month, at Joseph Barrow's, fourth day at Jacob Butler's, fifth day at Samuel Newby's, sixth and first day at the upper meeting-house at Little-River, and third day at the lower meeting-house on said river, and fourth day at Pasquotank, and fifth day at Amos Trueblood's, up Pasquotank river, and then we went to the quarterly-meeting for friends in North-Carolina, which was very large; the people were exhorted to overcome sin as Christ overcame, that they might sit with him in his kingdom, as he overcame, and is set down in the kingdom of God his father: that subject was largely spoken to that day, and we had a good opportunity with the people, and the great name of God was exalted over all. After this quarterly-meeting we had a meeting at James Wilson's, in the Barrens, which was a large, good and open meeting: in the conclusion thereof, I told them, that I came among them in great love (though in a cross to my own will, with respect to my age, and the heat of the weather) being willing to see them, in that province, once more before I left this world; and, as I came in love, so I parted with them; desiring them, to dwell in love, and peace, and then the God of love would be with them.

From Carolina we travelled into Virginia (Zachariah Nickson accompanying us) and had a meeting at the widow Newby's, and from thence had a meeting at Nansemond, and so to the Branch, where we had a very large meeting. Many people were there not of our society, and were very attentive and sober: and next day, being the second day of the week, we had a satisfactory meeting at Bennet's-creek; and thence to Chuckatuck; and so on to Rasper-neck; and then to Pagan-creek; thence in-

to Surry county, to Samuel Sebrell's; and thence to Robert Honicut's; had a meeting there, then to Curl's, up James-River; to Thomas and John Pleasant's, had a meeting there on a first day, and then to the Swamp and Cedar-creek; and so on to John Cheagle's.

We came to John Cheagle's the 20th of the fifth month, being the fifth day of the week; and, being unwilling to be idle on sixth and seventh days, (intending to have a meeting at his house on first day, I asked John if he could tell me where we could have meetings sixth and seventh days? He said he could; and accordingly he appointed one about three miles from his house, and another about six miles off; at which places we had good service: and then had a very large meeting at his house, on first day, which was, I hope, to pretty general satisfaction, to the religious part of the people. From thence we travelled to William Duff's, (John and another friend going with us), and had a meeting at their meeting-house; and afterwards William went with us over Potomac river, as far as Piscataway, in Maryland. This river is computed to be near four miles over. When we were about the middle, there was a large swell in the river, so that our horses could not stand, and the motion of the boat made them fall down, and the boat having much water in it, being very leaky, she was near oversetting; they in the boat were in some concern and consternation, saying, when we came to the shore, that they did not remember that they were ever before in the like danger. And I apprehend we were in danger; and if the boat had overset, in all likelihood, we might all have been drowned. And I then thought I was in the service of Christ, my great master; and I also knew, I must die, and I thought I might as well die in his service as my own; so I gave up my life for Christ's sake, and he gave it to me again. Oh! may I, with all those who sincerely love him, serve him truly all our days, is my desire!

From Piscataway we travelled to Patuxent, to the family of the Plummers, who were ten sons of one father and mother, and were convinced about the time I first

had meetings in those parts, and, so far as I know, they are all sober men.

After this meeting we went to Gerard Hopkins', and from thence to Patapsco, had a large meeting, the house being full before the friends came, so that they were hard set to get in; to me it was a good, seasonable opportunity, as was our next in the forest of Gunpowder river; where friends have built a new meeting-house, which, at this time, could not contain the people. From Gunpowder river we went to Bush-river, had a good, open meeting, and one at Deer-creek, and so over Susquehannah to Elihu Hall's.

At West-Nottingham I parted with my companion, he having about a day's travel home. I had two meetings on first day at the great meeting-house at West-Nottingham, which were very large, and Friends glad to see me once more: And after having meetings at Christiana-bridge, Wilmington, Center, and Kennet, went to the quarterly-meeting of ministers at Concord, and was there first and second day, and third day at Darby; all which were very large meetings, and friends were satisfied and comforted, and I was encouraged in the work and service of the gospel of Christ. From Darby I went home, having been abroad about four months, and rode, by computation, above eleven hundred miles, and was at about seventy meetings.

While I was on this journey, I had an account of the death of my dear and only brother, George Chalkley, a religious, prudent man; he died the 24th of the ninth month, 1737, near the seventieth year of his age, and left behind him a mournful widow and four daughters, all virtuous women.

When in Virginia, I wrote to those of our society at Opeckon, Shenandoah, &c. (many of whom went out of our province to settle in the government of Virginia) to the following effect.

TO FRIENDS OF THE MONTHLY-MEETING AT
OPECKON.

“ Virginia, at John Cheagle’s, 21st 5th Mo. 1738.

“ Dear Friends who inhabit Shenandoah and Opeckon,

“ HAVING a concern for your welfare and prosperity, both now and hereafter, and also the prosperity of your children, I had a desire to see you ; but being in years, and heavy, and much spent and fatigued with my long journies in Virginia and Carolina, make it seem too hard for me to perform a visit in person to you ; wherefore I take this way of writing to discharge my mind of what lies weightily thereon : and,

1st. I desire that you be very careful, (being far and back inhabitants), to keep a friendly correspondence with the native Indians, giving them no occasion of offence ; they being a cruel and merciless enemy, where they think they are wronged or defrauded of their right, as woful experience hath taught, in Carolina, Virginia, and Maryland, and especially in New-England, &c. and ;

2d. As nature hath given them, and their forefathers, the possession of this continent of America, (or this wilderness), they had a natural right thereto, in justice and equity ; and no people, according to the law of nature and justice, and our own principle, which is according to the glorious gospel of our dear and holy Lord Jesus Christ, ought to take away, or settle, on other men’s lands or rights, without consent, or purchasing the same, by agreement of parties concerned ; which, I suppose, in your case, is not yet done.

3d. Therefore my counsel and christian advice to you, is, my dear friends, that the most reputable among you, do, with speed, endeavour to agree with and purchase your lands of the native Indians or inhabitants : take example of our worthy and honourable late proprietor, William Penn ; who, by his wise and religious care, in that relation, hath settled a lasting peace and commerce

with the natives, and, through his prudent management therein, hath been instrumental to plant in peace, one of the most flourishing provinces in the world.

4th. Who would run the risque of the lives of their wives and children, for the sparing a little cost and pains? I am concerned to lay those things before you, under an uncommon exercise of mind, that your new and flourishing little settlement might not be laid waste, and, if the providence of the Almighty doth not intervene, some of the blood of yourselves, wives or children, be shed and spilt on the ground.

5th. Consider you are in the province of Virginia, holding what rights you have under that government; and the Virginians have made an agreement with the natives, to go as far as the mountains, but no farther; and you are over and beyond the mountains, therefore out of that agreement; by which you lie open to the insults and incursions of the southern Indians, who have destroyed many of the inhabitants of Carolina and Virginia, and even now have destroyed more on the like occasion. The English, going beyond the bounds of their agreement, eleven of them were killed by the Indians while we were travelling in Virginia.

6th. If you believe yourselves to be within the bounds of William Penn's patent from King Charles II. which will be hard for you to prove, you being far to the southward of his line; yet, if done, that is of no consideration with the Indians, without a purchase of them; except you will go about to convince them by fire and sword, contrary to our principles; and, if that were done, they would ever be implacable enemies, and the land could never be enjoyed in peace.

7th. Please to note, that in Pennsylvania no new settlements are made, without an agreement with the natives; as witness, Lancaster county, lately settled; though that is far within the grant of William Penn's patent from King Charles II. wherefore you lie open to insurrections of the northern as well as southern Indians.

And, lastly, thus having shewn my good will to you, and to your new little settlement, that you might sit every

one under your own shady tree, where none might make you afraid, and that you might prosper naturally and spiritually, you and your children; and having a little eased my mind of that weight and concern, in some measure, that lay upon me, I, at present, desist, and subscribe, in the love of our holy Lord Jesus Christ,

Your real Friend,

“ T. CHALKLEY.”

After my return from this journey, I stayed much at home that winter, travelling now being hard for me, so that I could not perform long journies as formerly, being more broken in the long and hard travelling in this journey, than in divers years before.

In the year 1739, I took several short or lesser journies, and had many meetings in divers places, as in Salem and Burlington counties, in West-Jersey, and Philadelphia, Chester and Bucks counties, in Pennsylvania, having many large and comfortable meetings, and some satisfactory service in divers of them.

This year the war broke out between Great-Britain and Spain; the Spaniards giving great occasion of offence to the British nation; notwithstanding which, King George II. sought to accommodate matters peaceably; but the crown of Spain not complying with the terms agreed on for an accommodation, therefore war was proclaimed; which occasioned much disturbance and distraction in our little peaceable province and government; war being destructive to life, health, and trade, the peace and prosperity of the people, and absolutely against the doctrine and practice of the Prince of life and peace, our Lord and Saviour Jesus Christ; a great concern came on my mind to promote his doctrine; in order to which I was largely concerned to treat thereof in or at the general spring meeting at Philadelphia; with which service divers wise and pious people were well satisfied, though some were offended.

When the meeting was over, I having a desire and concern once more to visit friends in the lower counties, Newcastle, Kent, and Sussex, among whom I had not travelled for near twenty years, and being now a little better in health than I had been, I set out from my home, and went to Chester, and from thence to Wilmington, and had a meeting there; and then to Newcastle, where we had another; William Hammond being with me, he and I went from Newcastle to George's-creek, had a meeting there; and then went to Duck-creek: after having two meetings at Duck-creek, I went to Little-creek meeting, and so proceeded to the Mother-kills, where I had a large, open time, in preaching the gospel to the people, which divers of them received with gladness; and there were many, not of our society, who were very sober and attentive, a door being open among them; yet, notwithstanding there may be much openness both in speakers and hearers, I have observed, with sorrow, that there are but few who retain the truth so as to be really converted; many are convinced, but few converted and come to be regenerated or born again, as our Saviour taught.

From Mother-kills I went back to Little-creek, to Timothy Hanson's, he accompanying me; and from Timothy's I went to Duck-creek, and from thence to Appoquinamy to the burial of a friend's son, who died of the small-pox; on which occasion we had a solid meeting, the mournful relations being thankful for our company. From Appoquinamy I went to John M'Cool's, and from thence to Newcastle; where we had a large, open meeting, to the satisfaction of divers; though I was very weakly and poorly, as to my health, so that it was hard for me to stoop to take any thing from the ground, and with difficulty I walked from the friend's house to the meeting; but being helped by grace, and carried through the service of the meeting beyond my expectation, was, with divers others, truly thankful to God the father, and Christ, my Lord and Saviour.

From Newcastle I went to Wilmington, had a meeting there, and from thence to Newark, to the marriage of

Alexander Seaton. The meeting was uncommonly large, and to general satisfaction.

From Newark I went back to Wilmington, and from thence to the Center monthly meeting, and so on to Kennet, where was a very large meeting. Here divers, who had professed among us, refrained coming to the public meetings for divine worship; with whom, next day, we had a meeting, wherein the evil consequence of forsaking the assembling ourselves together was spoke to, and that it would be a great hurt to the young and rising generation, and themselves also; being a bad example to them, and contrary to the advice and counsel of the holy apostle, "Not to forsake the assembling ourselves together, as the manner of some is."

From Kennet I went to Concord, to the burial of Benjamin Mendenhall, where we had a large and solid meeting, several lively testimonies being borne therein. This friend was a worthy elder, and a serviceable man in our society, and one of the first or early settlers in Pennsylvania; a man given to hospitality, and a good example to his family, and hath left divers hopeful children surviving him.

The night before this meeting I lodged at the widow Gilpin's, whose husband, Joseph Gilpin, was lately deceased. There was true christian love and friendship between us for above fifty years. When first I saw Joseph in Pennsylvania, he lived in a cave in the earth, where we enjoyed each other's company in the love and fear of God. This friend had fifteen children, whom he lived to see brought up to the states of men and women, and all but two married well, and to his mind.

From Concord I went to Wilmington, and from thence, after meeting, to Newcastle, where I, with George Hogg, went over the river Delaware into Penn's-neck, and had a meeting at James Wilson's. From Penn's-neck we went to Salem, and thence to Cohansey, where I had several meetings at Greenwich, and at the head of Alloway's-creek; also at David Davis's, where the people kindly lent us the benches of their

meeting-house, and many of them came themselves, and were very attentive; after which I went to Pile's-Grove, and had a meeting there, and from thence to Woodberry-creek, and so to Gloucester, where I ferried over the Delaware to Philadelphia, and from thence home, having travelled about five hundred miles in this journey, after which I stayed at and about home for some time.

I was at the yearly meeting at Burlington in the seventh month; going to this meeting, my horse started, and threw me, which hurt my shoulder and hip badly, of which hurt I did not recover for above half a year.

This meeting was very large, and though I was outwardly in misery and pain, yet, in the sense of the love and goodness of God, and grace of our Lord Jesus Christ, I was, with many others, much comforted in spirit.

From Burlington I travelled to Shrewsbury, having several meetings by the way; as, at Bordenton, Crosswicks, Trenton, &c. This journey I rode in much pain; but the satisfaction I had in meetings through the spirit and power of the Most High, made amends for all the labor and pain I underwent. I bless the sacred name of God, and may I do it forever! I made what haste I could home, being in pain with my fall, and tarried at home most of the winter, which was one of the longest and hardest known in these parts by some of the oldest livers here; divers people being frozen to death in several places, and many sheep and cattle perishing, and much of the winter grain killed with the frost, so that there was some apprehension of a want of bread: all which I took to be warnings of the just and righteous judgments of God for the ingratitude, pride, and other sins and iniquities of the people, the which I was divers times, and at divers places, concerned to put them in mind of. How well would it be if the people would lay the judgments of the Most High to heart; and when his judgments are abroad in the earth, that the inhabitants would learn righteousness!

After this winter, I was at a general-meeting at Germantown, and at meetings at North-Wales, Horsham,

and Bybury, and from thence, with Joseph Gilbert, went to Burlington, and was at a marriage there, and then returned home.

In the second month, I was under an inward and religious engagement in my mind to visit the meetings of friends in Gloucester and Salem counties, in West-Jersey; and the 19th of said month, I went over Delaware river, and was at Haddonfield on a first day, and third day at Chester, fourth day had a meeting at the house of Josiah Foster, and fifth day at Evesham; from which meeting I went to John Estaugh's, Ebenezer Large and Samuel Jordan being with me. In the morning we went to Woodberry-creek meeting, and next day down to Salem, in order for the yearly meeting, which began on the 26th of the second month, and was an extraordinary solid meeting, the divine presence and glory being richly manifested amongst us.

From Salem I went, in company with John Evans and Elizabeth Stevens, to Alloway's-creek and Cohansey, where we had meetings, I believe, to the satisfaction of many. Here I parted with said friends; and, not being well, I stayed at Greenwich, and they went to David Davis's, in order for Pile's-Grove meeting.

The 3d of the third month, being the first of the week, I was at Cohansey meeting, which was solid and weighty; in which the mighty works of God, and his wonderful power was set forth to the people in divers respects.

1st. As to the work of the creation of the heavens and the earth, and of man to govern in the earth, reserving to himself the government of man; to whom he gave a law, for the breach of which he was turned out of Paradise, and brought death into the world.

2d. Notwithstanding man's fall, God had love, mercy, and compassion towards him, and promised that the seed of the woman should bruise the head of the serpent, who led them astray, which seed was Christ, whom all are commanded to hear, believe, and follow, in the practice of his holy doctrine, which is contained in his words spoken to his immediate disciples and apos-

ties, and likewise made known and revealed in our hearts.

3d. That now in our day his righteous judgments are abroad in the earth, as the sword, and a threatening of famine, or want of bread; all which was spoken in the tender love and fear of God, and faith of Christ, and all were entreated to lay these things to heart, and "turn to the Lord, and he will have mercy; and to our God, and he will abundantly pardon." In this meeting God was glorified, and his name magnified, through the assistance of the spirit of his dear Son, our Lord.

From Cohansey I went to Salem, and thence to David Davis's, where we had a meeting, at which were several people of divers professions, who were satisfied and edified therein; and thence we went to Pile's-Grove meeting, afterwards into Penn's-neck, and had a good open meeting at the widow Hugh's, and so to Woodberry-creek meeting, which, I hope, was serviceable; after which I went home with my friend James Lord's widow, who, with her sister Ann Cooper and Joseph Clews, went with me to Gloucester jail, where we visited one under sentence of death for stealing. I asked him if he truly repented of that sin of stealing, of which he had been so often guilty? He told me, he hoped he had, and was willing to die. He was recommended to the grace of God, and to keep in an humble frame of mind, and beg mercy of the Almighty for the sake of Christ, for all his sins. While a friend was praying by him, he was broken into tenderness.

Here the aforesaid friends parted from me; I crossing the river Delaware to Philadelphia, and so home to Frankfort. I was at ten meetings in this journey, besides the yearly meeting at Salem, and travelled about one hundred and fifty miles; but travelling was painful to my body: for now I more and more felt the effects of many old falls and bruises, which much disabled and hurt me in riding.

In the fourth month I was at divers meetings about or near home, as at Fair-hill, Germantown, and at a meeting at Thomas Roberts'; also was at Philadelphia meet-

ing. In the beginning of the fifth month, I visited friends meetings at Darby, Merion, and Haverford; at the last place the meeting was large, and very open; wherein the mighty power of God was exalted over all and it was plainly manifested, that if there was any virtue, or any good gift or genius in the creature, it derived its excellency from the Creator; and that man, in his best capacity, in either natural or spiritual attainments, hath no cause to boast or glory in any thing or things, which he, as an instrument in the divine hand, might help to do or perform; wherefore we ought to humble ourselves under the mighty hand of God, attributing no glory to self, or the creature; but all glory and praise to the Creator, who is in and over all blessed forever.

The 20th of the fifth month, I set forward on a journey, in order to visit friends at and near Burlington, and was next day at a meeting at Bristol, which was large, considering the heat of the weather, and the shortness of the notice; next day being the fourth day of the week, and the 22d of the month, I was at Mount-Holly, at the burial of our ancient friend, Restored Lippincot: he was, as I understood, near a hundred years of age, and had upwards of two hundred children, grand-children, and great-grand-children, many of whom were at his funeral; the meeting was large, and thought to be a serviceable meeting by divers. After this meeting, I went with a few choice friends to visit Susanna Fearon, who had been long ill; in which visit we were favoured with the divine presence and goodness of the Most High; for which we returned him thanks and praise. After which we went to Burlington, and next day had a meeting, which was an acceptable opportunity to many.

Next first day, being the 27th of the month, we had a good solid meeting at Trenton; from thence I went, with divers friends, to Bristol, and so home to Frankfort; and was thankful to the Almighty for the grace which he was pleased to bestow upon me, a poor worm; and that, considering the extreme heat, I had my health better than usual. After coming home, I visited divers meetings, at Philadelphia, Haddonfield, Frankfort, &c.

In the sixth month there was a great mortality in Philadelphia, and many were taken away; on a fifth day, I was concerned to put the people in mind of it, and of their own mortality, and exhorted them to prepare for it, they not knowing whose turn it might be next, nor the hour when death might come to their own habitations; and was concerned, in the same nature, at several large burials. In the meeting at Philadelphia, they were told, it was better to fall into the hands of the Lord than into the hands of men: and that since we had been settled in this province of Pennsylvania, we were preserved from the hands of men; there having never been an enemy in it, in a warlike way; our dependence being in Providence, and our principle against war, and against spilling of human blood by wars and fighting, according to the doctrine of Christ, the peaceable Saviour; wherefore I believe the hand of God was manifested in preserving us in peace: yet I would not be understood to be against the magistrates exercising the power committed to them, according to just law; but national wars, woful experience teacheth, are destructive to the peaceable religion of Jesus, to trade, wealth, health and happiness. Our dear Lord preached peace to the people, and against wars; telling his followers, "That they must love and pray for their enemies, and rather take a stroke or a blow, than give one; and that they should not resist evil;" which peaceable doctrine of Christ, the Jews could not away with; no, no, by no means: "Oh! (say they) if we let this man alone, the Romans will come and take away our place and nation;" just as the people now say in this province, among and to those peaceable men, who, for the sake of Christ and his doctrine, cannot use the sword; "The Romans will come and take our country, if we do not build forts and castles, and have military preparations:" and I wish it were not true, that some who profess this peaceable principle, too much endeavour to smother, stifle, and keep under, this peaceable doctrine, through a slavish fear, and too much distrusting of the Divine Providence, which may cause the divine hand to deliver us to the Romans indeed; at which I should not

wonder, since we distrust that divine hand, that hath hitherto preserved us, without our preparing for war, above these fifty years. To which I know that it is objected; "But now there are abundance of people who are not of that principle." I answer, then why did they come among us, if they could not trust themselves with our principles, which they knew, or might have known, if they would? The King gave the province, and the government of it, to our worthy proprietor, William Penn; who was a man of this peaceable principle; for which the heathens loved him and honour his name and memory to this day, and those of his society and principles; whereof I am a living witness. The sense of the sweetness and social life that the first settlers of the province of Pennsylvania and the city of Philadelphia lived in, makes me express myself in this manner. Oh! that the inhabitants of the city and country, did but live and dwell in that first love, and hold it fast; and then I believe that the Almighty would not suffer any to take our crown; which crown is righteousness, peace, and love, through true faith; which true faith works by love in Christ Jesus.

On the last day of the fifth month, I acquainted my friends of the monthly meeting of Philadelphia, with a concern I had been some time under, to visit the people in the Virgin islands, and more particularly in Anguilla and Tortola; in order to preach the gospel of our Lord Jesus Christ freely, to those who might have a desire to hear, as the Lord should be pleased to open my way: and my friends having unity with me therein, at their next meeting, gave me a certificate of their concurrence: soon after which, having settled my affairs, and taken leave of my dear wife and daughter, and the rest of my family and friends; on the 19th day of the seventh month, I embarked at Philadelphia, in the sloop John, Peter Blunder, master, bound for the island of Tortola.

We sailed down the river, and came to an anchor near Christiana-creek that night, in which there was a violent storm, which drove several vessels on the marshes; so that when the tide ebbed, one might walk

round them. Next day we sailed to Reedy-Island, where we waited for a fair wind: we sailed down the bay in company with two sloops, one bound for Bermuda, the other for the island of Christopher's; and left the capes on the 23d day of the month, and in eighteen days from that time fell in with the island of Thomas, and in one day more turned up to Tortola.

In this voyage we saw nine sail of vessels; but spoke with none of them: had a rough passage, the wind being high and contrary above a week, and much rain; yet through the mercy and grace of God, I was preserved above all fear, except the holy fear of the living Lord, in which I blessed his holy name.

On the 12th day of the eighth month, John Pickering, the owner of the sloop, (who was likewise governor of the island) with his spouse, met me at the water side, and lovingly embraced me, and led me up to their house, and the same evening, had a meeting at his house; and on the 15th of the month, being the fifth day of the week, we had a large, satisfactory meeting, at which were many people, divers of them not of our profession; and, I think, the good hand of the Lord was with us. I was concerned in this meeting to shew, that the last dispensation of God to mankind, in and through his dear Son, was a spiritual dispensation; a dispensation of pure, divine love, which is to last and be with the true believers in Christ forever, according to his own doctrine in the New Testament.

On the first day of the week, and the 18th of the month, we had another meeting, larger than the former, (and the governor told me, he had never seen so large a gathering on the island, on any occasion), my spirit was much set at liberty in this meeting, and great openness and brokenness was among the people, so that the gospel was freely and largely declared to them. The case of Cornelius, and of the apostle Peter going to his house, was treated of, with divers other matters, tending to edification. I was so affected with the power, spirit, and grace of our Lord Jesus Christ, that when the meeting was over I withdrew, and in private poured out my soul

before the Lord, and begged that he would be pleased to manifest his power and glorious gospel more and more. At this meeting there was a woman who had suffered much for her going to meetings; her husband being a proud, haughty man, had beat her to the drawing of blood; he also drew his sword, and presented his pistol, with threatenings to kill her; but she thanked God, that she was resigned to lose her life for Christ's sake: this woman expressed some words in supplication in this meeting in a broken manner. There was also another, (a beautiful young woman) whose father had turned her out of doors for coming to friends' meetings.

I went, with the governor and his wife, to visit a few families up in the mountains, and had a meeting, in which was great brokenness and tenderness in the time of prayer.

On second day we visited several families in the division called the road, to which we went by water in a coble, somewhat like our canoes, there were four of these in company, five persons in two of them, and seven in the other two. In this visiting of families, the people came and filled the rooms, and we had seasonable meetings, in which the people were so loving, and well affected, that we could seldom go in a friendly way to visit our friends, but they would presently fill their rooms, and we scarcely could depart, without having a time of worship.

Next day we went to visit a young man's habitation (who had not yet finished his house) and the neighbours coming in as usual, we had a good meeting.

I cannot but note, that the hand of the Lord God was with us, and I felt his visitation as fresh and lively as ever; for which I was truly thankful, and thought if I never saw my habitation again, I was satisfied in this gospel call, and religious visit; though, being in years, it was sometimes a little troublesome to the flesh; being in the sixty-sixth year of my age, and stiff in all my limbs from hurts with many falls and bruises; but, as to my health, I had it better now than for several years past; for which I am humbly thankful to him, in whom

we live and have our being; glory to his name, through his dear Son.

Third and fourth days, visited several families, and had divers good opportunities: in one of those meetings, a young man, named Jeremiah Martin, spoke a few words in prayer; in which season we were, I think, all broken into tenderness; so that in truth we might say, that the power and spirit of Christ was with and among us, and his great name was praised.

Fifth day, being the week day meeting, it was larger than was ever known of a week day in that place; there being divers friends who came from an island called Jos. Vandike's, and many neighbours and sober people, who were very attentive.

Sixth day, was at several people's houses, and had religious meetings; which we could not well avoid, the people were so loving and desirous to hear what might be spoken to them; they being many of them like thirsty ground wanting rain, and our good and gracious Lord gave us celestial showers, which were refreshing to us, and thankfully received.

Seventh day I went with several friends to the house of one who, with his wife, had been at our meeting on fifth day; he kindly invited me to his house; his name was Blake; he and his wife were loving; though he had formerly wrote against friends, he was now better informed. From his house I went to Townsend Bishop's, and there being many friends from another island, we had a most comfortable, tender evening meeting, in which we offered up an evening sacrifice of praise and thanksgiving to the holy name of the living eternal God, and his dear Son our Lord and Saviour Jesus Christ, through the influence of the Holy Spirit, one God over all blessed forever. And,

On the first day of the week, being the 25th of the month, we had a larger meeting than ordinary; and, in expectation of larger meetings than usual, the governor, John Pickering, had made several new forms to accommodate the people at his own house, which he sent six miles on men's heads, the roads not being passable for

carriage by carts, &c. This I think worth noting, that their zeal may be had in remembrance, and that others may be stirred up to a more religious concern, who will scarce go six steps to a religious meeting, or will not go at all. In this meeting I was concerned to speak of and set forth the doctrine of Christ, which he preached on the Mount, contained in the 5th, 6th, and 7th chapters of Mathew; and to press the people to come to the practice of what is there commanded by the great author of the christian religion; and to shew that the despised quakers had learned, out of that excellent sermon, much of their religion, which displeases many people, and divers of the great men of the world; and to urge them to regard the grace of God, which bringeth salvation, and hath appeared to all men. In this meeting, Dorcas, the wife of John Pickering, spoke to the people in public testimony, to which they gave good attention.

After meeting, we returned by water from the Road-Harbour to Fat-Hog bay, where John Pickering lives, being upwards of twenty of us in company, in three cobles.

These two weeks I spent in the island of Tortola, to my great satisfaction.

The Journal of this worthy friend ending here, the following supplement is collected from some notes sent by a friend of that island, giving an account of his further services, sickness, and death.

SUPPLEMENT.



ON the second day of the third week of his being among us, he visited some friends in the neighbourhood, and likewise the man who had treated his wife so cruelly for coming to friends' meetings.

On third day, he was employed chiefly in writing to his family and friends in Philadelphia.

On fourth day, some friends from the road came to see him, which prevented his going out to visit the neighbours, as usual.

On fifth day morning, being the 29th of the eighth month, he found himself much indisposed; yet he went to our week day meeting, about a quarter of a mile. When the meeting broke up, he had a hot fever upon him; doctor Turnbull (the chief physician in our island) thought it proper to take some blood from him, and he being very willing, it was done that afternoon, and the fever abated some time that night; and next day walked about, and made no complaint until about eight o'clock in the evening; about which time the fever returned, and continued very severe till first day morning, when the doctor advised him to take a vomit, which he declined that day, being desirous of attending the meeting, which was held at my house, and was a large, sweet, and tender meeting; in which he spoke to us concerning temptations, and how Christ was tempted, and how to withstand them; and afterwards on the parable of the great supper, and other subjects; ending his testimony with the words of the apostle Paul, I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness: which words, and most part of this last sermon,

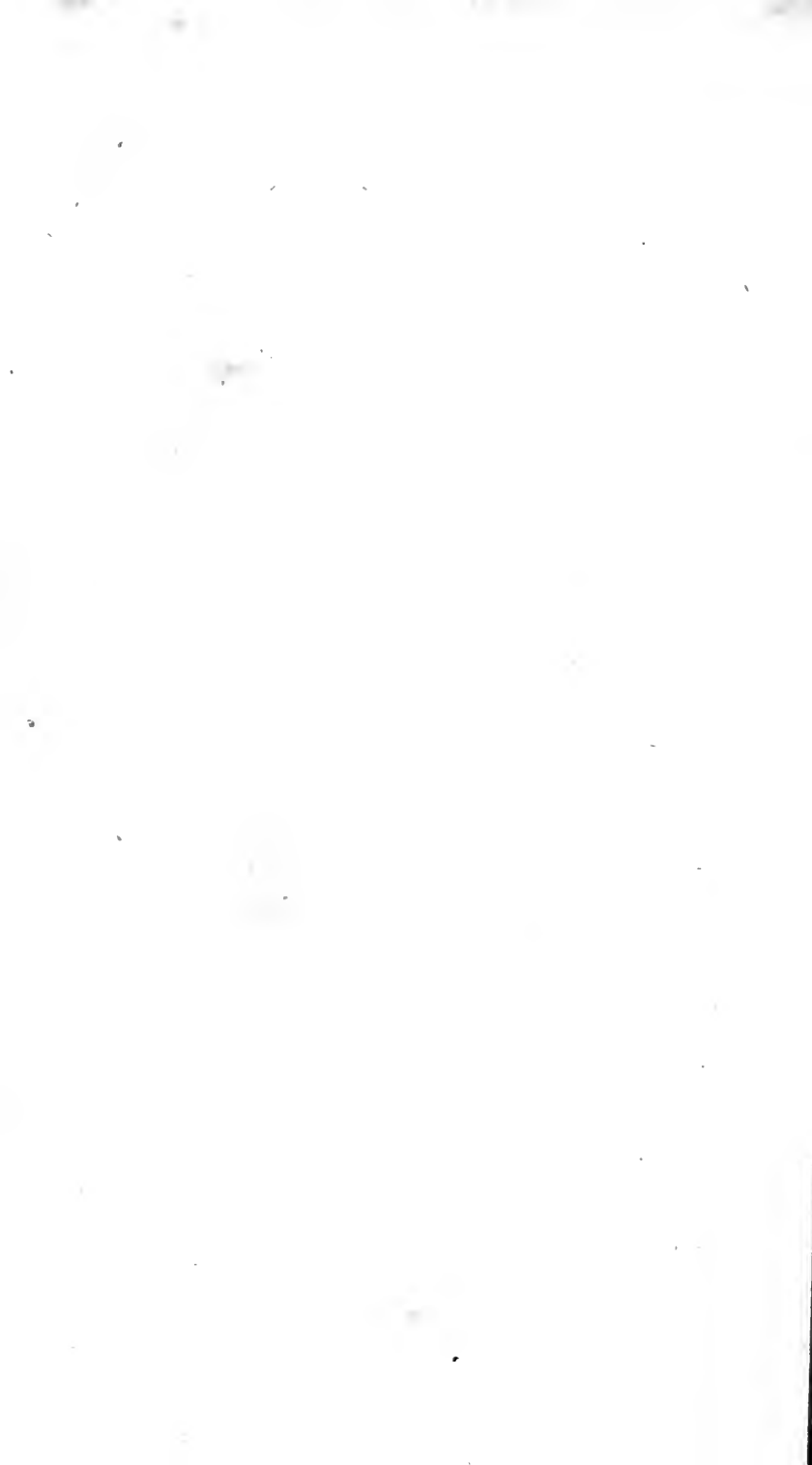
were delivered in great brokenness; from whence I judged that he was sensible that he had not long to live, though, I believe, he was not afraid to die.

On second day morning, the fever abated a little, and he complied with the doctor's prescription of taking a vomit, which seemed to have its proper effect; but that night the fever returned, and continued on him until he died; which was between two and three o'clock on fourth day morning, the fourth day of the ninth month, being speechless about seven hours before.

A general invitation was given to friends and others to his funeral; where three testimonies were borne, all in great brokenness, under a just sense of our great loss. After which he was decently interred on the evening of the said day, in a piece of ground which is since given to friends for a burial place, and on which a meeting-house is built by John Pickering, the governor of the island at that time.

It is said in the scriptures, That the righteous are taken away, and no man layeth it to heart; but, I hope, it may be truly said, this was not the case at this time; for friends, in general, much lamented their great loss, in being so soon deprived of so instructive a friend and elder, whose care over us was very great; and who, by his loving and exemplary life, and tenderness to people of all ranks and professions, engaged the love and respect of almost all the people in the island. We are fully assured, that his labour among us was not in vain, and that many have felt the good effects of it; so that we believe some of the last words he spoke in public, may justly be applied to him, and that he now enjoys a crown of righteousness.

.....
 END OF THE JOURNAL.



THE
WORKS
OF
THOMAS CHALKLEY;
CONTAINING,
HIS EPISTLES,
AND
OTHER WRITINGS.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight is in the law of the Lord, and in his law doth he meditate both day and night.

PSALM i. 1, 2.

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1808.



GOD'S
GREAT LOVE UNTO MANKIND,
THROUGH
JESUS CHRIST,
OUR LORD.

And there came a voice out of the cloud, saying, this (*i. e.* Christ) is my beloved son, hear ye him.

LUKE ix. 35.

If ye love me, keep my commandments.

JOHN xiv. 16.

For God so loved the world, that he gave his only begotten Son, that whosoever believed in him, might not perish, but have everlasting life.

JOHN iii. 16.



PREFACE TO THE READER.

IN sincerity and unfeigned love, both to God and man, were these lines penned. I desire thee to peruse them in the same love, and then, peradventure, thou mayest find some sweetness in them. Expect not learned phrases, or florid expressions; for many times heavenly matter is hid in mean sentences, or wrapped up in plain expressions. It sometimes pleases God to reveal the mysteries of his kingdom (through the grace of his Son our Lord Jesus Christ) to babes and sucklings; and he oftentimes ordains praise out of their mouths; one of which, reader, I desire thou mayest be.

My intent in writing these sheets, is, that they, through the help of God's grace, and the good spirit of Christ, may stir up true love in thee; first to God and Christ, and then to man: so thou wilt be fit to be espoused to him, who is altogether lovely, (that is Christ), which is the desire of him, who is thy friend, more in heart than word.

T. CHALKLEY.

GOD'S
GREAT LOVE UNTO MANKIND,
THROUGH
JESUS CHRIST,
OUR LORD.

HAVING been concerned for the good and welfare of the children of men, in my youthful days, and tasted of the infinite love of God, in, and through his dear Son, the holy Lamb Jesus, who laid down his life for the sins of the world; and, in my tender years, reaped great benefit, through faith in, and obedience unto, him; for, truly, I have found, by sufficient experience, that one without the other, to wit, faith without works, will not answer the end of the great love of Christ Jesus, our Lord, in that he offered himself a sacrifice for all mankind; not for people to live in sin, but to take away the sin of the world; in a word, "Faith without works is dead." *James* ii. 20. For my part, I found it so, and so must all true believers in the Son of God.

Christ first loved us, and paid that debt for us, that, of ourselves, we were not able to do. Oh! his infinite love! it hath oftentimes melted my soul into tenderness.

Methinks it is abundance of pity, that ever the sons of men should requite evil for good, or disobedience for such gracious obedience; I would to God, that all believers in Christ would live in that fear of God, and that love to Christ, that keepeth the heart clean; because nothing unclean can enter the kingdom of heaven. I do not mean a slavish fear; but fear that is wrought by love: for them that love the Lord, the great, everlasting God, will fear to offend him.

This is the matter that chiefly beareth stress on my mind, at this time: the necessity of love to God and

Christ, and one another; "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the things that God hath prepared for them that love him." 1 *Cor.* ii. 9. For my part, I cannot pretend to tell thee, Oh, man! to the full; but only a little to hint at it: it is, "Joy unspeakable, and full of glory:" but then we must love him, so as to keep his commandments. This is the work that I am very earnest in pressing people to, whether youth or aged: it is not too soon for the young, neither too late for the aged, to begin this work of obedience, through faith, and love to God and Christ, if his spirit is reproving or striving in them. But it is more honourable and acceptable, for a man to give up the strength of his days to serve the Lord, and to remember his Creator in the days of his youth, before sin is too much rooted and grown in him; for then it will be much more labour, to get the root of unrighteousness plucked up.

So that in that ability, which God hath given me, I would endeavour to stir up all to serve him, and to be in good earnest, and not to put the day of God, even the mighty Jehovah, afar off; but to love the Lord unfeignedly, and with true obedience; since it is that sacrifice, that is only acceptable to God; that is to say, to love him in deed and in truth, more than in word, and with tongue: for against such a people, the Lord, by his servant, complained, in old time; "They (saith the Lord), draw nigh to me with their mouths, and with their lips do honour me:" but, Oh! their great misery was, their hearts were far from him; they did not love him with their whole hearts; that was their great fault: this thing is also a great evil in the sight of the great God, in this our age; and is too frequent in England, the land of my nativity, as also in other islands and places beyond the seas. What lamentation shall be taken up, for such as do so mock the Lord, the great God of love? Surely he will render vengeance, as in flames of fire, upon all the wicked and ungodly, and those that forget him. It is not by saying, but by doing, that we are justified, through faith in Christ; not he

that saith, Lord, Lord, only ; but he that doth his will also, shall enter the kingdom.

Now the will of God, and Christ his son, is, that we should love him above all ; and in loving him, we shall love one another ; for Christ saw the great need there was of loving God above all, and also of loving one another ; therefore he answered thus to him that asked him, which was the greatest commandment, " Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind." *Mat.* xxii. 37.

" This (says Christ) is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbour as thyself : on these two commandments hang all the law and the prophets," verses 38, 39, and 40.

Now if these two great commandments were obeyed, it would answer God's great love to us, in sending his Son to bless us. Oh ! the glory of God, how it would shine ! it would make the young men as valiants of Israel, and the old men as captains of thousands ; then Christ would reign gloriously indeed, in the hearts of the children of men ; here the Lamb and his followers (that walk in the light, and in that commandment, that burns as a lamp), would get the victory over the devil and his followers ; but, on the contrary, this is the great error of mankind, they talk of God, and Christ, in words ; but deny him in works : nay, some will not stick to say, it is impossible to keep the commands of Christ. It is too commonly spoken, and also believed, that there is no perfection on this side the grave, contrary to the saying of Christ, " Be ye perfect, even as your Father, which is in heaven, is perfect." *Mat.* v. 48. Yet, say they, it is impossible ; which is as much as to say, Christ is a hard master, in commanding what cannot be done ; consequently, out of their own mouths they will be condemned ; for Christ is not a hard master. I testify against all such unholy and imperfect believers, in solid fear before the Lord ; but according to such people's faith and belief, he must needs be hard. Oh ! that people would but so love God, and his dear Son, as to strive

to do his commands; for it is impossible they should obey, if they do neither believe nor endeavour: but let such know, that "Many shall strive, and shall not enter;" much less enter if they do not strive: but we must, of necessity, strive, in obedience to his will, and by his assistance, (not in our own natural will) "to enter in at the strait gate:" man would enter in with all his pleasant things, and in all his bravery and gallantry; but God's will is, that he should be brought low, that he might exalt him. Oh! this self, it is a great enemy to mankind.

My intention is, to awaken people out of the sleep of sin, which is death; and to stir them up to righteousness, and love to the Lord, and their neighbour, even with their whole heart; this is what my heart breathes to, and supplicates, the Lord of heaven for; then would the end of my labour, in his love, be answered; for great is the love of God, in sending his Son, and, also, in sending his servants, and stirring them up, to rouse people out of the sleep of security, that they might see the danger they are in, and how near they lie to the brink of the pit of burning. Oh! that people would but seriously consider that which is shewed and told them in the love of the Lord. Oh! that it might be laid to heart. However, whether they will hear, or forbear, God will be clear, and his servants also will be clear. But if we not only hear, but also obey, that peace, which passeth the understanding of men (that our Lord giveth to his followers) will be our portion, and the lot of our inheritance forever: but this is on condition of our obedience, and keeping the commands of God; "If ye love me, keep my commandments," (*John* xiv. 15.) saith the Lord. So, if people live in saying, and not in doing, in professing, and confessing, yet still living in pride and high-mindedness, and in sin, it is apparent, they do not love Christ Jesus (according to his own words) neither doth he justify them; it is only the doers that he will justify. The apostle John says, "If a man says, he loves God; and yet hateth his brother, he is a liar." *1 John*, iv. 20. and, by plain scripture testimony, such are not of God.

Moreover, if he says, he loves Christ, yet doth not his sayings, he is also a liar, and the truth is not in him, or, Christ is not in him; who said, "I am the truth;" and thus man becomes reprobated; for Paul, writing to the brethren, saith, "Examine yourselves, whether you be in the faith, prove your own selves; know ye not, your own selves, how that Jesus Christ is in you, except ye be reprobates?" *2 Cor. xiii. 5.* Which in-dwelling of Christ is a great mystery to many; although Christ within (which the apostles preached) was the hope of the saints' glory. *Col. i. 27.* And, Oh! how earnest was Christ in prayer to his Father, that his followers may be one in him, and that they may be united together in one. *John xvii.* Such was the love of Christ to his church; now, what remains on the church's part, since Christ has done his part, surely it is, that we love him again; for, saith John, "He that loveth not, knoweth not God; for God is love." *1 John, iv. 8.* They that dwell in enmity, are not the children of God, but the children of sathan, who always hated the appearance of Christ, the light of the world; and yet stirreth up those that are led by his dark spirit, to war against him, and his seed, in his children; who said, "I am the light of the world."

But indeed it is as Christ hath said, "Men love darkness rather than light;" and how strange is it, seeing the one is so glorious, and the other so miserable? But the reason is, as Christ hath showed, "because their deeds are evil." *John iii. 19.* That is indeed the very cause; for if their deeds were good, they would love the light, which is Christ Jesus, the Lord of life and glory; and bring their deeds to him, that he might judge them; who will give righteous judgment to every man according to his works. *John v. 29.* The righteous will have their portion in the resurrection of life, joy, and peace, in the Holy Ghost; but the wicked in the resurrection of damnation. Oh! that I might be instrumental in the hand of the Lord, to open the eyes of some that are spiritually blind, that they might see the splendour, the beauty, and the great glory of the dear Son of God, that most excellent light which God hath

prepared, according to good old Simeon's testimony of him. "Thou hast (says he) prepared him a light to enlighten the gentiles, and to be the glory of thy people Israel." *Luke* iii. 32. A glorious light indeed! Truly, methinks every body should be in love with him. For my part, he is my chiefest joy. I would not part with him for all the pomp and vain glory of the world; neither would I have the shining beams, and glorious rays, (which comfort me for well doing, and reprove me for, and discover, the contrary) clouded from my sight and understanding, for the finest gold, or choicest rubies. Such is my love to Christ, the bridegroom of souls; but, by the way, it hath cost me many a tear, and many groanings in my spirit, before I came thus to enjoy Christ, who is the beloved of all the redeemed. Oh! may I never give him cause to withdraw himself from dwelling in me. Oh! the universal love of Christ: it is everlasting to them that are open-hearted unto him, and to all that will hear his voice, so as to obey it; for, says he, "I stand at the door and knock," (that is the door of the heart of man) "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." *Rev.* iii. 20. And John says, "And we have known and believed the love that God hath to us: God is love, and he that dwelleth in love, dwelleth in God, and God in him." *1 John* iv. 16. A heavenly habitation, and glorious dwelling-place! Who would but endeavour to dwell in love, and forsake enmity, that they might attain unto such eternal happiness, as to have their abode with the Lord.

This fulfilleth the words of Christ. "For he dwelleth with you, and shall be in you." *John* xiv. 17. How was he to be in them? A comforter for well-doing, that they might have the hope of glory, and a reprover for sin, self-righteousness, and wrong judgment. Indeed it was the great love of God in thus sending his beloved Son, a light into this dark world, to shew people their evil deeds, and to condemn sin in the flesh: for he is the sinful world's condemnation, as well as a saviour and justifier of the righteous and holy believer. The Jews of old hated him, and many of them did in-

tend to darken his bright and shining light; but some of the Jews believed on him, and, after they came truly to believe on his name, spread his gospel of truth and glad tidings amongst the children of men, and also suffered for his name's sake. It is also said, "He 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, even to them that believe on his name." *John* i. 11, 12. But what say such to him as account themselves spiritual Jews (seeing the apostle tells us, "He is not a Jew that is one outwardly." *Rom.* ii. 28.) I mean those that call themselves by his name; why many of them trample upon his light and appearance, and despise the spirit of his grace, which is a swift witness against evil, and lets men see what is good, and what is bad, comforts for the one, and brings judgment and condemnation for the other. I can truly say, I would with my whole heart, that God did dwell a comforter in all (or Christ, or the Holy Ghost, or Holy Spirit, which are all one) but this can never be, while sin remains and has an evil root in mankind. "An evil tree cannot bring forth good fruit." By this we may know christians from anti-christians, and lovers of Christ from them that love him not: if we love him we become subjects to him, subject to do his will. Oh! it is a brave station to be subjects of the King of heaven, and if we love him unfeignedly, with all our might and mind, and our neighbours (or them that are already his subjects) as ourselves, and with the sword of the spirit valiantly encounter with the devil and satan; Oh! then shall we be his subjects, and he will receive us into his warfare, and through him we shall be victorious, for the Lamb and his followers will have the victory. I would press people in love into this warfare, having commission from my master and Lord (I mean spiritual) by shewing them what anxiety of soul, and distress of mind, they will procure to themselves, by living in enmity to the Lord and his saints. Oh! my soul, I charge thee, with all those that have any regard to the holy Jesus, obey the commands of the Lord, and love his followers,

or thy neighbour as thyself. Let his universal spirit of love to all dwell in thee, Oh ! my soul !

I would have all to cast down that which they glory in (that is not right in his sight) at his footstool, and do like the poor penitent woman, that lay and wept at his feet. *Luke* vii. 38. She thought all little enough to get into his favour. Christ himself also was meek and lowly ; “ Learn of me,” said he. *Mat.* xi. 29. All power in heaven and earth was given unto him ; “ Take me (said he) for an example ;” when he washed his servants feet. Oh ! he was meek and lowly indeed, and seeing his love was so great to them, and is also to us, let us love him again, not with feigned love, but with love that may manifest us to be his followers ; and in this love let us love one another ; for this intent our Lord issued forth his royal command, which is this, “ A new commandment give I unto you, that ye love one another as I have loved you, that ye also love one another : by this shall all men know that ye are my disciples, if ye have love for one another.” *John* xiii. 34, 35. Christ’s love was unfeigned to his disciples, nay, to all the world in general : for what greater love can there be, than for a man to lay down his life for his friend ; and he not only laid down his life for his friends, but for his enemies also. *Rom.* v. 10. So that his love was great and unfeigned : we ought with the same love to love him again, since that he loved us first ; and this cannot be without obedience to his commands. Thus undoubtedly we should, with true love, love him, and one another : this love is exceedingly precious ; it thinks no evil, and we may be sure will not do any willingly or knowingly. If a man seeth his neighbour or brother in that which is not right, he prayeth to the Lord to help him, and tenderly admonisheth him ; yea, if having this love, he woundeth, his wounds are faithful, for “ Faithful are the wounds of a friend.” *Prov.* xxv. 6. He that is thus endued with love, is not hindered from reproving his brother, but if there be a cause, it rather stirs him up to be faithful therein, without respect of persons. Oh ! the love that is raised in them that love the Lord above all, it is great to the sons

and daughters of men ; it doth wonderful things ; it is valiant for God ; it overcomes its enemies : it is not overcome with evil, but it often overcomes evil with good : it smiteth sin in the gate (that is, in its first appearance) before it be entered into man, so as to subject him thereunto ; it gets victory over the devil ; for he cannot stand before God's love. I would to God that people did but know the virtue of love to Christ, and one another in him, it would cause them, for the enjoyment thereof, to forsake all manner of enmity one against another, and all things else, how near or dear soever ; yea, though they were as a right hand or a right eye, they would be forsaken for its sake, and for the sake of him that first loved us : and then we should strive, through the ability of his grace (even the grace or spirit which he told Paul was sufficient for him) to love him again, and our neighbour as ourself ; but this cursed self is loved too much, and our neighbour too little.

Paul, the apostle of Christ, did not, after his conversion, hate his neighbour, nor was he in enmity with them ; indeed, when he was Saul, he did oppress and injure his nearest neighbours and chiefest friends ; for that blind zeal was part of that body of sin and death that was upon him, and from which, by the help of Christ's grace, he was delivered, and came to love his enemies, and for their good hazarded his life ; and, for his love to Christ, laid it down, as many holy martyrs have done since his time. Surely they had not much regard for self, then ! Though it is a common expression now-a-days, ' Every one for himself, and God for us all : ' but if every one were for his neighbour, or his brother, as much as for himself, God would be the more for us all. But this self-love is, in the sight of the Lord, an abomination, and the great, eternal God abhors it : therefore were the first and second commandments given forth.

If all people would obey these two commandments, the whole law and the prophets, yea, and the gospel too, would be all obeyed.

But this self is a great enemy unto mankind, and doth very much hinder his eternal happiness ; it shutteth the

ear from hearing the cause of the widow and fatherless, or of the needy, and drowns the cry of the oppressed; to which we ought not only to lend an ear, but also to administer relief according to their necessity and our ability. But mankind is too apt to despise the base or low things of the world, and to join with that which is pleasant to the eye, and agreeable to the lust of the heart; (like Dives, the rich glutton of old, who loved self better than poor Lazarus) but do not consider that which is lasting, and would do them good for ever. How shall I express the excellent glory and eternal sweetness of this love to the Lord and our neighbour? Oh! how is my soul grieved, and how doth my spirit mourn before the Lord, when I see any walk contrary to the commands of Christ, or that are in enmity to the truth, and in hatred one to another, even from my tender years, ever since God Almighty opened my understanding, and made known to me him that is true: and my cry hath been many times to him, to keep and preserve me in his true love and fear, to the end of my days; in love both to him and the brethren: but more especially to those that do his will, (although there is universal love in my heart to all). Christ said, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." *Mat. xii. 50.* Therefore, my love is more singly unto those. The apostle also thus writes concerning love to the brethren: "We (says he) know that we have passed from death unto life." (How did they know it?) "Because we love the brethren; he that loveth not his brother, abideth in death." *1 John iii. 14.* Are they then in death that are in enmity with the brethren? Assuredly they are, for this enmity is sin; "And the wages of sin is death." *Rom. vi. 23.* and those that are therein, are dead while they live. I wish, and heartily pray to the God and Father of spirits, that from the snares of death his people may forever be preserved.

Now I would shew people some of the many snares of death and satan.

1st. Some people are too apt to judge one another, and to speak evil of things they know not, except by report

and supposition, which too often lets in enmity, and is not according to the mind of Christ, but is a snare of the enemy of man's salvation. Surely if people were sensible thereof, they would not so hardly censure one another; for indeed we ought to be well satisfied before we give judgment, and then it ought to be in love, and not in enmity. It is better to suffer, than to censure, or to be judged, than to judge. "Judge not, that ye be not judged," *Mat.* vii. 1. said the Judge of heaven and earth. But people are too much possessed with uncharitableness and revenge one towards another, and are not so ready to forgive one another their trespasses, as the Almighty is to forgive them: though to forgive one another their trespasses be every christian's duty, and without which we cannot justly expect God to forgive us our trespasses, as Christ taught. *Mat.* vi. 14, 15.

2d. Persecution for righteousness sake, also is another great branch of that corrupt tree, which never did, and never will bring forth good fruit, but must be cut down by the ax of God's power, which is laid to the root of every corrupt tree, in order to cut it down; and the Lord will burn it with unquenchable fire. It is the true church's lot to be persecuted, but she never persecutes any: for he that is her high priest for ever, commanded quite the contrary, viz. Love to enemies, and to do good to them that hated them, to pray for them that despitefully used and persecuted them. *Mat.* v. 44. They were also to rejoice, and to be exceeding glad when all manner of evil was spoken falsely against them for Christ's sake; because great should be their reward in heaven; and Christ observes, that so they persecuted the prophets. *Mat.* v. 11, 12.

3d. Many are rebelling against God, and doing despite to the spirit of grace in their own hearts, and trespassing one against another, not living in love, but in enmity against God and one another. The judgment of man is terrible to the rebellious, how much more if men rebel against God, our Saviour, will his judgment be just and dreadful, as he hath not only power to kill the body, but can afterwards cast the soul into hell? Oh! that the

sons and daughters of men, would but fear to offend him, the King of eternal glory. Israel of old, his own peculiar people, did fear and tremble before him; even all their host, his presence was so dreadful. *Exod.* xix. 18. And a noble king made a decree, that men should fear and tremble before the living God. *Dan.* vi. 26.

Oh! that all would work out their salvation with fear and trembling, according to scripture testimony. *Phil.* ii. 12. I desire all people might thus love the Lord, then should we fear exceedingly to offend him; also if one man did truly love another very well, were the case thy own, thou wouldst very unwillingly offend him whom thou lovest dearly. So if we love Christ in deed, and in truth, then we should fear to offend him, and must of necessity love one another also: so shall we fulfil the great commands, that the whole law and the prophets hang on.

4th. I have also many times been grieved, when I have heard cursing and swearing, and the Lord's name taken in vain, which many too much abound in (by sea and land) and too little consider that God will not hold them guiltless. *Exod.* xx. 7. I am sure this is far from obeying him. Oh! the deep sense of this great sin, it hath been, and is of great moment, and is a great concern on my mind: vengeance from heaven is, and will be the portion of all such, that thus violate the mind and will of God. Judgment, judgment is the lot and inheritance of all the wicked, who remain and live in wickedness. Although the Lord is slow to anger, and of great loving kindness, and his mercy endureth forever, to them that truly repent of evil, and do that which is good: yet he has also prepared weeping, wailing, and gnashing of teeth, for them that continually live in sin. There is a possibility of sinning, until there is no mercy nor grace for man: witness the words of God; "My spirit shall not always strive with man, for that he also is flesh." *Gen.* vi. 3. But those that are willing to put the day of God afar off, are ready to say, Christ is our advocate with the Father; he maketh intercession for our sins; (very well) but it is conditionally: it is if thou wilt repent and sin no more. (Mark that well!) repentance without sinning

no more, will not do. *John* viii. 11. Confession is very good, but forsaking is abundance better: confession without forsaking will stand in little stead in the day of account.

5th. Also being drunk with wine, or with strong drink; drunkenness is a great sin: first against God, and, secondly, the abuse of God's mercies, and good creatures. And by this frame of drunkenness, men are often fitted for any business their master the devil may call them to: so that this great sin ought to be strictly watched against. Surely if men had any good desires in their hearts, or any love to God, they would refrain from such great wickedness. I admire how people can expect mercy from God, or the intercession of Christ, when they are piercing his sides, and putting him to open shame: for those that are sinning against him, are piercing of him. How can such expect he will interceed for them, when they have dealt so shamefully with him, and grieved him, and from time to time disobeyed his voice? Now suppose a man stood condemned before a judge, and that at the judge's right hand there sat one who had power in his hand, and this poor condemned person, hopes he will interceed for him; and yet this poor wretch has done to him as before mentioned. What grounds can he have to hope for intercession, clemency, or lenity, while he believes he can do no otherwise than sin against him all his days? For my part, I think his faith, hope, and belief, are but vain; without any reason or ground. But he that loveth Christ Jesus, the lord of life and glory, so as to keep his commandments, the Lord will love him, and interceed for him, and make himself known unto him; according to his words which he spake, "He that hath my commandments, and keeps them, he it is that loveth me, and he that loveth me, shall be loved of my father; and I will love him, and manifest myself unto him." *John* xvi. 21.

6th. Covetousness, which is idolatry, is also another great snare of the enemy, and many are caught therein. It is in vain for the covetous to say, he hath a share in the love of God; for he hath neither love to the Lord, nor

to his neighbour. A poor naked man might ask him long enough for relief, or for his coat, before he would give him his hand to help, or coat either; or any manner of relief: although Christ expressly commanded it, "Give to him that asketh, and from him that would borrow turn not thou away." *Mat.* v. 42. How can any be so hard hearted, as to see his brother's or his neighbour's poverty, and not administer of his ability to the needful's necessity? but says the covetous or miserable man, I have children, or a family to take care of: but too often covetousness brings a curse, and not a blessing, upon family and children also. Perhaps one that is covetous may say, that charity begins at home. But let him remember, that if it doth begin there, the consequence most commonly is very bad, when it ends there. Every christian hath need to have charity (in his breast) in a twofold sense, or else there is no proper pretence to christianity; in short, covetousness is out of the love either to God or man: all those (with abundance more, that I shall forbear to mention) are eminent snares of the devil; and satan layeth them according to the propensity of man or woman, and suits them with their nature. Oh! I will warrant thee, he will colour them finely, and put a pleasant gloss upon them, to betray thy soul, and keep it in bondage forever.

7th. It is he that tells the murderer, that it is better to live a merry life and short, than to take pains and care all his lifetime; and the thief likewise with the robber.

8th. It is he also who tells the whoremongers and drunkards, that so many people are in these practices, because it is natural for people to be so overcome: but he doth not tell them that by nature all are children of wrath, and that without this lustful nature be overcome, there is no salvation. *Eph.* ii. 3.

9th. It is he that tells the swearers, they are so used to it, that it is impossible for them to leave it off. He never bids them repent and forsake, that they might find mercy with God and Christ that died for them; but died not that they should live in sin.

10th. It is he that tells the covetous, it is good to be saving, and not to spend all his substance in gluttony

and pride; no, he will bid him hate pride, and that he should not give much alms, though rich in this world; for the devil will tell him, that it is proud people does it, only in ambition, and to be seen of men; but he will not tell him, it is a sin to be covetous: he also tells the proud, that they are counted happy, and that pride is counted good for the promoting the commonwealth; and that it is as good to be out of the world as out of the fashion; he tells them, that pride is neatness, and how many pretty excuses he has, to keep people in pride, is admirable; he doth not tell them, that Christ the Lord was meek and lowly, and that they should take him for an example. He, the Lord, did not come in splendour and glory, outwardly, but plain in speech, and also in apparel, wearing a coat without a seam, being clothed and adorned with the robes of righteousness and love. This is my beloved! may he be thine also, gentle reader. Oh! how lovely is he! he is the chiefest of tens of thousands. I entreat you, Oh! ye children of men, both sons and daughters! do not offend Christ, by disobeying of him, the bridegroom of the righteous; but, I beseech you, in his sweet and tender love, if you have offended him, by sinning against him, Oh! for the Lord's sake, and your own soul's sake, do so no more; but unfeignedly repent; and then, in his due time (when he hath tried you, and found you faithful) he will embrace you with the sweet embraces of his love, which is better than wine, and far excels the love of women.

Now if the poor creature did but love the Lord its maker, above all, and its fellow creature as itself, the enemy of mankind would be overcome, and we made more than conquerors, through him that loved us, even Christ Jesus, our Lord; and man and woman would see all these (abovesaid) evil things to be abominable, and perhaps many more which I have not mentioned, insomuch that self would be abhorred as in dust and ashes, and the Lord would be loved, and glorified, above all, for which end he created mankind: but, certain it is, that this end cannot be answered, nor the Lord so loved,

without sin be forsaken, and hated; for the devil is the author of sin, and Christ of righteousness.

“ I (says Christ) am the way, the truth, and the life.”
John xiv. 6. And again, “ I am the light of the world.”
John viii. 12. Oh! saith my soul, in abundance of love and good will, unto the sons and daughters of men, that they would but walk in the way of truth, and the true light of the world; then they would see clearly the snares of satan; which that every one, even male and female, (especially those that profess christianity) might do, and escape the same, is the very desire of my soul: even so prayeth him, that through the spirit of Jesus Christ, and ability of his grace, labours for the salvation of mankind.

T. CHALKLEY.

FRUITS
OF
DIVINE MEDITATION AT SEA,
IN THE YEAR 1699.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord, and in his law doth he meditate day and night.

PSALM i. 1, 2.

Lay up for yourselves treasure in heaven.

MAT. vi. 20.

1. It is good for man, whose breath is in his nostrils, to think upon his Maker, as much as in him lieth, both night and day;

2. Who is the fountain of all men's happiness, and the ocean of their bliss; not only in this world, but in that which is to come; even to all eternity.

3. How sweet is that meditation, that is on the sovereign Lord of heaven, and on the Prince of everlasting glory.

4. No earthly thing is to be compared with it; all the glory, all the pomp, and vanity, of this fading, transitory world, is not comparable with it; divine and inward contemplation upon God, is no less than heaven upon earth to the soul.

5. This mine eye hath seen; for which I humbly bow before the great Lord of all; whose goodness to man cannot fully be set forth, neither by the most excellent orator, nor with a ready writer's pen.

6. God delighteth in those that are intent in looking unto him; and it is man's duty to look to him, over all visible things.

7. How profitable, and greatly advantageous, it is to the soul, to be inward with God. Oh! it is altogether admirable.

8. The unspeakable treasures of life, and of wisdom, are to be found in inward meditation, and holy contemplation on God.

9. When a man, in this sort, is delighting himself with his Maker, and advising with him, he can want no good thing. In the days of old, God was; now is, and ever will be, found by man, in this inward concern of the soul.

10. A man in this state, will always curb high thoughts of self, as being in the presence of the Almighty; for then he is truly sensible of his presence; who is it that will vaunt, or carry himself lofty, when God is present, and he considers it.

11. Indeed the presence of the Almighty is every where, but many have lost the sense thereof, for want of inward thoughts on God, and studious contemplation on the King of heaven, whose sovereignty is sweet over the works of his hands;

12. He is full of grace, and full of truth, full of mercy, and full of justice: his law is light, and his commands are as burning lamps; in a word, he is full of heavenly majesty, and divine power, so that no characters can set forth the fulness of God.

13. Oh! that man were rightly sensible of these things, it would cause him, with an humble heart, to implore the majesty of heaven for his favour, and petition him for the aid and assistance of his grace, to do his holy and heavenly will.

14. Man would then see his own weakness and poverty, and how unable he is to do, or work, any good thing of himself, without the help of the Holy Spirit:

15. Which gift God, through Christ, giveth to that soul which is inward in its thoughts upon God; whose wisdom and power is past finding out, unless in this frame of mind the Lord reveals it.

16. But worldly thoughts, and vain cogitations, hinder the mind from being with God, the fountain of all good.

17. Evil works, or words, also stupify the mind, and deaden the most noble part of man, so that slavish fear, instead of that fear which is mixed with true love and honour, is begotten in the heart.

18. All things of any evil tendency entertained in the soul, are an obstruction to its duty to God.

19. Who would not lay up treasure in heaven, that the heart might also be there? And what treasure like that in heaven, or what place so fit to lay it in as that is?

20. If a man did but, with considerate thoughts, weigh in his mind the shortness and uncertainty of time in this life, and the boundless ocean of eternitiy; with a life of biiss and glory, or else of wo and misery, that will never end;

21. Without his heart be harder than a flinty rock, it would lead him into tenderness, serious thoughts on the name of God, and into humiliation.

22. Christ Jesus, the anointed of God, was found greatly in humiliation; even he who said, "Learn of me, and follow me, who am meek, and low in heart." God calls for humility of all men. He beholds the proud, and scornful afar off.

23. Every proud and exalted thought God will bring to judgment, and likewise such words and actions.

24. And, indeed, the thing acted, or done, must first be conceived, or thought, before it be brought forth; for "out of the abundance of the heart the mouth speaketh," and the man acteth.

25. Therefore, to have the thoughts of the heart on God, and to contemplate on heaven and heavenly things, is truly excellent.

26. And although this incumbent duty of man is so averse to him, in his natural state; yet it is most easy, sweet, and pleasant, to the soul, when the mind is bent after, and set on heavenly things.

27. And that which is still more admirable is, that God is the alone comfort, joy, helper, leader and conductor of such a soul.

28. But, Oh! the thoughts of man are too much taken up with earthly and perishing things, being content with the shadow or shell of divine contemplation, righteousness, and true religion: so that too few are earnestly seeking the substance thereof.

29. That the noble creature man, whom God hath made but a little lower than the angels, and given him power over those creatures that are more ignoble than himself, should so degenerate from his Maker, as to fix his thoughts on terrestrial things, is admirable to heaven born souls, whose God is the Lord.

30. Which way can the soul look or turn itself, but that it must needs see the glory of the God of heaven, unless the god of this world hath blinded the eye of the mind.

31. Look upwards, and we may behold the brightness of his glory in the firmament, and the workmanship of his hands in the sun, moon, and stars.

32. Or if we look on the earth, or in the sea, we may see his great wonders; and if, in sincerity, we behold the heavenly works of his hands, with an eye of faith, Oh! how can it do any less but draw deep considerations of the omnipotence of God.

33. Thus beholding the works of God, and looking on his works of old, and the noble acts which he hath done in former times, will raise holy desires to be with him, and to be in his presence, when time to us in this world, shall be no more.

34. It will also beget a loving fear of the Lord in the soul, lest that should offend him.

35. Such a soul will be inwardly concerned before the Lord, and will seek him with unwearied travel of spirit.

36. After this manner will that soul cry to God, in the spirit of prayer and supplication, that is travelling towards the city, whose builder and maker is God.

37. Lord, I am poor, do thou make me rich; I am needy, Oh! strengthen me, even me, Oh! my heavenly father! for I am the least of many: Oh! my Saviour, have mercy upon me!

38. Thou seest my weakness, and knowest my wants, and how unable I am, of myself, to do thy will; give me grace, or else I die; save me by the power, and by the spirit of thy Son, or else I perish forever.

39. Lord, I believe; my faith is in thee, and in the power of thine anointed, help mine unbelief, for Jesus' sake, I humbly pray thee, Oh! thou great Creator of the children of men!

40. Oh! great, eternal God, thou knowest my secret desires, and the private devotion of my heart.

41. My sighing and tears are after thee, Oh! thou beloved of my soul!

42. All the profit and pleasure that is in this world is nothing, and less than nothing, in comparison of thee, and the enjoyment of thy presence, Oh! thou Lord of life and glory.

43. Thou great Creator of all things, from whom all have their being, send forth the spirit of thy Son into my heart, whereby, with acceptance, I may cry, "Abba, father."

44. Oh! Holy Father, let me feel thy power, that I may be able to make war in thy righteousness, against the enemy of my poor soul.

45. Great, eternal God, give me wisdom to walk uprightly before thee, and before the children of men: Oh! that my soul may seek after it forever!

46. With which, Oh! Lord, fill my earthen vessel, for Jesus' sake, that I may be gentle, and easy to be entreated to do thy will, so that I may never rebel against thee.

47. Lord, do not tarry long from me; for if thou hidest thy face, I am troubled; or when the curtain is drawn between me and my Maker, then my spirit within me languisheth.

48. Therefore, Oh! Lord, arise, and the thoughts that are at enmity with thee, shall be scattered from my soul:

49. Then shall my soul be a fit receptacle for thee, and a temple thou mayest delight to dwell in, Oh! living God!

50. And, Holy Father, as thou hast begotten those thoughts and desires in my soul, so do for many more of the sons and daughters of men.

51. Such a soul, whose thoughts and meditations are on this wise, Almighty God never did and never will, reject, or cast off.

52. Heaven and earth may pass away, but the mercy and goodness of the Lord God of heaven and earth will not pass away from those that are thus inwardly exercised before him.

53. The holy men of God, and the faithful in ages past, bore testimony to these truths.

54. And there is that of God, in the souls of the faithful, that can say amen to the same.

55. "I will never leave thee, nor forsake thee," saith the Almighty, to and concerning those who love him truly.

56. "Fear not, worm Jacob, for I will be with thee, saith the Lord, if thou goest through the fire, it shall not kindle upon thee; and if thou goest through the water, it shall not overwhelm thee."

AN
EXHORTATION TO YOUTH,
AND
OTHERS,
TO FOLLOW.

*Being part of a letter from Thomas Chalkley to a friend
in Dublin.*

LET the young man and maiden diligently read the holy scriptures; and whenever they come to a passage that affects them, let them not only turn down that leaf, but let them be sure that it hath place in their hearts: and when they read of a good man or woman, then let them earnestly pray, and fervently cry to the Lord, the great God, and holy Father of our dear Lord Jesus Christ, and God of all the righteous in all ages, that he would please to make them like to those his dear children and servants. Oh! that all young people might not forget this great command of God, "Honour thy parents, that thy days may be long upon the land which the Lord thy God giveth thee." How many stubborn youths hath the Lord cut off in their prime, and in the flower of their days; and on the other hand, how hath the great Almighty blessed, prospered, preserved, and honoured those that have been obedient to their parents, and honoured their parents and elders? And let the young men and maidens note this, that none truly honour their parents and elders, but those who are pious and virtuous; such were Joseph, Samuel, David, and Solomon; as also King Josiah, who began to reign at eight years old. God Almighty gives many a good sense of his grace at that age, and thereabouts; he ordaineth praise many

times out of the mouths of babes and sucklings. Let the youth endeavour to follow those good and great men; and for their instruction, I shall give a touch of the above five worthies.

First, in particular, beginning with Joseph. His father sent him to his brethren; he went willingly, though his brethren hated him; and when it was in his power to hurt them, he rendered them good for their evil; a good example for both young and old. And when tempted to sin by his mistress in Egypt, he said, "How can I do this great wickedness, and sin against God?" who highly favoured him for his piety, virtue, and chastity.

Secondly, Samuel, for whom his mother prayed earnestly to the Lord; and when he had given him to her, she gave him to God again: a good pattern for all mothers. When he was but a little lad, the Almighty called him, and he thought it had been Eli; up he gets, and said, "Thou calledst me?" "No (said the old man) I did not call thee; lie down again." He did not grumble, as many of our youth do: the Lord called again; he willingly runs to Eli; he did not love his bed so much as obedience, and said, "Thou didst call me." Eli observing that God had spoke to the child, said to him, when he calleth again, say, "Speak, Lord, for thy servant heareth." Let old ones mind this, and encourage their youth to answer the call of God betimes: so God calls again, and he answers: "Speak, Lord, for thy servant heareth." The Lord, by his grace, calls to little ones, many times in the midst of their play, and sometimes in their beds. Oh! that our youth may do and say as little Samuel; that they may grow as he did, and be in favour both with God and man.

Thirdly, David, his father's youngest son, kept his sheep, and in that innocent employ the Lord was with him, to admiration. His father sent him to his brethen; but Eliab, his eldest brother, frowned upon him, and reviled him. He only made this soft reply; "Is there not a cause?" He overcame the great Philistine, in the name of the God of Israel; and God highly exalted him for his uprightness, sincerity, and piety, which was very

great; for notwithstanding Saul would have killed him; yet when David had him in his power, he spared him, insomuch that Saul wept, and said, "If a man find his enemy, will he let him go?" And there was loving greeting between them: so he overcame the evil of Saul's heart, by the good that was in his; according to those holy expressions of the apostle Paul, "Be not overcome with evil, but overcome evil with good." *Rom. xii. 21.* Words worthy to be writ in letters of gold, and more worthy to be observed and practised.

Fourthly, Solomon, who asked of God wisdom, being in his own eyes but as a little child, said unto the Lord, "Give unto thy servant an understanding heart:" which request God granted him, and gave him also riches and honour. Oh! see the benefit of pleasing God, young men and young women.

Fifthly, Josiah, a young prince and king. How zealous was he for God's service and worship! What a wonderful reformation he made in the land, and how was he lamented at his death, as generally all good zealous men and women are, either old or young.

Having touched a little of the young men, let me just a little remember the young women also: as for example, Ruth and Abigail, two discreet young women; the first very loving, kind, and true to Naomi, her mother-in-law: a good pattern for all daughters-in-law; "Entreat me not," said she, "to leave thee; for where thou goest, I will go; and where thou lodgest, I will lodge; and where thou diest, there will I be buried; thy people shall be my people, and thy God my God." The Lord abundantly rewarded her for this godly resolution. Boaz had a sense of her virtue and piety, and said, "All the city of my people do know, that thou art a virtuous woman." Which doubtless was a strong motive for him to love her; and that love commonly lasts till death. whereas when money is a motive, it often happens that many evils attend.

Also wise Abigail, her ingenious speech to David, and contrivance to hinder him from shedding blood; which he was coming to do, (thinking he had cause) but pre-

vented by her wisdom : which, to be sure, was a great motive to him to love her, after Nabal's death, and to take her to wife. She was no proud woman : " For, (said she) let thy handmaid serve to wash the feet of the servants of my Lord." Much might be said, but I design brevity.

As there are many good examples in holy scripture, whereby young people might be stirred up to virtue ; so also there are examples of the judgments of God on disobedient, impious, vain and ungodly men and women, even young and old. Oh ! let our youth consider, I beseech them, wicked, disobedient Absalom, and poor Dinah : also the prince and the Moabitish damsel, whom zealous Phineas slew ; for God was angry, and is angry with the wicked every day.

The before mentioned good men and women were in the time of the law ; and let me add to them, the holy pattern and good example of our great Lord and blessed master, who " Loved righteousness, and hated wickedness, therefore he was highly exalted, and anointed with the oil of gladness above his fellows : he had the heathen given him for his inheritance, and the utmost parts of the earth for his possession : and, what is more, all power in heaven and earth."

Oh ! dear young men and maidens ! he is our great pattern, whom we are (and ought) to take for our example ; walking in all humility and reverence : " He (saith Christ) that will be my disciple (that is, his scholar) must take up his cross, deny himself, and follow me." Oh ! blessed pattern ! Oh ! glorious example ! let us follow him whilst we have breath in this world ; it was always well for them that followed him. What think ye, Oh ! young men and maidens ! had it not been well for that rich young man, that he had left all, and followed dear Jesus : be ye your own judges ; look on your pattern (i. e. Christ Jesus) when he was but twelve years old ; see what he was doing ; forget not that saying which his mother laid up in her heart, " Wist ye not that I must be about my Father's business ?" Oh ! dear youths ! it is good business, I can say so through some good expe-

rience ; let me tell you for your edification, I have served my master, holy Jesus, and followed him several years according to the best of my understanding, and I have always found him a good master ; his service is sweet, and his work is delightful. I have a great deal more to say for my Lord and master, but my design is brevity : “ His yoke is easy, and his burthen is light.” He hath said it, and I have experienced it. Wherefore I am the more free to invite you to follow him, and be his scholars. An eminent servant and scholar of his said, “ Be ye followers of me, even as I also am of Christ.” The apostle Paul exhorts Timothy, a young scholar, and his son, in the faith, to be a good example to others ; as also his son Titus. We are also told of four young women, who were prophetesses, and divers others ; a more particular account of whose exemplary lives and actions are recorded in the holy scripture for our learning ; unto which, with the grace of God in the heart, I recommend all young men and women, and conclude these small tokens of my very dear love in Christ, our holy Lord and master, desiring the above may be as so many patterns for them to follow.

T. CHALKLEY.

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A

LOVING INVITATION

TO

YOUNG AND OLD,

IN

HOLLAND AND ELSEWHERE,

TO SEEK AND LOVE ALMIGHTY GOD, AND TO PREPARE IN
TIME FOR THEIR ETERNAL WELFARE.



Seek ye the Lord while he may be found, and call ye upon him while
he is near.

ISAIAH lv. 6.



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PREFACE TO THE READER.

HAVING from my childhood been a lover of the Dutch, and that love being increased by travelling in Holland and Germany, it came weightily on my mind to invite and persuade this people, (with others into whose hands this may come, and especially the youth) "To love, serve, and fear the Lord, the Almighty, the great Jehovah, and that they first seek the kingdom of God, and his righteousness." as Christ exhorts or commands. Mat. vi. 33. Those ponderous and extraordinary expressions, with the large promise thereto annexed, are well worth the due notice, and weighty consideration of all, both youth and aged; but seem to be very apt to the state and condition of those that are just entering into the business and affairs of the world. Oh! that the youth had but faith in the blessed Lord Jesus, and owned his pure doctrine, now in their tender years; and in the prime of their days, "That they would remember their Creator in the days of their youth, before the evil days come." Eccl. xii. 1. Oh! that in their blossoming and blooming spring time, they might be like to lovely branches; and growing trees, of righteousness, bearing much fruit, much good fruit of piety and virtue: "In which (saith our holy Lord Jesus Christ) is your heavenly Father glorified." This is the real and hearty desire of my soul, for the youth of this and all generations, male and female, yea, both young and old, in all nations throughout the world: the universal love of God flows and overflows in my soul, like a living stream, at this time, as also at many others, to all my fellow mortals. Oh! the great love of God in Christ Jesus, our great, holy, and good Father, Lord, and Master, is wonderful to mortals! whose divine love is abundantly, and also universally, shed abroad to all nations, through his


eternal spirit and grace in the hearts of the sons and daughters of men, in order to draw, lead, and guide men and women from earth to heaven.

Thus being desirous (according to my measure) to promote truth and righteousness in the earth ; also being sensible of the love, mercy and goodness of God, in my very young and tender years ; I am willing, for the sake of well inclined young men and women, to send forth into the world this loving invitation : and am desirous, for the love I bear to the people of the Dutch nation, that this might be translated into the Dutch language ; hoping it may be beneficial to some well inclined souls, in order to stir them up to seek, serve, and love Almighty God. Amen.

So wisheth, and heartily prayeth, a friend to, and lover of all mankind,

T. CHALKLEY.

A
LOVING INVITATION
TO
YOUNG AND OLD,
IN
HOLLAND AND ELSEWHERE.



IT is a thing truly excellent for mortals to love, serve, and fear him that made them, and gave unto all life and being: and to begin this work betimes, is very advantageous to the never dying soul. It is also an indispensable duty, which is incumbent upon every one, male and female; and whoever is found in neglect thereof, will certainly have cause dearly to repent it; and unless they do repent before they go hence, and see man no more, will be miserable to all eternity. Which solid consideration, hath often been weighty on my mind, and I could not be clear (as I thought) in the sight of God, without laying it before men and women.

Now, that we may so do, consider, truth commands us, reason persuades us, and example is very powerful and inviting. Oh! that the children of men would be wise to salvation, and embrace the love of God in his dear and well beloved Son, our Lord Jesus Christ, who himself said, "I am the way, the truth, and the life." Oh! surely here is a threefold cord, (i. e. truth, reason, and example), which is not easily broken: God Almighty grant (for Christ's sake) that by it some poor souls might be drawn to him, even now in their tender years: to day, to day, if any will hear the voice of the Lord, Oh! let them not harden their hearts; for that is provoking to him that made us. How know we whether he, who made the heavens, will be pleased to give us an-

other hour? How know we, but that after this day we may never open our eyes, till we open them in eternity? Oh! eternity, eternity, that boundless ocean! who can fathom those words, for ever and ever? What will this world, and all its glories and vanities signify, or avail to poor souls, when rolling from side to side on a dying bed.

It will therefore be well for both old and young to note this :

1st. The old, because it is not likely they should have many days, according to the course of nature, and a common proverb, i. e. The young (may live, and they) may die, but the old must die.

2d. The young, because they know not but that they may die to-morrow.

In the great and notable day of the Most High, Oh! then, then, heavenly things will be found serious and solid truths, and not toys and trifles, nor indifferent things; when he shall come as in flames of fire, to render vengeance (which is only his) upon all the workers of iniquity, and shall come to judge the secrets of men's hearts by that great man and just judge, the Lord Jesus Christ.

Wherefore, let me prevail with some poor souls, now in time, to lay the truth to heart, and to be found in the work of God in their day: that so for their pains here, they may receive their penny hereafter; and that enlivening, that quickening answer of well doing, may be their portion, and the lot (the glorious lot) of their inheritance: "Come, ye blessed; well done, good and faithful servant: enter thou into the joy of thy Lord." Oh! powerful voice, and heart ravishing sentence! enough to make one alive, though dead; and exceedingly joyful, though sorrowful even to death. Oh! this divine favour and grace, wherewith the Most High will favour those that love him, and faithfully serve him, in this his great and notable day, will far exceed the favour of kings and princes: for those that get the latter, can only be happy (or so accounted) in this world, which is but momentary; and those who are living and sensible witnesses of the former, are certainly happy, even in this

world, (although men may not see it) and likewise everlastingly happy in that world which is to come. To be sensible of God's grace in the heart, and to follow the holy teaching of it, is preferable to all things here below, it will make one more wise and more comely, than all outward learning, beauty, or parts whatever. God Almighty grant, I beseech him, that all our young men, our rich men, our wise men, may only glory in him, according to the language of the spirit in the holy scriptures, "Let not the young or strong man glory in his youth or strength, nor the rich man in his riches, nor the wise man in his wisdom; but he who glories, let him glory in the Lord;" or in this, "That he knows the Lord." Let the wits of the age consider this well; let the boaster and disputer rightly note this, and he will have cause to bow before heaven's Majesty: what becomes of the young man's and young woman's strength, and lovely beauty, when their heads are laid in the cold grave? What will become of, or of what service will the riches of the rich man be to him, when he shall receive his summons to his long home? May he not then say, Oh! that I had been as industrious to get heaven, and peace with my Maker, as I have been to get this world. Let all worldly minded men and women remember the wonderful expostulation of Christ Jesus with the rich young man. This is not to hinder any in their outward concerns: for the heart of a man may be in heaven, though his hands may be in his employment.

And as to the wise man: pray what will become of his great wit, his acquired parts, his nice and far fetched arguments and criticisms, when pale faced death shall look him in the face, and strike him with his sharp arrows? Then he will find, that it had been much better for him, that he had lived well, although he had not talked so much, or so well: to talk well, is good; but to live well is much better. To talk finely, and live badly, is of little worth. Oh! that the great Master workman of all, may drive home this nail, in the heart of him whose eye shall look thereon, by his mighty hammer, the hammer of his word, his heart breaking, heart melting, and heart

piercing word ; according to the doctrine of the Holy Spirit in the holy scriptures, “ Is not my word as a fire ? Is not my word as a hammer ? Is not my word as a sword ? ” i. e. to burn, to break, to cut down all manner of sin : not to destroy man, but sin in man. Hear farther the language of the Holy Spirit : “ Say not in thine heart, who shall ascend up into heaven, to fetch it down from above ? Or who shall go down into the deep, or beyond the seas, to fetch it from thence ? But what saith it ? The word is nigh thee, in thy heart, and in thy mouth, that thou mayest do it.” This was, and is, and ever will be, the doctrine of the gospel : from which people may perceive, that Christ Jesus is near to them ; near to save, near to deliver, near to redeem. The great Jehovah, the blessed Jesus, the holy divine spirit, is not only a God afar off ; but also a God near at hand, and a present and sure help in the needful time. Oh ! blessed be his name for ever and ever.

Now I appeal to the consciences of all men, whether they have not, or do not sensibly witness, something (of a contrary nature to sin and unrighteousness) to reprove them, and convince them of the evil of their ways, and doings, perhaps sometimes in the midst of their vanity, in the song, in the dance, or in the game ; or sometimes after a debauch, or for their pride, either in mind or in apparel, for over-reaching, or covetousness : all which (with all manner of evils) are of the devil. And the King of heaven is lifting up his holy and righteous spirit as a standard against it, and against him who is the author of it. Oh ! let this his convincing grace take place in thy heart, Oh ! mortal man ! for know of a truth, it is the grace of God to thy soul ; for infallible proof of which (besides the experience of the faithful) take these two texts of Holy Scripture, (the doctrine of which will stand forever, notwithstanding all the opposition of man) i. e. “ I will pray to the Father, says Christ, and he will send you another comforter, even the spirit of truth, that he may abide with you forever ; and when he is come, he shall convince the world of sin.” Again, “ The grace of God which brings salvation, hath appeared unto all men,

teaching us, that, denying ungodly and worldly lusts, we should live soberly, righteously and godly, in this present world." Why should the Almighty show to men the evil of their ways? Why does not he let them run on in their vanities, without control? (Oh! ye children of men!) it is his mere grace, and his mere mercy to the precious, dear-bought, and never-dying souls of poor mortal mankind; for he would have none to perish; if any perish, their destruction is of themselves, but their help is of the Lord. Oh! that people would be entreated and persuaded, through loving invitation, to follow the Lord fully and do his work faithfully.

Now let me return a little to, and let my pen drop somewhat concerning the three-fold cord above-mentioned. I again humbly beg of the Lord, the great God, and Father of spirits, and of our dear Lord Jesus, that this may be instrumental, in his hand, to draw some poor seeking, travelling soul from earth towards heaven; the which, if it doth, let the praises alone be given to God, through his well beloved Son.

First, then: As to truth, I would hope few in this generation, who profess christianity, need to say, what is truth? God Almighty, Christ Jesus, the Holy Spirit, is that infinite, divine truth, which will endure forever; and he hath said, "Thou shalt love the Lord thy God with all thy heart, with all thy mind and strength." And indeed he is an object that is thereof richly worthy; and this is his law which is to endure forever; and he who doth and teacheth it, is to be called great in the kingdom of God; and that it might not be forgotten, he wrote it in stony tables: which law, Jacob's seed broke and transgressed. Wherefore, thus saith the Lord, who spoke it by the prophet, "I will put my law in their inward parts, and write it in their hearts;" Oh! there it is written in large characters, very plain and legible, and easy to be read of mankind. And whereas Moses, the man of God, was an instrument to promote the holy law outwardly, written on tables of stone, among the children of Israel; so Christ Jesus, in this gospel-day, is promoting and proclaiming the power of this

law inwardly engraven in men's hearts by God's finger, throughout the whole world; this great law of love (in which all the law and the prophets are contained) Christ not only lived in it, and declared it to mortals; but he also died in it, and for it, and for us also, and sealed his holy, glorious testimony, and doctrine, with his most precious blood; this is he, of whom the voice from the most Excellent Glory, said, "This is my beloved Son, in whom I am well pleased, hear ye him." This is he, of whom the former lawgiver said, "The Lord your God shall raise up a prophet from amongst your brethren, him shall you hear in all things." This is he who said, "I am the way, the truth, and the life." This is he who said, "He dwelleth with you, and shall be in you:" and again, "I stand at the door and knock, if any man will hear my voice, and open the door, I will come in unto him." Oh! methinks his love is wonderful; he not only commands obedience, but invites to it. Oh! who can be so hard-hearted and so cruel to him, and themselves also, as to slight and refuse such heavenly and divine offers of infinite love, grace, and mercy? "The spirit and the bride say, come; and all that are athirst, may come, and drink freely; and buy heavenly milk, and rich wine, without money, or any natural or outward price."

Secondly, Touching reason: it is very reasonable, that we should serve and love God Almighty, in the space of time that we have here in this world, and work the works of piety and virtue; for, and because, there is solid peace therein: here none can make afraid, but the soul is calm and quiet, as being anchored in a safe harbour. Here no law can take hold of us. If any should imagine, that there are no future rewards or punishments, which no mortal can do without blushing, or self-condemnation, as I conceive: yet a life of holiness is a much better life, even for the body, for its health, and most sweet repose, and pleasure that is solid, and not flashy; and its outward tranquility in every respect: I appeal to the reasoning wits of the age, whether the above be not a great and undeniable truth: besides, all true men and women, in practising as above, have a living hope and

faith, through and in Christ, of a glorious rest to eternity, which is very reasonable to believe, since undeniably Christ wrought such wonderful works and mighty miracles, which before were never wrought by man on earth: so that those must needs be self-condemned too, that believe not in him, his works and grace. There is no writ nor wit in the whole world, that did, can, or ever will be able to make void, or lay waste the great, mighty, and miraculous works of truth, which were done by the blessed Jesus. Moses was a mighty man of God, and highly favoured, and greatly beloved, of him, and did many mighty works; yet Christ exceeded him, as also did his dispensation. Moses went through the sea: Christ went upon the sea. Moses prayed for bread from heaven, and it was given in abundance; Christ with a few small fishes, and seven loaves, fed many thousands (which was unreasonable to expect, but from a divine hand.) Moses prayed for water for the people: Christ made wine, and admirable wine too, even of water. Moses preached the law and judgment to Israel only; but Christ Jesus preached grace, mercy, peace, and truth, not only to Israel, but also to all the world, through divine faith in God, in and through repentance, and the work of the spirit. Oh! is not here reason and truth pleading with, and persuading poor creatures to love, serve and follow, reverence and fear, their Creator.

Whether the above matter be pleasant news to our sprightly youths, I will not determine; but I am positive that they will find it truth one day.

It is likely some such doctrine as this might better please the sparks of the age, and the jolly young men and maidens up and down in the world, viz. "Rejoice, Oh! young man, and young woman, and let thy heart cheer in the days of thy youth; follow the lust of thy heart, and the sight of thine eyes: but let them remember, that for all these things God will bring them to judgment:" they must surely come to judgment: they will have it inwardly and secretly in their hearts, here in this world, (notwithstanding they may endeavour to hide it from men; but they cannot hide it from Heaven, from

the all seeing, heart piercing eye of the Holy One : “ He who inhabits eternity, whose dwelling is in the light ; and whose eye goes through the earth, beholding the good and the evil : ”) likewise they will have condemnation without end, in the world that is to come. Oh ! let the youth and aged seriously consider of it.

And farther, let them call to mind, the great and heavy judgments that have fallen upon wicked and 'ungodly men, many of which were foretold by the messengers of heaven, and came to pass according to their sayings, viz. the flood of waters, which destroyed the old world (which the very Indians in America have a notable idea of, handed down to them by the tradition of their fathers to this day). As also the destruction of the land, and inhabitants of Sodom and Gomorrah ; and the thousands of thousands that have been destroyed in battles and fights ; which will still be, and continue to the world's end, unless people come into the love of God, which will teach them to love one another ; and into the faith and doctrine of the Prince of Peace, which is, “ To do unto all men, as we would have them do unto us,” and to “ do good for evil ; ” which to be sure is not to destroy. Likewise the destruction of Jerusalem, and scattering of the Jews, the seed of faithful Abraham ; and divers dismal and terrible earthquakes, which have happened in these latter ages of the world ; some of the dreadful ruins of which mine eyes have seen in my travels. Surely there is much reason to walk in reverence, and holy fear, before the great Lord of all : he who made the heavens and the earth, the seas and the fountains of water, and hath given life and breath to all that move therein, can take it from them at his pleasure, in the twinkling of an eye.

Oh ! happy is that empire, kingdom, state, or province ; emperor, king, or governor ; family, or particular person, whose inhabitants live and dwell in the holy fear of God, and in the self-denying life of Jesus : no greater happiness or felicity, than to be one of these. Oh ! let my soul dwell here, and be in unity and fellowship with all such forever.

Now, as to the third and last part of the abovesaid threefold argument, viz. example; which, as the proverb says, is above precept. Good example is very taking with many, and oft happens to be very affecting to the younger sort more particularly: for they look out much at others, and take great notice of the words and conduct of their elders and superiors. Good Jacob was a good example to his great family: he was a pious affectionate father, a loving husband, a faithful servant, and an obedient son: the history of his life and travels in holy scripture is affecting. Oh! how he sought God betimes! how humble, how lowly, doth he behave himself in his pilgrimage! his father and mother called him, and bid him go; he does it, without any replies to the contrary; not like some of the youth of this age. And on his way, being benighted, he lays himself down, his pillow was hard, but his bed large, and the heavens were his curtains; his sleep was sweet, and his dreams precious. (Oh! the very thoughts of it affect me at this time). In which sleep he sees angels; and when he awakes, he says, "Surely this is none other than the house of God, and the gate of heaven." Now he makes the condition of his covenant with his Maker, which (as to outward things) was as small as well could be, viz. "Bread to eat, and raiment to put on, and the presence of his Maker, with his blessing." This was now when he was about to set up for himself in the world, his mind was not high, neither sought he after great things; notwithstanding which, the Almighty gave him in abundance. So onward he went, and came to Laban, and became his servant. I could wish that all young people, that are servants, would follow his steps in faithfulness: then might they be a blessing to their masters, as he was to his. I ever observed in my travels (having travelled much in divers nations, and made many observations) that Almighty God hath greatly blessed obedient, industrious children and servants; which observation, I hope, will be of good use to the world, if well considered. And on the other hand, I have taken notice of the contrary, and have perfectly understood, that God's hand hath been mani-

festly against those that have been disobedient, and ill-natured, and idle ; which may be an useful caution to all. Now the Lord blessed the good service, and faithful industry, of this his servant with great increase ; as also with many children, for whom he was concerned as a tender father, even to the very last ; and (like a pious and godly father) prayed to the Lord for their preservation ; and was zealously concerned to cleanse his family from superstition and idolatry ; and calls them to go up to Bethel, or the house of God. Oh ! that all heads of families would be concerned for their posterity, and seek God, and the things of his kingdom, for their children and servants, more than the things of this world ; there being too much care for the one, and too little for the other, generally speaking : so that there is need of this caution. Now this good man was not only concerned for his family in his life, but even at his death also : for he, waiting for the salvation of God, and being sensible of it, very livingly and sensibly blessed his seed, and was opened in faith to speak exactly to each of their states and conditions. I refer to the history of it in holy scripture, the which I believe will be affecting to pious minds. Oh ! what a race he left behind ! all his twelve sons were patriarchs, and great fathers of many people, who were highly favoured of God, and had been to this day, had they walked in the steps of their fathers, Abraham, Isaac, and Jacob ; from whom came many valiant and noble men, of and for God ; as Moses, Joshua, Samuel, David, Solomon, Josiah, Elijah, and Elisha ; also the holy blessed Star and Sun of righteousness, Holy Jesus, whom the degenerate offspring of good old Israel slew, and hanged on a tree : also the holy apostles, were great examples of virtue : also the blessed martyrs, and many modern good men, might be brought in for inviting examples, to stir up the minds of men and women, to serve, love, and follow the Lord, and to believe in him, and in his dear Son, and in the appearance of his grace working in the soul, in order to the convincing and converting of them.

To be particular in all the above instances, would swell this far beyond what is intended ; and considering the many and large volumes that are in the world, though a large door opened before me, yet I am now willing to conclude, and recommend the work, with the reader, to the grace of God, in and through his dear Son Christ Jesus, our great example : to whom with the Father, through the divine spirit, be glory forever.

T. CHALKLEY.

Written at Frederickstadt, in Holstein.

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FORCING A MAINTENANCE,

NOT WARRANTABLE

FROM

THE HOLY SCRIPTURE,

FOR

A MINISTER OF THE GOSPEL.

BEING

AN ANSWER TO SOME FALSE AND ERRONEOUS PAGES,
WRITTEN BY

JOSEPH METCALFE,

TENDING TO STIR UP PERSECUTION.



Freely ye have received, freely give.

MAT. X. 8.

I have coveted no man's silver or gold.

ACTS XX. 33.

I have preached the gospel of God freely.

2 COR. XI. 7.



PREFACE TO THE READER,

OF

WHAT PERSUASION SOEVER.

IT being a known principle of the people called quakers, that the gospel of Jesus Christ ought to be preached freely by his ministers; yet, notwithstanding, divers people, of divers persuasions, either for want of charity, or other prejudice, or wrong information, or all three, do say, or believe, that the quakers' ministers or teachers are paid for their preaching; I do positively declare to the world, that it is an utter falsehood and scandal upon the said people: for we cannot in good conscience make a trade of our holy calling, neither is the word of God to be bought or sold for outward gain; witness the apostle's answer to Simon Magus, Acts viii. 18. 20. And if we cannot pay our own, pray how can we pay others, and be clear of guilt, or have the answer of a good conscience, we believing it to be evil? And every body that knows the holy scripture, knows that what is not of faith is sin; and yet our adversaries would have us commit this sin; and if we will not do it willingly, they will force it from us by the power of the magistrates, although the holy scripture and reason are clearly against them, as is plainly manifested in the ensuing little tract.

And as for my part, I have travelled many thousands of miles, and preached the gospel among the said people many years, as thousands of them can witness, and never received any consideration therefor, neither directly nor indirectly; neither do I reckon they are beholden to me for so doing, for a necessity is laid upon me, and wo is me if I preach not the gospel; neither do I boast, for I have done but my duty, and in that sense am but an unprofitable servant, according as Christ taught, for all the

profit is of Christ. And if occasion were, there are many other ministers among the said people, could bear the like testimony.

Oh! but (say the people) your teachers are generally rich.

Why should any begrudge us that which we have, since the Almighty blesseth our industry in our honest trades and callings, which other teachers, through the like industry and blessing, might obtain, if their dependence for a maintenance were more upon God, than the people.

Yet notwithstanding those teachers receive so much money of the people, and the quaker preachers none at all (except they are poor and necessitous), they are full of complaints: whereas there is no complaining in all our streets.

We should starve (cry they) if we had not a law to compel.

Christ's ministers of old, when he sent them forth, had no law, and yet they lacked nothing; is Christ or the men changed now-a-days? The men doubtless; for now they cry, more, more, more money. Let every true christian judge in this matter.

T. CHALKLEY.

REMARKS

ON

JOSEPH METCALFE'S PREFACE.

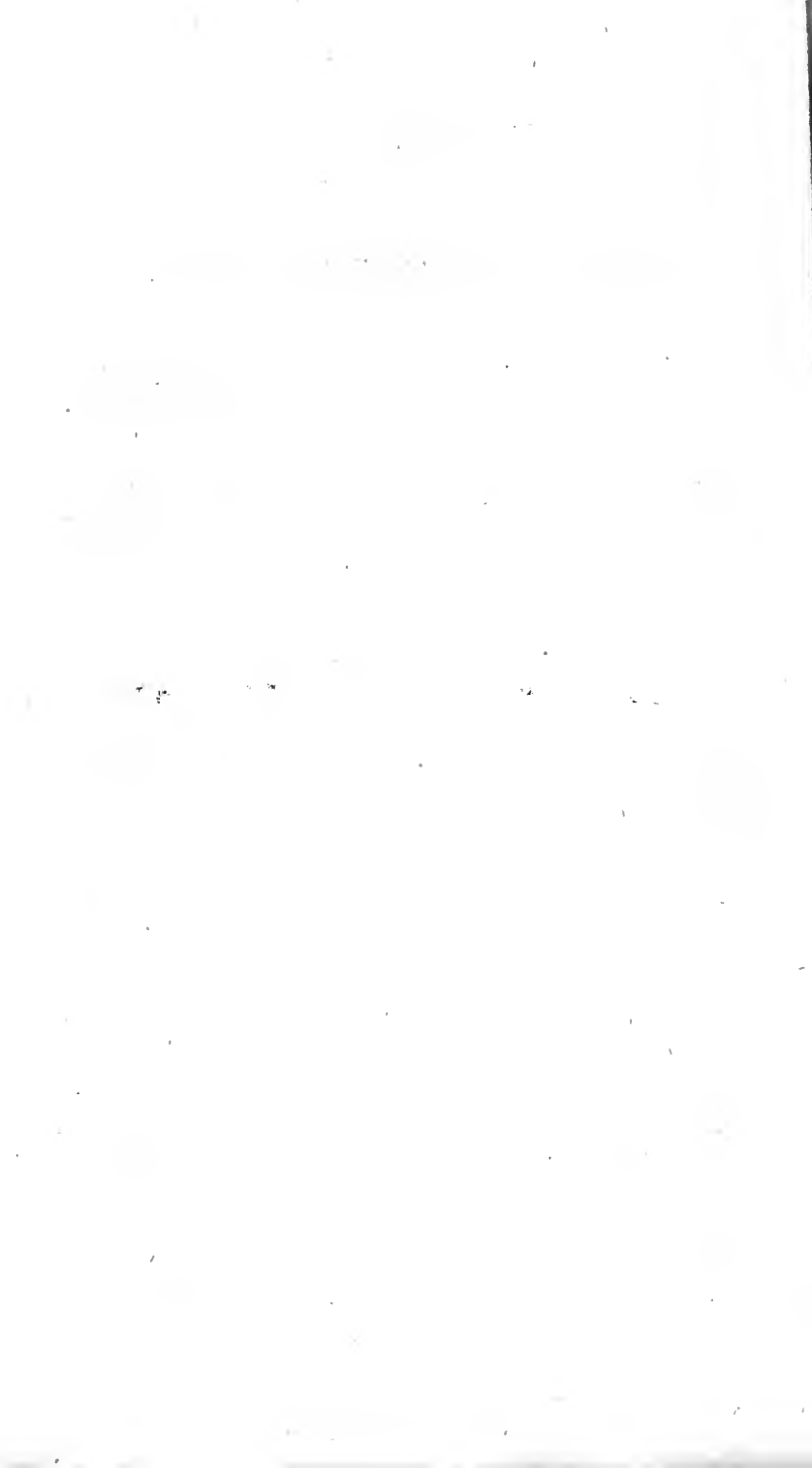
I SHALL first take notice of his preface, to one called a quaker, in which he says, "That he thinks there is sufficient matter of conviction in the texts and arguments improved."

Answer. But every sincere soul, when they come to see the texts themselves, will have cause to think to the contrary; for had they been fairly produced, they would have saved the labour of a further reply, they being far from countenancing any forced maintenance to Christ's ministers. And as for his arguments improved, they smell so strong of persecution, that I would charitably hope no sober christian or magistrate, who inclines to moderation (which ought to appear in all) will take any further notice of them, than to pity his ignorance.

Yet notwithstanding his mighty arguments and great improvements, he gives them this blow, "He has but little hopes of his being convinced, (to whom he writes) because of the efficacy of error and delusion, &c."

He would have more reason to have written so, if he had first proved error and delusion upon him. And truly, he would have been greatly deluded, if he had believed that great untruth, that forcing a maintenance for a gospel minister was warrantable from the holy scriptures; if he be sober, and in his wits, one would believe that he cannot (when he seriously considers of it) but be convinced that he is mistaken.

And as for his prayers, the scripture says, "We know that God heareth not sinners:" and that he is a sinner, is plain, in wresting and perverting the scripture, as he has done, and as I shall show through the help of Christ, my Lord and Saviour.



FORCING A MAINTENANCE,

NOT WARRANTABLE

FROM

THE HOLY SCRIPTURE,

FOR

A MINISTER OF THE GOSPEL.

Now, let us observe what he says to the matter in hand.

1st. As to the laws of New-England, he says, "The laws of this province require that the inhabitants of each town shall take due care to be constantly provided with a gospel minister: and that each minister shall be sufficiently supported and maintained by the inhabitants of the town.

"That all rateable estates, and inhabitants in the town shall be assessed, and pay proportionable to such maintenance.

"And that such as refuse to pay accordingly, shall have their proportion taken from them by distress."

Answer. I shall not here dispute the injustice of this law so largely as I might (only I must add, they have no such example from Christ nor the apostles, with this proviso, that it is made amongst a society of men for themselves, and those of their own communion) but if this is intended to force those of other professions, and who cannot for conscience sake join with them, believing them to be anti-christian ministers, (as to be sure all such are as go about to maintain such doctrine as this priest Metcalfe doth, that it is warrantable from scripture to force maintenance for ministers) pray would he be willing the papists, or church of England, should take away from him by force? surely, no. Then I say

that is an unjust law, and far from the nature of that royal law, which says "do to all men, as you would that they should do unto you;" Christ says, "This is the law, and the prophets." And doubtless the gospel falls not short of it (though this New-England minister doth) though I hope it is not the mind of all in profession with him. Now the law being unjust, it is no crime to reject it: yet for conscience sake, and the Lord's sake, we submit to it in passive obedience; and it is well known to all that know any thing of the quakers, that their principle is against resisting the outward power.

Next to the question, "Whether it be warrantable from scripture, and the doctrine and practice of Christ and his apostles, to put such laws in execution, to take from men, although the minister preaches not to them, for they cannot believe they are sent of God?"

This is his great question, as he states it in his first page, which he pretends to answer from scripture, but falls far short of it; and he goes on thus: "1st. It is warrantable from scripture, &c. that the inhabitants of each town shall take due care, in order to their being supplied with a gospel minister."

Answer. This is as foreign from his question, as Rome is from Boston. What is that to the purpose? Let the impartial judge; if he cannot prove a forced maintenance from scripture, he doth nothing to his purpose, nor according to his grand question in his title page, &c.

Then he goes to his second assertion, and says,

2d. "It is warrantable from scripture, that gospel ministers be honourably supported and maintained: such maintenance is a debt due from the people to the ministers in strict justice, and not as a mere act of charity: for it is the hire of their labour, and the wages of their work."

Answer. Hereby he owns himself, and all that are in his practice, to be hirelings, though he will not allow others to call him or them so; and quotes these texts of scripture to prove it, *Luke*, x. 7. *2 Cor.* xi. 8. *1 Cor.*

ix. 7. 14. *Gal.* vi. 6. 1 *Tim.* v. 17, 18. and adds as falsely, and says,

“ The argument which the apostle uses for the Gentiles ministering to the Jews, reaches this case.” *Rom.* xv. 27.

Answer. Surely the man forgets himself, for the apostle only spoke of a free collection for the poor saints at Jerusalem, as in the two foregoing verses plainly appears. “ But now I go to Jerusalem to minister unto the saints.” Verse 25. “ For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints at Jerusalem.” Verse 26. When will our greedy priests take so much care of the poor ?

As to the texts of scripture above quoted, I shall take the pains to set them down at large, that the reader may see how they answer his grand question : for what purpose he concealed them (in his) in figures, is best known to himself. Truly if he had set them down at large, it needs must have been plainly manifested, to every body that should read them, that he was in the wrong : for they assert no such thing as he would have them to prove, viz. a forced maintenance for gospel ministers. The first is, “ And in the same house remain, eating and drinking such things as they give (What could be more against him ?) for the labourer is worthy of his hire : go not from house to house, and into what city ye enter, and they receive you, eat such things as are set before you.” Where is legal force here ?

Let this man have a care lest he be one of those that are blinded : for he must needs be blind, if he cannot see that this holy text makes not for his purpose, but directly against him : here is not a word of legal force. It is far from it, that they were only to eat what was set before them, if they received them who were true ministers, sent of Christ ; which yet will be hard work for persecuting priests to prove themselves, be they of what religion they may. Well, what shall we do for this legal force ? Why, truly, we cannot find it in the gospel of the New Testament. Christ came to fulfil the law and change the priesthood, and put an end to carnal ordi-

nances. But it may be Joseph Metcalfe is an Old Testament man, (as a certain New-England convert said, on an occasion well known to some of them): if he be, and will follow the letter of the law, he must go to knocking down oxen, and killing sheep, which work I believe they of his cloth are generally too high for.

The next is, "I robbed other churches, taking wages of them to do you service." 2 *Cor.* xi. 8.

Surely, can any body be so bold as, from this text, to say that the apostle made a common practice of preaching for wages, as our modern priests do now-a-days? I hope no christian will imagine from those words of the apostle, that he was a thief, or sacrilegious person, but only consider it as a freedom of speech, which he used to those whom he loved, as in verse 11, is plainly expressed. It is a familiar way of expression among ourselves, where we know we may be free, when any thing is given us from our friend, Oh! I shall rob thee too much: to put any other construction upon the apostle's words, would be to make the apostle a sacrilegious person, and a robber, which is absurd. But pray let him speak fairly a little for himself, and he will wipe off these money loving priests very handsomely. "I have," says he, "preached to you the gospel of God freely." Verse 7. Oh! that cutting word "freely," what shall we do with it? Though it was so near our legal minister, yet he thought fit not to meddle with it. And in the ninth verse (just under, as the seventh just above, by which the poor man is hedged in; how he will get out, I know not), the apostle says, "And when I was present with you, and wanted, I was chargeable to no man." And tells them in the same verse, "that he kept himself from being burthensome to them, and that he resolved to keep himself so." We dare all those that preach for hire, and have money for divining, to come to such a resolution. However, if they will not come to this good resolution, let them forbear abusing and persecuting those that (by the grace of our Lord Jesus Christ) have.

The next is, "Who goeth a warfare at his own charges? Who planteth a vineyard, and eateth not of the

fruit thereof? Who feedeth a flock, and eateth not of the milk thereof? Even so hath the Lord ordained, that those who preach the gospel, should live of the gospel." 1 Cor. ix. 7. 14.

Joseph hath left out what he thought made against it, from the 8th verse to the 13th, and 15th, where holy Paul says (though he had power to eat and drink, verse 4. at free cost, yet he doth not say any where, that he had power to take it by force, and we think it ought to be preached from an inward necessity, and not for an outward maintenance) "I have used none of these things, neither have I written those things, that it should be so done unto me." I wish Joseph Metcalfe, and others in his station, could say so honestly.

Now I may proceed to say something to each particular above, as it lieth in the holy text.

And, 1st. "Who goeth a warfare at his own charge?" There are some, though very few, I could heartily wish that there were more that would follow his practice that wrote it, who himself was one that did sometimes do it, as there, when he wrought at his lawful calling, and helped those that were with him: and blessed be the God and Father of our Lord Jesus Christ, there are some who do go on in this holy warfare of preaching the gospel in this age of the world at their own charge, who have nothing to boast of neither; for a necessity is laid upon them, and wo is unto them if they preach not the gospel. Though if any be poor, and want help, we have nothing against it, but are for helping of those who can give a good account of their calling, and we are so free to do it, that we need no forcing to it, nor any law for it.

2d. "Who planteth a vineyard, and eateth not of the fruit thereof?"

Well, he that hath planted a vineyard, let him eat the fruit of it and welcome; but let him leave other folk's vineyards alone, lest he be counted a robber in the worst sense; for if the holy apostle robbed, it was by consent; but these preachers now-a-days rob without consent, even vineyards which they never planted, but

would destroy if they could : Oh ! high, base, and anti-christian practice, with a witness.

3d. " Who feedeth a flock, and eateth not of the milk thereof ? " But who feedeth a flock, and milks the flocks of others ?

Answer. Antichrist and persecutors, that cannot be content with the milk that their own flocks give, but will needs be milking and fleecing too, those poor sheep which cannot in conscience join with them believing that their way is not the door into the true sheepfold, but that they are climbing up some other way like thieves and robbers. And because the poor sheep of the true shepherd Jesus Christ, bleat forth those things, those inwardly ravening wolves, who have got only the sheep's clothing outwardly, being known to be such by their fruits of persecution, will needs put the poor sheep in their potnds, when and where they have power, or else take it by force, that is to say legal, forsooth.

4th. " Even so hath the Lord ordained that they that preach the gospel, shall live of the gospel. "

Yes, he hath ordained that they should live, but not that they should force a living. A blessed ordination, and with holy reverence be it repeated; for and because every true minister of Jesus knows the sweet benefit of it in a two-fold sense. 1st. He hath a holy living for his soul; he is richly fed at his great Master's table, with the finest of the wheat, as with the holy honey, or the sweetness of the word of eternal life, which is strength to him in weakness, riches to him in poverty, and joy and peace to him in persecution, which the world, and all the persecutors therein, can never take away from him; blessed be God in Christ forever.

2d. As to his bodily living, if he be a true man, and not a lover of filthy lucre, or gain, he will have cause to say, as his great Master's servants did of old, that he lacked nothing, especially if his call is from God and Christ, and not from man or money. Oh ! this money, that is a loud call indeed to our men-made ministers: if at any time there chance to be two calls, I always observed that

the highest bidder carried the priest. But where shall we find that the Lord hath ordained that a minister shall have fifty or an hundred pounds per annum (in all the holy records) for preaching the gospel? No, our great High-Priest said to his, "Freely ye have received, freely give." But if it had been his mind, he could as well, and with as great and as good authority as any of these men, have said, if they will not give it you freely, take it by force. But those forcers know not of what spirit they are; if they do, they must needs be the greater hypocrites, and so their condemnation the greater.

"Let him that is taught in the word, communicate unto him that teacheth, in all good things." *Gal. vi. 6.*

Yes, let those whom these men teach, communicate to them; for communicate and legal force are words of different signification. I hope by this time this preacher's eyes will be opened to see his error, in pleading for legal, forced maintenance, especially from Christ's and the apostles' practice and doctrine, as recorded in the holy scripture.

The next text which he quotes is, "Let the elders who rule well, be counted worthy of double honour, especially they who labour in the word and doctrine; for the scripture saith, thou shalt not muzzle the ox that treadeth out the corn, and the labourer is worthy of his reward." *1 Tim. v. 17, 18.*

Very well, what is this to his legal force? Here is nothing of it; those that rule well, will not force any body, nor set the magistrates upon their backs, because they cannot conform to their ways; those must be anti-christian teachers for certain, being opposite to Christ: for he indeed was persecuted, but never persecuted any, nor forced any, though it was in his power; for which reason we cannot give those men that double honour which they desire; and for those who say they labour in the word and doctrine of our meek Lord, to set the magistrates upon us, is wicked raling, instead of ruling well.

And as for the poor ox that treads out the corn, I am far from having him muzzled; but when he bites, and

with his horns pushes the sheep, and tramples the growing green corn to dirt, I think then he ought to be muzzled and hopped too.

In his second page he says, “ 3d. It is the duty of every inhabitant in a town to pay proportionably towards ministers’ maintenance.”

Answer. No, if they are not all of one persuasion (and if they were all of one persuasion, he hath no such precedent from Christ nor the apostles to force, neither legal nor illegal) and are not free in the choice of such minister: he runs too fast there, without he is popishly inclined, to persecute every body into his persuasion, which has been too much the practice of some of the New-England magistrates and ministers. I may not here forget, though I forgive, the salutation of a certain person, when I first entered the streets of their metropolis of New-England. “Oh! (says he) what a pity it was that they did not hang all the quakers when they hanged the other four.” Remarkable was the answer that one of his neighbours made him. “I wonder you are not ashamed to say so: for you know that the judgments of God have been on our country ever since.” I mention this as a caution to the New-England ministers, that they would teach their people more manners to their neighbours, and to strangers; and to let them know, that sometimes the above-named people cannot be quiet in their solemn meetings, for the worship of Almighty God, in their chief town of Boston; which, as I understand, is very much owing to lies and reproaches which the people have from their priests and pulpits. All which is a shame to moderate christians: some of whom, of all persuasions, I hope there are in the country and territories of New-England.

“For, first, (says he) none were exempted of old from paying tithes for the maintenance of the ministry.”

By his leave, he is mistaken, for those that did not join with them in circumcision were exempted.

“ 2d. Every hearer ought to pay proportionably towards the maintenance of the preacher. *Gal. vi. 6.* And every inhabitant ought to be a hearer, [what, against

his conscience ?] for it is a sin to forsake the assembling themselves together. *Heb. x. 25.* And one sin can never excuse another."

Answer. If I should ask him, he being a presbyterian, whether it be a sin to forsake the assemblies of the quakers, papists, church of England, or baptists, and come to theirs, I presume he would say no: then to what a non-plus he has brought himself and brethren, especially in Old-England, for forsaking the church, and setting up meetings of their own: truly he has made them all sinners in so doing. I do not know how his brethren in New-England will resent it; but I dare say his brethren in Old-England will give him no thanks for this unlucky turn. How he will excuse himself in the sin of ignorance, I know not. Would not this have been a topping writer for the papists, when they burned the protestants for not coming to church ?

3d. In the second page he says, "The apostle directs in acts of charity, that every one contribute in proportion as God had prospered him. *1 Cor. xiv. 2.* And that there should be equality, every one bearing their equal proportion of such a burthen. *2 Cor. viii. 13, 14.*" He goes on, "much more ought there to be a proportion or equality observed in the maintenance of the ministry, which is a matter of communicative justice; so it was under the law, and so it should be under the gospel."

Answer. Notwithstanding these priests will bring those texts of holy scripture, that tend to promote charity to the poor, and many instances out of ancient authors for stirring up charity to the poor; yet they will not, when it comes to their case, allow it to be as charity, but a debt; as saith our author in his first page: and J. Mather, in a little book set forth to promote the maintenance of their ministers, in which I observe he tells them, "If they will stand to the old law of the Jews, they must have but a tenth of the tenth;" which I suppose will not satisfy those men that have hire for preaching, and money for divining; and therefore I think it their best way, to let the Jews old law alone, and take to the new law and covenant of our great Lord Jesus.

And further, if they will bring instances of charity to the poor, out of scripture, and other authors, let them be just, and always when they would make the application of it to the ministry, to put honestly the word poor before ministry: viz. poor priest, poor minister: otherwise let them let fall their argument for charity for the poor (which no good christian will go about to dispute against) and see what their arguments for justice in the case will do for them. They say it is a just debt, a matter of communicative justice; but when people do not see cause to commune with them, but quite the contrary, and buy none of their ware or merchandize, pray what justice is there in this? Why truly none, but a great deal of injustice.

4th. He says, "if any man fail of doing his just proportion, he thereby exposes either the minister to lose so much of his just due, (but he falls short of proving it a just due) or the other inhabitants to pay more than their just proportion, and so he is guilty of manifest wrong and injustice."

No, where the people are not consenting (and if they were consenting, the New Testament is silent to any such way of maintaining gospel ministers) to this proportion, but see an evil in it: and there is no force under the glorious gospel of our Lord Jesus Christ, as I have abundantly and clearly (to those who are not blinded) proved above, even from the very texts of scripture which he brings and wrests to prove the contrary, of which let the impartial judge.

Thus he and they building their structure of maintenance upon a bad foundation, viz. legal force, it will fall to the ground, if the magistrates do not help: for which he calls very loud: and well he may, considering he and others of his mind are ready to faint and fall without it. But by what hath been said, I would charitably hope that all moderate christian magistrates will take care that the preachers eat only the grapes of their own vine, and the milk of their own flock, and keep so far just as to let other folks' grapes and milk alone. But if the priests and magistrates will join together in

persecution, then will the poor sufferer appeal from them to our great High Priest, and just Judge of heaven and earth, and through his grace patiently suffer what he shall please to permit to come upon us.

5th. In his third page he says, "The public ministry of the gospel in any town is a public privilege, and every inhabitant is considered therein, and partakes in the privilege: for the preaching of the gospel is the great engine of salvation, and means of faith. *Rom. i. 16. x. 17.*"

If he means that there is no other preaching the gospel but from his sect, we openly declare to the world, that we differ from him in our judgment, and we believe upon good grounds too. And what gospel, or glad tidings (which the word imports) can that be to people to preach to them, "that a certain number of them are eternally ordained to damnation:" and, for ought these knowing men know, they may themselves be some of them; for they cannot tell who these damned ones are. I think it would be abundantly better if those prying ministers would let the secret will of him that made them alone; for that belongs to God, and not to man. "The revealed truths belong to us, and our children." And to tell people they can never be free from the act of sin while in this world, is really miserable news, and dreadful tidings indeed; since sin is the cause of God's wrath and damnation, and since we cannot in conscience join with such anti-gospel ministers, they ought not in conscience to take our money or goods from us.

Again he says, "Every one is invited to take of the water of life freely. *Rev. xxvi. 17.*"

But, by their leave, theirs is the water of death, if we must always sin even in our best duties, then he knows that "The wages of sin is death;" and may not any good christians be truly thankful when they are delivered from such a sinful ministry? And what a knock he gives himself in saying, "We take of it freely," and his pages are written on purpose to make people believe they ought to pay for it, and that they may force it from them too. So we may plainly see that their waters, which

proceed from them in such bitter streams, are the waters of death; because we cannot have them freely, according to the doctrine of the Holy Ghost in the holy scripture, which he himself hath brought.

Again, whereas he says, "Where there is no vision, or preaching the gospel, the people perish. *Prov. xxix. 18.*"

This is contrary to what they say, when they teach that vision and revelation is ceased.

He goes on, "Being without God, without Christ, without the covenant, they are in a hopeless perishing condition."

If he would infer from these words, that where there is no public vocal teaching the people perish, the Almighty has been kinder than his minister; for he has graciously promised, that he would teach his people himself: "The children of the Lord are taught of the Lord, &c. And thine eyes shall behold thy teachers, who cannot be removed into a corner." *Isa. xxx. 20.* which cannot be meant of outward preachers, for they are often removed into corners: but God, Christ, and the Holy Spirit cannot. And Christ promised to send the spirit of truth, which should lead and guide into all truth (not into sin.) Now, to say that such who have not outward vocal preaching perish, is absurd; and he must want charity, and then all his harangues in his pulpit are but like sounding brass.

But now, says he, "Where the kingdom of God is preached, every man is at liberty, and hath an opportunity to be pressing into it," (and I add, without paying for it) *Luke xvi. 16.* "But where the kingdom of satan is preached (which is sin for term of life) the people have liberty to fly from it." Further he says, "If any refuse the counsel of God against themselves, it is their own fault."

Answer. If any do so, it is their own fault indeed; but to refuse the evil counsel of a sinful minister, is a virtue, and no fault at all.

Again, "They have a price put in their own hand, although being fools, they have no heart to improve it."

We are willing to be counted fools by such wiselings; but let him know, that wisdom himself said, "He that will be wise, must first become a fool."

He proceeds, and says, "It was a privilege to them that were invited to the marriage of the King's Son, though they made light of the invitation, and would not come." *Mat. xxii.*

Answer. Those that rightly come to the marriage of the King's Son, the Lamb of God, that takes away the sins of the world, must put off the garment spotted with the flesh, lest it be said to them, "Friend, how camest thou in hither, not having on the wedding garment?" Let every true christian fear, lest he bring on himself that awful sentence, "Depart from me all ye that work iniquity, I know you not;" notwithstanding they had eat and drank in his presence, and in his name they had cast out devils, and done many wondrous works, and he had taught in their streets; yet nevertheless, because they were found in the acts of sin, they must depart from him.

Now, says he, "Every inhabitant, partaking in the public privilege of a gospel ministry, reason and justice requires, that every one should bear a part of the external charge, in order to the maintenance of it."

Answer. But every person not partaking of what he calls so, and believing that, as these erroneous priests preach it to be a bondage, and not a privilege; to force such to pay too, is altogether unreasonable, and great injustice; let all sensible christians judge.

4th. He says, "It is warrantable from scripture, that such inhabitants as refuse to pay any thing toward the support of the ministry, should have their just proportion taken from them by legal distress."

Answer. We want him, or any of his brethren, to show us that warrant from holy scripture; for he hath not done it yet: and where shall we find that it is warrantable from scripture, and the doctrine and practice of Christ and his apostles? for what he has produced from holy scripture, has fairly proved to the contrary; and as for his legality, that great word, it is only what others

of his spirit have pleaded in former ages. Did not Nebuchadnezzar persecute the servants of God by a law? Could not they say they suffered legally? Did not the Jews say concerning our Lord, "We have a law, and by that law he ought to die?" Did not the people of Massachusetts make a law, and by it hang the poor innocent quakers? Did not all those say, that they suffered legally? And do not some of the New-England ministers justify it in their pulpits to this day? though others there are (I believe) really sorry for it.

"Oh, but (say our modern teachers, who have money for it) we hope you will not compare us christians to Jews and heathens."

Why not, if found in their practices? For when once people go to persecute others for their conscientious dissent, it is most certain they go from the spirit of Christ, as may fairly be proved from Christ's own expressions; and doubtless all persecutors are antichrists, notwithstanding their fine gilding of it over, with the words, legal distress, and prosecution.

In his fourth page he begins thus, "For it is a just and legal debt, as has already been proved." (To those that agree to it, and contract it, he should have added.)

Answer. But unjust and illegal to those who cannot, for conscience sake, consent to it, and therefore it is a mistake in him to say, "It has already been proved;" for he hath not, nor can he prove it (to force any by a coercive power) to be consonant to the holy scripture.

In page the 4th he says, "God has given his ministers a just right to some proportion of every man's estate, in the place were they minister."

What, Jews, heathens, and all? What, every man, whatsoever? Where proves he that? For my part, if I were a minister for money, I should think that what I got from other people against their wills, would never prosper, but would be a curse to, and upon me, and tend to the consumption of the rest of my estate, rather than augmenting of it: and I have heard some moderate ministers, who have money for their preaching, say the same.

He goes on further, and says "And that part of each man's estate, which God gives ministers a right to by his just and equal law."

Answer. By his just and equal gospel he forces none; but leaves every one to be fully persuaded in their own minds.

And he must needs say, "That the gospel power exceeds the power of any law whatsoever."

And the gospel is free, not forced, as he in vain would endeavour to prove from holy scripture. That must be an unjust law that forces people to buy whether they will or no, and therefore none of God's law or way; for all his laws and ways are equal.

And he also says in page the 4th, "They have as much power to challenge it as any other debt or wages."

Not without people agree with them, and hire them. (And though they do agree with them, I do not grant that they have any colour, from the New Testament, to make any such law, even among themselves; it being inconsistent with the nature of the glorious gospel of Christ.) Upon which a passage comes into my mind, between an Indian and a New England minister, well known to some of their teachers in New-England, who (for preaching) took from a dissenter from the presbyterian way, one of his cows: The Indian asked him why he did so? The priest answered, if I hire you to make a fence for me, would you not expect your wages? Yes (says the Indian) but he no hire you, and when me do man's work, then man pay me; but when you do God's work, then God pay you.

The poor Indian was in the right, for truly God's pay is better than all the silver and gold in the world.

Oh! but, say they, how must we live?

If they had faith in God and Christ, they need not fear a living in this world.

But, say they, "The people are so hard-hearted, that if there were not a law for it, the ministers might starve."

Then their doctrine must starve the people's souls, or else surely they would not let their bodies starve: that must needs be a lifeless, dull, dead ministry, that will not

open people's hearts, so as to keep the preachers from starving; but I think there is no fear of their starving, for they generally live like lords among the people. But let them remember withal, that they are not to lord it over the heritage of God.

“It is (says he) agreeable to the doctrine of Christ and his apostie, that such as refuse to pay their just debts, should be distrained for the same, by virtue of the civil sword amongst the christians.” *Rom. xiii. 14.*

Answer. He should prove the debt to be just, and then this text would have been to his purpose: for those that contract debts, ought to pay them.

In page 5th, he talks of the law and light of nature, and reason, and says, “It is the law of God written in the heart.” *Rom. ii. 15.* He adds, “All the laws of God do sweetly harmonize both one with another, and the doctrine of Christ and his apostles; there is no manner of jar between any of these.”

Answer. But there is a wonderful jar between the corrupt nature or law of man, and the divine nature or law of God; he should have distinguished between the corrupt nature, reason and law, and the divine; for except he rightly divide between the precious and the vile, he cannot be as the mouth of God to the people. Now the corrupt and covetous nature in those that seek their gain from their quarter, and preach for hire, and divine for money, says, “That those that cannot pay them” (though for conscience sake) “they must be forced to it, whether they will or no.”

But the divine nature of Christ and his apostles says, “Freely ye have received, freely give.” *Mat. x. 8.* If their gospel is not free, they have not received it from Christ. Also, if they have not received it freely, they may call it their own gospel, but it is not Christ's. And though Christ's ministers had power to eat and drink, and to forbear working, yet, says the divine nature in the apostle, “I have used none of those things; neither do I write, that it should be so done unto me.” *1 Cor. ix. 15.* And that it is not covetousness, that divers quakers so called, cannot pay the covetous priests, is manifest; for

they take much more, and sometimes double and treble, as I could easily bring many instances and living witnesses to prove what I assert, from Virginia, Maryland, and abundantly in New-England (without going over to Great Britain) in which many thousands of pounds have those legal ministers taken by force, within these fifty years, from such as for conscience sake, could not put it into their own mouths; and then war has been proclaimed against those poor sheep. Well, let the righteous judge, not the self-righteous (I do not mean them) but those who are clothed upon with the righteousness of the Lord Jesus Christ, as he wrought it outwardly for them, and also as he works it by his holy spirit, in their hearts.

Next to his 3dly, Touching government and magistrates, which the people called quakers ever owned and honoured in their way, though they could not cringe, scrape and bow, after the common mode of the sinful times, nor give titles to them in flattery: but we reckon that those magistrates that are a terror to hypocrites and evil doers, ought to have a hearty inward respect and honour, shown to them generously in action and courteous expression, and not in a parcel of idle compliments. Such magistrates as the above, were never a terror unto us, but we have blessed God on their behalf in our solemn assemblies publicly, and often in the secret of our souls privately; and many times prayed for our persecutors also. I wish this priest be not too much inclining to such. May his eyes be opened!

He goes on, and endeavours to animate and stir up the magistrates to persecution, by insinuating that those who, for conscience sake, cannot give any thing to the priest, are evil, unjust, and wicked persons: who, notwithstanding, take them in a general way, and their conversations, are as just as the brightest of their church members, as divers of themselves are forced to acknowledge.

If for this testimony to our innocence, any should imagine we boast, it is he, and such as he, that are the occasion of this confident boasting, and we have our great apostle, even Paul, for our example.

Now I hope the magistrates will take care not to persecute the just, but to turn the edge of their swords against the evil doers; and then, doubtless, they will not bear their swords in vain: and let the edge of it be as sharp and as keen as it will, we fear not: for against true men there is no law (which is upon a just basis, or foundation) that will harm them.

I tenderly and lovingly, as a minister of Jesus Christ, and true lover of good government, exhort and warn all magistrates to be careful to keep within their own province: for conscience is none of theirs. It is the peculiar province of Jesus Christ. The great territory of the King of kings, and Judge of the quick and dead. And he will render unto every man a recompense.

Now if conscience were only a cloak for covetousness, it ought to be stript off, but it is plain that cannot be our case; for we lose much more by our denial (and sometimes a great deal more, than as much more) by our not paying freely, as is above said. But we may (I hope) presume that the magistrates know their duty without being taught it from the pulpit: I would have no free spirited magistrate to let priests ride them: for if they do, it is to be doubted they will ride them to death: for persecuting men of their cloth, seem to have but little mercy. I once heard a priest say to a couple of justices (a church of England preacher for money, but as himself said to some of his neighbours, a presbyterian in his heart) do your office, which was upon my poor self, who had been preaching against sin and evil, according to the best of my understanding. Why what is the matter? "He has been preaching (says the priest) in a place not licensed, and has broken the law." "Well (says another justice, beside the aforesaid two) then you have broken the law first, for you preached there before him;" and though it was our meeting by appointment, yet we quietly heard him read his sermon, and I dare say, he never had quieter hearers in all his days than we were.

And indeed reading is the general practice of some modern teachers, far from the practice of Christ, the apostles, and primitive christians, when christianity shone in

its primitive beauty and glory, and when christians depended more upon the gift of the Holy Ghost (or Spirit) and less upon natural parts and human inventions, which is worthy of the solid consideration of all true christians.

I have also observed that those magistrates who have joined with persecuting priests, in persecuting men of sober lives and conversations, for their religious dissent and persuasion, that they have not prospered; and many sober people, not of our society, have taken notice of the same. This is offered to the serious consideration of men of high degree (in reverence and great humility.)

And though Joseph Metcalfe flatters the magistrates, telling them, they bear the visible image and character of gods, in order to flatter them into a persecuting spirit, yet I hope, and believe, that he will not find many magistrates nor ministers of his mind: for if all the magistrates and ministers in New-England were as much for persecuting as he seems to be by his writing, what might all those expect, who differed from the presbyterian way in New-England if they had power? But blessed be God, I certainly know that there are divers moderate people, who are against persecution, even amongst the presbyterians in New-England.

In his seventh page, he says, "In case of people's defect in this matter (of paying for preaching) legal compulsion is the only remedy, (What, no other remedy?) and must be used, otherwise religion, which is a people's life, will soon fall to the ground."

Answer. Where will his doctrine land? What, cannot Christ uphold his church without the magistrates? The religion of Christ, the apostles, and primitive christians, stood, and stands yet, without being supported by the civil magistrates. What, has he got some new religion, which cannot stand without the outward power? But it seems some of the New-England ministers reckon that they must fall, if the magistrates do not uphold them. "They (i. e. the magistrates) are, (says Joseph Metcalfe) the keepers of both tables."

Answer. But I thought that God had been the keeper of his people, and Christ the shepherd of his sheep, and the Holy Ghost the comforter of them; I thought this Infinite Being had been the great preserver of men in religion.

In his eighth page, he brings divers texts of scripture to prove the power of the magistrates, which we never denied, especially when they exercise their power and authority to the terror of evil doers, and the praise of them that do well. And at the latter end of the said page he says, "From the whole, I conclude, with submission to better judgments, that it is warrantable from scripture, and agreeable to the doctrine and practice of Christ and his apostles, for the laws aforesaid to be put in execution."

Answer. But, alas! this is all beside his assertion. His business was to prove a legal forced maintenance for gospel ministers, or else he doth nothing. What! hath he been travelling through all his pages, and brought forth nothing but this windy doctrine at last? He speaks of submission to better judgments, and I would have him, if he dare to do it, submit to the judgment of Christ and his apostles, who I think have fairly decided the question in favour of the poor abused quakers, that it is not according, but contrary to the language of the Holy Ghost, in the holy scripture, that gospel ministers maintenance should be forced by a coercive power. From what has been said, let all ingenuous christian readers judge.

In the ninth page, "Nevertheless (says he) if any arguments can be produced from scripture, or right reason, of greater strength and weight to prove the negative, than there may be to maintain the affirmative; I hope I shall readily subscribe thereto."

Answer. A person would from those expressions almost hope for a recantation from him, especially if he seriously considers the doctrine of Christ and his apostles, as here noted at large.

"But (saith he) till I receive further light, conscience commands me to conform to that measure I have."

Answer. He had best to have a care of the commanding power of an evil conscience.

He goes on, "And while I do conscientiously conform to that measure of light within me, walking in obedience to all its commands and directions."

Answer. But suppose that light in him should be darkness: then, as Christ said, "How great is that darkness?" as for certain it is, when he goes about to prove that for truth, which is contrary to Christ's doctrine.

As to his saying "Then the quakers must let fall the grand article of their religion."

Answer. Let him seriously read over the first chapter of John, as also many other places of the holy scripture on that subject of the light, and if he is not one of those who are blinded, perhaps he may be undeceived, and his gross mistake rectified. I hope he is careful of preaching such doctrine in his pulpit.

A certain church member of the presbyterian way, in New-England, told me, that their minister told them in his pulpit, "That we denied the Bible, or Holy Scriptures." And made the poor woman really believe it to be true, than which, nothing could be more false. But the honest woman thought she would try me. "Was you (says she) brought up among quakers? were your father and mother quakers? Yes, said I, they were so called. "And (says she) would they suffer you to read in the Bible when you were a little boy?" Yes, and correct me too, because I was not so willing to do it as they would have me to be.

Thus have the poor quakers been abused in divers pulpits in New-England and other places, for which reason, I would advise all professed christian ministers in New-England, and elsewhere, wherever this may meet with them who have so abused us that for the time to come they do not tell the people in their pulpits, that the quakers deny Christ, the Scriptures, the power of the magistrates, and many other things, which would make a volume of themselves, if they were all penned. For them to cry out in their pulpits, "Have a care of the

delusions of the quakers," and at the same time to delude the people to believe lies of them is really horrid.

"Oh! but (say they) the quakers are more orthodox now than they were;" when, in truth, it is the calumnies that have been cast on us are now made more manifest to be falsehoods. And then ought not they to be glad at the news of our reformation?

T. CHALKLEY.

 *

 REMARKS

ON

JOSEPH METCALFE'S POSTSCRIPT.

Now I shall consider his postscript, in writing of which he has dipt his pen deep in the gall of bitterness in some parts of it, which I shall touch a little upon, as I shall come to them.

But to begin, "Notwithstanding (saith he) all that I have said in the preceding discourse concerning maintenance: yet as to my own particular, if a temporal maintenance had been my chief aim, I should have discovered great folly in accepting a call from so small and poor a people."

Answer. From his words, one may conclude it was his aim, though not his chief aim; and then, as to the shepherd's call, ought it not to be from the great Shepherd Jesus Christ? and if they will answer this call, he says, "Go forth." Where do we find any example for a minister of the gospel, to stay and preach to only one particular congregation? Pray let them produce it if they can.

But now suppose a place should present to Joseph Metcalfe, where the people were richer, and more of them; would he not leave his poor flock, to go to the rich? Pray let him have a care, as he says, that his own heart do not deceive him: we but too plainly perceive, by the practice of those money ministers, that the loudest call, is the most money. Query, upon this great word call, whether the sheep use to call the shepherd, or the shepherd the sheep? Do not they strangely invert the order of nature here, in their pretended call from the people? Christ the true shepherd said, "My sheep hear my voice." So that he and his servants, or ministers, call the sheep, and not the sheep them; and those holy shepherds called

their sheep freely, though these must have money for their calling, and the sheep call them too: neither will that satisfy some of those shepherds, but they will needs have money from some poor sheep that never called them; and if they cannot give it them freely, they will have it by force. A young shepherd said to one at Salem, in New-England, "That though Paul had power, and did not use it, yet he would use his power." But that blessed apostle never pretended to any forcible power, except the force and power of love.

He, the said Joseph Metcalfe, complains of his small income for preaching, and of his poverty; though it is probable he has more than all the twelve apostles, and seventy disciples, when they were sent forth by their great Lord and master; and to be sure he has more money for preaching, than they all had. But he has confessed his call is not divine, therefore not from Christ; for he says, "If he had a divine call, he could forego every thing in the world." And so he is but a legal literal preacher, and minister: a minister that forces himself to offer, and would also force those who receive not his offering, to pay him, though against their consciences.

And as for his family's starving, I never heard or read of any christian minister's family starving, especially in a christian country; nor I believe he nor any body else. Certainly there is need to cry out to those men, "O, ye of little faith! who clothes the lilies, and feeds the sparrows, shall he not take care of you? O, ye of little faith!" I fear they forget the doctrine of him, whom they sometimes call the Lord.

As to what he writes in the second page of his postscript, if he duly minds what I have written in answer to his, I think he cannot imagine that the flaming vengeance there poured out by him upon us, can any way touch us; but let him and them which are concerned in the work (for I understand he had the help of a cunning man in this work) have a care, that it fall not on themselves: and truly the poor quakers may be very thankful that the flaming sword is not in their hands: for if it

were, experience, yea, woful experience, has taught us, that we might expect but little mercy from some of them. And pray why cannot they be more patient, since they hold that God hath ordained whatever comes to pass? For they see it come to pass that we cannot join with them, cannot they let the ordinance of God alone? I remember an expression of Cotton Mather, in one of his scurrilous pieces, "That the best way to deal with the quakers, was to let them alone." Then, according to Cotton Mather, this man, and he that helped him, have taken the worst way to deal with us: and truly they lose ground generally when they meddle with us.

As for his foolish pity and bitter lamentation over us, we desire that they would lament over themselves and their children, as our Saviour did over the Jews when they persecuted him; and truly those who justify their forefathers in hanging the quakers, and their other ways, of so bitterly persecuting them as they did, had not only need to lament, but to repent too. And even now, they prove themselves to be the persecutors (and not we) by forcing a maintenance from us. The presbyterians in Old-England, alias Great-Britain, are one with us in this doctrine, that forcing a maintenance for ministers from them that do not hear them, is altogether wrong and unjust: and how comes it to pass, that the same people are otherwise minded in New-England? Let them resolve this question.

I shall consider these texts of scripture which he has thrown at us (and gently return them unto him again.)

At the end of his postscript he says, "The judgments of God are a great deep." (Yes too deep for his legal literal buckets to fetch them up,) *Rom. xi. 7.* "The election hath obtained it, and the rest were blinded."

I hope he will give the Almighty leave to elect whom he pleaseth. Were the election in the power of this priest, let the reader judge whether we might expect any of it.

He cites, *2 Cor. iv. 3.* "If our gospel be hid, it is hid to those that are lost."

Answer. Now why did this priest hide the fourth and next verse, was it not for fear the light of the quakers?

doctrine should shine upon the people? Which is thus (the fourth verse opening and explaining the third,) "In whom the god of this world hath blinded the minds of them who believe not; lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Or as in the 6th verse, "For God who commanded 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." He thought good to hide this gospel, but I think good to make it manifest; which puts me in mind of a proverb, "Who is so blind as those that will not see?"

He goes on, *2-Thess.* ii. 10, 11, 12. "They received not the love of the truth, that they might be saved; and for this cause, God shall send them strong delusion, that they should believe a lie; that they all might be damned, who believed not the truth, but had pleasure in unrighteousness." And *Jude* 8, 10, 11, 12, 13. "These filthy dreamers despise dominion, and speak evil of dignities, but speak evil of these things which they know not; wo unto them, clouds they are without water, raging waves foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever."

To all which I answer, 1st. We have received the truth in the love of it, the Holy Spirit beareth witness with our spirits, that we are the children of God: which holy witness, is stronger for us, than the witness of ten thousand priests can be against us.

2d. "So the cause being taken away, the effect of delusion ceaseth."

And 3d. Pray let them be careful of deluding themselves and the people, by keeping them in ignorance and darkness: telling them, they cannot be cleansed from sin, while here in this world. For all those that believe this, do believe a lie with a witness, and are strangely and strongly deluded. This is a miserable gospel, contrary to the doctrine of the holy apostles, who are positively opposite to that evil tenet. "If (says the apostle) we walk in the light, as he is in the light, then the blood of Jesus Christ, his Son, cleanseth us from all sin." And

Christ came to destroy the works of the devil, and to save the people from their sin. And pray beware of taking pleasure in pleading for unrighteousness.

4th. As to these filthy dreamers, pray be careful what you dream in your pulpits to the people; for some of you will not allow of the immediate operation of the Holy Ghost; wherefore beware of filthy dreams, and old wives' fables.

5th. We despise not those who are dignified in the truth, and rule well in the church (not with rigour and persecution), and we account them worthy of double honour; but persecutors are not so much as worthy of single honour, and we should be but hypocrites to give it them.

6th. And what celestial rain, or holy divine water, is there in those cloudy dark preachers, who preach damnation to the greatest part of the world? Let them look to it, and repent in time.

7th. "Raging waves, foaming out their own shame."

Answer. If persecution is not the fruit of rage and shame, I do not know what is. Pray courteous reader judge.

8th. "Wandering stars, to whom is reserved the blackness of darkness forever."

Now because many cast this text in our teeth, I shall write a little to it, thus; this must be intended to those who wander from the holy spirit, gift, and grace of God in themselves, by and from which every true minister of Christ ought to exercise his gift, and not to speak when, where, and what he pleases: Oh, happy world! if all professing to be christian ministers did not wander from this gift into the inventions and traditions of men. And further, this cannot be taken in an outward sense, because Christ himself, and his apostles travelled much, and said, "Take us for examples; follow us, as we have followed Christ." And all that know any thing of letters, know that the word apostle signifies a messenger, which necessarily implies a traveller; and divers of these blessed ones had no certain dwelling place. Our dear Lord himself had not whereon to lay his head, as himself says;

and those who conscientiously travel to turn people from darkness to light, and from the power of satan to the power of God, and are instrumental to turn many to righteousness, notwithstanding all men can do to blacken them, yet the holy text says, *Dan. viii. 2, 3.* "They shall shine as the brightness of the firmament, and as the stars, for ever and ever." Amen.

T. CHALKLEY.

SOME
OBSERVATIONS
ON
CHRIST'S SERMON
ON
THE MOUNT.

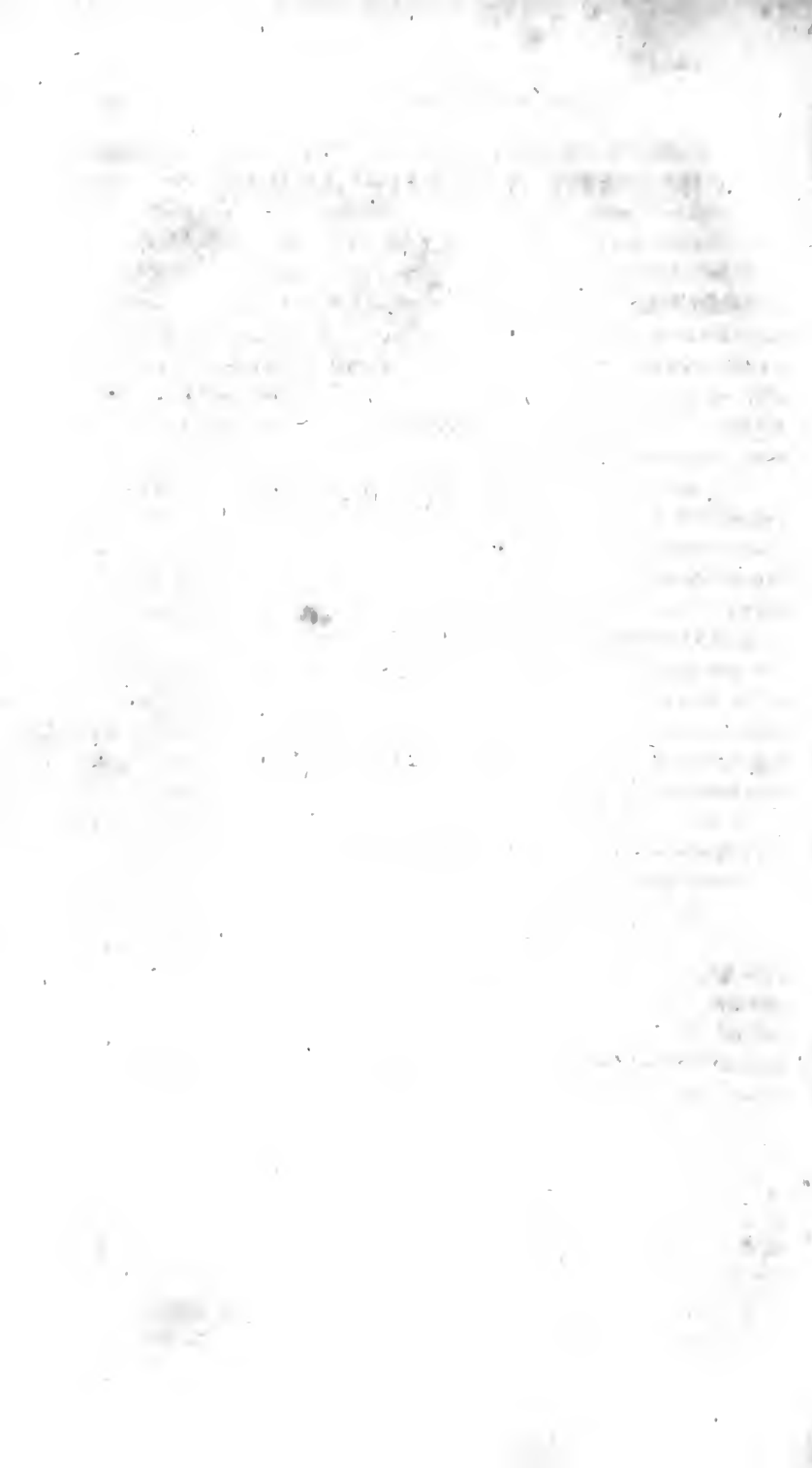


If ye love me, keep my commandments.

JOHN xiv. 15.

Ye are my friends, if ye do whatsoever I command you.

JOHN xv 14.



PREFACE TO THE READER.

CHRIST being the great author of the christian religion, I have thought to make some observations on his sermon, which he preached on the mount, might be acceptable to some of his followers; especially such who desire to fulfil his holy will, and not to rest satisfied in a form and shew only of his religion.

And also considering that it is the greatest collection of his words left us in the New Testament by the evangelists, in any one place, I was in hopes some observations thereon might tend to promote the reading of it in the holy scriptures.

But the greatest end I had in this undertaking was, that the professors of the name of holy Jesus might live and walk in his truth, and in the doctrine which he has there laid down for his followers to practise; and that in so doing, they might have peace to their souls here, and rest in the kingdom of glory forever.

It is by some accounted and looked upon in youth to be a commendable and worthy practice to write down sermons, and to copy and read them over: and, I believe, it will be generally acknowledged, that there was never any sermon preached in the world, that can be compared with this of Christ, which he preached in the mount, and is recorded by the evangelist Matthew, in his 5th, 6th and 7th chapters; which if our young and rising generation would often read, and sometimes write it down (if time would admit) but be sure to practise it; this would be truly noble in them; and which if they find they want inward strength to perform, then that they would seek it in secret at the hand of the Almighty Jehovah, in whom is everlasting strength; and it is recorded in holy scripture, "That he gives liberally, and upbraideth not." He will not upbraid thee, because thou art but a child, or tender in years: Oh, therefore, seek him betimes! for it is written, "They who seek him early shall find him."

The christian religion being run into many divisions and sub-divisions, this holy sermon, if christians would walk according to it, might and would help to heal their differences, and to soften them in their sentiments one to another. And it is to be believed and hoped, that all parties will confess that the doctrine in this sermon is good, and ought to be promoted amongst all who profess the worthy name of the Lord Jesus; and whoever walks contrary to this rule must needs be in the wrong

The general end of preachers is, or should be, to have their doctrine taken notice of, and put in practice; and this being counsel from the "Wonderful, Counsellor, the Mighty God (and Saviour) the Everlasting Father, and Prince of Peace," we should take more than ordinary notice of it.

Considering also, that he not only spake his doctrine, but lived in it; and not only lived in, but died in it, and for it, and us also. Wherefore we are deeply engaged to hear him with an obedient heart and ear. "This (says the voice from the most Excellent Glory) is my beloved Son, hear ye him." And Moses, the man of God, says, "That he that will not hear him, shall be destroyed from amongst the people:" viz. "From an inheritance with the saints in the kingdom of God, and his Christ."

I have carefully transcribed the sermon, verbatim, and made some observations on it afterwards, I think on every verse a little, as I found openness to it on my mind; and it is recommended to the serious perusal and consideration of all those who tenderly and unfeignedly love our Lord Jesus Christ in sincerity.

T. CHALKLEY.

SOME
OBSERVATIONS
ON
CHRIST'S SERMON
ON
THE MOUNT.

“ AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him, and he opened his mouth, and taught them, saying,” &c. *Mat. v. 1, 2.*

Our Lord seeing the multitudes, for the advancing his Father's glory, his own kingdom, and the good of souls, went up into the mountain, and sat in the power of the Father; and when so sat down, his disciples came unto him: which shews the necessity of coming to Christ, to hear his word, and that christians ought to assemble themselves before him, that he may speak to them either immediately; or if he pleases to enlarge the heart of any of his ministers to declare his word; and as his disciples then personally came unto him, so now we ought to come to him in spirit; and then, when but two or three are so come to him, he is as really present spiritually, as he was personally in the mount. And as this meeting in the mount was powerful and glorious, so will all those be, in measure, where Jesus is really present in spirit. “ And he opened his mouth, and taught them.” Thus when true believers meet before Christ, he teaches them, and opens the mysteries of the kingdom of God, and speaks truly to the state of the people, even now spiritually, as he did then vocally; and his word is with power and great glory. Oh! may all his servants and ministers, who are sensible of his divine call, minister according to their several gifts and ca-

pacities, in his power, and by his holy and divine authority. This must reform the world, and change the hearts of poor mortals, and forward the work of reformation, which (with godly sorrow it may be truly said) goes but too slowly on in this world. Christ being thus set in the power of his Father, opened his mouth and let fall a shower of blessings on those hearts who were prepared to receive them. For his great love and tender compassion are generally manifested to poor souls when they, with love and zeal to him, and for the honour of his great name, meet and assemble before him. He begins and says,

“Blessed are the poor in spirit, for theirs is the kingdom of heaven.” Verse 3.

It is a safe and blessed state, to be truly and spiritually poor, and to be rightly sensible of it before the Most High. For then we are nothing, and have nothing, but from the Lord: and without him man sees himself undone: his soul must starve, he must go naked, if the Almighty do not feed him, and clothe him. And when they see themselves poor and wretched, miserable, blind, and naked, without Christ, notwithstanding all the fine things they may enjoy in this world, which is of a fading nature; Oh! then how the soul cries, how it begs for mercy and grace. A dry form of words will not satisfy it then; but it begs with tears, Lord, help me, or I perish! Save me, or I am undone forever! Here the soul humbly approaches the throne of grace by prayer; and if an answer is not quickly received (for such a soul is apt to think the time long) it waits patiently with that servant of God, who said, “Though he slay me, yet will I trust in him:” for I know there is no help for me but from thee, Oh! my God, and my Saviour! saith the truly poor soul. The food which must keep life in me, is thy word: and the raiment which I want, is thy righteousness, as thou wroughtest it for me, and workest it in me also. The Lord looks with a compassionate eye on such souls, and doth not use to turn them away empty: but as they abide in the patience, waiting for his appearance in hope, he assures them of the kingdom; and a great turn and

change is witnessed; for the blessing of Christ makes them rich, which adds no sorrow with it; for the greatest sorrow was, and is, for want of it; now their treasure and heart is in heaven, and heavenly things are their chiefest delight; now they are clothed with Christ's righteousness, he hath put it upon them, and they shew it in the sight of men, a thorough change being wrought both within and without also; "The holy scripture bearing witness with their spirits, that they are the children of God; (and Christ says) theirs is the kingdom of heaven."

"Blessed are they that mourn: for they shall be comforted." Verse 4.

The mourning here spoken of, is that of a godly sort, which may sometimes appear outwardly: 1st. For the soul may mourn for its own sins and iniquities: 2d. For want of a Saviour: and, 3d. For the iniquities of others. "For (first) all have sinned, and come short of the glory of God;" and since we have all sinned, we have all need to mourn before the Lord, and bow ourselves before the Most High; and when he sees that we are humbled before him, he then will comfort us. Christ will send the comforter, the spirit of truth in his name, who will come unto us; and when he is come, we may plainly know and understand it is he, by what he doth, according to Christ's own rule, which is infallible and certain; says he, "When he is come, he will reprove (or convince) the world of sin, righteousness, and judgement: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more: and of judgement, because the prince of this world is judged." Thus, according to Christ, that which shews us our sins, which convinces us of them, is the spirit of truth, the comforter; that after we have mourned for our sins, which he convinces us of, then he comforts us with inward comfort and consolation.

2d. This comforter also convinceth us of our formal righteousness, when it is only formal, without the power of Christ: and then the soul mourns after the life and power of godliness, which indeed is great gain,

with true contentment; and hath the promise of the things of this life, and that also which is to come. And so here we are comforted by the spirit in the promise, in which we have faith to believe in Christ, and that he will verily do as he hath promised. 3d. It also convinceth us of judgement, when we judge with a wrong judgement; and when we mourn for our mistake, he makes us sensible of this righteous judgement, which judges the prince of this world, who is judged by Christ; and then instead of mourning, we are ready to sing with the saints of old, "Salvation, and glory, and honour, and power, unto the Lord our God, for true and righteous are his judgements, for he hath judged the great whore which did corrupt the earth with her fornications, and hath revenged the blood of his servants at her hands."

2d. The soul being truly in love with Christ, and he being absent from the soul in some sense; or if he seem to stay a great while from it, although to try and prove the soul; this makes us mourn greatly, like the spouse in the Canticles, who sets forth the beauty, and excellent parts, and comeliness, of her beloved, and all her sorrow is, he had withdrawn himself; and well may a soul be sorrowful, when Christ spiritually withdraws himself. "The children of the bride chamber mourn in the bridegroom's absence, but rejoice in his presence," says Christ, who is the very perfection of beauty and holiness. But the soul abiding in his love, and seeking of him, and waiting for him, in his own due time he will certainly come to that soul; for he is the truth who said, "Blessed are they that mourn for they shall be comforted."

3d. Again, pious souls cannot but mourn for the sins and abominations of the times, which is a great exercise to them, and affects them with sorrow and mourning; but they are comforted with blessed promises, which the Holy Ghost, at times and seasons, immediately applies to their souls, as recorded in the holy scripture; and let it be remembered, that all our good times and seasons are in the hands of the Lord. It is recorded in

the holy scripture, that God would have his people spoken comfortably to; *Isa.* xl. 1. And that he would "give them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness; that they might be called trees of righteousness the planting of the Lord, that he might be glorified." *Isa.* lxi. 3.

"Blessed are the meek: for they shall inherit the earth." Verse 5.

Be not high-minded, saith one of his servants; and another saith, God resisteth the proud, but giveth grace to the humble. Again, "The meek will he teach his way, and the meek will he guide in judgement;" as the holy scripture witnesseth. So that well said our Holy Saviour, that the meek should be blessed: grace is given to them, and God is their teacher, and their guide in judgement; a most blessed gift, teacher, and guide: a great blessing indeed, to receive grace from Almighty God, to be taught his ways by him, and to have the Holy One to be our guide in judgement. And he who has all power in heaven, and in earth, committed into his hand, says as above, that the meek "shall inherit the earth:" they have the rightest and truest enjoyment of all the things of this life; whereas the proud and scornful are a burthen to themselves and others, and hardly any thing pleases them, or any thing good enough for them; when, on the other hand, the meek and contented mind hath (according to a good general maxim) a continual feast.

"Blessed are they who do hunger and thirst after righteousness; for they shall be filled." Verse 6.

Let it be remembered, that as our mortal bodies cannot enjoy health long, without a natural appetite to meat and drink, so our souls cannot live unto holiness without a spiritual hunger, and an inward thirst after the righteousness which Christ puts upon his saints: not by imputation only, but actually also. Such souls he will fill, as holy Mary witnessed, and bore her testimony to the truth thereof, viz. "He hath filled the hungry with good things, and the rich he hath sent empty away."

When we are emptied of sin and self, then there is room for the Almighty to pour into us of his spirit. If we would fill any thing, it must first be empty; so must we be empty, if we hunger and thirst after righteousness: truly, then shall we pray to our heavenly Father for divine food, and it will be our meat and drink to do his will; and we shall delight to feed upon his word; as Christ says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This is the holy food for the soul, which nourishes and keeps it alive unto God: and without which it is dead, notwithstanding it may have the form and fashion of a living body. And as this hunger and thirst, or desire, must be spiritual, so must the food be also; "It being the spirit that quickens," and gives life to the soul; wherefore let a spiritual hunger and thirst be in the soul after God, and his righteousness. A righteous soul being greatly athirst after the living Lord, cries out, "As the hart panteth after the water brooks, so doth my soul after the living God." And this holy thirst was greatly satisfied, so that his heart was many times sweetly opened to praise the Lord. It is true we have an adversary, that would be filling us with many things, fleshly, worldly, and satanical: but we are to shut our hearts against him, and to keep out all those things, and to stand open to Christ, and empty before him. And if we find this our adversary too hard for us, we are to fly, and cry to the Lord for succour and help, who is a God not only afar off, but also near at hand, and a present help in the needful time, as many of his servants and children have experienced and witnessed him to be. Wherefore, to be hungry and thirsty after Christ and his righteousness, entitles us to his gracious promise, who says they shall be filled.

"Blessed are the merciful, for they shall obtain mercy." Verse 7.

It is highly necessary for mortals to shew mercy, in all their words and actions one to another: and also to the creatures which God hath made for the use of man. It is usually said, that a merciful man is merciful to his beast,

which generally is true, and if men are merciful to their beasts, how much more ought they to be merciful one to another. Where mercy is to be extended, it ought not to be done sparingly, since thereby (according to Christ's blessed doctrine) we are to obtain mercy. That servant who shewed no mercy to his fellow, had no mercy showed unto him from his lord. It is also recorded, in the name of the Lord, "He hath shewn unto thee, O, man! what is good, that thou should do justly, love mercy, and walk humbly with thy God." By which it appears that we are not just in the sight of God, if we are cruel and unmerciful one to another. And we ought not only to be merciful, but to love it. Which, if we are truly humble, we shall certainly do. Mercy will lessen, and not magnify weakness, failings, or small and trivial things one in another: and sometimes, as the case may require, some larger things: and yet there is room for seasonable reproof and correction: but mercy must be mixed with justice, else the correction may end in tyranny. We ought to be gentle to all men, which is a true token of true gentility: so to be truly merciful, is to be blessed, and to obtain mercy.

"Blessed are the pure in heart, for they shall see God." Verse 8.

By which we may understand, that we are to take care of our hearts; and to keep a strict watch over them; and not admit unclean or unchaste thoughts, or sinful desires, to have an entrance therein. And if at unawares they should at any time enter, we must not entertain nor love them, but turn them out; for we, in this, should be like our Heavenly Father, of purer eyes than to behold iniquity with any allowance or approbation: otherwise it will hinder us from seeing God, and from the sweet enjoyment of his most precious presence, and beholding the only begotten of the Father, and the fullness of his grace and truth, which we cannot see if our hearts are impure: an instance of which we have in the scribes and pharisees, though they were outwardly righteous and clean, yet within were very impure, so that they could not see God, though he was in Christ recon-

cing the world to himself: notwithstanding their nice discerning eyes, yet they could not see him, for the impurity of their hearts; which was so great, that they murdered the Just One, their hearts being full of deceit and hypocrisy. "Make clean the inside, that the outside may be clean also," says Christ: from whence it appears, that a true christian must be clean, both within and without also. The true beginning of the work of purity and sanctity, must be first within; and being innocent and pure in heart, we shall then see the glory of the Father, the lovely beauty of the Son, and the power of the Holy Ghost, or Spirit.

"Blessed are the peace-makers, for they shall be called the children of God." Verse 9.

This peace-making is excellent work, and a blessed calling; what pity it is, that there is not such workmen in the world, who would set themselves heartily to it, which if they did, in a right spirit, God would certainly prosper the work in their hands, and plentifully reward them with his own peace, which passeth the common understanding of the natural man. If our ingenious men, our men and women of skill, and good natural parts, would take a little pains, nay, when the case requires it, a great deal, the Almighty would richly reward them. This work is not too mean even for princes and nobles; no, not even the greatest monarchs on earth, without it be too mean for them to be called the children of God. And if the children of God are peace-makers, what, and whose children are they, who break the peace of nations, communities and families? wherefore, we should seek peace with all men, and ensue it, or sue for it, by our continual seeking of it, being a precious jewel, when found; and though this office may seem a little unthankful in the beginning, or at first, yet in the end it brings forth the peaceable fruits of righteousness, as many so labouring have witnessed. And Christ, to encourage the work, says, "They shall be called the children of God;" which are words of the King of kings; and if the princes of this world would promote this work among themselves, it would save a vast expense of treasure, and of blood;

and as these peace-makers are to be called the children of God, they who are truly concerned herein, are not only so called, but are so indeed, and in truth.

“Blessed are they who are persecuted for righteousness sake ; for theirs is the kingdom of heaven.” Verse 10.

Persecution may be considered in relation to calumny and reproach, and in imprisonments, confinements, or the like, or taking away life or goods on a religious account, for conscientious scruples, &c. What sad work hath there been on this account in the world, not among Turks and Jews only, but among professors of Christ and christianity, which is indeed a great reproach to that holy name. Persecution for righteousness sake, is not fit for Turks or Jews, much less for the professors of our meek Lord ; his dispensation and gospel being absolutely the reverse of it, which is a shameful sin to all men, in all nations : but however, the persecuted have this comfort in the midst of all their sufferings, they are blessed of Christ their Lord ; who himself suffered for them, and are promised by him the kingdom of heaven. By which doctrine, it may be safely concluded, that the members of his true church never persecuted any, though they have been often persecuted by many, as the large and voluminous books and tracts (of persecuting for religion) now extant, do plainly make appear ; by which the eyes of many are open to see the ugliness of it ; and a spirit of moderation begins to grow and spring a little in the earth, in divers parts thereof.

It were to be desired, that all christians' moderation might more and more increase, and might appear unto all men ; because God is at hand, who will justify the innocent (whom he knows better than any man, because he sees their hearts) and he will condemn none but the guilty. How shall the Jews be converted, or the Turks be convinced to, and of the verity of the christian religion, while its professors are tearing and rending one another to pieces : had it not been for the immoderation and persecution among professors of Christ in christendom, so called, it is probable christianity would have made a far

greater progress in the four quarters of the world long before this time, than it hath now done. Persecution hath been proposed by the immoderate, to allay heats and divisions, and cure breaches; but the ancient history of persecution, and the modern practice of it, fully convince us, that it hath always tended to make the hot, hotter, the divisions greater, and the breach wider, and so the contention to grow endless; which nothing will end, but a calm and quiet temper of mind, the mind being cooled by the gentle influences of the Holy Spirit of Christ, the immaculate Lamb; who came not to destroy, nor devour, but to seek and to save that which was lost, and gone astray, that he might bring them home to his fold of rest, in his Father's kingdom.

“Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely for my sake.” Verse 11.

“Rejoice and be exceeding glad: for great is your reward in heaven; for so persecuted they the prophets, who were before you.” Verse, 12.

There is a persecution as before hinted, by calumny, and reproach, or reviling, by evil speaking, and falsities, which, for the most part, it is better patiently and quietly to suffer for Christ's sake; and if we are abused, to appeal to him, for many times words beget words, till at last it comes to prejudice, and breaks the unity and peace of brethren and families; so that in a general way one had better suffer the calumnies and reproaches of evil men, with a tender concern for God's glory, resting in the blessing of Christ, and that thou wilt most surely feel if thou canst appeal to him on this wise, “Lord, thou knowest I suffer this wrong for thy sake.” In such sufferings there is an inward joy, a spiritual rejoicing; and the heart of the persecuted is abundantly more glad, through the blessing and goodness of Christ, than the persecutor, whose conscience accuseth him in secret. And as to personal persecution, it is no more than the prophets, and our Lord did suffer before us: and with that consideration Christ comforts his suffering seed: “Those who suffer with him and his seed, these have

the promise of reigning with him ;” and himself hath promised them a reward, no less than the kingdom of heaven.

“ Ye are the salt of the earth : but if the salt hath lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot by men.” Verse 13.

Here Christ sheweth that his followers must season the earth, by living a savoury life, and by walking according to his doctrine, whose doctrine is wonderfully set forth in this excellent sermon ; and if we live up to those holy rules, we shall then be serviceable in our generation, and our lives will teach the people as well as our words, and sometimes better too, by how much example is better than precept ; and indeed christians ought to be careful in both ; in life to live holy, and in words to be sparing, observing to “ Let your words be few and savoury, and seasoned with grace, that they may administer grace to the hearers.” Thus should we season the world, and salt it with the salt of the covenant ; but if we lose this savour of grace, and take a liberty which Christ and his truth do not allow of, of speaking at random things which are not convenient nor edifying, but altogether unsavoury ; then, according to our master, which is in heaven, we are good for nothing, but to be cast out (i. e. out of the church), and then we shall be trampled upon by men, as in truth we deserve : not that our bodies are to be killed or destroyed ; for the door of the church is always open to receive true penitents. But for this end and good purpose we are chastened of the Lord, that the soul may be saved in the day of the Lord. And those who know godly sorrow for their sins, and turning from the evil of their ways, by amendment of life, those Christ forgives, and adviseth his church to do the same ; saying, “ If he repent forgive him ;” which repentance is best manifested by a new life, and holy and blameless conversation ; for words, without works, are good for nothing, but to be trodden under foot of men.

“Ye are the light of the world: a city set on a hill cannot be hid.” Verse 14.

True and faithful christians are indeed as stars in God’s firmament, which are of excellent use to people in the night season, and more especially when they are not clouded, and in a particular manner to those who travel on the seas, for when they have not seen the sun for a season, then they are good guides to the seafaring man; and likewise in the wilderness on the land; and this world is like a wilderness, and like the troubled sea, to some poor souls; and then good men, and good women, are serviceable, to reprove and instruct in righteousness: “Such (says Daniel the prophet) shall shine as the brightness of the firmament, and as the stars, for ever and ever.” And these are like a city set upon a hill, which cannot be hid.

“Neither do men light a candle, and set it under a bushel; but on a candlestick, and it giveth light to all that are in the house.” Verse 15.

Mortal men, when divinely enlightened by the grace and spirit of Christ, ought to exert themselves to their master’s glory, and excite others, and stir them up to their duty; and to endeavour, as much as in them lies, to promote the kingdom and interest of our dear Lord; for men are God’s candles, as the scripture saith, “The spirit of man is the candle of the Lord;” and this candle is often lighted by Christ, who “Lighteth every man that cometh into the world.” *John* i. 9. and is the true light of the great Father of lights. The great and good end of Christ’s lighting man’s spirit, and illuminating him with divine light, is, that he may shine out to others, in a good conversation, and a holy life, which is both serviceable to others, and himself also; and answers the end of him who enlightened him by the fire of his word, or with a coal from his holy altar; being thus lighted and walking in it (as the nations of them that are saved, shall walk in the light of the Lamb.) Here all the house, or society, is truly lighted by such lights; and those who have received greater gifts, or degrees of divine light from Christ, than some others, and may have a larger share of

natural or acquired parts, ought not to "Hide it (as our Lord phrases it) under a bushel, but put it (in its proper place, or) on a candlestick;" and as the candle is of little use when it is put out, therefore we ought to be very careful to keep to watchfulness and prayer, that it be kept lighted in time of darkness; for "The candle of the wicked is often put out."

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Verse 16.

Since there is a bright and shining nature and quality in the holy lives of Christ's servants, and in the conversation of his faithful followers, therefore it should and ought to be manifest, and to appear before men; our lamp should be burning, and our light shining; and we should take care to keep holy oil in our vessels, that therewith our lamps may be supplied, otherwise folly instead of wisdom will appear in our conversations, which will be a hindrance (when our great bridegroom cometh) to our entrance into life, or God's kingdom, and greatly hindereth our Master's glory, which by all means we are to endeavour the furtherance of: and men generally take more notice of our evil works, and, when an evil eye is open, will sooner see them, than our good ones; so that we had need to be very careful, and keep a holy watch in our conversations, that our light may so shine, as that our Father who is in heaven may be glorified, in our bringing forth much good fruit.

"Think not that I am come to destroy the law or prophets: I am not come to destroy, but to fulfil." Verse 17.

"For verily I say unto you, till heaven and earth pass, one jot, or one tittle shall in no wise pass from the law, till all be fulfilled." Verse 18.

The excellency of the dispensation of the glorious gospel of Jesus Christ is really wonderful! having no manner of tendency toward destroying the law of God given by Moses; for Christ's doctrine comes up through it, fulfils it, and goes beyond it, in perfection, and in the beauty of holiness, and in the life and power of pure religion.

“ The law, (saith the apostle) is a schoolmaster, to bring us to Christ;” and no man can come truly to Christ, nor be in him, or be a new creature, without coming through the law, and keeping the commandments; but these commandments are to be distinguished from the superstitious traditions, and ceremonious customs of the Jews. The scribes and pharisees (who though they sat in Moses’ seat) did not do as Moses did; but crucified him whom Moses prophesied of, saying, “ The Lord your God shall raise up a prophet from among your brethren, like unto me, unto him shall ye hearken.” Christ and his disciples teach the law, though not the traditions of the Jews; who were very careful of their small tithes, of their own interest, though but of, or in small things, neglecting the weighty matters of the law, which is in no wise to be passed by, but to be fulfilled while heaven and earth endure.

Now the law and commandments which our Lord spoke of, are generally understood to be those ten commandments recorded in the 20th chapter of Exodus, with other absolute commands written by Moses (distinguished from the Jews traditions) and such as were general to mankind: for Christ is the general Saviour, both of the Jews, and also of the gentiles, who believe in, and obey him: and that those commandments may the more be minded, and taken notice of, and imprinted in people’s thoughts, they are here, in part, transcribed out of the 20th chapter of Exodus.

“ I. Thou shalt have no other Gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them.

III. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath day, to keep it holy.

V. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, nor his wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass; nor any thing that is thy neighbour's."

All which our holy Lord Jesus Christ fulfilled in his own person, and taught it to the people, as this his most holy sermon will witness abundantly: and all who profess his great name, must, and ought to teach the same.

"Whosoever therefore shall break one of these least commandments, and teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Verse 19.

Here we are strictly enjoined, as we value our reputation in heaven, both to do, and to teach, the commandments, and law of Moses; though not the ordinances, commandments, or traditions, of the scribes. Now the scribes and pharisees taught divers good things in words, as we understand by Christ, "But (says he) be ye not like unto them; for they say, and do not:" example being often of more force and power than precept: they might have said as some of our modern scribes do, to the people, "You must not do as we do; but do as we say:" but, according to Christ, this will not serve their turn; for he shuts the gates of heaven against all them (and all such) though his own hearers, as in the next verse.

"For I say unto you, except your righteousness shall exceed that of the scribes and pharisees, ye shall in no case enter the kingdom of heaven." Verse 20.

Those scribes and pharisees had a righteousness, but it was one of their own making, an outside one only; whereas, within they were full of deceit and hypocrisy; they cried up righteousness in words, and yet cried out against him who taught it in the greatest purity, and sought his destruction; they were notable examples to all persecutors for religion. Our Lord, and his servants,

did not, nor do not, speak against outward holiness, so as the inside be the same ; for a living man hath both inside and out ; so has living righteousness an inward and outward purity, which is manifest by its fruit ; and those fruits are fruits of the spirit, which are, “ Love, meekness, temperance, patience, experience, hope, and charity or brotherly love ;” of which those people shewed very little to Christ ; he was very sensible of their envy and malice, which were very contrary fruits to holiness ; and therefore he tells them that hear him, that their “ Righteousness must exceed that of the scribes and pharisees, or they in no case shall enter the kingdom of heaven.”

“ Ye have heard that it was said by them of old time, Thou shalt not kill ; and whosoever shall kill, shall be in danger of the judgement :” Verse 21.

“ But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgement ; and whosoever shall say to his brother, Raca, shall be in danger of the council ; but whosoever shall say, Thou fool, shall be in danger of hell fire.” Verse 22.

Here we may learn that the law provided nothing against anger, only in this case, against shedding of blood ; and many times if anger is too much kindled, it sets the soul on fire of hell, if it be not timely quenched. People, as it grows hotter, call one another out of their names, and take the name of the Lord in vain, break the third commandment, swearing by him, and cursing of men : we may plainly see by Christ’s doctrine, that the first degree of anger (without cause) is dangerous ; but the second is very dangerous. Soft words from a sedate mind will wonderfully help in this case : it is not easily conceived what a mighty advantage satan hath upon one that is angry without a cause : and we are often apt to think we have cause when we have none at all ; and then we make work for repentance, without which we are in danger of hell fire. Wherefore every true christian ought to watch against the evil of anger ; and yet there may be anger (where there is real cause) without sin.

“Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee.” Verse 23.

“Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.” Verse 24.

The christian religion admits of no malice nor guile; the worship of it is in spirit and truth, and love, without hypocrisy, without deceit or hatred: if we come to the altar, this will hinder our acceptance. Though we may indeed have a gift, we are to seek reconciliation, and not say, let him come to me, I will not go to him; but Christ tells us we must go to him; and if thou go to the offended, in a meek and christian spirit, and seek reconciliation, if thy brother will not be reconciled, if the fault be in him, thou hast done thy duty, and thy gift will be received, and Christ will manifest himself to thee by his grace and spirit. But yet art thou to seek for peace, he having ordained it, and laid it as a duty incumbent on thee.

“Agree with thine adversary quickly, whilst thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.” Verse 25.

“Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.” Verse 26.

It is plain from hence, that Jesus is for a quick and speedy end to differences; says he “Agree with him quickly;” for it is of dangerous consequence to let disagreements lay long, it eats like a canker, and it destroys the very nature of religion. Personal differences are a great hurt to families, to churches, and to nations, and countries, especially when espoused by parties; then what rending, tearing, and devouring work it makes: wherefore take Christ's council, and agree quickly; and if the difference be on the account of debt, as is often likely, if the debt be just, it is better to offer up one's self and all that he has in the world, than to stand out with one's adversary, till it come to the utmost extremity; and

for christians to go to law one with another, is contrary to the apostle's advice ; and oftentimes the gainer of the cause, loses by going to law ; so that it is good to agree quickly ; it being profitable so to do, both spiritually and naturally.

“ Ye have heard that it was said by them of old time, Thou shalt not commit adultery :” Verse 27.

“ But I say unto you, whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.” Verse 28.

The law was against adultery ; but the gospel is against lust ; and where there is no lust, there can be no adultery ; for then the occasion of adultery is taken away ; and the cause being taken away, the effect of course ceaseth. Behold the chaste and pure doctrine of Christ, and his holy dispensation, greatly excelling the law, or Mosaic dispensation ! Our blessed Saviour doth not admit of an unchaste or lustful looking upon women ; much less of immodest salutations, touches, embraces, or discourses, which all tend to beget lust in the hearts of men ; and lust conceived, brings forth sin ; and sin when finished, brings forth death to the soul.

“ And if thine right eye offend thee, pluck it out, and cast it from thee ; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.” Verse 29.

“ And if thy right hand offend thee, cut it off, and cast it from thee ; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.” Verse 30.

Christ compares the sinful lusts and inclinations, which are the cause of men's destruction, and their being cast into hell, to a right eye, or a right hand (two of the most useful and serviceable members of the body), not that he intended that we should cut off our natural members, but that we should cut off these sinful lusts, and cast them from us, though they were as a right eye, or hand. Now, observe, it is very much against nature, and very painful to pull out an eye, or cut off a hand ; so sin, of many kinds, is very agreeable to nature, or the natural man,

and it is very hard for him to part with it ; he pleads the use of it, and when Christ, the physician of the soul, comes to put his incision knife to it (which is his word) poor man is too apt to fly from it, and to shrink from under its holy stroke : the holy baptist, John, understanding our Lord's doctrine, and being sensible of the powerful working of Christ's word and spirit, says, " Now is the ax laid to the root of the trees, therefore every tree which bringeth not forth good fruit, is hewn down and cast into the fire ;" which fire is nothing less than hell, which, without repentance, and amendment of life, will be our portion.

" It hath been said, whosoever shall put away his wife, let him give her a writing of divorcement." Verse 31.

" But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery : and whosoever shall marry her that is divorced, committeth adultery." Verse 32.

The great husband of souls here plainly sheweth that husbands should be tender to their wives ; and his apostle says, " Be not bitter against them." Men and their wives ought to live together in love, and be good examples to their children and servants ; and not part one from another, except for the cause of fornication ; and that should be proved ; for some men are only jealous of their wives, and some without a cause ; and where there is cause, as a man may think, it ought to be clearly proved before they part from one another : a man ought to be tender of his wife, as of his own body ; " for they two are one flesh." Men and their wives are often too apt to magnify one another's faults, and to put the worst construction upon each other's words and actions, when they differ, which widens breaches, instead of healing them : whereas love and true charity, and putting the best, and not the worst construction on things, would chase away wrath, strife, and hatred ; and though Moses gave the Jews that permission of divorcement, for the hardness of their hearts ; yet christians ought to live so, that there should be no need of it amongst them.

And if christians do part upon the account of fornication (for they are not permitted to part on any other account by Christ, as above) they are to marry no more, while each other live; for if they do, they are pronounced by Christ, to be adulterers and adulteresses.

“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 oaths.” Verse 33.

“But I say unto you, swear not at all, neither by heaven, for it is God’s throne:” Verse 34.

“Nor by the earth, for it is his footstool: neither by Jerusalem, for it is the city of the great king.” Verse 35.

“Neither shalt thou swear by thy head, because thou canst not make one hair white or black.” Verse 36.

“But let your communication be yea, yea; nay, nay; for whatsoever is more than these, cometh of evil.” Verse 37.

It was allowed to the Jews to vow to the Lord, and swear by his name, provided they perform their vows and oaths. But here our Lord prohibits and disallows, or abolishes all swearing, with an “I say unto you, swear not at all.” Though our swearing christians will have it, that he here prohibits only vain swearing, or common swearing, which cannot be, because the oaths he here speaks of were solemn, and to the Lord. And the apostle James tells us, “We must not swear by any oath.” Neither did the primitive christians swear at all; and christians ought to be so just in their conversations, as that their solemn words or promises would give them credit without any need of oaths. If occasion or need be, thou hast liberty to add yea to thy yea, and nay to thy nay, or solemn words equivalent to it; and if more be evil, it must also be evil to require more, and that it is evil if it be more (as all vows and oaths are) we have Christ for our author, a good foundation to build upon.

“Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth.” Verse 38.

“But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.” Verse 39.

“And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.” Verse 40.

There was room and liberty, by the law of Moses, for a man to revenge himself, if he had an injury done to him; but Christ teacheth patient suffering; we are not to give any offence, but we are to take them quietly for his sake, in which Jesus was an excellent example to us, whose sufferings were not for himself, but for us; he turned his cheek to the smiter, and his face to those that plucked off the hair: but to a man of courage and choler, this indeed is no small cross; but he must deny himself, and take up Christ's cross daily, and follow him, if he will be his disciple: and as for the law, it is better never to meddle with it, in a general way; and if thy coat by law is taken away, thou hadst better give him thy cloak, than stand out another trial with him: and it is much if thou art not a gainer by so doing. But the gain is not urged as the best motive: but obedience to Christ, our great Lord, and good master; who said, “If ye love me, keep my commandments.”

“And whosoever shall compel thee to go a mile, go with him twain.” Verse 41.

It can hardly be supposed that any would take the pains to force or violently compel a man to go a mile with him, unless upon some extraordinary occasion: but many times through over persuasion, or much invitation, one may be in that sense compelled to do that which one is not inclined to, and in such case, we are to be liberal in answering the love and good will of our friend, so compelling us: for love begets love, and cannot easily be withstood, as in the parable of the wedding, or marriage supper; they were to be compelled to come to it; we are not to understand by outward constraint, or cruelty, but by the force and power of love; divine love has a great power, and is of a compelling nature, according to this distinction, and consideration; and then we should be unkind, and ungrateful, if we did not answer with suitable returns.

“Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.” Verse 42.

We are here to suppose the asker to be in real want and necessity, and the borrower also to stand in need, and the asked to be in a capacity, and of ability to supply and assist the asker, and borrower; and then in such case we are by no means to refuse to give to him that asketh, nor to turn away from him who would borrow of us, and if we are not in a capacity to supply, then to use mild and friendly expressions; for christians should be courteous and kind to all, and particularly to the distressed. And if we think the askers or borrowers are not worthy or deserving for their own sakes, we should, if need be, give and lend for Christ's sake, and in obedience to him, though it cross our own inclinations.

“Ye have heard that it hath been said, thou shalt love thy neighbour, and hate thine enemy.” Verse 43.

“But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you, and persecute you.” Verse 44.

“That ye may be the children of your Father who is in heaven, for he maketh his sun to rise upon the evil, and on the good, and sendeth rain on the just, and on the unjust.” Verse 45.

The Hebrews had liberty to hate their enemies, but we have not understood that ever any people, by any dispensation, had any liberty to hate their neighbours or friends: so that those who are in that state, are far beyond the line of truth. But, says our holy Lawgiver, “I say unto you, love your enemies.” If we love our enemies, we can in no wise destroy them, although it were in our power. Again, “Bless them that curse you.” But, alas! how apt are men (and even those who would think it hard to be told they are disobedient to Christ), to render railing for railing, and cursing for cursing, instead of blessing. (Do good to them who hate you.) If we are sensible of any body who hates us, and have real demonstration of it (for sometimes we imagine it, when it is not so), yet are we to do them all the good turns we can. (And pray for them who de-

spitefully use you, and persecute you.) Thus we are not to render evil for evil, but to overcome the evil with that which is good. Sweet was our Lord's example to us in this, when he said, "Father, forgive them, for they know not what they do." If spiteful persecutors did really know what they do, when they persecute the just, their damnation must needs be very great; but if we do good for evil, as Christ hath taught, then are we the children of our heavenly Father, "Who maketh his sun to rise on the evil, and on the good, and sendeth rain on the just, and on the unjust."

"For if ye love them who love you, what reward have ye? do not even the publicans the same?" Verse 46.

"And if ye salute your brethren only, what do you more than others? do not even the publicans so?" Verse 47.

Our virtue is much more shining in loving those who do not love us, than in loving those who do; and it is natural for us to love them who love us, and we should be ungrateful if we did not; but the reward is greater, if we love them who do not love us, which must be manifested in deeds, as well as words: for saying and doing sometimes are two things, which made the apostle say, "Our love must not be with word, and with tongue only, but in deed and in truth." Also publicans (men by the Jews ranked with sinners, when they said, he eateth with publicans and sinners), they do so. i. e. love those who love them.

And as to friendly and hearty salutations, that may be necessary or needful, we should not only manifest them to our brethren, but as occasion requires to all, it being a shining virtue in christians to be kind to strangers, and to shew forth a generous and loving temper and deportment to such as may not be of us; though not by a flattering, modish, or complimentary way, yet hearty and respectful, according to the plainness of Christ, and the simplicity of his gospel, without respect of persons, respect being generally, or too generally, shown to high, more than to them of low degree. As we are not to refuse our friendly salutations to the great,

or the rich, so we are not to neglect the poor, for the publicans do so.

“Be ye therefore perfect, even as your Father which is in heaven is perfect.” Verse 48.

Christ would have us to be perfect in the practice of his doctrine, and to live up to it in perfect obedience, according to the best of our judgements and understandings, and not to do his work by halves, but honestly and perfectly, according to the measure of grace received, some have received twice, some thrice so much as some others, as the parable of talents plainly showeth: so that what discoveries or manifestations of grace, light, or truth, we have received, we ought to walk up to them perfectly; “Even as your Father which is in heaven is perfect.” As the Almighty is perfect in his love, justice, mercy, grace, and truth, unto poor mortals, in Christ Jesus, his only begotten, and in all his works; so ought we to be perfect in our known duty: as it is written, “Ye shall be holy, for I the Lord your God am holy.” So must we be according to our degree of grace received.

It is supposed that no body will imagine that any mortal can come up in degree with the Almighty, but according to our measure, gift, and degree of grace received, we are to be holy and perfect, as God, our heavenly Father, and Christ, our dear Lord, are so in fulness.

“Take heed that ye do not your alms before men, to be seen of them, otherwise ye have no reward of your Father which is in heaven.” Chap. vi. verse 1.

“Therefore when thou dost thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues and in the streets, that they may have glory of men: verily I say unto you, they have their reward.” Verse 2.

“But when thou dost alms, let not thy left hand know what thy right hand doth:” Verse 3.

“That thine alms may be in secret, and thy Father which seeth in secret, himself shall reward thee openly.” Verse 4.

The christian religion, in its purity, according to the doctrine of the founder of it, is a compassionate religion, and full of pity, as well as piety. It is a holy composition of charity, and goodness. The apostle thus describes it : "The pure religion, and that which is undefiled before God and the Father, is this, to visit the fatherless, and widows, in their affliction ; and to keep himself unspotted from the world." This is pure religion, and this is the christian religion : happy are those who walk up to it, and live according to the precepts of him who dictated them ; then the widows and the fatherless would not be neglected : the poor would be very generously taken care of, and our garments kept clean, and all done as secretly as may be. For when we proclaim our alms-deeds, and charity, we lose our reward from our heavenly Father. Also when alms is given it ought to be done in the spirit of love and meekness, and so received ; else the receiver loses a second benefit, and the giver his heavenly reward. To give to the poor is to lend to him that made us, and we shall have good and greater measure returned us again. If we hope to have the gates of Christ's kingdom opened to us at last, our hearts must also be opened to the poor and needy, when in distress : remembering the words of Christ, where he says to some who were waiting for, and wanting an entrance into the kingdom, saying, " Lord, Lord, open unto us ;" he tells them, " I was hungry, and ye gave me no meat ; I was naked and ye clothed me not. I was sick, and in prison, and ye visited me not." They answered, " Lord, when saw we thee hungry, naked, sick, or in prison, and did not feed thee, clothe thee, and visit thee ?" He answers, " In as much as ye did it not to one of these which believe in my name, ye did it not to me." He sympathiseth with his poorest and meanest members, whatever others do, and takes that done to them, as done to himself, whether it be good or bad. We should be good to all, but especially to Christ's members, or the household of the faithful keepers of his commandments : and alms-deeds have the approbation of goodness from the universal testimony of

all men, in a general way. Our alms being thus distributed according to our ability, and the necessities of the object, without ostentation, and in secret, our munificent Father, who sees in secret, will openly reward us.

How many rich men are there in the world, who have made great and costly entertainments for their rich friends, neighbours, and relations (and if their substance be so great, that it is not felt by them, they had the more need to remember the poor); when they never so much as spare the title of it to them, though the poor have ten times the need of it, and though Christ says, "When thou makest a feast, invite not thy rich friends, for they will invite thee again; but call the poor, the lame, and the blind," &c.

"And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men; verily I say unto you, they have their reward." Verse 5.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." Verse 6.

"But when ye pray, use not vain repetitions, as the heathen do: for they think they shall be heard for their much speaking." Verse 7.

"Be not ye therefore like unto them; for your Father knoweth what things ye have need of before you ask him." Verse 8.

Prayer is absolutely necessary for the being and well-being of an inward reformed christian; an outside formal christian may use the form, though unreformed; but it availeth little without reformation. And private prayer, according to Christ's rule, is effectual and rewardable, agreeable to his doctrine. He also speaks against hypocrisy, and loving to be seen of men, with a command not to be like unto them. "But thou, when thou prayest, enter into thy closet." When we feel, and are sensible of a divine call, this must of course be the right and best time (for Christ has not set us a dis-

unct hour), then we are to enter into the closet of an humble heart or mind, or some secret place in private. This is Christ's order for particular persons in a general way; but is not intended to prevent such who are rightly concerned to pray in the public assemblies, or gathering of the church; for we have Christ for our example, who prayed openly and publicly with his disciples.

“But when ye pray, use not vain repetitions, as the heathens do; for they think to be heard for their much speaking.” Formal repetitions of prayer, repeated day by day, when they are not according (but contrary) to the states of those to whom they are read or repeated, must needs be vain, and people may vainly make use of the Lord's own form in that case (though it is the best in the world), and to think to be heard for their much speaking, is to run into the error of the heathen. “Be not ye (says Christ) therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him.” Prayer is a gift from God, and from Christ, and as we wait on God in Christ's name and power, he will give us that gift, when he sees we stand in need of it, or it will be for our edification. For he has promised to pour out the spirit of prayer, and of supplication, upon his people. And our great apostle said, “If he prayed, he would pray with the spirit.” In another place he says, “We know not what we should pray for, as we ought; but the spirit itself maketh intercession for us, with groanings that cannot be uttered.” Likewise the same apostle says, “The spirit also helpeth our infirmities.” Those had not found out the way of reading prayers unto the people in common, neither of making of them; though it will be acknowledged that it had as much of the mind of Christ, as any of our modern prayer makers or sayers; and since there is no form like that of Christ's, it is here set down, that people might take diligent care to learn it, and to teach it to their children. But if they learn it rightly, they must also learn to live in it: that is, live according to it; otherwise they will mock, instead of serving him, who made

both it and them for his own honour, and the glory of his name.

“After this manner therefore pray ye: Our Father who art in heaven, hallowed be thy name.” Verse 9.

“Thy kingdom come: thy will be done in earth, as it is in heaven.” Verse 10.

“Give us this day our daily bread.” Verse 11.

“And forgive us our debts, as we forgive our debtors.” Verse 12.

“And lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. Amen.” Verse 13.

“For if ye forgive men their trespasses, your heavenly Father will also forgive you.” Verse 14.

“But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.” Verse 15.

A short form, and but few words, but of excellent composition. And truly happy are those, who live so in their conversation, that they may, when they use them, do it without falsehood, or deceit; enjoying the answer of peace in the practice of them, and the sense of grace influencing the soul.

1st. “Our Father who art in heaven.” The great Creator is indeed our Universal Father, hath made us all, and all nations, of one blood; but there is another, a nearer relation than this, to be a child of God by regeneration; for otherwise, if we live in an unregenerate state, in our natural sins and lusts, all which are of satan, then Christ says, “Ye are of your father the devil; and the lusts of your father ye will do;” a strong reason; but in another place, “Whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother.” It is into this relation that the soul ought to come, that can truly and religiously say, “Our Father,” &c.

2d. “Hallowed be thy name.” Do we sanctify the holy name of the God of the whole earth? Do we religiously observe to fear and serve him? Do we profane his awful name, by taking it in vain, and living

in sin and vanity? Which, instead of hallowing and sanctifying his name, is to dishonour and reproach it on our part, though he will hallow and honour his own name in justice and judgement, on profane and ungodly livers, at the last day, when he shall come to judge the quick and the dead by Jesus Christ; God will not be mocked; such as every one sows, such shall they reap, whether sin unto death, or righteousness unto life.

3d. "Thy kingdom come." His kingdom is a kingdom of righteousness. Happy souls! who seek the righteousness of it betimes, and continue in it to the end. If this kingdom come, satan's (which is a kingdom of sin and unrighteousness) must needs fall.

Oh! that the rising generation might be strong to overcome the wicked one, and to be instruments to pull down his kingdom, and promote the kingdom of God, and his Christ; and if we do not believe that satan's power and kingdom may and ought to be destroyed in us, how can we pray without hypocrisy for the coming of God's holy kingdom? Believing we must live and die in sin, is a great support to satan's kingdom, and a great hindrance of the coming of the kingdom of the dear Son of God.

4th. "Thy will be done in earth as it is in heaven." Most certainly the will of God is punctually and perfectly done in heaven: hardly any who makes use of this blessed form but believes it; but this is the misery of many souls, to believe it not possible for them to do God's will here on earth, as it is done in heaven. So that such pray in unbelief, or without a true faith; as the apostle says, "What is not of faith is sin." Is it not also a kind of charging Christ with commanding that which cannot be done? It is worthy our sedate consideration. He hath sown grace, and ought in justice to reap it from all mortals. The great sower, Christ, sows in all sorts of men or grounds: the grace of God appears to all men, and teaches them to deny ungodliness and worldly lusts; to live soberly, and righteously, and godly, in the present world. But antichrist teaches that it cannot be done here on earth as in heaven.

5th. "Give us this day our daily bread." We not being capable, without his blessing, of procuring our bodies or souls bread, either natural or supernatural; and because our souls cannot live without the last, no more than our bodies without the first, therefore we ought to pray to our heavenly and most holy Father for both, without doubting: and this should be done daily, either in words, holy sighing, or spiritual groans, the Almighty knowing the language of the soul in the one, as well the other.

6th. "Forgive us our debts, as we forgive our debtors." Or, as one of the evangelists hath it, "Our trespasses, as we forgive them who trespass against us:" which is to the same end and purpose. For if a debtor is indebted to us, and happens, through some accident or other, to be insolvent, and hath not wherewith to pay, we are to forgive him, else how can we expect God to forgive us. For we are all his debtors, and have nothing (that we can call our own, in a religious way) to pay that great debt, which we owe to him, our mighty creditor; who might lawfully cast us into an eternal jail. But, Oh! his infinite mercy and love is very great to us, poor mortals: and he would have us to imitate him, and forgive one another, as we expect he should forgive us. And since offences and trespasses will come, we must forgive, and the more freely, when the person offending sues, by humble petition, to the offended for it. Then if we forgive not, neither will our heavenly Father forgive us our trespasses.

7th. "And lead us not into temptation, but deliver us from all evil; for thine is the kingdom, the power, and the glory, for ever. Amen."

That is to lead us into truth and righteousness, which is the same with leading us out of sin, and out of temptation: for we pray to be led out of it, by praying not to be led into it: seeing we are not to understand that the Almighty will tempt any man to evil. "If (says the apostle) any man is tempted, let him not say that he is tempted of God, for God tempteth no man, but he is tempted when he is drawn away of his own lust."

Though he doth sometimes permit and suffer us to be tempted, and when we fall into divers temptations, and escape them, we have cause to be joyful, and thankful that we are delivered out of them, and to give the glory to God, who is the great preserver of men: whose "is the kingdom, and the power, and the glory, for ever. Amen."

"Moreover, when ye fast, be not as the hypocrites, of a sad countenance, for they disfigure their faces, that they may appear unto men to fast; verily, I say unto you, they have their reward." Verse 16.

"But thou, when thou fastest, anoint thine head, and wash thy face." Verse 17.

"That thou appear not unto men to fast, but unto thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." Verse 18.

Christ would have all our works of piety, virtue, and charity, all our religious duties, done in the divine love, and filial fear of God, and not for vain glory, or ostentation: and truly, without we expect our reward from men, there is no need of an outward, hypocritical show, in such extraordinary duties, as that is of fasting, when truly called to it, and truly performed; which the Jews were much in the practice of: but being formal hypocrites (many of them) in it, our Lord reprehends them, and warns his own hearers to shun the like deceit; and tells them, if they fast secretly, their heavenly Father will reward them openly: yet we must not be open sinners, nor private ones neither: for open or public sin is damning, if not repented of, and forsaken, as well as private deceit.

"Lay not up for yourselves treasure upon earth, where moth and rust doth corrupt, and where thieves break through and steal." Verse 19.

"But lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Verse 20.

"For where your treasure is, there will your heart be also." Verse 21.

Earthly treasures are very apt to take up the mind, and to draw it from heaven, and because Christ would have his children to be in heaven with him, in tender love he adviseth them not to lay up for themselves riches or treasure on earth. If it be said we lay it up for our children, it may be said also, it is the same snare for them, as to the parents, and sometimes a greater; and when it is gotten, it is liable to many casualties, and creates a great deal of care and trouble; wherefore Christ tenderly adviseth to seek after, and lay up another treasure, of another nature, in another, a safer and better place, which will not be liable to the like casualties of the former treasure and place, and urgeth us to it, with this great reason; "For where your treasure is, there will your hearts be also." Oh! may every true christian's treasure and heart be there forever.

"The light of the body is the eye, if therefore thine eye be single, thy whole body shall be full of light." Verse 22.

"But if thine eye be evil, thy whole body shall be full of darkness: if therefore the light which is in thee be darkness, how great is that darkness." Verse 23.

It is not good to look on men nor things with an evil eye; but singly to look on one's self and others, in the fear of God, having a single and singular eye to his glory; and then being enlightened by his divine light, we shall discern between good and evil; whereas if there be any double dealings, or looking or thinking; or if ungodly self be in the bottom, and not the glory of God; then our light is turned into darkness, and that darkness will be very great; as it is said in the holy scriptures, a double minded man is unstable in all his ways: so that our Saviour's doctrine is good; to have a single eye, and to avoid all double dealing.

"No man can serve two masters; for he will either hate the one and love the other; or else he will hold to the one, and despise the other: ye cannot serve God and mammon." Verse 24.

We cannot give our hearts to God, and to this world, and the things of it also, so as to set our affections on

both, as saith the apostle, "If any man love the world, the love of the Father is not in him." And again, "The love of money is the root of all evil;" i. e. the inordinate love of it, seeking after it, and serving of, and for it, more than for our Maker and Saviour. Then let us despise the world and the things of it, in comparison of our God, and our Saviour. We do not understand by those words of Christ, that he intended to debar us from seeking a comfortable accommodation for ourselves and families, in this world; but that we should not set our hearts and affections upon it; for we cannot equally affect both heaven and earth.

"Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: is not the life more than meat, and the body than raiment?" Verse 25.

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

Christ would have us without anxious thoughts about our livings in this world, i. e. about our eating, drinking, and cloathing, and tells us, "That the life is more than meat, and the body than raiment;" by which he shows us, that he which gave the life, will, by his providence, support it; and as he hath formed the body, he will form that which must feed it; and that we might the more depend upon God's providence, he brings us to learn, or teaches us by the fowls of the air, who neither sow nor reap, nor gather into barns, and yet their great Creator feedeth them; and asks, if we are not much better than they? So that we being more noble creatures, need not doubt of the care and providence of God, and his blessing on the labour of our hands; though our hearts are not concerned unnecessarily about it, but we have freely given them to God, and his Christ, our Saviour.

"Which of you by taking thought can add one cubit to his stature." Verse 27.

The farmers or planters cannot by their thoughtfulness cause their corn, fruits, or cattle, to multiply or grow; nor the tradesman his custom, goods, or business (without a proper application, which our Saviour is not against only he would have us without an incumbered and over-caring mind.) The merchant likewise, by all his thoughtfulness, cannot bring home his ship from far, nor carry her safe to her desired port. All things on this wise are in the hands of Almighty God, and it is our duty to trust in him, and to depend upon his divine providence, for meat, drink, and cloathing, for happiness here, and hereafter, forever.

“And why take ye thought for raiment? consider the lilies of the field how they grow; they toil not, neither do they spin.” Verse 28.

“And yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these.” Verse 29.

“Wherefore if God so clothes the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, Oh! ye of little faith.” Verse 30.

“Therefore take no thought, saying, what shall we eat, or what shall we drink, or wherewithal shall we be clothed?” Verse 31.

“(For after all these things the gentiles seek) for your heavenly Father knoweth that ye have need of all these things.” Verse 32.

Many people now, as well as then, are very fond of their clothing, and love to be gay and fashionable therein, and some are not a little proud of their clothes, and are not a little thoughtful how they may deck themselves to be admired: when our plain Lord, who wore a vesture without a seam, sends us to the lily to consider her beauty and glory, and innocent thoughtlessness, declaring, that Solomon, in all his grandeur and splendour, was not arrayed like one of these: for this is a natural sweetness and gaiety the lily is clad with; but Solomon's (as is also most men's and women's) is generally but artificial: well, if God so clothe the grass of the earth, will he not

clothe us; if we believe not, we must have but very little true faith. So that it would be much better for us to consult how we shall do to please God, and honour him, and his Holy Son, and divine name, than to consult what we shall eat or drink, or how, or wherewith we shall be clothed, which things the gentiles sought after, more than after God. But we, knowing that our heavenly Father seeth that we have need of all these things, should chiefly leave it to him, and first seek his kingdom and righteousness.

“But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.”
Verse 33.

“Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.” Verse 34.

Here is a glorious gospel promise; upon seeking the kingdom of God, and his righteousness, all these things shall be added to us, viz. meat, drink, and raiment, the necessary things that we want, to support us in these lower regions, or while we are here in this world; but then, withal, let us remember it must be our first work, it must be the chief desire of our souls; it must be first in several senses; first, as to our young and tender years; first, in the morning of every day; first, in respect of, and before all other things; first, as it hath pleased God to give us a being in this world, and being in the prime and flower of our years, we should then devote our souls to God, and his work and service, and enter into covenant with him, with full purpose of heart, and design of soul to keep the same truly and inviolably; for it would be better not to make a covenant, than to make it and break it; neither should we slight or put off the work of God till we are old, and in our declining years; as though we give him the refuse, and broken end of our days, and conclude, it will better become me when I am old to serve him: Oh, no! learn the fear of God truly, and practise it when thou art young, and thou wilt not easily depart from it when thou art old: as thou wilt find it hard to get into a holy life and conversation, when thou hast

been spending thy youth in vanity and folly : “ Remember thy Creator therefore in the days of thy youth, before the evil day come.” The autumn of man’s years is here in divers respects called the evil day : Oh! it is exceeding sweet and precious to see and be sensible of an innocent life, and modest, sober conversation in youth ; when they are in their blooming, flowery years, to be scented with grace and truth, must needs be affecting. When youths are laden with the fruits of grace, and of the holy spirit, how pleasant is the taste of it ; it generally relishes well with all men, and naturally brings praise to God, as well as peace to the soul. May the youth of this present generation, as also generations to come, be such holy plants, that God’s right hand may be seen in planting them : when after being fruitful, and doing the work and service of their day, and answering the noble end of God in making and planting them here in this world, they may be transplanted into the eternal kingdom of heaven ; which, doubtless, they will, who first seek his kingdom, and the righteousness of it.

2d. If we consider that our life and being is daily granted to us, and we supported by the goodness and providence of Almighty God every day, it is but just that he should have the first or prime of our thoughts, in the morning of the day ; and he (being the first and the last) ought to be last, as well as the first in our thoughts, also in the evening. The royal psalmist saith “ If I prefer not Jerusalem before my chiefest joy, then let my right hand forget its cunning, and my tongue cleave to the roof of my mouth ;” much more ought we to prefer our Creator to all things, and to have our thoughts on him, first and foremost in all things, and every day.

3d. For what are the things of this world in comparison of those that are to come, all these are fading and transitory ; but the things of that which is to come, are durable, and permanent ; and therefore ought to be first and chief in our minds. That which is chief in our hearts, may be said to have the first place there ; “ One thing (says a servant of God) have I desired, and that will

I seek after, that I might dwell in the house of God all the days of my life." This was the first or prime thing, which he and we were, and are to seek for, and after. As for the morrow, we need not be too thoughtful or anxious concerning or about it, for we know not whether we shall live to enjoy it, so that as Christ says, "Sufficient unto the day is the evil thereof."

"Judge not, that ye be not judged;" Chap. vii. Verse 1,

"For with what judgement ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Verse 2.

A great and wise expression, or sentence, from a righteous and just judge; the Judge of heaven, and of earth, to whom all power in both is given; by which we may easily perceive we are to be very careful in judgement and censures of others, and that we are not rash and censorious therein; considering that with what judgement we judge our neighbours, or fellow mortals, with such shall we also be judged ourselves, and that measure which we measure out to others, shall be filled to us again; when it comes to our turn to be judged, or censured by others, for any thing which we have done or said, we are ready then to cry out for charity; are we so careful to be charitable in our judging and censuring others!

It is better to suspend personal judgement, without we could see the hearts of men; and if we think we do, then to imitate God and Christ, who mixes mercy and love with judgement; rashness and extremes in judgement, being commonly hurtful.

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" Verse 3.

"Or how wilt thou say to thy brother, let me pull out the mote that is in thine eye, and behold a beam is in thine own eye." Verse 4.

"Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." Verse 5.

Most true it is, that the transgressions of others are most afflicting to those who fear God, and this is not in-

tended to hinder the good from reproofing the evil ; but shews us that we must be clear of evil in ourselves when we reprove others, else the guilt of hypocrisy will be, and is by Christ cast upon us, and laid at our door. We are more to look at our own failings, than at the failings of others ; and to take special care that we are clear of that which we reprove others for ; and is it not deceit, to set up for reformers of others, when there are great defects in ourselves ? It is too general a fault in poor mortals to be quicker sighted to see the faults of others, than their own. It is worthy reciting our Saviour's words to the Jews, who brought the woman taken in adultery, to him, and told him, by their law she ought to die ; he answers, " He that is without sin, let him cast the first stone at her." So they being guilty, and convicted of sin in their own consciences, left her to Christ, and went their way : and when we have done what we can to convince others of sin, we must leave them to Christ at last ; whether we are in sin, or without it ; but we shall be the better able to help to reform others, if we are clear from guilt in our own hearts.

" Give not that which is holy to dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rent you." Verse 6.

When we see the biting and persecuting nature, and dirty, selfish spirit of men, it is to little purpose, generally, to cast before them the precious pearl of truth, or to shew unto them the deep mysteries of the kingdom of God, or the light of life, they being in a brutish spirit ; but when people are sober, and show forth humanity and moderation, then are holy things valuable to them, and the things of Christ's kingdom, and his doctrine, precious in their eyes, or esteem. Wherefore it greatly behoveth Christ's ministers to minister that to the people which is suitable for them, and rightly to divide between the precious and the vile, and to give to every one their portion, according to their deeds ; mercy to whom mercy, and judgement to whom judgement belongs ; without partiality, and without hypocrisy, or deceit ; and not to flatter and daub those who are in the doggish and swinish nature.

“ Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you.” Verse 7.

“ For every one that asketh, receiveth ; and he that seeketh, findeth ; and to him that knocketh, it shall be opened.” Verse 8.

“ Or what man is there of you, whom if his son ask bread, will he give him a stone ?” Verse 9.

“ Or if he ask a fish, will he give him a serpent ?” Verse 10.

“ If ye then, being evil, know how to give good gifts to your children, how much more shall your Father who is in heaven give good things to them that ask him ?” Verse 11.

Our kind and tender Redeemer would stir up and provoke souls to prayer and supplication ; he has been liberal in his holy advice ; and to stir us up to it, here are moving expressions, if thy heart be open to receive them. Can we have easier terms if we were to make them ourselves with the Lord, than to ask, and have ; seek, and find ; knock, and the gates are opened ; provided we ask in faith tenderly, and seek in humility, and knock with divine wisdom and submission ? Our Lord's own practice shows that we should be tender, submissive, and fervent in prayer ; and then the fervent prayer of the righteous availeth much with the Lord. Christ urgeth us to it, and brings ourselves for example. “ What man is there among you, who if his son ask bread, or a fish, will he give him a stone, or a serpent ?” Surely no : no father would deal thus with his child ; but when his child is hungry, and wants and asks bread, he gives it to him : so when the Almighty sees our hunger, and we tenderly seek divine assistance and refreshment from him, he, in his own time, satisfies such souls with bread from above, and the thirsty with living water out of the wells of salvation : Oh ! blessed be his holy name for evermore. Evil men know how to give good things to their children, therefore we may well conclude that our heavenly Father knows how to give with much more discretion and understanding the good things

of his kingdom, to true asking, seeking, knocking or praying souls.

“Therefore all things whatsoever ye would that men should do unto you, do even so to them; for this is the law and the prophets.” Verse 12.

Well may this be called the golden rule; for if we square our lives and actions by it, it will certainly mete us out the true way to happiness and glory. We are generally apt to say, when any one doth ill to another, “Would he be willing to be served so himself?” And if we follow this rule in all our concerns, it would be well; whether in relation to public or private business; whether in trade or religion, or in our domestic affairs: the law and the prophets point at it, and our Saviour plainly lays it down as a rule for us to walk by.

“Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be who go in thereat.” Verse 13.

“Because strait is the gait, and narrow is the way, that leadeth unto life, and few there be who find it.” Verse 14.

It is afflicting to consider how natural it is for people to walk in this broad way, and they who walk in it are many; for here is room for people to walk if they are proud, whoremongers, adulterers, thieves, swearers, liars, drunkards, covetous, or in any other evil course of life, this broad way hath room enough in it for them to walk in; but let them know, it leadeth to destruction, and the end is eternal misery, and their many companions will administer no consolation to them, when they lift up their eyes in hell. And whereas the way that leads to life is called strait, it is only strait to flesh and blood, or the will of unregenerate men: Oh! it is a pleasant way, exceeding pleasant, when brethren walk together in love and unity. The enemy of mankind would persuade souls, that it is narrower than it really is, when they have some faint inclinations to make trial of it. It may truly be said, “Blessed are the undefiled in this strait and narrow way, who walk in the law of the Lord:” For, “His ways

are ways of pleasantness, and all his paths are peace." And although the way to the kingdom was strait and narrow, yet there are hills and vallies therein as well as plains, until we get through the gate of glory: there shall we know no more sorrow, nor pain; but shall praise and glorify God and the Lamb forever.

"Beware of false prophets, who come to you in sheep's cloathing; but inwardly they are ravening wolves." Verse 15.

"Ye shall know them by their fruits; do men gather grapes of thorns, or figs of thistles?" Verse 16.

"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." Verse 17.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Verse 18.

"Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire." Verse 19.

"Wherefore by their fruits ye shall know them." Verse 20.

The great Shepherd and Bishop of Souls shews the care which he takes of his sheep, and forewarns them to be careful of false prophets, and deceivers; who though they may clothe themselves with words like the true ones, yet inwardly they would destroy all who do not join with, or receive them; and they are for biting the poor harmless sheep of Christ, and if they could, or it were in their power, would devour them, their minds being in the ravening nature. But our holy, and all-wise Bishop, that we might be preserved from them, tells us how we may infallibly know them; saying, "Ye shall know them by their fruits," giving us to understand the reasonableness of his doctrine and assertion of knowing them by their fruits. "Do men gather grapes of thorns, or figs of thistles," says Christ? Surely no. That is altogether unnatural, as well as unreasonable and impossible. In the grape there is a sweet and pleasant nourishment, those fruits being cordial and wholesome; but it is bad meddling with thistles and thorns, they being generally very unprofitable to man-

kind, and hurt the good seed wherever they grow among it. Well, where must we go for the grapes and the figs? To be sure we must go to the vine, and the fig-tree: Christ is the body of this vine, and his people are the branches, who bring forth such fruit (according to the divine life or sap which they receive) as he taught, and teaches to his followers. So that if men's words be like the words of angels, if they have never so great parts and endowments; yet if their fruit be evil, if they live in sin, and do iniquity, and bring forth the fruits of malice and rage, or devouring persecution, they then are none of Christ's sheep, though they may have their cloathing: "For every good tree bringeth forth good fruit; and a corrupt tree bringeth forth evil fruit." So if the fruit be evil, the tree is certainly corrupt.

Our Lord elsewhere saith, "Make the tree good, and the fruit will be good also: and to be made truly good (since we are all corrupt by nature, and in the fall), we must be cut off from that nature, and grafted into Christ, who said, "I am the vine, and ye are the branches;" and then our lives and fruits will be changed. And then, "A good tree cannot bring forth evil fruit, nor can a corrupt tree bring forth good fruit: and every tree that bringeth not forth good fruit, is hewn down and cast into the fire." It would be very unnatural, and a mere prodigy, for one tree to hew down another, and cast it into the fire, as they are natural trees: but that ax (which John speaks of) will be laid to the roots of the corrupt trees, and will hew them down, and they will be cast into the fire, as Christ speaks. This is not a destroying the bodies of men that Christ speaks of, but an inward work in the soul, shewing the powerful nature of the dispensation of the gospel of Christ, which is not material cutting, or burning with material fire, or sword: but Christ's word is a fire and sword to cut down and burn up the evil nature in man. The apostle confirms this doctrine of his master thus, "He that doth righteousness is righteous, but he that sinneth is of the devil." The apostle is plain and full, as is Christ, who repeats his doctrine over again, with, "Wherefore by their fruits ye shall know them."

“Not every one that saith unto me, Lord! Lord! shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.” Verse 21.

It is not our profession that will give us admittance into heaven, nor a name of religion, nor religious performances, if we love sin and unrighteousness, nor our praying, preaching, hearing, reading, or discoursing of, or arguing for Christ, if we do the works of satan; for there are many who may go farther than this, and yet not have admittance into the kingdom of God and our blessed Lord Jesus, as is plainly manifest in the next verse.

“Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name have done many wonderful works.” Verse 22.

“And then I will profess to them, I know ye not; depart from me, ye workers of iniquity.” Verse 23.

So that professing Christ's own name, and prophesying therein, without working the works of God, will not do. Nay, though they may cast out devils, which indeed is a great work, and here is not only one devil in the singular number, but devils in the plural. They say they have cast out devils, and truly there are many devils in poor mortals sometimes, as was said by them to Christ; “Our name is Legion, for we are many.” There are the devils of pride, covetousness, drunkenness, whoredom, theft, envy, murder, lying, swearing, hypocrisy, cheating, backbiting, &c. and abundance more, which cannot easily be named; and though it may be said, and that truly, that all these proceed from the devil, who is an evil spirit; yet it may also be said, that there are many evil spirits; and if all these evil spirits are cast out of man, and others of an evil nature enter him again, his last state is worse than his beginning; as Christ speaks about the strong man armed, who kept the house till a stronger than he came, who, when he came, spoiled his goods and dispossessed him, but coming again found the house (or heart) swept and garnished: swept from many immoralities, and garnished with self-righteousness, and carnal security; and the man off his watch and not at home with Christ, who is stronger than satan: he then re-enters, and

seven worse spirits with him. So that we had need to be on our watch, and keep near to Christ, lest after all our experience, and wondrous works, our last state be worse than our beginning, and we shut out of the kingdom in the end. For these say, that they have done many wonderful works in Christ's name: so that we may work miraculous things, and be sensible of wonderful power and strength from Christ; and yet, without persevering in the way of holiness and self-denial, may fall short of heaven. Wherefore it is bad, and of dangerous consequence, to live in sin and iniquity; or to lean towards it, so as to plead for it, or believe we cannot live without it while in this world. For if we live and die in it, we may justly (according to the above doctrine of Christ) expect that he will say unto us in the great day; "Depart from me, ye that work iniquity."

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock." Verse 24.

"And the rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock." Verse 25.

Oh! what abundance of excellent sayings, and doctrine, what holy precepts has Christ here recommended to the professors of his name, and to them who believe in him and the Almighty Father and Maker of heaven and earth. Surely we are greatly beholden to our Lord Jesus Christ for those plain divine sayings. But to commend them only is but little, or to read them, or hear them: the keeping and the doing of them is the main thing; the thing that is needful; and to press the practice of them, Jesus has made this apt comparison.

1st. "He who hears them, and doeth them, I will liken him unto a wise man." And indeed it is great wisdom to keep them (that is, to practise them) and as great folly to live contrary to them, and plead against them.

2d. "Who built his house upon a rock." This rock is Christ, the rock of ages, and his holy spirit, or the Holy Ghost, as Christ said to Peter, when Christ was revealed to him: "Flesh and blood hath not revealed this unto thee, but my Father who is in heaven:" "Thou art

Peter," (or a stone or rock) : thou art a man, though thy name signifies a rock, and as thy name signifies a rock, so "On this rock will I build my church," (that is on the spirit of the heavenly Father, who revealed Christ to Peter) and the church of Christ so built, "the gates of hell cannot prevail against it." And Peter was one who heard these sayings, and did them, when he had received the Holy Ghost, or spirit ; for which every true believer ought to pray continually, until he receive it ; through the help of which he may, without doubt, keep those holy sayings. For of ourselves, without it, we cannot do any real good, either in speaking, thinking, or acting.

3d. "And the rain descended, and the floods came, and the winds blew, and beat upon the house, and it fell not ; because it was founded upon a rock."

If rain from above be poured out in wrath on man, for sin and iniquity, and floods of persecution, or the windy words of men come upon this house, it will stand : if sickness and death itself, and many other storms, that we may meet with here, in this low world, should beat against our building, we being built upon the Father, Son, and Holy Spirit, shall surely stand them all out, and live through all, if we observe to hear or read Christ's sayings, and to practise the same ; then they are on the rock, and shall not fall for that reason.

"And every one who heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand." Verse 26.

"And the rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell ; and great was the fall of it." Verse 27.

If we read or hear these sayings, or doctrine of Christ, and do not dwell in the life of it, nor practise the same, it were better we knew it not. For as our Saviour saith, "He who knoweth his master's will, and doeth it not, shall be beaten with many stripes." And doubtless it is great folly to be sensible of Christ's holy will and doctrine, and not to do it : if we profess christianity, and to build our profession on Christ, and yet not observe to keep his sayings, the foundation of our building will be but very loose and sandy ; and when those rains, and

floods, and winds, which Christ speaks of, shall descend and beat against this building, it must needs fall, and the higher the building is, the greater will be the fall of it.

Thus ended the best sermon that ever was preached by man ; in which is set forth the great truths of God, and our Lord Jesus Christ, with blessings and rewards to the righteous, and holy believers in him, who put in practice his precepts ; and reproof to the disobedient, and unfaithful ; with promises of the kingdom of heaven to one, and to the other a being shut out of it. And when he had ended his doctrine, for that time, and finished his divine sayings, the people were smitten with it, to admiration, as well indeed they might.

“ And it came to pass, when Jesus had ended these sayings, that the people were astonished at his doctrine.” Verse 28.

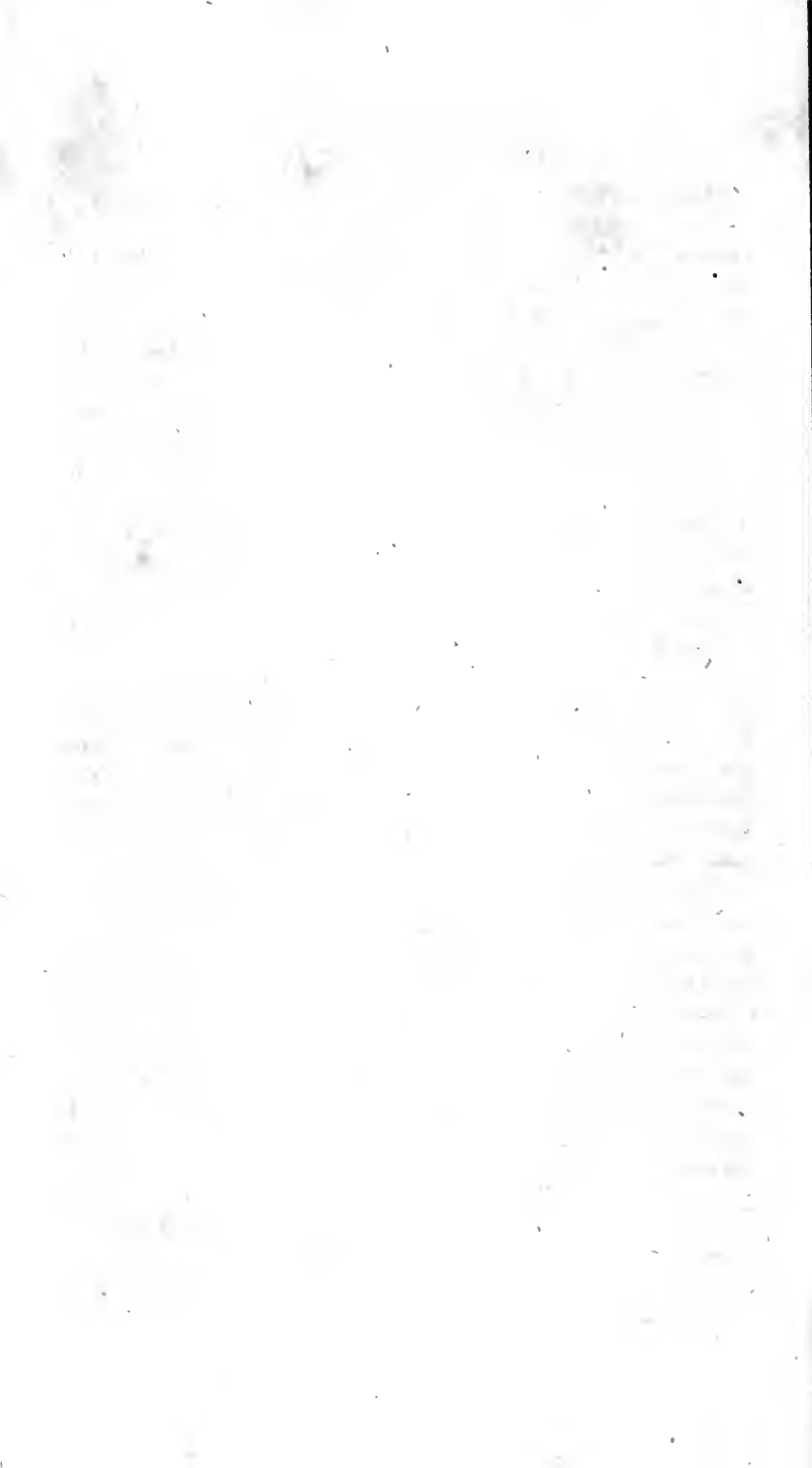
“ For he taught them as one having authority, and not as the scribes.” Verse 29.

They were astonished at his doctrine, and well they might, for it excelled even the law, and went beyond it, as when he tells them, it was said of old time, or in the law, “ Thou shalt not kill :” he taught that we must not be angry without a cause. And whereas the law gives liberty to hate our enemies ; he charges us to love them, and pray for them, and do good to them ; again the law prohibits adultery ; Christ prohibits lusts, both in the eye, and in the heart. And whereas the law commanded to perform their oaths to the Lord ; Christ commands not to swear at all. Now those who are not angry, it is not likely they should kill ; those who love their enemies cannot hate or destroy them ; those who have not lusts in their hearts or eyes, cannot commit adultery ; and those who never swear, cannot forswear themselves : all which he with divine power and authority from above taught. He was not dry and formal like the scribes : so likewise his ministers, and the preachers of his gospel, should wait on him, to be endued with a measure of his divine spirit and holy grace, that the hearers might be edified, and the Father, Son, and Spirit, might have the glory, who over all is worthy forever.

POSTSCRIPT.

SINCE I wrote the above, (which was written at sea, in my voyage from Barbadoes to London), I have heard that a learned man hath written upon this excellent sermon of Christ, (which far exceeds what I have done) at which I rejoice. For the more Christ is glorified, and his faithful followers edified, the greater is our cause of rejoicing; and if it exceeds this, it is no wonder: this being done by one who doth not profess to understand grammar, neither is master of words, nor scarcely of good English. Peradventure through the meanness of the instrument, the glory of God, and praise of Christ, may the more appear: as said Christ, "Out of the mouths of babes and sucklings thou hast ordained praise," or strength: and again, "Thou hast revealed these things unto babes and sucklings." And the Jews marvelled that the apostles of Christ should know the things of God, being unlearned men. But I had a concern working a long time on my mind, and could not be easy, nor satisfied until I had made some little essay towards this work: and considering my own weakness, it kept me back a great while; but in giving up to the work, I had peace, and inward satisfaction: for I thought it my duty to publish and promote, as much as I well could, the doctrine and sermon of Christ, my Lord and Master; since the very life and marrow of true christianity is therein to be found, in a very great degree; and, without controversy, those who live up, and according to the doctrine here laid down by Christ, in this sermon, will be blessed in this world, and that which is to come, of whatsoever denomination they may be.

T. CHALKLEY.



SOME
TRULY TENDER SCRUPLES OF CONSCIENCE,
ABOUT THAT FORM OF PRAYER,
CALLED,
THE COMMON PRAYER,
AS USED BY THE MEMBERS OF
THE CHURCH OF ENGLAND,

As to the reading the Holy Scripture, either privately or openly, that I am not against, but would encourage it in all christians, and true believers in Christ: and we ought to excite one another thereto, and more especially to put in practice what we read to be our duty; otherwise the holy letter will kill, (as said the apostle, *2 Cor. iii. 6.*) which is to be understood when we practise contrary to what we read therein. As for example, where our Lord saith, "Every idle word that men shall speak, they shall give account thereof, in the day of judgement." *Mat. xii. 36.* Again, "God will not hold them guiltless, that taketh his name in vain." *Exod. xx. 7.* "That servant that knew his Lord's will, and did it not, shall be beaten with many stripes." *Luke, xii. 47.* These, and many more portions of holy scripture, are condemning and killing to those who live in sin and evil, which the letter is absolutely against, and without true repentance, accompanied with amendment of life, though the Holy Bible be read every day, it will but add to our condemnation. But if people truly repent of the evil of their ways, and awake to righteousness, and sin not, as the holy scriptures themselves hold, and Christ taught, then unto such souls they are a rich treasure, and as a cabinet full of precious jewels, "Able to make the man of God wise unto salvation, through faith, in Christ, (by the influence of the Holy Ghost, or spirit.) It is not the reading divinely inspired writings, or the bible, which is

scrupled, but the formal reading of formal composed prayers and songs, at set times, instituted by such whose principle is that there is now no divine revelation, and that we cannot live without sinning, while we are in this world, according to the tenure of the common prayer; holding, that we sin as long as we live, as if God's power were not stronger to preserve out of sin, than the devil's to keep us in sin, contrary to the work and doctrine of the holy apostles, who were sent of God to turn people from satan's power, to the power of God; whose glorious, eternal power, is above the power of sin, death, and the devil.

In the common prayer some unsound words, and also some scripture expressions, perverted to a wrong use, I would a little open, or write a few words concerning.

1st. As to that expression in the common prayer, that "We are miserable sinners."

2d. And that "We are full of bruises and putrifying sores."

3d. And "From the crown of the head to the sole of the foot, there is no soundness in us."

4th. And that "We have left undone the things which we ought to do, and do those things which we ought not to do;" and these to be repeated for life.

First, then, If people must be miserable sinners all their days, to what end did Christ come into the world and preach the gospel, and suffer death, the painful death of the cross? Did he not come to put an end to sin, and to destroy the works of the devil, whose works are sin? Did he not preach against sin, both within and without? Witness the 5th, 6th, and 7th chapters of the evangelist Matthew. Yea, his birth, life, preaching, suffering, death and resurrection, and ascension into glory, were all against sin, the devil, death and darkness, and all the works and deeds thereof. Christ died for our sins, and we should die to them, and live to him: he came to save us from the act of sin, as well as the imputation of it; and takes away the guilt of sin on condition of true repentance and amendment of life, as the doctrine of Christ and his apostles do largely and plainly demon-

strate, as any who are come to the years of discretion, and who can but read the holy scriptures, may plainly discover.

The apostle saith, "Whatsoever things are holy, whatsoever things are pure, just, and of good report, seek after those things." And again, "No unclean thing can enter the kingdom of heaven;" but certainly all sin is unclean. Read over the holy scriptures, from the beginning to the end, their nature and tendency is against all sin; and as it is true, that we all have been sinners, surely therefore all true christians, and true believers in Christ, have cause reverently to bow, and to be truly and humbly thankful, that Christ, our great Lord, by offering himself for us, hath taken away that imputation; so that now through faith, and belief in Christ, accompanied with true repentance, and amendment of life, the imputation of our former sins is taken away; for this cause we praise God, and adore his eternal majesty for ever.

2d. As to the word "miserable," a christian may indeed be poor; but since Christ is come to make us happy and comfortable, through the hope of eternal salvation, in his name and power (as we are not to think ourselves better than we are) so we cannot say nor think we are miserable, unless we are without God and Christ; and then we are miserable indeed; but no mortal can be miserable who hath Christ; "For he that hath the Son, hath life (eternal life) abiding in him:" to be truly in Christ, is to be truly happy; this doctrine is as clear as the sun at noon-day, or as a morning without clouds: a soul, when it comes to see itself undone without a Saviour, and see sin to be exceeding sinful, and is ready to cry to the Almighty, Lord; help, or I perish! save me, or I am undone forever! Then the soul seeth itself miserable; but it is for want of Christ: and when Christ is come into, or unto the soul, then its misery vanisheth, or flieth away; but from day to day, and week to week, yea, all the days of one's life; to be miserable sinners, is a miserable case indeed, destroying the very nature of christianity: wherefore, some tender, conscientious souls,

cannot join with such miserable sinners and sayers, who neither say nor do that which they ought.

3d. As to these sayings, "We are full of bruises and putrefying sores, from the crown of the head to the sole of the foot, and that there is no soundness in us,"

Can any congregation of such people as these (if they say truly, and if they do not say truly, what will the consequence be, let the wise in heart judge) can, I say, such a people be the church of Christ, or his spouse; or beautiful bride? Christ saith, "If the inside be clean, the outside will be clean also; and he came to cleanse the souls of poor mortals, and to heal them, and wash them from sin, and doth it by his spiritual baptism, and the fire of his word; also the abovesaid church and people, contrary to this putrefied and unsound, constant and continual confession, do both "Promise and vow, that they will forsake the devil and all his works, the pomp and vanity of this wicked world, and all the sinful lusts of the flesh, and walk in God's holy will and commandments, all the days of their lives." The very highest pitch of perfection any man or christian can attain in this life! and yet contrary to those vows and solemn covenants, they tell the Almighty, from time to time, that they are unsound, nay, that there is no soundness in them; but that they are putrefied from head to foot (as above) and by their common practice intend to tell him so as long as they live in this life: this is unsound work indeed: and truly those who are tenderly conscientious, may well scruple to join with it, or with those who are in such ways, words and works.

Those bruised, putrefied, sore and unsound souls, are therefore tenderly, in christian love, advised to come to Christ, the physician of value, and great doctor of the soul, that he may heal them, and wash their sinful putrefied souls, and unsound hearts, "By the washing of regeneration, and renewing of his word and spirit." "Ye are clean through the word which I have spoken unto you," saith our Saviour. *John xv. 3.* They were cleansed by putting his word in practice; for, saith Christ,

“He that heareth these sayings of mine, and doeth them, I will liken him to a wise man;” *Mat. vii. 24.* so consequently, he that doeth them not, is foolish, sinful, and unclean.

4th. And further, say they, “We have left undone those things which we ought to have done.” Now, doing the truth, and doing that which is right, is what we ought to do; and committing sin, is that which we ought not to do: certainly any man of sense and understanding, would think it mockery, if his children or servants should serve him so from time to time, and make a common practice of it: by this confession (if it be genuine) they must needs know better than they practise or do, they knowing what they ought to do, but not doing it; and our Lord Jesus Christ saith positively, “He that knoweth his master’s will, and doeth it not, shall be beaten with many stripes:” and again, “Be ye not like the scribes and pharisees; for they say, and do not; therefore be ye not like unto them.”

But what can be expected from those who say they sin in their best duties? And if so, they sin whenever they read the common prayers; and by the same rule; the oftener they read them, the oftener they sin; wherefore, how can a sincere, devout soul, who unfeignedly loves the Lord Jesus Christ, so as to keep his commandments (for that is to love him truly, and according to his own definition of it; “If ye love me, keep my commandments,” saith Christ); I say, how can any such sincere soul join with such wrong doers and sayers? it must needs be an unsafe practice to do what one knows should not be done; the nature of such doings being very provoking, either to God or man: what man in the world would like it, in either son or servant?

Oh! what would become of poor, degenerate man if the Lord Almighty were not very indulgent if he were not a God gracious and merciful, slow to anger, and of great loving-kindness to poor mortals!

5th. And as to their singing David’s psalms in metre; how often do they sing that which is not true as to themselves, and also that which is not according, but contrary to their states and conditions? As when they sing,

“ That they water their couch with their tears;” and that they practice what they know, when they confess they “ Do that which they ought not to do, and leave undone that which they ought to do.”

The apostle said, he would “ Sing with the spirit, and with the understanding also.” And again, “ 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.” *Rom. viii. 26.* In the primitive times of christianity, they prayed and sung as they were helped by the Holy Ghost, or spirit, and not by book, or stinted or set forms; but, Oh! the primitive soundness of christianity is too much lost and defaced; and therefore some who desire to come again to the primitive soundness and purity of the christian religion, scruple to join with such unsound formalities, and that conscientiously, for the reasons above, and more which might be given.

When such scruples are mentioned, the members of the church of England usually reply, that the scriptures vindicate them in their form, which, how well they do so, let it be freely and fairly examined, not for contention, but for edification in the pure love of Jesus.

1st. “ The scripture saith, that there was a people that was full of bruises and putrefying sores, &c.”

Answer. But that was in the time of the law, when the people had transgressed the law, and were under the law; for had they done their duty, and kept the law, they could not truly have said so. *Isa. i. 6.* They were then indeed gone astray like the lost sheep, and that brought them into that sore, putrefied state, and bruised condition, and “ Their law did not make the comers thereunto perfect; yet (as saith the apostle) the bringing in of a better hope did,” which was the hope of the gospel; so that the apostle preaches perfection under the gospel dispensation, though some of our worldly-wise men will not allow of it; and I hope we are not under the law, but under grace; “ And the glorious law of the spirit of life, in Christ Jesus, hath and doth set the true believers free from the law of sin and death; so that a true christian cannot say truly (with the false and

rebellious Jews, of whom the prophet there speaks), "That he is full of putrefying sores, and that there is no soundness in him, and say it all the days of his life."

2nd. Again the scripture saith, "I was shapen in iniquity, and in sin did my mother conceive me." *Psalm* li. 5.

Answer. The psalmist was at that time under deep convictions for the sins he had been guilty of in the matter of Uriah; but by his expressions in the ninth, tenth, and eleventh verses of the same psalm, it is plain he believed a better state attainable. And surely these expressions cannot be applicable to all men, at all times: for we read of them who were sanctified from the womb. Neither can it be reasonably or charitably supposed that all women, especially chaste and virtuous christians, do conceive their children in sin, and bring them forth in iniquity: and if it were so, (which God forbid), it doth not follow, that we must live in it all our days. No, surely, if we believe Christ, and the holy scriptures, whose doctrine is holy, and commands holiness, in both Testaments. And if people would walk in the holy light of Christ, who enlightens every man that cometh into the world, as recorded in the holy scriptures, they would then be cleansed from their sin, from both the act and the imputation, as saith the apostle, "If we walk in the light, as he is in the light, then have we fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." *1 John*, i. 7.

3d. "There is none that doth good, no not one." *Rom.* iii. 12.

Answer. It is beyond all doubt the apostle spoke of the people in their unconverted state; for if they had been come to the work of conversion and regeneration, they must, and it is impossible but that they should do some good; and though there was a time that none did good, it was under the law, and not under grace; and spoken of the unbelievers, and not of believers: especially since Christ has brought a covenant of grace, in order to teach and help us to live righteous, virtuous, holy, religious, and sober, lives and conversations. *Titus.* ii. 11.

4th. They object the words of our Saviour to the young man in the gospel, where he calls Christ good master, asking him, "What good thing shall I do that I may have eternal life?" Christ answered, "Why callest thou me good? There is none good, but one, that is God." *Mat.* xix. 17.

Answer. And true it is, in our Lord's sense, for comparing men to Christ, (who is God) there is none good; the young man thought he had been speaking to a man like himself, and knew not that he was speaking to the good and gracious Son of the most high God; but if we compare men with men, it must be granted, that there is, was, and will be some good men, women, and children, in that sense and consideration; and our Lord sheweth how we may know these good men, women, and children. "By their fruits ye shall know them, (says Christ); men do not gather grapes of thorns, nor figs of thistles: a good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit; wherefore by their fruits ye shall know them." How plain is the doctrine of Christ, if people would but lend an obedient ear, and give him a faithful and sincere heart, and serve him in a pure mind, without deceit or guile, taking up his holy cross (to the corrupt will of man) in true self-denial: the scripture says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness:" where then is the sin, when God has cleansed us from all unrighteousness? Indeed it is very meet, and our duty to confess our sins; they truly say, that,

5th, "The scripture in sundry places excites us to confess our sins."

Answer. For poor mortals have all sinned, and, by this sinful nature, we are all children of wrath, and this is a strong and mighty motive for us in truth to confess our sins, because God is so just and merciful to forgive and pass by our iniquities; and indeed if the weight of our sins were upon us, and the true sense of the heinousness of sin and evil, it would certainly bow us in deep reverence and humility before the throne of grace, and melt

our spirits into tenderness before the Most High and immortal Jehovah ; and then it is that he forgives us, and cleanseth us from all iniquity, and would (according to the apostle's doctrine) " Purify us to himself a peculiar people, zealous of (and for) good works," and against bad works and words, and thoughts also : and when God hath so cleansed the soul, then, of course, these common, and often repeated, dry confessions, full of sin and putrefaction, must fall, and we should fear to offend any more. Let it be tenderly, and in christian love, asked, how often do our common prayer people go into their closets, or privately retire into some secret place, and there pour out their cries and tears to the Almighty, and humbly confess their faults to him alone ? I ask, would not such an exercise be more acceptable to God, than a popular repetition, daily and formally made ? This I leave to the consideration of all sober christians, and to the judgement of the truly pious. And how like mockery it looks, as soon as they come from their prayers and confessions, they (many of them) will vainly laugh, and be full of idle words and discourse, and some of them curse and swear, and take the awful and sacred name which they have been addressing (or pretending to address) in vain, and profane that holy name of God and Christ, which they have been using in their devotion, to which I have been an eye and ear witness, many a time, to the sorrow and grief of my soul, and which hath, in part, occasioned these lines ; as also hoping it may be a motive to stir up some to more holy living, and that the name of God and Christ might be glorified, and the precious dear-bought soul saved. Let us also remember, that the Holy Scripture doth abundantly require and command us to forsake our sins ; the holy text says, " He that confesseth and forsaketh his sins, shall have mercy."

6th. And whereas the apostle John, in his first general epistle, chap. i. verse 8, writes, " If we say we have no sin, we deceive ourselves ;" from whence it is objected, we ought always to confess our sins.

Answer. Yes, we should do so whenever we commit any, or knowingly do evil ; but when the Almighty hath

cleansed us from all unrighteousness, then our sins are done away by the grace of his Son, our Lord Jesus Christ, and we are washed by regeneration; then it cannot be true to say we are miserable and putrefied sinners, when at the same time also Christ hath purified and sanctified his church and people.

That is true which St. John saith, chap. i. verse 10. (when opening and explaining the 8th verse) "If we say we have not sinned, we make him (i. e. God) a liar;" for that all have sinned? so that it is plain that he speaks of the state of man before he comes to the work of conversion, or to be renewed by grace; for when we come truly to know Christ, and to see and believe in him, then we witness a change from our corrupt and evil nature, and sinful course of life, which is as clear as the shining of the sun without clouds at noon-day, from the same apostle's words, which I shall transcribe for the information and edification of any who may see this.

The first general epistle of John (the beloved disciple of our Lord Jesus) 3d. chap. 6th verse to the 10th: "Whosoever abideth in him (i. e. Christ) sinneth not: whosoever sinneth, hath not seen him, neither known him. Little children, let no man deceive you: he who doth righteousness, is righteous, even as he is righteous: he who commiteth sin, is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil; whosoever doth not righteousness, is not of God (and as above) he who committeth sin, is of the devil."

This is naked truth, without any covering, and the very sum and substance of pure religion. Oh! that all true christians would lay it to heart, and ponder it in their minds, and then resolve whether they will be sinners to the end of their days, or whether they will repent, and turn from the evil of their ways; the latter of which, that poor mortals may come to witness for themselves, is the desire and prayer of my soul.

If it be further objected, "That our Saviour taught his disciples a form;" he did so; and a glorious form it is; and they did as they prayed, and were taught of Christ, and so they did it truly, and in true faith, believing they should witness what they said and prayed to be fulfilled. "Our Father who art in heaven, hallowed be thy name, thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them who trespass against us. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen."

Christ said to some of old, "Ye are of your father the devil, because his works ye do:" And all sin is his work, and by our works (as above) we are manifest, whether we are the children of God, or of the devil.





A

LETTER

TO

A FRIEND IN IRELAND,

CONTAINING

A

RELATION OF SOME SORROWFUL INSTANCES

OF

THE SAD EFFECTS OF INTEMPERANCE,

AS A WARNING TO YOUNG PEOPLE.



A good man obtaineth favour of the Lord; but a man of wicked devices will he condemn.

PROV. xii. 2.

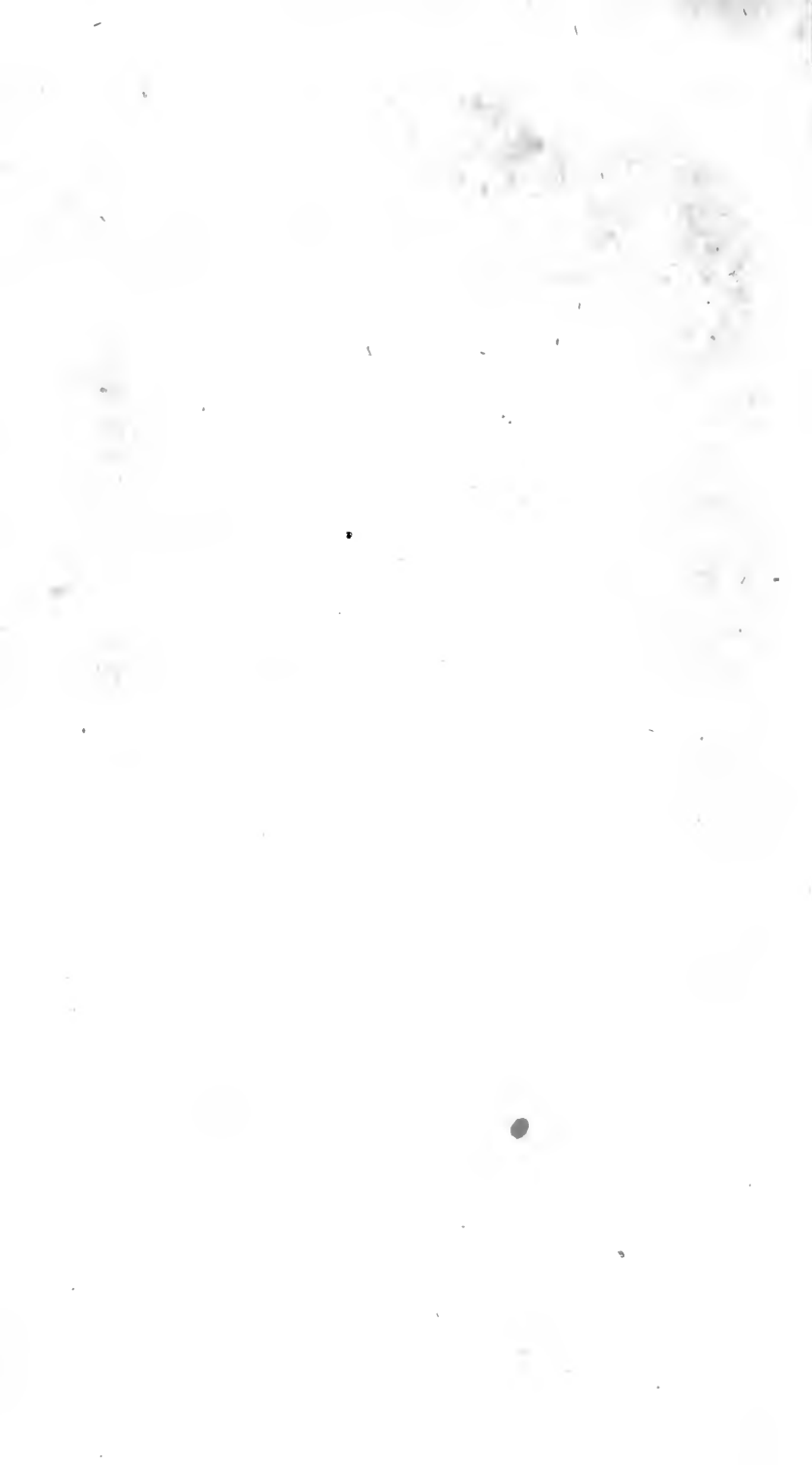
The wicked are overthrown, and are not; but the house of the righteous shall stand.

PROV. xii. 7.

Wo to them who are mighty to drink wine, and men of strength to mingle strong drink.

ISA. v. 22.





THE PREFACE

To the Tenth Edition of this Letter to a Friend.

Temperate Reader,

THE longer we live in the world, the more we see the danger and many mischiefs, miseries and inconveniencies, intemperance occasions to mankind, not only in eating, clothing, buying, and selling, &c. but particularly in that great sin of drinking to excess. And though a risk is run of incurring the displeasure of some ill natured over-lovers of strong liquors, the which hath been experienced by the author, through some of the former impressions; yet they having found such general acceptance in many parts of the world, and being serviceable to people of all persuasions, I, for the further service of poor mortals, adventure to put forth this tenth edition, with this additional preface, in order (if possible) to persuade all rational souls to forsake so destructive and vile an evil: which gross sin hath these bad effects attending it (with many more that might be set down) which affects both the aged and the youth; for whose sakes (viz. the youth) it was at first chiefly intended, in order to stir them up to the love of pure religion, and pious and virtuous living.

1st. Then, In the aged it hath those bad effects, viz. they are bad examples to the youth, who when reprov'd, may reply, My father before me loved strong liquors, as well as I: he loved a glass of wine; he loved a bowl of punch; he loved good cider and good ale, and would be merry with it, and why may not I, as well as he? he was a wise, good man, when he was sober; and pray where is the harm of loving good liquor, and being merry?

I answer; The harm is in the immoderate and extravagant use of it. It is only the excess which this letter detects, and is intended to discourage. I have known some who have quarrelled with public preaching, because they have been guilty of the faults spoke against: and the author expects to be buffeted for this publication, by some of these mighty sons to drink wine, and to mingle strong drink (i. e. punch, setterena, tiff, flip, &c.) I had like to have forgotten Sampson, (as I have several others) which so overcomes those men of might, as to get from them their precious time, (which cannot be bought with money) and

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their money, besides health and credit, understanding and reason, and all. And pray where is the difference then between the man and the beast, though the man be full of days!

What can we say to the youth of such parents (that will avail) while their parents shew them such evil examples? And as it is in that, so it is in all other evils, parents' examples are very hurtful in evil things, though very helpful in that which is good. If a man sees a youth to be out of order, and reproves him for being in drink, evil speaking, pride, covetousness, &c. and he guilty of the same, his child may answer, why, father, I had not done so, if I had not seen thee (or you) do it? And it being an incumbent duty in a father, mother, master, or mistress, to reprove their youth for evil; if we are not clear in ourselves of what we reprove in our children or servants, and our children or servants miscarry through our bad example, what a melancholy reflection will that be to us, if rightly considered! which indeed would be this, I have been instrumental to my poor child's ruin and destruction! A melancholy reflection to any sober christian.

Also, except there is a large income, instead of taking care to put the youth in a reputable way to live in the world, it brings them to poverty: and if there is a large estate, it puts them in the way to spend it. And, Oh! how many are spending their precious time in taverns, and ordinaries, and at the same time their wives and children suffering and weeping at home? And some sober, modest women (for the men are mostly addicted to drinking to excess) would suffer unspeakable hardships before they would expose their husbands; and indeed they that do it in such a modest way, being forced to it by such ill practices, are much more to be pitied than blamed.

2d. Concerning the youth, it mightily hurts them (as doth it the aged also) as to their religion, reputation, health, and estate, &c.

1st. As to their religion, it not only clouds their understanding, and darkens the nobility thereof, but it unfits them for all and every religious duty.

2d. Some who value a good name, had rather lose their lives, than lose their reputation through immoderate drinking. For if the youth be single, and addicted to immoderate drinking, no wise and virtuous person will tie themselves to them for life, by marriage; which state of life, to a wise and virtuous pair, is far exceeding in happiness all other company or conversation whatsoever. It is better to be one of these than to enjoy a kingdom: and, on the other hand, it is better to be a slave, in Turkey, than to be married to an intemperate person.

3d. Intemperance destroys the health of the body, which we generally esteem before wealth. And if a man were a king,

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prince, or duke, if he did not enjoy his health, what good would all his honour, power, and wealth, do him? Oh! what abundance of young people have destroyed themselves by this sin? As it is written: "The wicked do not live out half their days:" and where this sin is growing general in a country, that country is growing to its ruin and destruction. It wastes the people, decays trade, and is very destructive to religion, and an inlet to atheism. Good people are afraid to live in such a country, bad people flock to it, and often make their exit in it.

4th. And many a fair estate hath been embezzled and spent through intemperance, which honest parents, with great labour, care, and industry, have got together, and left to their sons and daughters, who have extravagantly spent it upon their lusts; and thereby have brought infamy on themselves, their fathers, and their posterity, whenever it has pleased God that they have left any behind them; besides (which is worst of all) dishonouring God, and bringing a scandal on the christian religion.

Some of our wise kings and queens in Great-Britain, being sorrowfully affected with the heinousness of this great sin, have made strict laws against intemperance: and where the legislative authority makes little or no provision against it, or when they do make any, do not take care to put it in practice, such a state or colony must needs be in a declining condition. And for particular families and persons, we may see too much of this evil in our neighbourhoods, almost in all parts of the world which causeth solid, sober, pious, virtuous, and truly religious christians to mourn, and humbly to bow before the most high God, begging of him, for Christ's sake, that he, by his mighty power, would be pleased to reform the unregenerate world.

This is the prayer and fervent desire of an entire lover of mankind, both body and soul, and who desires their welfare in this, and in the world to come.

T. CHALKLEY.



LETTER TO A FRIEND.

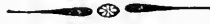
Barbadoes, 7th of 1st Mo. 1718-19.

My dear Friend,

It is long since I had a line from thee : but not long since I thought of thee, and thine, with friends of your nation ; where I know that the Lord hath a seed, who love him, and do desire to serve him, and are accounted to him for a chosen generation ; and that this generation may spread and prosper in the earth, is my earnest travail in spirit both night and day, at times and seasons. There is also an exercise upon my mind for the offspring of this seed, the children of those men and women, who have confessed the name of Christ before men, in a holy self-denying life, and sober conversation : and I do certainly know, that many pious souls join with me in this exercise, bowing the knee to the Lord of sabbaths, for the peace, prosperity, and eternal welfare of the present, rising generation. Oh ! how exercising it is to good men and women to see their youth take those ways which lead to destruction, and go in company with the wicked, whose ways lead to the utter ruining of both body and soul, and whose steps take hold on hell.

It is a great evil, to which many are prone, i. e. keeping of vain and idle company, which has brought many young men, and young women to their utter ruin and destruction, both body and soul. How many fair estates have been wasted ! How many fine youths have been destroyed by keeping evil company, and by excess in drinking, it is really lamentable to consider ! It keeps the poor in poverty : it makes the rich many times poor ; and brings both rich and poor into disgrace : it breaks and destroys the health and natural good constitution of

the body, and instead thereof fills it with misery and pain : and, which is yet more, it destroys the soul, which is the most noble part of man ; so that it is a sore, and three-fold evil ; but the last is the worst, by how much the soul is the more lasting and better part. Several terrible instances of this nature I have met with in my travels among the children of men ; three or four of which I may inform thee of ; and it may be affecting unto thee, as it hath often been to my mind, when I have thought thereon.



The First Instance of a Young Man, given to Ill Company and Hard Drinking.



THE first is of a certain beautiful young man, a physician by profession, who was much addicted to ill company, and to drink hard, and was sometimes visited with strong convictions ; in one of which visitations he sent for me, and told me his condition, and made solemn covenants, “ If God would but that once spare him, he would not do the like evil again.” At that time it did please the Almighty to spare him ; but he soon forgot how it had been with him, and fell into the same sin again ; although he had a most notable admonition in a dream, but a little before. His dream was this, which is very remarkable ; we being then at sea, in sight of Great-Britain. He saw in his dream a great and spacious town, the buildings high, and streets broad ; at which he landed, and going up the street, he espied a large sign, on which was written in great golden letters, SHAME, to which he went, and at the door stood a woman, with a can of drink in her hand, who asked him to drink ; to which he replied, “ with all his heart, for he said, he had drunk nothing but water a great while ;” so he took the can, and drank a hearty draught, which, as he said, made him merry, and he went reeling up the street, when behold, on a sudden, a grim

fellow met him, and arrested him in the name of the governor of the place, before whom he brought him. This governor, he said, was like a great black dog, the largest he ever saw, who grinned at him, and passed sentence on him; and sent him to prison, there to live for ever. He told me this dream with such emphasis, as made me to tremble, which was interpreted to him. I told him that he was an ingenious young man, and might easily discern the interpretation of this dream, which to me seemed to be ominous to him. "The great town, and high buildings are thy great and high profession; the sign on which SHAME was written, with the woman with the can at the door, sheweth the great shame of the sin of drunkenness, and that is thy weakness; and that grim fellow, that arrested thee, is death, who will arrest all mortals; and the great black dog, the governor of the place, is the devil; who, when his servants have served him to the last, will torment them forever." "God forbid, it is but a dream," was his answer to me. I said it was a very significant one to him.

About three days after, the same person went on board a ship, whose loading was wine and brandy; the master gave a can of wine to him, and said the same words, as the woman said to him in his dream, and he answered with the same expressions, and it had the same effect upon him; for he took such a hearty draught as made him too merry, insomuch that he overset the boat, and was drowned, much in drink: and I seeing him sink down, and his dream so punctually fulfilled, I was very heavy in my mind for several days.

Oh! methinks I could wish that the many righteous judgements of the Most High, might effectually work on the hearts of those people, who are in the flower of their age, to their conversion and salvation.

The Second Instance of a Merchant, addicted to the like Destructive Practices.

THE second is of a merchant, about thirty-five years of age, whom I saw take leave of, and bid adieu to this world : he was one who had spent much time in keeping unprofitable company and over drinking, which practice wasted his strength and flesh, as it did his time and money, and brought him into a deep consumption ; as it has many to my certain knowledge ; besides bringing the racking painful di-stemper of the gout, and many other miseries ; so that at last it brought him to his chamber and then to his bed : and in his sickness he several times sent for me and made serious acknowledgments of his “ former mispent time, and hoped, if the Lord would spare him, to be more careful for the time to come.” But he was no longer to be trusted here in this world ; for he went not out until he was carried in his coffin : he held my hand fast in his, until he died, and was sensible to the last.

One day, as he lay on his death-bed, he called me to him, into his chamber, and “ Charged me to caution the young people to be careful how they keep (and spend their time in) evil company, for it had been his ruin, and now lay as a great and heavy burden on his conscience : Oh ! (says he) if they did but feel one quarter of an hour, what I feel, they never would keep such company any more : tell this to my former companions.”

And indeed there is a great deal of hurt done by young men getting together to drink wine, or other strong drink : I wish the wo, mentioned in the holy scriptures, may not be the portion of many of them ; “ Who are mighty to drink wine, and men of strength to mingle strong drink ;” and sit late at it, which many times brings suffering on parents, wife, children, and servants, as well as themselves ; and is a very disorderly practice, being a reproach to all christian societies and families, wherever such things are.

There is a great concern upon me against this growing evil in our young generation ; and I hope, in Christ our Lord, that divers heads of families will come under the like exercise in themselves : and then, if our youth will neither hear nor fear the Lord, nor us, we shall be clear, and their blood will be on their own heads, as a worthy and honourable elder, and man of God (of your nation) said : one of whose offspring is the subject of the third particular, that I shall mention to thee, of the many I have been acquainted with, in my pilgrimage here, in and on this part of the globe of the earth and sea ; for these are but few instances of many that I have met withal : I may therefore thus proceed.



The Third Instance of another Young Man, who much embraced the same Destroying Delights.

THE fifth of the first month, at Bridgetown, in Barbadoes, S. E. son of W. E. died. His death was sudden ; and, as was reasonably supposed, he destroyed himself by drinking and undue company-keeping, and sitting long at it. A person, to whom he himself had told it, told me, “ That he and four more, at one sitting, drank above twenty quarts of double-distilled rum punch ; which put him in a violent fever : so that he ran about the streets, with a naked sword, and talked of killing one of the neighbours, in this drunken fit.” The next day he came to me, and asked me, “ Whose door the blood would have lain at, if he had, in that fit of disorder, killed any body ?” By which query, I thought he was not yet rightly come to himself : because there were some ordinary reports about the town concerning him, he reckoned those who broached and spread those reports, would have been culpable, and must have answered for the murder, if he had committed any : but this was but covering his sin.

He seemed to fall out with religion too ; for he said, “ He would come no more to worship, till he should have

justice done him, as to the reports :” though poor soul, he had the more need to present himself before his Maker, and bow before the most high God, and repent in great humiliation. The same day in which he neglected his duty, he was taken sick, and that day week was buried. He sent for me, and I went to him : he had but little sense of his end, as I could perceive, and remained so till the night he died. I was by him when he died, and saw him fetch his last breath. A few minutes before he gave up the ghost, he trembled and shook exceedingly, and shrieked out, to the astonishment of all those present, which pierced my very soul within me : for he seemed to go out of the world in an extreme great agony.

I never saw any depart the world any ways like him ; and indeed it was very amazing, and greatly affected my mind with sorrow ; for I thought he was very unfit to die. Oh! me thinks I could heartily wish, that such objects might be as so many strong motives, to stir up and awaken the offspring of good men and virtuous women (as also any professing christianity) to fear the Lord, and walk in his ways, whose ways lead to life, in which the sting of death is taken away.

The children of godly parents have much to answer for, in slighting or neglecting the wholesome counsel, good advice, and faithful admonition, of their faithful and careful parents ; whom they disgrace and dishonour, contrary to the command of God, who says, “ Honour thy parents, that thy days may be long in the land, which the Lord thy God giveth thee :” and none can truly honour their parents, who dishonour God their maker.

The Fourth Instance of a Young Woman who often absented herself from meetings, for the sake of much Bad Company.

THE fourth instance, which I shall give thee, is concerning a young woman, of about twenty-five years of age ; who was brought up very finely, tenderly, and delicately,

with her lockets and chains of gold, and waiting maid : but her parents living too high for their income, broke in people's debt ; and their children as they grew up, were put to their shifts. What pity it is, that youth are not brought up to some business, whereby they may get a livelihood in the world, if their parents should drop before them ! and though parents may have a handsome interest in this world, yet it has been thought by some great, as well as wise men, that to put out youth to trades and business, is both profitable and honourable : instances of the evil consequences of the contrary, have been very many, as woful experience doth daily teach us ; and this young woman was one : for falling into evil company, she ran into debt, and was put into prison ; where was a murderer, whom, it was said, she was necessary to loose from his chains ; and for so doing was put in chains herself, along with him, when he was taken again : and now, instead of her gold chain, she must take up with an iron one ; and in a little time is to be tried for life : and in expectation of death, and being in great distress, she sent for me, and entreated me to come and see her die, and much lamented her condition : " Oh ! said she, that I might be a warning to all young people, to be careful that they keep not evil company, and spend their time which should be spent in worship, in airy company, and other vain diversions, when they should be doing their duty to God." And then she would weep bitterly ; she being very penitent, it very much affected me ; and I told her, " That I did believe, if she in her heart was clear, and no ways consenting to the murder, her life would be given her : but then wo and misery would be her portion, if she did not amend her ways." And as I was leaving her, she charged me, " To warn young people that they might be careful that they spend not their time in vanity, and to keep out of vain and wicked company," which she said had brought her to that misery and shame : " And that they should take the counsel and advice of good friends, (which if I had done, said she), I had not brought reproach on my friends, and on my parents."

In a little time after, she was brought to a trial, and acquitted by the jury. I saw her once since, and reminded her of her duty; which, she said, "She hoped to perform; and that it should be a warning to her, while she lived in this world:" and that such examples may be a warning to all people, is the earnest desire of a lover of souls, and servant of Jesus.

T. CHALKLEY.



SINCE I wrote the foregoing, there being a person in this place, who would be sometimes overtaken in drink, I sent it to him to copy over, hoping it might have some good effect on him: and truly before he had copied the relation of the first person, he was so smitten with the sense of the judgement of the Almighty, that he cried out, even to roaring, and said, "He was a condemned person, and that he felt the fire of hell." He sent for me, and several others, and begged of us to pray for him: he was told, "That the hand of God was upon him for sin, and desired to take warning in time, and repent, lest the Lord should cut him off in his iniquity." The Lord did accordingly cut off this person, he dying suddenly, by hard drinking, as I was informed by a letter from Barbadoes; though he promised, "If the Lord would spare him then, to be more faithful for the time to come; and was then under deep inward exercise of mind. I mention this as a corroboration of the above instances, for further admonition. This person was in a considerable post in that government: his name I forbear to mention, for divers reasons. If thou and friends see meet, I could desire, from the exercise that is on my mind, that this might be spread; peradventure it might have place with some, for their good.

A

LETTER

TO

AQUILA PACA,

HIGH SHERIFF OF BALTIMORE COUNTY,

IN THE PROVINCE OF MARYLAND,

AND TO OTHER FRIENDS THERE.



Barbadoes, 1st of 12th Mo. 1718.

Loving friend Aquila Paca,

MEETING here with captain Swaddle, bound for your river, I found a concern on my mind to send a few lines, remembering the good opportunities I had at your meeting in that neighbourhood, together with those few poor honest souls that I met with there; and I desire thee to give my dear love in Christ to them.

Dear friend, I am tenderly concerned in the love of God, and his dear Son, to beg of thee, that thou let not the world, nor any thing therein, either the riches, pleasures, or friendship thereof, draw thy mind from that measure of grace which hath been manifested to thee; for God hath visited thee in his tender love and mercy, as thou well knowest, and hath begotten good desires in thee, and convinced thee of the holy truth, as it is in Jesus. Oh! saith my soul, that thou mayst more and more grow therein, to thy bringing forth much good fruit, to the glory of God, and the eternal good of that part in thee, which will never die.

Salute me to thy wife and children, and the neighbours, and their children also, all of whom I wish well in this

world, and also in that which is to come, the same I wish to all those who love Christ, so as to keep his commandments.

If thou seest meet, thou mayst read what follows at the close of your meeting on a first day, which meeting I hope you keep up in order to worship God in Christ's name; for to such as meet in his name, he hath promised to be in the midst of them, wherever they so meet; the which, he hath graciously fulfilled at many times.

Dear friends, it is in my mind to visit you with the salutation of brotherly love, in our holy Lord Jesus Christ, and may let you know, that though I have been long absent from you in body, yet have I been often present in spirit with you, and you have been often in my mind, with prayers to the Lord for your growth in the holy truth, which he hath been pleased to make known to you, and many times I have desired the Almighty, that he would be pleased to preserve a seed in your parts that should serve him, and be accounted to him for a generation. I have also desired that the Lord would visit your young ones, and bring them to the knowledge of his truth: and I pray God, that the tender visitation that was on divers of them, when I was present with you, may by them never be forgotten, but that they may be plants of righteousness, of God's own right hand planting.

And, dear friends, forsake not the assembling of yourselves together, in the name of Christ, remembering how you have been visited with the heart-melting power, and the sweet presence of the Most High, in your silent waiting on, and worshipping him in his holy spirit and truth, as well as when you have been vocally visited by the ministers of Jesus.

Such worshippers (as our Lord said to the woman of Samaria) the heavenly Father seeketh to worship him; and those whom God finds under such exercise, such find him to be unto them all in all; he is unto them wisdom, righteousness, justification, sanctification, and redemption.

Oh! dear souls, look to him (who is invisible to the outward eye) who is God over all, and is blessed forever:

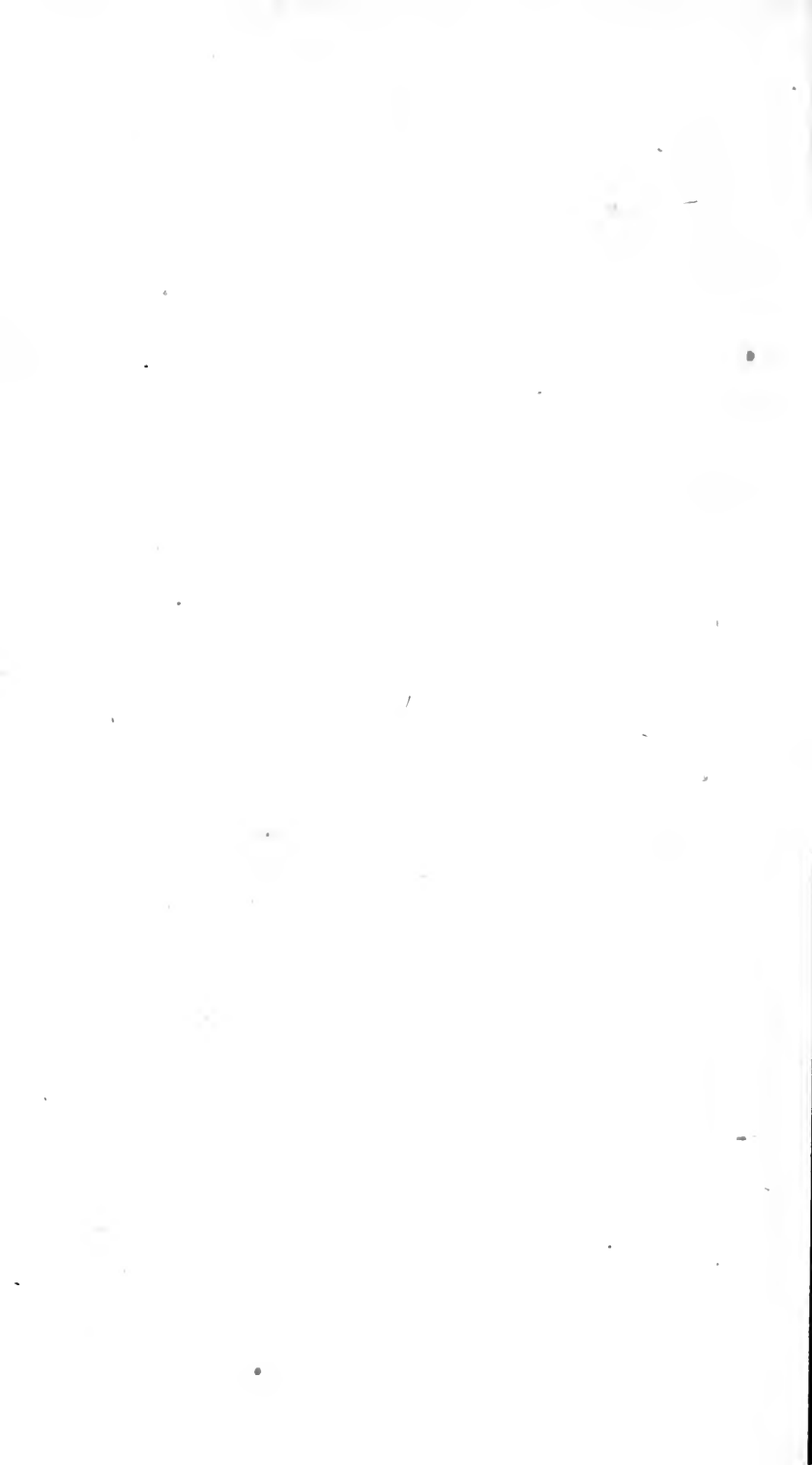
and may you, if this comes to you, feel the divine life and spirit of Christ, in the reading of this little epistle of brotherly love.

Live in love, for God is love, and all those who dwell in divine love, they dwell in God; wherefore love one another, that thereby ye may be known to be Christ's disciples: "For, (says he) by this shall all men know that ye are my disciples, if ye have love one to another;" or, "if you love one another;" as one of the evangelists hath it.

And keep low in mind, and humble in spirit; for the humble God will teach of his ways, and the meek he will guide in judgement, and those whom he teaches, are taught the mysteries of his kingdom, which mysteries he teaches to spiritual babes and sucklings, (glory to his holy name!) He often hides those holy mysteries from the wise and prudent, and reveals them unto such men, women and children, as are little in their own eyes, and despised by the wise in natural wisdom, or the wisdom of this vain world.

Oh! mind your heavenly guide, dear friends, let me entreat you; for he leads out of all sin, and out of all vanity and evil, of what kind soever; and as our Saviour saith, into all truth. When Christ comes by his grace and spirit into the heart, then he opens the soul, and enlightens the understanding, even in our common conversation; and much more (at times) in our solemn meetings, when we meet together to worship and serve him; so that it is good to wait upon the Lord, and to seek him with the whole heart.

Dear friends, though my heart is full of love and good will to you at this time, as at many other times also, I must now conclude, and commit you into the holy arms of him who is all divine love, begging the God of love and peace to keep you, and preserve you to his heavenly kingdom; to whom be all glory, and praise, might, majesty and divine dominion, through his dear Son, and the Holy Spirit, for ever more.



CHRIST'S KINGDOM EXALTED :

BEING

A

SHORT ESSAY

IN ORDER TO PROMOTE TRUTH AND
RIGHTEOUSNESS IN THE EARTH,

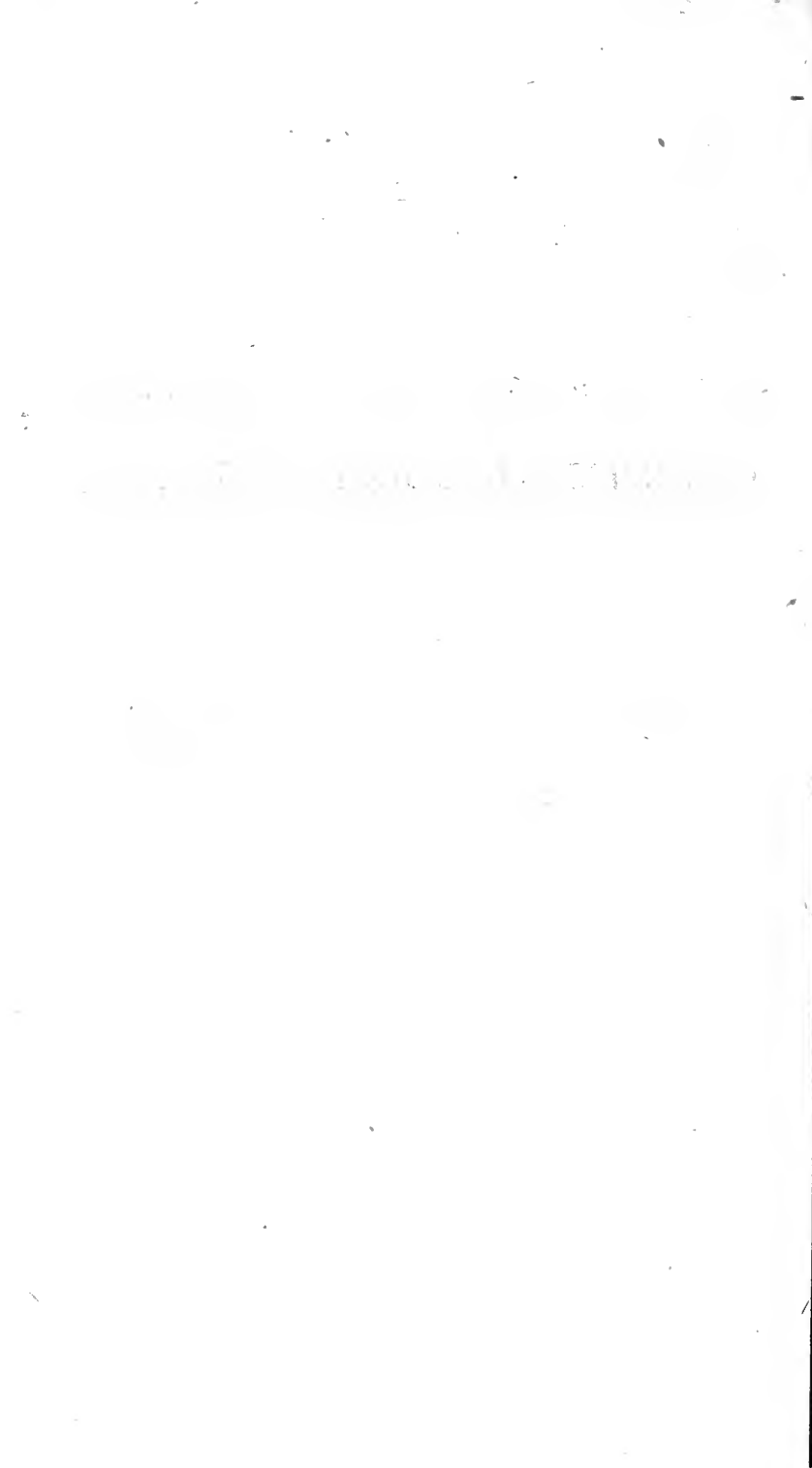
AND

TO DISCOURAGE UNHOLINESS,

UNGODLINESS,

AND

UNBELIEF.



THE PREFACE.

Christian Reader,

IN order to promote and exalt the kingdom of the dear Son of God, (according to the gift and measure of grace received) I was concerned to write the following tract at sea; and considering the evil tendency of the belief and principle which hath overspread a great part of the professors of christianity, that we cannot be free from sin in this life, and that it is contrary to the doctrine of the holy scriptures of both the Old and New Testament, I could not be easy in my mind, without opposing such a dangerous tenet; for if we believe that we must always sin, this being a sinful faith, "according to our faith, so it will be unto us;" and if we die in our sins, Christ hath told us, "Where he is gone, we cannot come." And holy record informs us, "That no unclean thing can enter God's kingdom."

I have, also, for the satisfaction of the true christian believer, collected the following texts of holy scripture, which maintain the doctrine of holiness and perfection; and directly oppose that evil principle, and that doctrine, that we can never be free from sin in this life.

Walk before me, and be thou perfect. *Gen.* xvii. 1.

Ye shall be holy, for I the Lord your God am holy. *Lev.* xix. 2.—xx. 7.—xi. 44, 45.

And ye shall be holy men unto me. *Ex.* xxii. 31.

Noah was a just man, and perfect in his generation. *Gen.* vi. 9.

Without holiness, no man shall see the Lord. *Heb.* xii. 10. 14.

We should be holy, and without blame before him, in love. *Eph.* i. 4.

To present you holy, unblamable, unreprouvable, in his sight. *Col.* i. 22.

If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are. *1 Cor.* iii. 17.

So be ye holy in all manner of conversation, because it is written, Be ye holy, for I am holy. *1 Pet.* i. 15, 16.

What manner of persons ought ye to be in all holy conversation and godliness. *2 Pet.* iii. 11.

Thou shalt be perfect with the Lord thy God. *Deut.* xviii. 13.

The Lord said, Job was perfect and upright. *Job* i. 1. 8.

Be ye therefore perfect, (the words of Christ). *Mat.* v. 48.

I in them, and thou in me, that they may be made perfect in one. *John* xvii. 23.

Howbeit we speak wisdom among them who are perfect. *1 Cor.* ii. 6.

Finally, brethren, be perfect, be of one mind. *2 Cor.* xiii. 11.

That we may present every man perfect in Christ Jesus: that ye may stand perfect and complete in all the will of God. *Col.* i. 28.—iv. 12.

Now the God of peace, &c. make you perfect in every good work. *Heb.* xiii. 20, 21.

That ye may be perfect and entire, wanting nothing. *James* i. 4.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God. *2 Cor.* vii. 1.

Unto a perfect man, unto the measure of the stature of the fulness of Christ. *Eph.* iv. 12, 13.

This we wish, even your perfection. *2 Cor.* xiii. 9.

Let us go on to perfection. *Heb.* vi. 1.

Be not overcome of evil, but overcome evil with good. *Rom.* xii. 21.

Ye have overcome the wicked one; (this is twice repeated in one chapter.) *1 John* ii. 13, 14.

Ye are of God, and have overcome. *1 John* iv. 4.

Whatsoever is born of God, overcometh the world, &c. *1 John* v. 4, 5.

To him that overcometh will I give to eat of the tree of life. *Rev.* ii. 7.

He that overcometh, shall not be hurt of the second death. *Rev.* ii. 11.

To him that overcometh, will I give to eat of the hidden manna. *Rev.* ii. 17.

To him that overcometh, will I give power over the nations. *Rev.* ii. 26.

He that overcometh, the same shall be clothed in white raiment. *Rev.* iii. 5.

Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out. *Rev.* iii. 12.

To him that overcometh will I grant to sit with me in my throne. *Rev.* iii. 21.

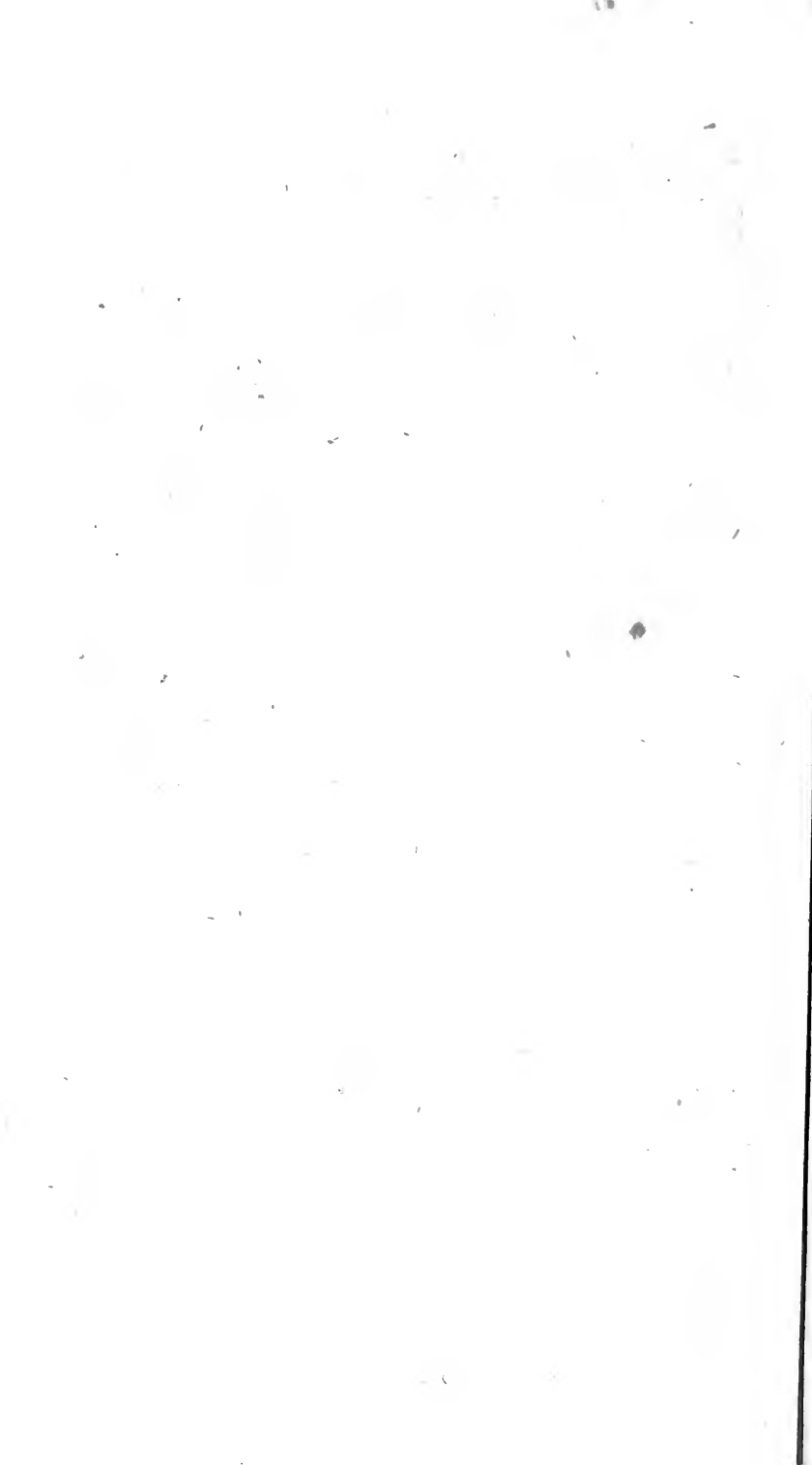
He that overcometh, shall inherit all things. *Rev.* xxi. 7.

Consider then, courteous reader, I pray thee, what was all this language of the spirit, all these words of God, and all these commands, exhortations, and glorious promises for? What is the end and tendency of them?

If the Almighty commands things that cannot be done, what will that make of him? If his servants labour and exhort us to things not to be done, where will those absurdities land? Surely it must centre in the mouth of the unprofitable servant, and such as charge God foolishly. And are all those fine and glorious promises made to put us on to fight against sin and satan, without a possibility of overcoming? God forbid; and may he, christian reader, forbid also that thou shouldst believe such a gross and palpable mistake and error.

Oh! that the Almighty Lord may send forth more and more his holy light and truth, and that thereby he might lead and guide the inhabitants of the earth; so that they might not give up the cause of Christ, but manfully resist, even to death, that at last they might have a crown of life.

T. CHALKLEY.



CHRIST'S KINGDOM EXALTED,

&c. &c.

IN the christian world, it is too generally believed, that people on this side the grave cannot be free from sin; which principle, or belief, is a great let and hindrance to the glorious work of reformation, and mightily obstructs people in their way to eternal glory, and tends to uphold the kingdom of satan, which every good christian (with St. Paul) should be for pulling down; and, in order to do this, should make use of the weapons which he did, that is, the armour of light; which weapons were, and are, "The preparation of the gospel of peace, the girdle of truth, helmet of salvation, breastplate of righteousness, shield of faith, and sword of the spirit, which is the word of God." This is indeed a holy war, to war against sin and satan; and the armour of light is also heavenly armour; and this holy apostle was a valiant soldier, who was also victorious in this war: Oh! who would but list themselves under Christ's banner, and fight this fight of faith, with courage, and true christian valour. Then would they witness the truth of that saying of the apostle, "That the weapons of this warfare are not carnal, but mighty, through God to the pulling down the strong holds of sin and satan." Oh! down with those strong holds, down with them; let every lover of Jesus Christ say, and pray, that the kingdom of God, and his Christ, may be exalted forever. Sin is the chief support of satan's kingdom, which Christ came to destroy and put an end to, and to bring in righteousness, actual righteousness, as well as imputative; he came to save his people from their sins, not only by imputation, but by holy action also; as his holy doctrine in his excellent sermon on the mount, and his many other divine expressions, do plainly and abundantly manifest. Now considering the great evil of this dangerous principle, I have been deeply

affected on account of poor mankind, to whose utter ruin and eternal destruction it most certainly tends. If we were to reason as men and rational beings, with what spirit and courage should we undertake any business, journey, or concern, if before-hand we were grounded in a belief that we could not perform our undertaking? Or what nation or people in the world would have any courage to engage their common enemies, if at the same time they did believe they should never overcome them, would not this abundantly dispirit and discourage them in their engagements, let any rational soul judge? Oh! this belief of sinning to the end of our days, is a mighty engine of satan, in order to support his kingdom and a wonderful prop to uphold it. Pray what signifies all the preaching and writing in the world against sin, though ever so elegantly or scholastically written or delivered by the greatest of orators or ministers, if at the same time, this doctrine be upheld and maintained in pulpits, prints, and otherwise, &c. and received and believed by the people? Let truth and right reason in this matter bear rule and be judge, and the cause will be determined against sin and satan: but the "Kingdom of Christ is an everlasting kingdom, and of his dominion there shall never be an end." This is a word of encouragement to the followers of Christ to be faithful to the commands of Christ.

Though the devil is a great king, and a mighty prince, though he is a king over all the children of pride and disobedience, and prince of the power of the air; yet "the Lamb and his followers will have the victory" over sin and him, although sometimes it may fare with them as with their Lord, who obtained it through sufferings; and let it be remembered by them, "That they shall in the end reign with him;" also, "Fear not little flock, (says Christ) for it is your Father's good pleasure to give you a kingdom." By which words, when received in faith, the soul is inspired with courage, and holy boldness, to resist the tempter; though we may have the disadvantage of being but few, and satan and his followers many, who support his kingdom with this sinful principle and doctrine above mentioned. One

great and wily way which he useth to uphold his kingdom, is to wrest and abuse the holy scriptures, and strain them to his evil purposes, as he served our Lord, the captain of our salvation, as will be shewn hereafter : and indeed when he makes use of any of the words of God, it is for an evil end, and that end must needs be wicked, which is to keep people in sin, or to create a belief that we cannot live without it in this world ; the which, if he can obtain, and cause people to believe, he knows he hath a great advantage over them : for how should clay, or dust and ashes, overcome sin, who confess they are, and believe they always shall be sinners ? Wherefore let us examine and see what use he makes of those scriptures, which he brings to support people in sin, and by which he makes them believe they can never live without it ; some of which are as follows, viz. First, Beginning with that saying of our Lord Jesus Christ, to a young man who asked him, “ What good thing he should do to inherit eternal life,” calling him good master. *Mat.* xix. 17. Our Saviour replies, “ Why callest thou me good, there is none who is good, but one, that is God.” The young man thought he was speaking to a mortal man ; and it seems to have been the will of Christ, by this remark, both to caution his disciples against the use of vain compliments, and to let them know that the young man, had not true faith in him, as he was the Son of God : and it is most certainly true, that in fulness and perfection, there is no man good, compared with God ; but comparing men with men, there are good men, women, and children, who fear God and do truly love Christ, and there have been a few such in all ages, and will be some such, to the end of the world. To construe Christ's words otherwise, would be to abuse the holy scriptures, which satan makes a common practice of doing.

2d. Another is that expression of Solomon, “ There is no man that sinneth not.” *1 Kings* viii. 46. The learned say, this should be interpreted, and who may not sin. But though it may truly be said of men, in one part of their lives or other, or in the state of man in the fall, or

degeneration (in which state of unconversion) there is no man that sinneth not: yet in the regeneration or new birth, the apostle John, in the 3d chapter of his first epistle, and 9th verse, saith, that "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 this seed which would beget this new and living birth, which makes us children of God, and heirs of the kingdom of heaven, which satan would destroy; for he knows he shall have an enemy of every such soul, and therefore it is the devil's interest and endeavour to destroy every such birth and such belief, that christians can possibly attain to live without sin in the world.

3d. *Prov.* 20th chapter, 9th verse "Who can say, I have made my heart clean, I am pure from sin," the words of Solomon, the son of David, who prayed to the Almighty in his Psalms: "Create in me a clean heart, and renew a right, or pure spirit within me;" which prayer was no doubt answered: but this is the work of God, and to him all things are possible, even that which looks impossible to men; for "He can make a man more pure than gold." So it being the work of God, no man can say, that he hath done it, that he hath purified himself, or made himself clean. Can the Almighty make a man pure? It might with much truth be answered, he can; and it is supposed no good christian can, or will deny it: and then what will become of that absurd anti-christian and antisciptural tenet, that we cannot be clean or pure from sin, in this world?

It may be said, if there are any who live without sin, they are but very few (a sorrowful truth indeed!) but is it not every one's interest to strive to be one of those few, as it is also his indispensable duty: our Lord also saith, that "The way (to his kingdom) is straight and narrow, and (that) there are but few that find it." Must we therefore give up the cause, and not seek the kingdom, and because of the difficulty of Christ's cross here in this world, must we go in the broad way, where there is much room and company. May every true christian say, the Lord forbid it, and (I humbly pray) not only say, but do that which is right in the sight of God.

4th. The next is an expression of Solomon's, Ecclesiastes, chapter 7, verse 20. "There is not a just man upon earth that doth good, and sinneth not." This should be interpreted as the former, "And who may not sin?" he speaketh of a man in the state of his vanity and sin, before a reformation; for divine wisdom, and the fear of the Lord (which he taught) keeps the heart clean, and preserves from the snares of sin, death, and the devil: so that this state of sin that he here speaks of, must be before man attains to the wisdom of God, and before he comes truly to live in his fear. Therefore he must certainly do good, who lives in the fear of God, "Which (as the same Solomon says) is the beginning of wisdom; and to depart from iniquity, is a good understanding." So that he shows man his state of vanity, and also his state of sin, as above, and teacheth people how to avoid it, by fearing the Lord, and walking in the counsel of wisdom (i. e.) Christ's counsel, who is the wisdom of God to salvation. That all men are sinners, before the work of conversion, is true, and that the devil intends to keep them there to their lives end, is as true; and no likelier way can he do it, than by keeping them in a belief that they must live in sin, and cannot live without it whilst they live in this world; and when they come to die, then fear surprises the hypocrite, and terror takes hold of the ungodly: and many times, when too late, they see the snares which the devil and sin hath brought them into. Oh! what pity it is, that this veil of darkness is not done away, in time of youth, strength, and health, when the bones are full of marrow, and the veins are full of blood: but the design of satan is to lead people on in this pernicious principle till death, and then before they are aware, they may drop into eternal wo and misery, where the wicked and the ungodly must be turned, and with all them that forget God; for in heaven, where Christ is, "If we die in our sins, we (as Christ saith) cannot come."

5th. The apostle John, in his first epistle, chap. i. verses 8, 9, and 10, writes thus, "If we say we have had (as it may be turned) no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful

and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us ;” which answers to the 8th verse, “If we say we have no sin, we deceive ourselves.” The 9th verse fully lets us into the meaning of the 8th verse, i. e. if we confess our sins, for all ought to confess, and also to forsake their sins, “All having sinned, and being by nature children of wrath ;” otherwise we have no assurance of mercy from the holy scriptures : then he (i. e.) the Almighty, “Is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” And pray what sin is there, when we are cleansed from all unrighteousness ? And then, in the 10th verse he says, “If we say we have not sinned, we make him a liar.” There is no doubt but that we have sinned, which is what the apostle plainly points at in the 8th verse. And if any man sins (when he repents and forsakes) “We have an advocate with the Father, even Jesus Christ, the righteous : and God is faithful and just to forgive us our sins.” But then we must repent and forsake, if we expect to find mercy ; though we have sin, or have had sin, we must not always have it, for if we have it always, wo will be to us, according to the words of God and Christ. Thus we see how satan is put to his shifts to support his sinful kingdom, and how he abuses the holy scriptures, when he makes use of them, as will further be made manifest in what follows, as the same apostle doth plainly demonstrate in his third chapter of the above epistle, verses 7, 8, 9, and 10, saying, “Let no man (nor the devil neither, say I) deceive you : he that doth righteousness, is righteous : he that committeth sin, is of the devil.” This is plain and naked truth, let who will like, or dislike it. Further, in the 9th and 10th verses he again repeats to the same purpose, saying, “In this the children of God are manifest, and the children of the devil : whosoever doth not righteousness, is not of God.” (Ergo, then he must be of the devil, while he is in unrighteousness.)

There are divers other places in the holy scriptures, which he abuseth in like manner, and which he and his children wrest to uphold him and his kingdom of sin and

unrighteousness, and themselves therein: so by and through the grace of God, we may see his wiles and delusions, and the rottenness of his cause, as also the unsafe and dangerous foundation of his building, though endeavouring unduly to support the same, by that which was always designed to destroy him and his kingdom, (i. e.) the holy scriptures. May all men judge in this matter, whether that spirit which would bring, pick, and cull out a few verses, and some times a few words out of a verse, in order to make them speak contrary to the whole scope and tenor, or tendency of the holy scriptures, and to plant a belief that we shall never overcome sin and unrighteousness in this world, though they (i. e.) the holy scriptures all along exhort, and teach us to avoid sin and unrighteousness, and live a holy righteous life in this present world; I say, may all mortals judge whether such a spirit can be of God, or whether it be not of, and from the father of lies: wherefore, if it be plainly proved, that there have been those who have overcome sin and satan, and that Christ repeatedly, and his holy apostles (he in them, and they in him) exhorted to fight against sin and the devil, who is the author of all sin; and Christ faithfully promising most sweet and gracious rewards to those who shall overcome, in order to encourage the spiritual warrior to a faithful perseverance, and resisting of sin and satan: then it is hoped that satan will be wounded, his kingdom shaken, and this evil destructive principle, in some measure laid waste in some poor soul or souls, into whose hands these may come.

1st. Then beginning with the great apostle of the gentiles, (a notable soldier in the Lamb's spiritual war) "I have (says he) fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day: and not to me only, but unto all those that love his appearing." And if this be not encouragement, what is? He also saith, "Be ye followers of me, even as I also am of Christ." Here is example, exhortation, and encouragement. with experience.

2d. Another of the apostles, John, in his first epistle, chapter ii. verse 13th, is positive, that those young men he writes to, had already overcome the wicked one. "I write unto you (says he) young men, because you have overcome the wicked one." And in the 14th verse he repeats it again, as though he would doubly and deeply imprint it in their minds, "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." Here were young men, who were truly valiant and noble, to wage war with the wicked one. If it was possible for them, why is it not possible for us also? Oh! that our young men of this generation, would take those young men for their examples, to make war with the wicked one, and truly endeavour to pull down his kingdom. It is worth our notice, that those young men had the word of God abiding in them; by this sword of the Spirit they overcame, by it they were cleansed, by taking heed to walk according to its directions, as it is written, "Wherewith shall a young man cleanse his ways? By taking heed thereto, according to thy word." The great reason why young men are overcome, instead of overcoming, is their heedlessness to, and of the word; for notwithstanding their bones be full of marrow, and their veins full of blood, and nature strong, having many temptations to sin and evil; yet, by taking heed to the word, they might be reformed: and through the immediate power and strength thereof, may overcome the wicked one. So here were young men who actually overcame sin and satan, that this holy servant of Jesus wrote to, by way of encouragement. Is the arm of the Lord shortened? Surely no. It is true, mortals are short in their duty, but not the Almighty in his holy arm of power, nor his dear Son, in his unparalleled love, and most pure doctrine; whose doctrine shall be set down, as the Spirit endited it to the seven churches in Asia. First, to the church of Ephesus. Secondly, to the church of Smyrna. Thirdly, to the church of Pergamus. Fourthly, to the church of Thyatira. Fifthly, to the church of

Sardis. Sixthly, to the church of Philadelphia. Seventhly, to the church of Laodicea.

First, To the church of Ephesus. "He that hath an ear to hear, let him hear what the Spirit saith to the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." *Rev.* ii. 7. Here is an excellent promise and blessed encouragement to such as believe, and are faithful, and are desirous to fight in the Lamb's war against sin and satan: the same apostle gives a description of this tree of life, in the abovesaid book; "That it bears twelve manner of fruits, and bears its fruits every month, and its leaves are for the healing of the nations;" which mystically points at Christ, who is faithful in his precious promises and doctrine, and has that virtue in him, that, through faith, will heal the nations of their wounds which sin hath given them. Those who continually eat of the tree of life, shall live forever; but a flaming sword will turn every way, to keep the unbelieving sinner from it: none in a state of sin and disobedience can come to enjoy the paradise of God. The above is an excellent promise to all those who overcome sin, and the devil, who is the author of it.

Secondly, To the church of Smyrna: "He that hath an ear to hear, let him hear what the spirit saith to the churches: He that overcometh shall not be hurt of the second death:" *Rev.* ii. 11. Which is that eternal death which is in hell, or that lake of fire which burns forever, where the worm never dieth, and the fire never goeth out. This holy warfare is certainly a fighting for life, against eternal death and hell; which is of much greater consequence than natural life and death. Oh! fight for your lives against sin and satan, against pride and vanity, and all manner of wickedness; put on the whole armour of light; look unto God, through Christ the victorious Lamb, that you may be saved from the eternal lake of fire, and not be hurt of the second death. Oh! may we know a dying daily to sin, to the world, the flesh, and the devil, that we may live unto God, through faith in his dear Son Jesus Christ.

Thirdly, To the church of Pergamus : “ He that hath an ear to hear, let him hear what the Spirit saith to the churches : To him that overcometh will I give to eat of the hidden manna ; and I will give a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.” *Rev.* ii. 17. Here are four excellent promises to him that overcometh, the Lord opens his treasury of life, and of wisdom, in order to invite souls to the mighty battle of the Lamb, who is not like the princes of this world, who sometimes promise great things to their soldiers or followers, and do not perform ; but God’s promises are all yea and amen for ever.

The first promise is, “ To eat of the hidden manna :” the children of Israel eat manna, (outwardly) as it is written, in the wilderness, and are dead ; but those who eat of this hidden manna, this angel’s food, who are hid with God in Christ, these shall never die : (i. e. spiritually) for his hidden manna is the flesh and blood of the Son of God, who said, “ Except ye eat my flesh, and drink my blood, ye have no life in you.” *John* vi. 31. 49, 50, 51; &c.

Second promise is, “ To have a white stone ;” this stone is Christ, who is the chief corner stone of God’s building or church, the New-Jerusalem, which the wise letter-learned master-builders set at nought ; but he is the head of the saint’s building or corner, and a holy precious stone, the elect or chosen of God, the gift of God, to all those who truly believe, and overcome sin, as he did ; and as it is written, “ If he give us his Son, shall he not with his Son give us all things ?” There is abundance of talk and writing about the philosopher’s stone ; but this white stone (which is the gift of God to those who overcome sin and satan) is the true philosopher’s stone. (A philosopher is a lover of wisdom, and Christ is the wisdom of God :) this stone will certainly do miracles for them that have it, through the virtue of its power, it will procure joy in tribulation, patience in afflictions, health in sickness, riches in poverty, strength in weakness, liberty in bonds, and to sum up all (which indeed is a great sum) life in death.

Third promise, "And in the stone a new name:" how many gay sparks and beaus would do abundance to gain honour, or a name among men? Nothing is dear to them in this world, neither their estates, nor the nearest relation they have in the world, so that they may gain a name here below; no, not even their own lives; but, Oh! did mortals know the virtue of this name, and were they in love with it, then the world, and all its fading beauty and vanity, would be nothing to them in comparison of this name, which is better than the names of sons of worldly glory, and maids or daughters of honour; for those outward names are fading, viz. To-day a king, a prince, a duke, an earl, a lord, a knight, and (has been, and may be again) to-morrow on the scaffold: but this name which the King of kings giveth those who overcome sin and satan, is a name which will outlast time, and endure to eternity.

Fourth promise is, "That it should be secret, (only to the world) but surely known to him that hath it." Great men, when their acts and titles of honour are blazoned abroad in the world, they have many enemies many ways, who envy them; and yet some are so vain as to love grandeur and popularity, notwithstanding; but he that hath a name which Christ gives, so long as he is sensible of it in himself, he is therewith satisfied.

Now as this is the portion (and more which is hereafter mentioned) of those who overcome the wicked one, then, on the contrary, what will become of those who live and delight in sin, and are daily overcome with it? For the holy scriptures are positive "That the wicked, with all those that forget God, shall be turned into hell." This is the determinate will of God; and that we may take the more notice of it, to observe and do his will, he hath caused it to be written down in the language of the Holy Spirit, in the holy scriptures of truth, which are of no private interpretation, but naked and open to mean capacities. The holy scriptures are not to be interpreted to the private interest of any particular person or set of persons only; but are a general

benefit unto all the faithful believers and followers of Christ, through the whole world.

Fourthly, To the church at Thyatira: "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations, and I will give him the morning star. He that hath an ear to hear, let him hear what the Spirit saith unto the churches." *Rev.* ii. 26, to the end. The Spirit still continues promising his gracious privileges upon condition of overcoming: wherefore, if it had been impossible to have overcome sin and satan, then all these promises would have been in vain, and the holy scriptures deceiving, which would be to make Christ and the apostles deceivers: but Christ, his apostles, and the holy scriptures, are true, and every one who contradicts God, is a liar.

Let it be observed, that there must be a keeping the word to the end also; for divers have run well for a time, and overcome many sins, through the help and goodness of God, and yet afterwards have run into sin again, whereby they have grieved the good spirit of God, by which they should have been sealed to the day of redemption, and so the Lord hath taken his good spirit and gift of light and grace from them, and left them to themselves, and their own hearts' lusts; but such as hold out in well doing to the end, the same shall be saved, and "Those shall have power over the nations;" the laws of men, or powers of earth or hell, cannot hurt them; but they will be as kings and priests unto God, ruling over their own spirits; such an one is greater than one that ruleth a city, and cannot govern himself. Another excellent gift is promised here to the victorious christian warrior, viz. "I will give him the morning star:" it is indeed a very comfortable gift, to behold the morning star, after a long, tedious, stormy night, earnestly waiting for the morning: Oh! it is wonderful pleasant. This morning star the writer of these lines hath witnessed, both as to his natural and spiritual travels; but especially to his inward state and condition as a christian. Those that have a true sight and sense of this divine star, are made to re-

joice ; for then they do infallibly know, that the day of the Most High is at hand, and that his kingdom draws near unto them. Amen, holy Lord Jesus!

As the day star is a forerunner of the natural day, so is the heavenly morning star a forerunner of the day of the Most High to the soul.

Fifthly, To the church of Sardis : “ He that overcometh shall be clothed in white raiment, and I will not blot his name out of the book of life ; but I will confess him before my Father, and before his angels. He that hath an ear to hear, let him hear what the Spirit saith unto the churches.” *Rev. iii. 5.* These promises of God, through his Spirit, and through his servant to the church of Sardis, are, “ That those who overcome shall be clothed in white raiment ; and he says in the 4th verse of the same chapter, “ That that church had a few in her, who had not defiled their garments, who should walk with him in white, for (saith he) they are worthy.” So that there were a few undefiled ones, who had overcome ; although others were blamable, whom the Spirit reproved sharply ; but also, as above, promised that those who overcame should be clothed in white raiment ; which raiment is that clean linen called the righteousness of the saints, or elsewhere, the wedding garment, and the garment unspotted of the world, without having which, we may expect to be asked, how we dare presume to approach the holy presence of a just and righteous God, who is of purer eyes than to behold iniquity with allowance or approbation, as it is written, “ Friend, how camest thou hither not having on the wedding garment ?” And by the promise of the church, that those who overcame, “ Their names shall not be blotted out of the book of life.” It plainly appears that those who fight the Lamb’s battle, and overcome sin and satan, their names are upon record in heaven, and written in the Lamb’s book of life : it also appears that we may have done well or valiantly in some things, yet if we suffer ourselves to be overcome of sin, there is danger, though our names are in, we may have them blotted out of the book of life.

Third promise is very excellent and glorious, viz. "But I will confess him before my Father, and before his angels." Oh! wonderful honour! to have Christ confess that we are his, and belong to him, and have been men of courage in this holy war, and overcome the enemy, and been victorious in this fight of faith; to confess us there before God and his angels, must needs be unspeakable honour done to us before the armies in heaven. He expressed again his repeated advice to those who have ears, saying, "He that hath an ear, let him hear what the Spirit saith to the churches:" Which is much wanting among men, and also a believing heart: I query, is not God, Christ and the Holy Ghost, stronger than the world, the flesh, and the devil? But is not this belief of it not being possible to overcome sin, and saying, that we cannot do it while we are here in this world; as much as to believe and say, that satan and nature are stronger than grace.

Sixthly, To the church at Philadelphia, the Spirit saith: "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, &c. He that hath an ear to hear, let him hear what the Spirit saith unto the churches." *Rev. iii. 12, 13.* Here is promise upon promise, all to persuade, excite, and invite people to fight the fight of faith, believing they shall obtain the victory, and to destroy the principle of unbelief: the overcomer, through grace, is to be made a pillar in the temple of God; that is, one of his church, who helps to support the credit of it, through a true christian reputation in his conversation. Such an one is a pillar in the church-militant here on earth, and will, if he is faithful to the end, be also of the church triumphant in heaven; "And he will not go out any more, but will abide in, and with Christ forever." Here are gospel promises and privileges, happy are they who through faith attain thereto; how much have christians need to be concerned before God, for the excellent gift of faith, since "Without faith it is impossible to please God." And as our Saviour saith, "If ye had faith but as a grain

of mustard seed, ye might say to this mountain, be removed, and cast into the sea, and it should be so." Now though sin indeed has grown a very great mountain, in this age and generation, yet through true faith it is removed, according to the doctrine of Christ (blessed be his holy name.) Upon those overcomers, the Lord hath also promised as above, to "Write upon them the name of God, and the name of the city of God, which is New-Jerusalem, which cometh down from heaven, which is the mother of all saints." Here is a train of glorious expressions, and mighty promises; enough to inspire the tender soul with strong desires after God and Christ, and his kingdom. My heart is deeply affected at this time, in the sense of the love of our heavenly Father; and my spirit is greatly concerned for the welfare of the children of men, my fellow mortals. Oh! that they might believe, and that believing they might have life, through the name of Christ. It is observable, that to overcome, is the condition of obtaining all these great and glorious promises; and overcoming is repeated seven times; once to every church. And to say after all those glorious and fair promises, that sin and satan cannot be overcome, is not the consequence of such saying or belief, to make Christ a deceiver? which is absurd and antichristian doctrine.

Seventhly, To the church of Laodicea: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne. He that hath an ear to hear, let him hear what the Spirit saith unto the churches." *Rev.* iii. 21, 22. What greater promise could Christ make to his church than this, to take her into his throne, and into his Father's kingdom, into his bosom of love? This is wonderful kind indeed. But then, Oh, christian! the condition is to overcome, as Christ overcame.

Now since it may be beneficial to christians to understand, and to consider duly, this great fight or battle; and how this great conqueror overcame; and because we are to follow him, and to take him for our example, let us have a description of it, it being the greatest encoun-

ter or battle, that ever was in the world, between the Prince of Life, and the king of the bottomless pit. The history of which, is worth the reading of the greatest prince or monarch on earth, since they must leave this low world, and lay down all their crowns when death calls them to fight this battle, and to follow this monarch, who hath all divine power in heaven and earth; and to take his direction is every man's duty and interest, both noble and ignoble. The holy evangelists, Matthew and Luke, give us an account of this great fight, in the 4th chapter of Matthew, and 4th chapter of Luke, and agree in the most weighty matters, though they did not exactly word it alike, yet the substance is the same, and the temptation, conflict, or battle, all one. First, satan bids Christ (as Matthew and Luke have it) "Command the stones, or stone, to become bread." Secondly, "To cast himself down from the pinnacle of the temple. Thirdly, "To worship the devil, or fall down to him." *Mat.* chap. iv. 1st verse to the 11th. "Then was Jesus led up of the spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterwards an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he (i. e. Christ) answered and said, it is written, man shall (or doth) not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, "If thou be the Son of God, cast thyself down: for it is written, he shall give his angels charge concerning thee: (It is observable that the devil was here at his old trade of perverting of the holy scriptures: the scriptures saying, that, "He shall give his angels charge concerning thee; to keep thee in all thy ways," &c. as in the Psalms: which words satan left out for they gave much light to see his temptation. Those words which expose him he hides, for he hates light and truth) and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, it is written again, Thou shalt not tempt the

Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him." Behold how the Saviour of the world overcame the devil and his temptations. As he did, so ought all christians to resist the tempter, as it is written, "Resist the devil and he will fly." Here we may see he is a conquered enemy; and we are told, "By Christ's spirit we must overcome, as he also overcame." After our Lord had fasted forty days and forty nights, he was hungry, at which time the devil urged him, if he was the Son of God, then to make the stone or stones bread, knowing him to be hungry; thus, after the same manner, he tempts us poor mortals, by laying his snares and bating his hooks, according to the nature and propensity of the person he is engaged withal. If a man, woman, or child, be addicted to passion, pride, swearing, lying, drunkenness, taking the sacred name in vain, idle or vain discourses to steal away our precious time: let the sin be what it will, that which we are most naturally addicted to, there will he lay his temptations, for he preys upon our weakness, and plies the weakest part in us most; for which reason we have need to keep a strict watch; as Christ advised to "Watch and pray continually, lest ye enter into temptation;" for it is no sin to be tempted, but the sin is to entertain, and enter into the temptation; if we overcome, as Christ did, it is an honour to be tempted, and a secret joy springs in the soul, in a sense of its victory, in sore conflicts between the enemy and the soul; the Lord manifesting his divine grace for our assistance and help. Here we can take the advice of the apostle, when he says, "Count it all joy when ye fall into divers temptations;" and also overcome them as Christ did, by resistance.

If it be objected, though Christ overcame, yet I am a poor sinful creature, and have no power; but he had and hath all power, both in heaven and earth, committed into his hands, so that he might well overcome him. It is well if thou seest thou hast no power, and if thou also seest that Christ hath wonderful power; then since we have no power of ourselves, we must, by prayer and humble supplication, apply to him for it in the time of need; believing, that he who hath made so many encouraging promises as are before recited, hath also grace, and will give both grace and glory to those who will diligently seek him; else why did he make so many excellent promises to the spiritual warriors? This is worthy the notice of all, that satan is a conquered and limited enemy and adversary.

It is a sweet portion of gospel tidings, and good news, that the devil cannot force any one, whether he will or not, into sin; for if he could no flesh could be saved. As for instance, if a man, woman, or child, were tempted by satan to tell a lie, he cannot force them to it against their will; so that there must be a cowardly giving way, and falling from the Lamb's standard, or ensign, and going over to satan, if man is overcome of sin and wickedness; for if we stand stiffly against him, although we may be weak of ourselves, our great Master, who seeth us in secret, if we cry to him for help, will come to our assistance, he whom satan could never conquer; therefore it is safe for all professing the name of Jesus Christ to keep near unto him, through faith in his name and power, which ever was, is, and will be, a strong tower to those who fly thereto for safety. Christ did not do as the devil tempted him, or persuaded him to do; but he withstood the temptation, with this reply, "It is written, that man lives not by bread alone, but by every word that proceedeth out of the mouth of God:" for there is life in every word of God. Thus our Lord overcame him; for satan cannot resist, so as to make void, or lay waste the words of God in the holy scriptures of truth, when they are brought into our minds by his spirit to uphold and promote the kingdom

of God and Christ, and to destroy the kingdom of sin and satan ; though he (i. e. the devil) makes use of those sacred writings, often wresting them, and bringing them for evil uses, and for wrong purposes, as most certainly he doth, when he allegeth from them, that people cannot live otherwise than in sin.

“ Then (as Matthew has it) he had our Lord to the pinnacle of the temple, and bid him cast himself down ; for, says satan, it is written, he shall give his angels charge concerning thee, lest at any time thou dash thy foot against a stone.” Though he was once overcome, yet he has boldness to tempt again : as Christ overcame him by his power, making use of the holy scriptures, he now tries what he can do with the scriptures, he tempts Christ with them, that he might tempt his Father ; and so he tempts poor mortals by the scriptures, to keep them in sin, by making a wrong use of them, and misapplying them ; and if he can hold them in sin, he knows it is a ready way to cause the Almighty to be angry with them ; and if they hold out in it to the end, to turn them at last into hell, where the wicked must be turned. And he begins his temptations with an, “ If thou be the Son of God,” though he knew very well that he was the Son of God ; yet like some of his evil seed, or seed of evil doers, tempted him to shew a sign ; but our Lord did not gratify either him or them, but rebuked them both, as they well deserved ; and so by denial and resistance he overcame ; and we also must the same way.

After this our Lord makes a true and right use of the scriptures, saying, “ It is written again, thou shalt not tempt the Lord thy God.” And truly, those who read the holy scriptures, and know how much they speak against sin, and for righteousness, and who yet notwithstanding live in sin and ungodliness, and plead for it even from these sacred writings, which were wrote on purpose to destroy sin, should seriously consider, whether they are not guilty of tempting of God, which Christ says it is written thou shalt not do. Oh ! that people would turn away from sin and satan, and break off from

their sins by repentance, and their iniquities by amendment of life, which is the way to have the days of their tranquility lengthened out in this world, and to be happy in that which is without end to come ; for, as it is written, " The wicked do not live out half their days ; which, according to my observation, is a true general rule. How many have been taken off in their prime and strength, and in the flower of their years, who might, according to the course of nature, have lived many years, had they been sober and temperate, and lived in the fear of God ? If it be asked, do not pious young people die also ? Yes ; but not so frequently as intemperate ones ; I have had occasion to observe it in divers parts of the world ; and besides, if pious young people leave this world, their exchange is glorious : whereas the wicked and ungodly make a sad and bitter exchange. And since life is so uncertain, and death so sure and certain to all, even to male and female, what care and fear ought there to be on all, of offending so merciful a God, and so sweet a Saviour, who overcame, to show us the way to overcome also ; and died for sin, that we might die to the world, and the sinful part of it, and live to him, exhorting us to overcome, as he also did, and then promiseth to take us for his companions, with himself, and his Father, in his heavenly kingdom.

Satan repeats his temptation again a third time ; for he is an unwearied enemy, and will tempt poor mortals over, and over, many times ; but he is to be resisted as often as he tempts, if we will follow the counsel and example of Christ : and this was his last temptation for that conflict, as one of the evangelists observes, " He takes him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of it." A temptation which takes with abundance of souls ; the glory, riches, and greatness of this world, ruin many : they having it, and being swelled with pride therein : some are destroying themselves to get it, and cannot attain it : and many would endeavour to create a belief of themselves ; that they are greater, richer, and more noble than they really are ; which is a temptation

of the evil one; for we ought to think meanly of ourselves; and, if we will follow Christ's example, make ourselves of no reputation. And when satan would tempt us to be proud, or high of mind, we should then resist, as Christ did, who said to the devil, in his temptations, "Get thee behind me, satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve." If this holy rule was followed, as Christ instituted it, then we should overcome sin and satan: Christ's institution is, that "The hour cometh, and now is, that those that worship the Father, must worship him in spirit and in truth." It is too much worship, or homage to fall down, or worship satan; but the duty of every christian is to worship the Lord God of heaven and earth; for he it is we should only (i. e. chiefly and mainly) serve and worship: and that not only in a formal way, but with hearts truly devoted to his will; we are to worship the Father in spirit and in truth, into which the devil can never come; though he may get into the form of it, he cannot overcome us, where the power of Christ is lived in; for by the power of God, which dwells in Christ, who overcame, by the same power, christians do and shall overcome: so the devil was forced to fly when Christ resisted him, and so he will when christians resist him in Christ: and when Christ had overcome, then the angels came and ministered unto him; likewise the guardian angel of God's presence will administer sweet comfort and pleasure to every true soul, who stands truly for the cause of God and Christ against sin and satan, sincerely endeavouring to pull down satan's kingdom, or sin, which upholds it, and faithfully desire to exalt the kingdom of God and his dear Son.

Now he or she that believes, and overcomes, (for without belief, it is imposible to overcome) is truly entitled to all the above precious promises, and privileges, otherwise the wrath of God will be revealed from heaven against all ungodliness and unrighteousness of men, and against all those who hold the truth in self-righteousness, or unrighteousness. Again, "Tribulation and anguish

upon every soul of man that doth evil, of the Jew first, and also of the gentile; but glory, honour and peace, to every man that worketh good, to the Jew first, and also to the gentile; for there is no respect of persons with God." *Rom. ii. 9, 10, 11.* Here the ways of God are equal, but the ways of man and satan are unequal; sin, iniquity and transgression, are of the devil, and of man in the fall; but righteousness, holiness, and truth, are of God, to which man is restored, through regeneration and reformation. Glory over all be given to God and the Lamb, forever. Amen.

SOME
CONSIDERATIONS
ON
THE CALL, WORK, AND WAGES,
OF
THE MINISTERS OF CHRIST.

SOMETHING hath been on my mind to write concerning the work of the ministry of the gospel of Christ, with a design of instruction to ministers in particular, and the benefit of others in general.

It is an unspeakable benefit to mankind, to be favoured with a powerful living ministry, which edifies the church of God, and builds up the true believers in the most holy faith (according to the word of God) in Christ Jesus, who is the great minister of the true tabernacle and sanctuary, which God hath pitched and not man; and this great minister sent forth his ministers and servants, saying, "I send you forth as sheep among wolves, be ye therefore wise as serpents, and harmless as doves." He did not send them forth as lords over his heritage, nor as persecuting priests, or mercenary hirelings, but said to them, "Freely ye have received, freely give:" here is no compulsion nor force enjoined by Christ; but it is plain, from his own doctrine and example, that his ministry is a free ministry, blessed be his holy name and truth forever: nor do we read or understand of any alteration thereof by Christ: indeed the ministers of anti-christ have made an alteration (contrary to this doctrine of his) in their ministry; but the holy apostles, who after Christ were the first planters of christianity in the earth, when it shone in its primitive beauty and glory, followed the counsel of their Lord and Master, and ministered freely: then was the power of Christ's ministry

and gospel through his ministers and servants great, and the glory and beauty thereof ravishing to pious souls. Oh! may every true minister and every sensible soul, bow before the Most High, and bless the holy name of him that lives and reigns forever, for this unspeakable gift of Christ's holy ministry, which always was, now is; and ever will be, convincing and converting unto souls, who are not slow in heart to believe in God, and in his dear Son, the Lord Jesus Christ, who is our great high priest, and the bishop of souls; he saw the need that his church had of this his ministry, and therefore he established it in his church, and among his followers to the end of time.

Now, in order to this great and wonderful work, he told his disciples (when he was going into his glory and kingdom of his Father), "That he would pray to the Father, and he would send them another comforter, the spirit of truth, and that he should abide with them for ever." And he also told them, "That when he is come, he shall first reprove or convince the world of sin, because they believe not in me;" for if they believed truly in Christ, they would love his spiritual appearance; but Oh! how many are there in the world, who slight this high favour, and grace of God and Christ, calling this wonderful gift and grace, the light of nature; whereas Christ says it is the Holy Ghost; and the apostle Paul says, "It is God's grace that teaches us to deny ungodliness, and hath appeared unto all men." O! that the children of men might love that which appears to them, and convinceth them of their sins; and surely it is a great sin not to believe in the spirit and light of Christ: such unbelieving souls are in darkness, and not yet turned from darkness to light, and from the power of satan, to the power of God, which was the very work Christ's ministers were sent of God to do.

2d. "And he convinceth or reproveth the world of righteousness, because I go to the Father and ye see me no more." When their righteousness is only wrought in the wisdom of man, and not by the power of God, whether it be in preaching or worship, when only the

form, and not the power, is witnessed, this then convinceth them that they have been building their religion upon a wrong bottom, and a sandy foundation; and sheweth the formal minister, that he is only a minister of the letter, and not of the spirit; and the formal worshipper, that he has not yet come to worship in spirit and truth; and the professor of Christ in words, that he denieth him in works and inward faith; because "Faith without works is dead," as works without this spiritual faith is dead also.

"Because I go to the Father," is the wonderful cause given by Christ, for it is Christ's righteousness that must save the soul, and Christ being gone to the Father, the soul must go there to him, for all his gifts and favours, mercies and blessings, and must witness him in spirit to be with them, and in them, as he is in the Father. When Christ was personally on earth, he taught us by words vocally expressed; but "Henceforth know we him so no more." Now he teacheth us by his spirit, light and life, which convinceth us of form without power, letter without spirit, religion without life, righteousness without grace, and light and imputative righteousness without actual righteousness, and actual or formal righteousness in our own wills (only;) all this, and much more, it convinceth us, not to be effectual to salvation, and sheweth us that the spiritual power, and presence of Christ is absolutely necessary for the work of the ministry, and the conversion of souls.

3d. "He convinceth the world of judgement, because the prince of this world is judged." He, the Comforter, the Spirit of truth, when he is come, sheweth us our wrong judgement, and convinceth us of the evil of being too censorious, rash and uncharitable, in judging, and plainly giveth us to understand, that such judgement is from the prince of this world, who is king over all the children of pride, and that this prince or evil spirit, is judged by the righteous and just Judge of heaven and earth, Christ Jesus. He also convinceth us of the everlasting truth, as it is in Jesus, and is our sure comforter,

while we keep therein, in doctrine, worship, and conversation.

4th. "He shall bring all things (or those things) to your remembrance, which I have spoken unto you." Wherefore this gift is absolutely necessary for a minister of Christ; and every true believer in him, wants this remembrancer, which must needs be a great comfort to us, to have his excellent speeches and divine doctrine brought by his own spirit to our remembrance, if we do love him in sincerity.

5th. "He shall receive of mine, and shew it unto you," says Christ. Take of his light, his life, his grace, his wisdom, his mercy, peace, and truth, and shew it unto you. Oh, infinite love from a tender Saviour! Well may we admire his goodness, and intirely love him above all things in the world.

6th. Christ speaks in divers places concerning this wonderful and extraordinary gift of the Holy Ghost, or Spirit, and in the 14th chapter of John, 16th and 17th verses, he thus drops his divine words, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you." Oh! ye ministers of the Lord Jesus Christ, in this his gift is your strength, your comfort, and your exceeding great reward, both here and hereafter, for ever; far exceeding silver and gold, or the diadems of princes. The whole world, wanting this, lieth in wickedness, and must lie there unavoidably, if they have not the sense of this unspeakable gift. There cannot be salvation, nor any saving ministry without it; it being absolutely needful, to the being and well being of a minister of Christ. And indeed the holy text is plain and positive, that he that hath not the Spirit of Christ is none of his; none of his minister, none of his believer. Oh! no; they cannot be his in any respect, without his Spirit. But if it should be objected, how shall we do to know the minister or the

man who hath this divine gift, or spirit of Christ, since it may be pretended to both by the ministers and people, and yet they may not have it in reality? This indeed is a great point, and highly necessary to be searched into, which is to be known by our Lord's rule, which he has prescribed for that end. "Do men (saith he) gather grapes of thorns, or figs of thistles?" Surely no. The grape is gathered from the vine, and the fig from the fig-tree. "Wherefore by their fruits ye shall know them." Now those (according to this rule) who have the Spirit, or Holy Ghost, bring forth the fruits of it; "Which fruits are love, charity, meekness, temperance, patience, experience, hope, faith, and wisdom from above, which is pure and peaceable, gentle, and easy to be entreated," to all and every thing that is good. And those who have the Holy Spirit, bring forth fruits of it as naturally as the vine doth the grape, or the fig-tree the fig. Also, "Whatsoever things are holy, just, honest, pure, and of good report," or tend to piety, or virtue; in a word, every thing that is good, is the fruit of the Spirit of God and Christ: and they are brought forth with divine life and power in that minister and people, who through true faith in the blessed Jesus, have received the gift of the Holy Ghost, or Spirit of Christ.

The minister of the gospel being thus fitly furnished to every good word and work, he is ready to answer the call of his great Lord and holy Master, who is in heaven; he wants not the call of man, nor authority from man, nor wages of man. But those who bring forth fruits contrary to the above, can neither be true ministers, nor christians, according to the doctrine of our holy Lord. Being thus qualified by the Most High, those ministers are freely given up to serve the Lord, and go wheresoever he is pleased to send them, though he send them as sheep among wolves: and it is worth noting, that Christ's messengers and ministers are called and sent of him; they do not run of themselves, nor in their will; which if they did, their end would be like the forward false prophets of old, who did not profit the people at all.

Our great Lord seeing what need the world had of true teaching, and true teachers, sends his ministers forth into it, saying, "All power is given unto me in heaven and earth, go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." *Mat.* xxvii. 18, 19, 20.

Many of his excellent sayings, and commands may be found in that wonderful sermon which he preached on the mount; *Mat.* chapters v, vi, and vii.

Here Christ shews his ministers his power, and sends them forth in his own name, for there is none other given under heaven for salvation; and Christ comforts his ministers with a glorious promise, of being with them to the end of the world. Oh, the wonderful sweetness of this gracious promise! and such are all his promises, for they are yea, and amen, forever. Wherefore Christ's ministers may well go forth without doubting, having their authority from the King of kings. Again he saith, "Go ye into all the world, and preach the gospel unto every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned." *Mark* xvi. 15, 16. So Christ says, go; but the world, the flesh, and the devil, say, stay; for the spirit of sin and satan is for obstructing the work of Christ, and hindering the free gospel ministry, and the motions of the word and testimony of Jesus; and is for quenching it in those in whom it may appear: it is a new mode or fashion, contrary to the primitive order of Christ, above mentioned, for ministers to stay, and be tied to an outward benefit, or a particular meeting or congregation; which way of preaching, or reading (reading being much in practice now a days) is quite contrary to the call, and practice of Christ, and his ministers, and of the martyrs, and confessors of Jesus: as also of many of the most noted reformers in religion. Oh! but it is objected, if ministers should always go about among the nations, what would become of their families, or how must they

live, and be maintained? to which may be answered, as the ministers of our Lord were, when he at the first sent them forth; who when they returned to their Master, he asked them, "If they lacked any thing?" they answered, "No." But instead of lacking any thing, the devils were subject to them. Pray let the serious christian consider, here is now a wonderful change. Is it in Christ, or in the hireling money loving priest? It is certainly in the man and not in Christ Jesus; for he is the same to day, yesterday, and forever. Where the power of Christ rules, there the devil and his power must of necessity be subject.

But some object, that people are not so free now a days; were there not a law to maintain ministers, the ministers might perish and starve in this generation; if so, then their ministry must starve the people's souls. But this thought of starving, is for want of the gift of God, and power of Christ; which power in the ministry would wonderfully open people's hearts towards God, and those who are his true servants and ministers; who said, "Freely ye have received, freely give." Oh! faithless generation, what, shall we mistrust him who provides for all his creatures, even to the ravens and sparrows, and will he not much more provide for his servants and ministers? How shall we receive power from on high, if we want faith, and cannot depend on the providential hand of God?

Christ sends his ministers into the world, in order to propagate his gospel of salvation, and to let the world know that he is come to put an end to sin, and bring life and peace to the soul, according to the angels' testimony of him, that "His name shall be called Jesus (which is a Saviour) for he shall save his people from their sins." *Mat. i. 21.* The apostles of Christ also, according to their holy commission, declared, that "God had sent his Son to bless us, in turning of us from the evil of our ways." But that doctrine must certainly be opposite to this of the angels, Christ, and his disciples, which teacheth, that we must live in sin while on this side the grave, and that there is no being free from it while we are in this world; though Christ himself came for that.

very end and purpose, to put an end to it, and to save us from it, and to bring unto, and into the world, everlasting righteousness; as also is that doctrine which maintains, that there is no perfection that we can attain to in this life; though Christ says, "Be ye perfect (for or) as your Father who is in Heaven is perfect;" as he is perfect in fulness, so are we to be perfect, according to the measure of grace received. This faith and belief is much wanting in this unbelieving generation, which is the reason that people remain in their sins, and the peoples' leaders cause them to err, and their ministers minister in their sin, and minister sin to the people. Oh! that the great Lord of all may grant the faith which purifies the heart, unto the children of men, and especially to his ministers, that they might be instrumental to the convincing and converting souls to Christ, and his "Gospel, which is the power of God to salvation, to all them that believe." And as without believing, and being baptized, we can neither be saved, nor truly preach the gospel; how do we believe in Christ if we remain in our sins? For Christ saith, "If ye believe not that I am he, ye shall die in your sins:" So it is plain, that the true faith and belief in Christ taketh away our sins, and that if we remain in our sins, it is evident that we have not the true faith of Christ.

It is not enough to have a notional or historical faith or belief that Christ is the Son of God, but we must also believe, that "This is he," that, as the angel declared to Joseph, "should save his people from their sins." This was before he was born of the holy virgin; and those people mightily mistake the doctrine of Christ in the holy scriptures, who think or believe they shall be saved in their sins; and those ministers must needs be antichristian, who preach and write, that there can be no living here in this world without sin, which is also contrary to their own doctrine at other times, and to their solemn covenant in the water baptism (or sprinkling) in which they promise for their children, "To forsake the devil and all his works" (and without doubt all his work is sin, no christian can pretend to greater or higher

perfection, than to forsake the devil and all his works) “the pomp and vanity of this wicked world, and all the sinful lusts of the flesh, and to keep God’s holy will and commandments, and to walk in the same all the days of our lives;” so that according to this solemn covenant, here is no day for sin; yet those covenanters at other times will say, preach, dispute, and write, that the best saints cannot live without sin, and that people sin in their best duties. If any think to mock the Almighty after that manner, they will be much mistaken in the day of the righteous judgement of God: for “Christ came to put an end to sin, and to finish transgression, and to destroy the works of the devil,” which all sin most certainly is. And it is plain, that John, the beloved disciple of Christ, believed this, from his own words, “I write unto you, young men, because ye have overcome the wicked one. 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.” 1 *John* ii. 13, 14. To which I shall add what he saith through the Spirit to the seven churches in Asia.

To the church of Ephesus. “He that hath an ear, let him hear what the Spirit saith unto the churches: to him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God.” *Rev.* ii. 7.

To the church of Smyrna. “He that hath an ear, let him hear what the Spirit saith unto the churches: he that overcometh shall not be hurt of the second death.” *Rev.* ii. 11.

To the church of Pergamus. “He that hath an ear, let him hear what the Spirit saith unto the churches: to him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in it a new name written, which no man knoweth, save him that receiveth it.” *Rev.* ii. 17.

To the church of Thyatira. “He that overcometh and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a

rod of iron ; as the vessels of a potter shall they be broken to shivers : even as I received of my Father. And I will give him the morning star. He that hath an ear let him hear what the Spirit saith unto the churches." *Rev.* ii. 26, 27, 28, 29.

To the church of Sardis. " He that overcometh, the same shall be clothed in white raiment ; and I will not blot out his name out of the book of life ; but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches." *Rev.* iii. 5, 6.

To the church of Philadelphia. " He 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. He that hath an ear, let him hear what the Spirit saith unto churches." *Rev.* iii. 12, 13.

To the church of Laodicea. " To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches." *Rev.* iii. 21, 22.

Surely that soul who cannot by all this see that there is an overcoming, must certainly be blind, as to a spiritual sight of the doctrine of Christ ; and what is it but to make Christ and the Holy Spirit a deceiver, to promise all those great things to his churches, if they cannot perform the conditions he prescribes ; and if it were true (as it is not) that it is impossible to overcome sin and satan, then would Christ be a hard master, which is absurd and wicked to suggest. But this overcoming must not be in our own wills, nor in our own time, nor with our own weapons, but according to the apostle Paul's testimony of the saints' weapons, and their warfare, and also of his own fight and victory, viz. " The weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds." *2 Cor.* x. 4. (Satan's holds of sin are strong ones, if never to be overcome.)

But with these weapons we may overcome: and he bids the christian put them on, and calls them the whole armour of light; (opposite and contrary to satan's dark power), and he names them after this manner: "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked: and take the helmet of salvation, and the sword of the spirit, which is the word of God." *Eph.* vi. 13. 17.

"I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness; which God, the righteous Judge, shall give to me at that day, and not to me only, but to all them who love his appearing." *2 Tim.* iv. 7, 8.

Thus the saints and primitive christians were victorious in this christian and spiritual warfare, and they encouraged others to follow them, as they did Christ. The very belief of this doctrine, that we can never overcome sin and satan, is contrary to the faith of Christ, and is a mighty engine of the wicked one to destroy souls: for what encouragement have any to the work of reformation, or to believe in, or press after the new birth, if they do not believe in the new birth, or that they may, or can be reformed, or created again anew in Christ Jesus, unto good works, and that they must not walk after the flesh, to fulfil the lusts thereof. Oh! that ministers and people would consider that awful sentence of holy scripture, viz. "If ye live after the flesh, ye shall die; but if ye, through the Spirit, mortify the deeds of the body, ye shall live." *Rom.* viii. 13. The want of a lively hope and faith in Christ, the great Lord of heaven and earth, is great, very great indeed. Oh! that true faith in him might abound and increase in the earth more and more! Then would he inspire the soul with inward strength and grace to resist the devil, and overcome him, and actually to do the works of God, and to forsake the devil and all his works; and then, and not until then, is

Christ's righteousness imputed to us; so that true christians are truly righteous, not only by imputation, but by action also. Oh! that those who make profession of holy Jesus would deny themselves, and take up their daily cross, and follow him in the regeneration! otherwise, how can they be his disciples or ministers? And then would true christianity flourish in the earth; then would Christ be exalted over all, who, with the Father and Holy Spirit, is God blessed forever.

Now to return a little to Christ's baptism, viz. "He that believeth, and is baptized shall be saved." Here our great baptizer, and chief minister, is positive, that they shall be saved who are baptized with his baptism; from which, with strong reason, we may conclude, that the baptism which is absolutely necessary to salvation is not water baptism, which was John's, but spiritual baptism, which is Christ's; and for this reason also, that most christians that have any spiritual understanding, do plainly see, that notwithstanding people being baptized, or sprinkled, with elementary water, many live wicked, ungodly lives, and die in that state; but quite the contrary effect hath that baptism which is of the Holy Ghost, and spiritual fire, which is Christ's baptism; for that where it is witnessed, and where people not only talk of it, but live according to its holy operation on the soul, it saveth and cleanseth from sin and evil, and it washeth by regeneration, and reneweth the soul by grace, with divine life and power.

The call of a true minister, is from and by Christ, he must come to the school of Christ, and take his degrees there; in the universal love of God he must learn and experience patience, humility, faith, hope, and charity; "Learn of me, (saith he) for I am meek and lowly in heart;" yet notwithstanding, he was the heir of all things, and all power in heaven and earth was given unto him, he humbled himself to the death of the cross, for the sake of mankind; and as the living Father sent his Son, so the Son sends his servants contrary to the will of man, as the apostle Paul said, "But I certify unto you, brethren, that the gospel which was preached of me, is not af-

ter man; for I neither received it of man, nor was I taught it but by the revelation of Jesus Christ." *Gal.* i. 11, 12. Hereby it is plain he thought there was no absolute necessity of outward learning, nor outward call by man.

And as there is no absolute necessity of outward learning to make a minister of Christ, so there is no need to force an outward maintenance; for Christ will take care of his servants, and feed and clothe them, when he sends them, as he did his disciples, who went forth without staff or scrip, yet acknowledged, after their return, that they lacked nothing, and as Christ said, "Freely ye have received, freely give:" so there is no outward compulsion or force in Christ's doctrine or religion: some are indeed of another opinion, and have practised the contrary, and bring those words of Christ to uphold them in the practice of forcing religion, where he says in the parable of the marriage supper, "Go, compel them to come in;" which was no other compulsion or force but that of love, which is the greatest power in heaven or earth; to construe our Saviour's words in any other sense, would be absurd, and contrary to the whole tenor and doctrine of his holy ministry.

Thus then the work of Christ's ministers is to bring the people to Christ, as he is their redeemer and saviour from sin, and as he is their comforter, and good remembrancer, and their spiritual guide into all truth, in the performance of which work, they will have their reward in this world, and in the world to come everlasting life. Amen.



CONCERNING

PERSONAL ELECTION

AND

REPROBATION.

A CONCERN came upon me, in christian love to the honest-hearted of the Presbyterian way, to show unto them how their teachers have misled them, and misrepresented the words of God, in their pretending to prove the doctrine they hold of their personal election and reprobation, and in their wresting the scriptures in support of it.

Some of the texts of scripture whereby they vainly endeavour to defend it, whereupon they chiefly found their tenet, are these, viz.

1st. Concerning Jacob and Esau. *Rom.* ix. 13. *Mal.* i. 2, 3.

2d. Concerning the Lord's hardening Pharaoh's heart, *Exod.* ix. 16. *Rom.* ix. 17.

3d. "He that made them, will not have mercy upon them, and he that formed them, will show them no favour." *Isa.* xxvii. 11.

4th. "Hath not the potter power over the clay of the same lump, to make one vessel to honour and another to dishonour?" *Jer.* xviii. 6. *Rom.* ix. 21.

5th. "Therefore he hath mercy on whom he will have mercy, and whom he will he hardeneth." *Rom.* ix. 18.

1st. Relating to Jacob and Esau, the case was thus: the Almighty shewed Rebecca (the mother of them both) while the children were yet unborn, that the elder should serve the younger. *Gen.* xxv. 23. *Rom.* ix. 12. Not that the elder should be damned to eternity, and the younger only saved, as it is hoped will appear plain and

clear in the sequel, and the contrary be plainly proved, both by scripture and right reason. First then, These two (Jacob and Esau) were the sons of godly Isaac, to whom, with faithful Abraham, was the promise of God, and to their seed, *Gen.* xvii. 18, and both Jacob and Esau were blessed in the name of God, and in his faith also: "For (saith the author of the Hebrews) Isaac blessed Jacob and Esau by faith." *Heb.* xi. 20. This he wrote when he was illustrating the invincible and mighty power of faith, by the many wonderful works that had been done thereby; and doubtless the faith there spoken of, is the true faith; and whatever is foretold in and through true faith will most certainly be fulfilled, as this great and significant blessing of Isaac to his sons was: the good old man, calls his eldest son to him, being disposed to bless him, and bids him seek venison, and make him savoury meat, *Gen.* xxvii. 3, 4, (such as he knew his father loved) "that my soul may bless thee before I die;" and Rebecca their mother knowing (from what God had shewn her before they were born) that the elder should serve the younger, *Gen.* xxv. 23, for whom she had also the greatest love; she calls Jacob and opens the matter to him, and bids him get savoury meat for his father, *Gen.* xxvii. 14, 17, 18, which, through her importunity he did, and after he had prepared it, he brought it to his father before his brother came, and his father blessed him in faith, verse 28; but he did it against his natural inclination; for he would have had his son Esau to have had the blessing of preference, verses 24, 25, because he was the eldest son, and by nature it was his birth-right; but he, in his profane state and condition, had despised it and sold it to his brother Jacob for a thing of little value; so that Jacob, having, by his brother's consent, bought it of him, had a right to it on a double account, both by promise and purchase. 1st. By the promise of God before he was born. And, 2d. By purchase from his brother. But pray let it be observed, that this was the blessing of preference only, that blessing which Esau sought with tears, but could not find it; nevertheless

he had a blessing pronounced to him by his father, through faith, chap. xxvii, 39, though he does not seem to have had a right sense thereof, for he was at times in a profane spirit, *Heb.* xii. 16, 17, and in enmity and malice against his brother Jacob, as appears by that murdering, persecuting mind, that then was unmortified in him; "For (says he) the days of mourning for my father are at hand, and then I will slay my brother Jacob." *Gen.* xxvii. 41. But then, as his wickedness was great, his conversion must be by so much the more glorious. It would be well if all murdering persecutors would (in this conversion) take him for an example; for instead of killing his brother Jacob, when he met him on his return to his father's house (from whence he had fled) he fell on his neck and kissed him, and wept. *Gen.* xxxiii. 4.

It is hoped that no christian ear will be offended to hear of the conversion and great change of this profane person, who, though he was not favoured with the blessing of preference, or the natural blessing of birth-right (which he sought with tears, and could not find." *Gen.* xxvii. 38.) yet the blessing of God's grace and favour, (being the free gift of the Almighty to him) with the fatness of the earth, he had, and it was delivered to him by his father by faith, as saith the apostle, in the afore-cited epistle to the Hebrews, chap. xi. 20.

Which blessing was by their father Isaac thus expressed to each of them. 1st, to Jacob, "That the purpose of God according to election might stand," *Rom.* ix. 11, 12: which choice or election, before they were born, or had done good or evil, was, "That the elder should serve the younger," or the younger be preferred before the elder; not that one should be damned, and the other saved; there is no damnation to eternity, that we read of concerning Esau, but a choice blessing of God, of a quite different nature. Unto Jacob he said thus; "God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine, be lord over thy brethren, and let thy mother's sons bow down to thee," &c. *Gen.* xxvii. 28, 29. And, 2nd, unto Esau he says, (exceedingly trembling) verse 33, "Behold thy dwelling

shall be of the fatness of the earth, and of the dew of heaven from above, and by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck:" verses 39, 40.

These blessings have not only respect to their own proper persons, but also to their posterity; but far from pre-ordaining them, or any of them to damnation; and we have good ground to believe, from (what is above, together with) the reformation wrought in Esau himself, much better things of him; for it is written, "When the wicked man turneth away from his wickedness which he hath committed, and doth that which is lawful and right, he shall save his soul alive." *Ezek.* xviii. 27. So when a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in it, for his iniquity which he hath done shall he die:" verse 26.

Having thus far taken notice of the purport of the blessings of Jacob and Esau, relating to their persons; who were both blessed with the dew of heaven, and the fatness of the earth, I would add this remark, "Let none curse him or them whom God hath blessed."

And whereas the apostle, reciting the words of the prophet Malachi, saith, "Jacob have I loved, but Esau have I hated," *Rom.* ix. 13. This was not said of them before they were born, or had done either good or evil; but was justly denounced by the Almighty for the cruelty and hatred of the children of Esau to the children of Israel, as is fully and clearly expressed by the prophets, David, Ezekiel, Amos, and Obadiah; *Psalms* cxxxvii. 7. *Ezekiel*, xxv. 15. xxxv. 1—15. xxxvi. 6. *Amos*, i. 11, 12. *Obadiah*, 10 to 16, and was written many ages after.

2d. The next text under consideration is, "That the Lord hardened the heart of Pharaoh." *Exod.* vii. 13. But it should be observed, he had first hardened himself against God and his people, and then God hardened him yet harder, in order to shew his great power to mortals, which well consisted with his justice to the wicked and unmerciful; for as God is merciful to the righteous, so is he just in his judgement to the ungodly.

So that God was clear of that evil heart of unbelief in him, and it is but just, and also reasonable, that when man, having been often visited, refuseth the offers of God's love, that he should visit such in and with his righteous judgement (who have slighted his mercy and grace.) And then, according to the holy scripture, "His destruction is of himself, but his help is in the Lord." *Hos. xiii. 9.* So that "God is true, and every man contradicting him is a liar." *Rom. iii. 4.*

Wherefore may all have a care of hardening of their hearts as Pharaoh did, for that is provoking to the Almighty, and then he justly gives them over to an evil heart of unbelief, and to a reprobate mind, and so they depart from the living God. The Lord said unto Pharaoh, "Let my people go," over and over, and it was the mind of God he should have done it: without those men who hold the contrary would make the Almighty such an one as themselves, to say one thing, and mean another. What is that but to charge the Almighty with hypocrisy? a thing hated of him, and his dear Son, Christ Jesus. No, no, Pharaoh might have obeyed the Lord in a day of visitation: but he refused, and said, "Who is the Lord, that I should obey his voice, to let Israel go? I know not the Lord, neither will I let Israel go." *Exod. v. 2.* And he continued to harden himself against God, and his people, cruelly persecuting them, and forcing them to make bricks without straw, before we read that the Lord hardened his heart. Oh! that all hard-hearted, persecuting, unbelieving people, might take warning by him in time, before it be too late.

It is clear, he might have let the people go; because God by Moses commanded him so to do. And who can deny, that what God did, was more proper to soften, than to harden his heart, by letting him see the miracles wrought in his name, and the ceasing of the plagues he had inflicted; therefore it was possible for him to have done what God required of him; he was not predestinated to that obduration, until he had hardened his own heart; and then it was, is, and always will be, just with God to suffer his, or any other man's heart to become

hardened, and give them up to a reprobate mind. *Rom.* i. 29.

3d. The following scripture, is wrested, and falsely made use of, viz. "He that made them, will not have mercy on them; and he that formed them, will shew them no favour." *Isai.* xxvii. 11. This text hath, in some of the writings of those that espouse the aforesaid doctrine, been brought to vindicate that despairing, destructive, evil principle, of pre-ordination of particular persons to destruction and damnation: but this text, with the rest brought for that end, is grossly perverted; for in the same place the case is fairly stated, and the reason clearly shewn, why God will shew them no favour, viz. "Because they were withered branches, and people of no understanding; therefore he that made them, would not have mercy upon them, and he that formed them, would shew them no favour." From whence it appears, they might have been fruitful, but would not, and had been green, but were withered from their greenness; much like those whom Christ expostulates with, when he says, "How often would I have gathered you as a hen gathereth her chickens under her wings, and ye would not." *Mat.* xxiii. 37. "If thou hadst known in this thy day, the things which belong to thy peace, but now they are hid from thine eyes." *Luke* xix. 42. Which shews the great and fervent desire of Christ to save souls, and his tender love to poor mortals, and that they had a day of visitation, in which they might have been gathered, which is far from ordaining them to destruction from all eternity.

So that God is fully clear of all men, and their blood is on their own heads, and their destruction is of themselves; whereas they might have help in the Lord, and his Christ, through faith, which he offers to man freely; but man will not receive or embrace it. And further, it should be observed, that if the whole texts of the prophecy of Isaiah in his 37th chapter be considered, it will plainly appear, that he is so far from uttering an express or positive decree of their final destruction, that he clearly and fully foretels their recovery and restoration out of that state.

4th. They argue from the words of the apostle, "Hath not the potter power over the clay, to make of the same lump one vessel to honour, and another to dishonour?" *Rom.* ix. 21. Yes, doubtless he hath; but the potter doth not make vessels with design to destroy them, or to break them to pieces, but for use and service; and it is contrary to his will and interest, when any vessel mars under his hand. And it is very plainly expressed by the prophet Jeremiah, after mentioning his beholding the work of the potter, in the 18th chapter, 6th, 7th, and 8th verses, "Oh, house of Israel! cannot I do with you as this potter? saith the Lord. Behold as the clay is in the potter's hand, so are ye in my hand, Oh, house of Israel! At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." All which is contrary to the doctrine of an absolute and unconditional predestination. The Lord, in his wisdom, and to show his power, doth make souls more or less honourable, as he pleaseth; but it is very plain, from scripture and right reason, that he makes none with a design to destroy them, or hath ordained any to eternal damnation. Though he hath ordained damnation for wicked and ungodly men, yet he never ordained that men should be wicked and ungodly.

5th. They urge the apostle's words, but to as little purpose as the former, "He will have mercy on whom he will have mercy, and whom he will he hardeneth." *Rom.* ix. 18. It is true, that God hath abundantly shewn us in the holy scriptures on whom he will have mercy, viz. He hath mercy on the poor in spirit; the humble he teaches of his ways; the meek he guides in judgement; he clothes the meek with salvation; he hath the righteous in everlasting remembrance; he loveth them who love him; he saveth them who love his dear Son, and believe in him; he giveth to them eternal life, and Christ loveth them, and manifesteth himself unto them. And his beloved disciple John declar-

ed, "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous; and he is the propitiation of our sins, and not for ours only, but also for the sins of the whole world." 1 *John* ii. 1, 2. And the author of the Epistle to the Hebrews saith, "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." *Heb.* ii. 9. And all who believe in, and obey him, will partake of the benefit of his death and suffering; "But the wicked is snared in the work of his own hands." *Psal.* ix. 16.

Thus it was in my mind, and hath been for some years, to show to the presbyterian, independent, or baptist people, or any other, who hold the doctrine of particular personal election or reprobation, the weakness of some of (what they call) their proofs, for this (as I take it) corrupt and dangerous doctrine of theirs, and the misapplication of those texts of scripture, which they advance to maintain their absurd notion, of souls being fore-ordained to damnation eternally, whether they do good or evil, and that it is so determined before we are born into the world. Oh! that those people might come to true repentance, and lay hold of the universal love of God to eternal life, through the living faith of Jesus Christ our Lord, in the tender bowels of whose love to all, are those lines written, and in great love and good will they are invited to search the scriptures, and to see whether the whole scope of them do not show the contrary to what they hold in relation to personal reprobation to destruction, fore-ordained before we are born, or have done either good or evil; there not being one text to be found to prove that doctrine: but there are abundance which set forth the love, mercy, and goodness of God to mankind; only two of which I shall add hereunto, viz. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart, was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart." *Gen.* vi. 5, 6.

“ And Jonah arose, and went unto Nineveh, according to the word of the Lord, and entered and said, Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them, even to the least of them. And God saw their works, that they returned from their evil way, and God repented of the evil that he had said he would do unto them, and he did it not.” *Jonah* iii. 3, 4, 5. 10. I heartily desire that these two texts may be duly considered and weighed; therein the mercy, loving kindness, and long forbearance of God, being so clearly and fully manifested, that I think it may be sufficient to convince every unprejudiced mind of the error of believing in that principle of the absolute predestination of the Almighty of any part of mankind to destruction.

T. CHALKLEY.



A
LETTER
• TO
COTTON MATHER
IN
NEW-ENGLAND.

Having received a courteous letter from Cotton Mather, one of the greatest preachers among the people of New-England; he being in community with the national church there, and having preached a sermon concerning the power and excellence of Christ within, recommending the people thereunto, and commending our society therein; but differing from us in some particulars, which particulars I was concerned to answer, as followeth, viz.

Frankfort, 20th of the 3rd Mo. 1726.

Courteous Friend, C. M.

THINE, dated November 30th, 1725, I received a few days ago, I having been visiting the people along the sea-shore in the Jerseys, (in the love of Christ, hoping to bring some to him) among whom, in a general way, the gospel which I had to preach in his name, found acceptance, for which I was truly thankful. And though I had no earthly consideration for so doing, yet I had that inward satisfaction, that I thought I would not exchange or part with it for the bishop of Rome or Canterbury's revenue: and at my return I received thy friendly letter, which I was glad of, and that mine to thee found that acceptance, so as to answer my request.

And whereas thou sayest thy aim and hope hath been to persuade us who call ourselves friends, (we profess-

ing ourselves friends to all people) that our superior stress should be upon the grand point of Christ inward; we having found, by experience, living and blessed experience, the great benefit and comfort of his sweet and glorious presence, by the manifestation of his power, spirit, and grace, in and to our souls, we cannot do otherwise than lay the greatest stress thereon, our benefit therein, and thereby, being not easily expressed, so as to be understood by the carnal mind, or those who are in a state of degeneration; Christ within was, is, and ever will be the hope of the sanctified soul's glory, though a mystery hid from ages of the unregenerate people, or from those who are in the reprobation; "Know ye not yourselves that Christ is in you, except ye be reprobates," as saith the apostle Paul. *2 Cor.* xiii. 5. *Col.* i. 2.

From the above I would not be understood as though I believed Christ is no where but in the people; neither did I ever understand any of our friends so, though we have been often misrepresented on that head.

And as to the ceremony of the hat, and the plural language to single persons, I thus answer thee, that many of us left that way of salutation and speaking, through strong conviction, accompanied with these reasons:

1st. It being a respect we pay to Almighty God, "He being our head, is honoured by uncovering our heads," (as saith the apostle Paul, *1 Cor.* xi. 4.) we think, for that reason, it is not right to uncover our heads to men; but that to give one another our hands, in an inward and hearty respect, is better.

2d. We read in the holy scriptures, that Mordecai could not bow to Haman for conscience sake, *Esther* iii. 4, and I think it may be safely concluded, that he did not take off his hat, or uncover his head, though he was in danger to have suffered for it. And,

3d. The three children of God walked in the presence of the great king of Babylon (and those present with him) with their hats on; and they stood the king's fury, and the fire, though seven times hotter than usual, with their hats on, as related. *Dan.* iii. 21.

I beseech thee, my good friend, to consider the tenor of the holy scriptures maturely, and then I hope thou wilt not think the *hat*, and the language of *thee* and *thou* to a single person, to be needless ceremonies and incumbrances, according to our principle and practice; I do not write thus to thee for contention, nor in a contentious spirit or mind, but in the innocent love of our dear Lord Jesus, and for edification; or, if need be, for information.

Also, as to thee and thou to a single person, I answer, That the holy scripture (or the words of God therein recorded) is, by all protestant professors of Christ, acknowledged a rule to us all, next to the Holy Spirit, from whence they came, or the Holy Ghost, that our Saviour promised "Shall lead into all truth, and abide with the true believers for ever;" and that God and Christ's Spirit, doth not contradict the holy scriptures, which have proceeded from thence: this general proposition we all agree to, if we rightly understand one another.

Then, according to this rule, our plain language is right, otherwise I should be obliged to thee to show us wherein we err from that good rule. Now, the Most High thought good to teach and use that language in the beginning to our first parents, so that is our mother tongue, and is the language of the Bible, or holy scriptures, from Genesis to the Revelations. I suppose I need not tell thee, that you to a single person had its rise from pride and flattery; and thyself knoweth, that you to a single person is neither good English, nor good grammar.

And, if I am rightly informed, your forefathers, as well as ours, made use of this plain scripture language of thee and thou to a single person, in their first separation from the common sinners of their times.

Though I thus apologize for the plain scripture language, yet in respect of faith or grace, and principles to be believed, which are absolutely necessary to salvation, I call these but small things; but we are not to despise the day of small things. If we are faithful in the

little, or less, we have the promise of more, or greater things. *Luke* xix. 17.

I pray thee excuse this long letter or epistle ; for it seems to me but meet that we should render a reason for our disuse of those things used by some (of most societies) professing the christian faith.

And in respect of water baptism, and the bread and wine. 1st, As to water baptism, I have this to answer, the which I hope thou wilt charitably construe.

The first account that we have of it, is from John the Baptist, who first practised it, according to the account the evangelists give concerning it, and he said, " I indeed baptize you with water, but he (Christ) shall baptize you with the Holy Ghost, and with fire ; plainly distinguishing between the two baptisms, and the two natures of them ; adding, " I shall decrease, but he shall increase ;" he spoke not of their persons ; but of their dispensations.

William Dell, a bright and learned man in his day, (and, as I take it, when he flourished most in divine religion) wrote an excellent piece on the subject of baptism, which be pleased to peruse : it is very evangelical, and well worth reading. I shall take care to procure thee one of his books. I am the more concerned about this subject, because thou art positive about our coming to it, if we improve in wisdom : but I would hope to be, in some measure, instrumental to convince thee, that there is no absolute need (in order to salvation) to go into or unto the water or element ; but that it is absolutely necessary for us to go unto and into Christ, that being the way to be new creatures, as it is written, " He that is in Christ is a new creature." 2 *Cor.* v. 17.

Our dear Lord on the subject says, " John truly baptized with water, but ye shall be baptized with the Holy Ghost." Here our Saviour, as well as John, distinguished between the two dispensations. John's was indeed a glorious dispensation in its time ; but Christ's far exceedeth it in glory, and is to endure for ever.

The apostle Peter remembered this doctrine of Christ's, when the Holy Spirit's baptism was come, "Then (says he) I remembered the word of the Lord, John baptized with water, but ye shall be baptized with the Holy Ghost." *Acts xi. 16.* The apostle Paul, the great apostle of the gentiles, says, "He was not sent to baptize, but to preach the gospel;" which, when truly preached, hath a spiritual baptizing power attending it; and if we come rightly to be baptized with the Holy Spirit, and fire of the divine word, we shall witness a renovation, and the work of reformation and regeneration will go forward more and more, both without and within, in body and spirit, for which every true christian and minister of Christ, longs and prays with fervent desires; the apostle says (and pray be pleased to judge for what reason) "That the kingdom of heaven is not meat or drink, but righteousness, peace and joy in the Holy Ghost." Oh! may the Most High inspire thy soul when thou readest these lines, is my tender desire.

I know I am writing to one who in many things is far before me; so that I write in fear, mixed with christian love; and if it meet with the same love in thee, that will cover a multitude of faults.

And as to the supper or ceremony of bread and wine (which is called the sacrament, which word we find not in the Bible) we do not understand that our Lord laid it as an injunction on his followers to observe this practice to perpetuity; or that the observation thereof is absolutely necessary to salvation, and that his church should be in the practice of the elements of either water to dip in, or sprinkle with, or bread and wine to eat or drink, as a lasting ordinance, to be observed by his believers in an outward way forever.

Christ said, "This do ye, as oft as ye drink it, in remembrance of me;" which to me seems to leave it indifferently: also from the debates and contentions of christians about it, and the blood that hath been spilt in this controversy, and the many doubts arising concerning it, I think it is evident, that Christ was not positive that his followers should be found to perpetuity therein; and

where he says, "Take, eat, this is my body which is broken for you, or for many; and drink, this is my blood which is shed for many;" I believe it is not to be doubted but that he pointed at his flesh and blood rather than the bread and wine (as in a figure) and that also he had an eye to his spiritual flesh and blood or body, as where he says, "Except ye eat my flesh, and drink my blood, ye have no life in you;" the which every true christian should daily feed upon, and without which we have no divine life in us; and as himself also said, "My flesh is meat indeed, and my blood is drink indeed."

And it is worthy of note, that much of his holy words, and heavenly doctrine, was spiritually to be understood; "My words (says he) are spirit and life." A glorious speech to such as truly witness and understand it, which is much better felt by a true believing christian than expressed. Oh! may we so open our hearts to our beloved Jesus, that he may come in unto us, and that we may sup with him, and he with us, and that he may not only sup with us, but take up his abode with us, and we with him, for ever; and not only in us twain, but in all those who truly love, believe in, and follow him, throughout the world; so wisheth and prayeth, in sincerity, thy real friend,

T. CHALKLEY.

P. S. I hope thou wilt excuse this long letter, thy "Vital Christianity" being instrumental towards this our corresponding together by way of epistle, at which, if it proves any way to thy satisfaction, I shall rejoice. In reading several of thy latter tracts, I have had love in my heart towards thee, which was yet more renewed in perusing thy "Vital Christianity," and thy friendly letter to me.

YOUTH
PERSUADED
TO
OBEDIENCE, GRATITUDE, AND HONOUR,
TO
GOD AND THEIR PARENTS.

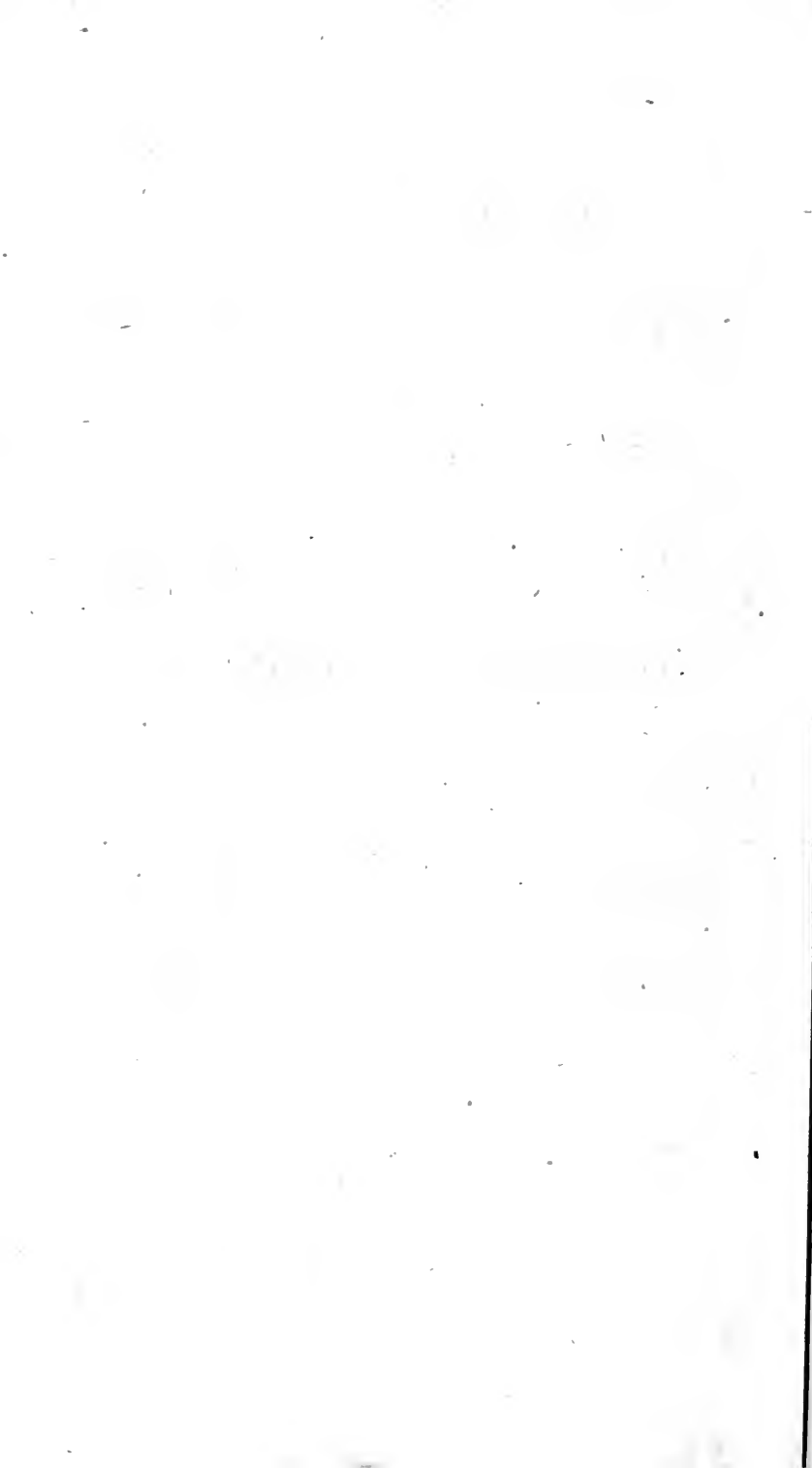
ALSO,
SOME TOUCHES UPON THE LIFE OF MAN,
FROM THE CRADLE TO THE GRAVE.

Honour thy father and thy mother, that thy days may be prolonged in
the land which the Lord thy God giveth thee.

DEUT. v. 16, &c.

Man that is born of a woman, is of few days, and full of trouble.

JOB xiv. 1.



TO THE READER.



THIS little piece is the fruit of a few leisure hours which the author had at sea, he being under a solid concern for the present rising generation, that they may flourish and grow in piety and virtue; and that the days of their tranquility may increase, and be lengthened out in this world.

And also, chiefly, that when they go off the stage of life, they may have the enjoyment of the peace of God, and of his dear Son, our Lord Jesus Christ, through the Holy Ghost, with a full assurance of an eternal inheritance and habitation in the glorious kingdom of heaven.

The author hopes that religious and well-inclined parents will join with him in this so necessary and noble a work, of seeking the youth's welfare; and desires, as they may approve this labour of love, that they would be instrumental to disperse or bestow this among, or to, their children and neighbours, the charge being inconsiderable.

And if any are benefitted hereby, it will abundantly satisfy for the labour taken herein. And may the Lord of all bless thee and thine, in all good things, who is worthy to be loved, served, and obeyed, by all mortals, to whom praise only is due for ever.

THE HISTORY OF THE

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YOUTH
PERSUADED

TO

OBEDIENCE, GRATITUDE, AND HONOUR,

TO

GOD AND THEIR PARENTS.

ONE of the first things pious and good christians generally endeavour to instill into their children, in their youth, is, the true knowledge of God ; and that he made them, and for what end.

The Almighty made us all on purpose for his glory, and that we should serve and worship him, as said the four and twenty elders who stand before the throne of God, and worship him continually, saying, “ Holy, holy, holy Lord God Almighty, which was, and is, and is to come. Thou art worthy, Oh! Lord, to receive glory, and honour, and power : for thou hast created all things, and for thy pleasure they are, and were created.” *Rev. iv. 8. 11.*

Man being a noble (if not the noblest) piece of this visible creation, was doubtless made and created for a purpose of his glory.

But sin is of the devil, and did, and (if not repented of) always will dishonour God, and bring ruin upon both body and soul.

Therefore, Oh, youth! be prevailed upon, before it be too late, rightly to “ Remember thy Creator in thy youthful days, before the evil day come.” And certainly it will be an evil day to thy soul, when God by his spirit leaves striving with thee, and leaves thee to thyself : for he hath said, “ His spirit shall not always strive with man for that he also is flesh.” *Gen. vi. 3.*

While therefore God by his spirit is striving with thee, and calling thee by his grace to repentance, and to turn

from the evil of thy ways, saying, "Turn ye, turn ye, why will ye die?" Turn at my reproof, and I will pour out of my spirit upon you, and make myself known unto you." Again, "I stand at the door and knock (here is a holy stroke at the heart) if any man will hear my voice (see the universal and unlimited love of God in Christ to poor mortals) and open the door, I will come in unto him." *Rev.* iii. 20.

If man will open the door of his heart to his Maker and Saviour, he will come unto, or into his soul. Oh, soul! no guest in the world like this heavenly guest; no companion, no friend in the world, like this great, this choice friend, Almighty God. Oh! "Seek him while he is yet to be found, and call upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts (that are evil) and turn to the Lord, and he will have mercy upon him, and (as say the righteous, who seek the glory of God, and the goodness of souls) to our God, for he will abundantly pardon." *Isa.* lv. 7.

Therefore, "Turn, turn, O turn! why will ye die," ye curious workmanship of God's holy hands, ye fine and beautiful young men and women?

The youth should also gratefully and obediently remember their careful fathers, and indulgent and tender mothers: unto such youths God has promised a reward, the which promise I have seen fulfilled in many thousands; and God is more and more fulfilling of it every day; and will fulfil it to the end of time.

And how reasonable is it that we should remember with tenderness, our father who begat us, and not disobey him in his lawful and just commands, not wittingly or willingly vex or grieve him?

Pray how shall we ever be able to pay or retaliate him for all his care, and the cost and charges he hath been at in bringing us up, till we come to be young men and women? Can we ever do enough for him that hath done so much for us?

Oh! how unhandsome it is, as well as irreligious and unchristian, for young men or women, when their parents are old, and perhaps full of aches and pains, or otherwise

in years and bad health, to treat them with scorn and contempt, or be surly and churlish, and flout at and disobey their wholesome counsel and advice.

On such young people I have seen the heavy hand of God in my day, and made observations thereof, many and many a time. O! the many disobedient youth that I have seen, that have been examples and warnings to others, of the just judgement of God Almighty, upon disobedient and profane young people; and indeed too many old ones too.

But the youth are too apt to think and say, our bones are full of marrow, and our veins of blood, and our blood is warm; we cannot be so dull and heavy as old men.

Well, who hath filled, and by whose providence are your bones and veins full of marrow and blood? Is it not God? Is it not in him ye live, move, and have your being? What hath the devil and sin to do with all this? Shall not God have the marrow of your days? And should not youth serve him with their purest or finest blood? And should they not be warm, and not luke-warm or cold, in and towards the things of God and heaven?

Thus to be vigorous and manly in the work of God, is truly and rightly to honour our parents, as God commands.

It is not to honour them with the mouth and lips only, but with the heart, and with serving God; for that is the honour spoken of in the holy scripture.

None can rightly honour their parents, who dishonour God. If a young man or woman is religious, and of a discreet conduct, and of a sober and just conversation: that indeed is a real honour to, and honouring of our parents. For, say people, when they behold just and religious youths, when their father is living, Oh, how happy is that man in his children! and indeed it is an honourable happiness: when, on the other hand, (pity! Oh, pity! pity!) how many fine youths, to look at (at a distance, to outward appearance) have, through their disobedience, and vile practice, brought down the grey hairs of their careful and tender parents, with sorrow to the grave.

And, as if their own ruin and their parents was not enough, bring, through their intemperance and folly, ruin and destruction on their posterity also; and what their parents have with great labour gained to bring them up, and educate them till they come to maturity, they in a little time spend extravagantly and intemperately, as well as foolishly and inconsiderately; and so bring ruin and destruction swiftly on themselves and posterity.

And another subject but seldom spoken of, or handled, is the extraordinary regard we should have to oblige our mothers, and the tender care we should take to nourish and comfort them in age; and not to vex or grieve them, if we could possibly help it, for many reasons, besides our religious duty, as above, in relation of honour to parents. And let us remind the youths of this age, of either sex, that in the time of the law (the law of God under the Mosaical dispensation) the disobedient youths were to be brought out of the camp or city, and all the people were to stone them to death.

It is true, our gospel dispensation, or the dispensation of our sweet Jesus, is not so rigorous; but much more mild and gentle, as to the body; yet, as to the soul, without repentance, the disobedient to natural parents in general (besides to our Father in heaven in particular) entail upon them an eternal curse in the world to come, and many crosses and difficulties in this world. And herein the gospel exceeds the law, it gives time for repentance, mixes mercy with judgement, and sanctifies our troubles, crosses, and afflictions, to us, through repentance and amendment of life; whereas the law in old time was executed without mercy or pity, and with fierce wrath, vigour, and anger.

But to return to the tender mother. Oh! the tender soul of the tender mother, how it yearns over the disobedient son or daughter! and who that hath not a heart of flint or adamant, but would comply or yield to the wholesome advice and counsel of so tender a parent, who brought us into the world? Affection to such a near parent, one would think should constrain us to it.

However, if religion or affection is not so predominant, let reason do it. First, it is a rational consideration that thy mother suffered many pains, and much sickness, which thou wert the occasion of, even before thou wert brought forth into the world, besides the dolorous, bitter pangs and pains of child-birth, which have cost the life of many a tender mother.

And consider the first month after thou wert born, Oh, the care and tender concern, the watching, labour and charge, cannot easily be expressed! What a running to the physician upon every symptom or suspicion of being ill, or out of order! And must all this be forgotten? Oh height of ingratitude! which too many poor young people are guilty of.

Though blessed be the Almighty Lord, there are some who are truly and humbly thankful to God and their parents for their being, and well-being, believing they can never fully requite him or their parents.

Now, after our first month, what a deal of fatigue and trouble we give our mothers, who still, if they give us suck (as many mothers do; even queens and princesses, and many noble women, not disdaining to give their children suck from their own breast's, which certainly is the most natural way of bringing up and nourishing them; though, on some considerations, a nurse may be dispensed with) how do we partake of their own blood, to the wasteing of their spirits, and oftentimes their flesh also.

Surely nothing but love and duty, could engage a mother to the care and fatigue which she is obliged to undergo in nursing and suckling her children, especially if before hand in the world; who can express the toil and care to keep the poor unthinking little ones quiet, and the many weary steps and contrivances to keep them from crying? Although, by the way, when they grow up, their mothers may cry night and day too, and they take but too little notice of it: (i. e.) the rebellious, ungrateful, and disobedient youth.

Oh, youth! must all this be forgotten? Must all this have no consideration with you, and bear no due weight upon your minds? Oh! certainly no: God forbid!

The first year being gone (which is oftentimes but the beginning of sorrow to the parents) then they cannot easily be trusted alone, or out of sight; except in some good hand; and if it is never so little missing, then cries the mother, Oh! where is the child? What have you done with my child? Who has got it? And never rests till she is satisfied about it; And when it is brought to her, O, how she embraces and kisses it, as if she would wrap its soul up in her own! and then the heart, the bosom, and the breast are all open to it. What endearing expressions are poured out to it from its tender mother! as, "My dear, my love, my jewel," &c. and sometimes from some sort of persons such fond expressions as are not justifiable.

But, Oh, melancholy consideration! all this love and tenderness is too often rewarded with hard heartedness and cruelty. The mother may cry and may die too, if she will, for her dear love, and precious jewel, when grown up to man or woman's estate! From such ingratitude may the Lord deliver us.

This consideration is remarkable, as we are also the workmanship of God, and human creatures, that of all the creatures God hath made, there is scarcely any so helpless so long as man; so that man is so much the more obliged to his parents, and particularly his mother, who feeds us when we cannot feed ourselves, and carries us long before we can go alone, and defends us from harm, or we must perish. After all this, to be unkind and disobedient to our parents, is great ingratitude; and I scarce ever saw it go unpunished, even in this world. And pray, let the youth consider how it is like to fare with them in the next; for I address myself to those who believe the sacred writings of the holy scriptures: for to others, some things herein may appear fabulous, as judgement to come doth to the atheist, though divers of them feel it begin to come before they go out of the world, as hath been the case of many which might be mentioned.

From the breast and the arms, to the seventh year of our age, who can relate the world of trouble our pa-

rents have with us to keep us out of harm's way, to keep us from bad company, to keep us in health as much as lays in their power, to clothe us, and keep us whole and clean, and take care that we learn no ill words or manners; for about this time, little youths are very apt to learn good or evil; and the careful, virtuous parents, would do well to endeavour to cultivate their tender minds, and to plant things good and profitable in them betimes. It often turns to good account (though not always) and when it doth not, the parents having done their duty are clear of their blood, and of what mischief may befall them through their ungodliness, folly, and intemperance afterwards.

From the seventh to the fourteenth year, then the care of wise and thoughtful parents is, to give them suitable learning, and to seek for the best master that can be got for them, which indeed is a great point of prudence; for corrupt and intemperate teachers are often hurtful to youth, and men of bad principles may be instruments of instilling the like principles into their children. A good understanding, good manners, and good principles, a religious, wise, and discerning parent would esteem before letters and figures; although to be well instructed in these also, is considerable, but the other preferable. And here let teachers and the youths be careful of idleness, for that is the mother of many mischiefs; and bad words, bad actions, and bad company, ought to be avoided, which taint and corrupt the minds of the little tender youths.

It is melancholy to think of it, that some youths, who never heard bad words in their father's house, such as taking the sacred name in vain, cursing, swearing, talking rudely, &c. should come from school full with it, so that the good intention of the parents in giving their youth schooling, is then circumvented in a great degree; to regulate which, the parents and tutors should join together in a wholesome discipline. Some indulgent parents mightily hurt their youth by tying up the hands of their teachers from discreet correction. No discreet teacher will use broom or mop-sticks, or door or window

bars, to correct their youths; that would be unmanly, as well as unwise; but the rod never did any harm in a skilful hand. And both at home and at school, it is profitable for the youth to be diligent in reading the holy scriptures, which are preferable to all other books, though other good books are profitable also, and beneficial to improve the understanding; whereas filthy and irreligious corrupt romances, and profane play-books, often poison, and are the bane or ruin of youth; and when once they come to be in love with those black dark works, sacred truths are of little value to them, which is an evident token or sign of the evil tendency of evil books: though there may be some sort of philosophy in some of them, yet, if it is vain, and lies and deceit, we had need to be careful our youth are not spoiled therewith; and indeed those of riper years are often hurt thereby, else why did the learned apostle Paul write to the primitive christians to "Beware lest any of them should be spoiled through (wrong) philosophy, and vain deceit." *Col. ii 8*. If all this care and pains, besides charge, should be forgotten, it betokens great stupidity.

From fourteen to twenty-one, more care comes on afresh upon the heart and mind of the faithful and loving father, and affectionate and tender mother, that their offspring may do well, both as to this world, and also to that which is to come. It is indeed commendable, and also a duty in the parents, to take care in putting their children in a way, as much as lies in their power, to live in the world; but, above all things, to endeavour to promote their eternal happiness and interest in the life to come. This is so much the more honourable, by how much the one is external, and the other eternal. Oh, eternity! eternity! that we did but think more upon it, though we thought less of the externals; although some think too little upon the substantial part of them too, and forget to be just in the things of *meum* and *tuum*, or between man and man.

But to return to the youth. And, as to trade, the law of nations forbids them to trade, or to trade with them, till they arrive at the years of twenty-one, as sup-

posing their understanding not fully ripe for business till that age; and therefore many, and some of the wisest heads upon earth, and men of vast estates, have thought it rational and proper for youth to be put apprentice for seven years: this is looked upon as expedient, although they have many thousands to give them when they come to age; and indeed many youths have been ruined and undone for want of such service; and some of the brightest and finest of our young men have spent more before they arrived to that age, than their parents had to begin the world withal; nay, some, many times more, for want of employ in some commendable calling; for, having so much idle time on their hands, they have taken to idle company, and become idle companions themselves also; and so the youth have corrupted one another, to their great hurt and damage, as to their outward substance; and which is yet worse, as to their soul's welfare; and such "Evil communication corrupts good manners;" and if they were employed in business, they, in this respect, would be out of harm's way, out of the way of those rocks that would make a prey of them.

In order to the well doing or being of the youth in the time of his seven years servitude, we ought to be very careful to choose such masters as are of good report; first, as to their religion, ingenuity, industry, justice and temperance, and one who hath acquired to a way of living well; such a master is worthy, and ought to be obeyed. It often happens, that before this time is over, the youth are uneasy, and are wont to go home to their parents, with complaints; but without a real occasion or necessity. It is far better, and much more honourable for young men to stay out their appointed time: and when they come to have their lawful liberty, it will be more sweet to them; and people will be the more free and engaged to deal and trade with them, and the parents will have the greater encouragement to set them up in their calling. A common maxim, which is generally fulfilled, is worthy of note here (i. e.) "Those that are good for their masters, are good for themselves," and it mostly happens so.

And as to masters, since they are generally gainers by the service and work of their servants, they ought to use them well, as to their accommodations, and not to exact their labour to oppression, remembering we all have a Master, who is in heaven, and that every one of us (let our condition be what it will in this world) must be accountable for the deeds done here on earth, to him in his kingdom.

It must not be forgotten, that servants ought not to serve their masters with eye-service; but justly do their duty as though they were actually present, or really in view. And as their indentures bind against cards and dice, and all unlawful games, and gaming being very destructive to youth, as well as to their masters' interest, it is in an especial manner to be avoided. For gaming leads into many other evils, and, at the best, tends to draw the heart and mind from heavenly to earthly things. Also the servant is not to see his master any ways defrauded, it being all one in the foundation, whether the servant does it himself, or sees (with approbation) another do it. And that which would make the time the pleasanter, and seem not so long and tedious, is to be cheerful and good natured, and to be sure to frequent the public worship of Almighty God. And masters would do well to let their servants go sometimes to more private duty: and if the servant be conscientious, the master will be no loser by such indulgence. Also servants ought to be kind to their masters' children, which is reputable: and masters ought not to let their children insult their servants: and if the servants merit correction, let it be done prudently, and not in a fury, or in the heat of passion; for such correction, in the heat of passion, oftener hardens the heart, than amends the manners of the youth so corrected.

Both the master and servant ought strictly to observe, and not to break their covenants which they have mutually agreed to in their indentures, signed and sealed before witnesses, or else they lose their title to justice; and as it is not prudent or just, neither is it lawful so to do. It is a great happiness in a family when the master

and mistress, men-servants and maid-servants, live together in love and good will, and endeavour to promote each other's interest : then when there is occasion to part, the good wishes of each other go along with those who go, and stay with those who stay. And the care of parents in this affair, is worthy the youth's solid thought and consideration.

Thus after the fine and sprightly young man hath faithfully served his apprenticeship, and is arrived to the age of one and twenty years, when it is lawful for him and others to deal and trade one with another, then it may be suitable for him to marry, according to the ordinance of God, and his early institution in Paradise, who then said (and his word is the same to this day) "It is not good for man to be alone," whatever others may say to the contrary. Oh! what a pity and shame it is, that so many (otherwise) great wits, and fine flourishing young men, should plead and practise against lawful marriage, to their lasting reproach and infamy ; and if they should have any posterity, it is a scandal on them also, though they are innocent ; for, through their parents' faults, they are pointed at as illegitimate : and the inevitable consequences of such filthy mixtures, are monstrous confusion.

But let us hope and endeavour better for our present, rising generation, and our hopeful and flourishing youths : and since the state of marriage is an exceedingly happy state of life, if performed in the fear and love of God, and with consent of parents and parties concerned ; and otherwise the reverse. Therefore considering the bashfulness of some youths, (and sometimes to a great fault) it might be well for parents in time to propose marriage to their children, who sometimes have been lost for want of performing it in the fear and love of God. And indeed it being one of the greatest concerns in life, and being for life, a young man, or a young woman ought therefore to act therein with the greatest care and caution, as ought the parents also. And let the parents be helpful to their youth, according to their ability, and according to the industry of the youth, and still be helping them, which is an encouragement to ingenuous and

virtuous young people. By being too strait-handed, there may be a wishing for the death of the parents, saying, they cannot carry it with them to their graves: yet the parent is not to impoverish himself for his children; for that hath sometimes ruined both parents and children.

The parents may propose, but the youth ought to choose, because they must live and die by it. The chief motive of marriage ought to be pure and true love, which the parents cannot give to the children for each other: they may give them money, and advice, but they cannot give them love. And parents, by over-awing and over-persuading them, have brought ruin on many a beautiful son and daughter.

In this case of marriage, the choice (if we design to be happy for term of life) ought to be a virtuous person: that ought to be our chief aim. Our happiness doth not consist in either riches or beauty; for "Riches make themselves wings, and fly away," *Prov.* xxiii. 5; and beauty is a fading flower: virtue is more preferable and enduring; to have all these together in one person, is such a rarity as is hard to be found. And in this great case of marriage, it is an excellent thing to be equally matched, or, in the apostle's words, "Equally yoked;" not one of one persuasion in religion, and the other of another; not one very old, and the other very young. First, For where two of different persuasions marry, and have children, which way must the children steer their course? After the father or the mother? And if the parents are both true to their contrary principles, who must prevail in relation to their children's way and worship? Many inconveniencies, and much confusion, must naturally be the consequences of such marriages.

Those who marry on account of riches, are very often disappointed; for they very soon are on the wing; they will fly away, sometimes in the flames, and sometimes they will steal away in the dark by theft; and sometimes they will swim away by water, or fly away with canvas wings, and never return; and sometimes by the intemperance and extravagancies of the man or woman, are most profusely wasted. And here let it be noted, that

to live comfortably in the world, there must be both in the man, and also in the woman, industry, and frugality; for otherwise, if one hath a hundred thousand a year, it might all, and more than all, be spent in excess; and if the man be extravagant, the woman and her family must suffer; and likewise, if the woman is extravagant, and lives to excess, that man cannot thrive in the world; so that both must manage their affairs with frugality and industry; and then no doubt, but through the blessing of God, they may be very happy in one another, and in their outward affairs, and in Christ Jesus the Lord; but then the blessing of God must be sought chiefly, and above all.

Also the very old marrying with the very young, is mostly attended with inconvenience, as daily experience teaches, for too generally such matches are on the one side for riches; for where do we find a young man that marries a poor old woman, or a young woman that marries a poor old man? And how often have we heard young ones say, "They would never marry old ones any more?" And one may well suppose, they had not married those old ones they did, if it had not been for their riches; and many times Providence has disappointed them in the enjoyment of what they so much sought for.

We now suppose our blooming young man and woman well married and settled in the world, according to their own, and their parents and relations, liking and choice; and now, according to the apprehension of themselves and others, they are in a happy state, and are really so in one another. Oh! the love and endearments of such a pair, who can fully express it! It hath something of the resemblance of the state of our first parents in Paradise; and happy, yea, thrice happy would they be, that make it their care and study to live so, and do live so until they die; and then when one of these happy entire lovers dies, it sometimes happens that the other cannot survive long, but shortly doth die too.

But as our parents in Paradise, so we in this paradisiacal state, have the same subtil, serpentine spirit to war withal; for satan envies us this happiness, and uses all

his craft and subtilty to break the love and strict union between man and wife, and to turn it to hatred and bitterness; so that instead of dying for one another, they wish one another dead; and sometimes the innocent sufferer dies indeed, with sorrow and grief; and the survivor meets with one who pays off all former scores.

In order to circumvent our grand enemy and keep to our first love as much as lies in our power, we must strictly avoid anger, jealousy, intemperance, wilful separation, and the one too much insisting in his or her will, against the other's, &c. But in cases dubious or difficult, the Author of all things hath given the decisive power to the male, because the female was first in the transgression; but it were better these two had but one will, as they are one flesh, and that there was no other power between them two, but the sweet and cordial power of love; in that mortals (especially when it is in that which is divine) ever were, and still are, and always will be, happy.

1st. Anger ought as much as possible to be avoided, between a man and his wife. In a heat or rage, that may be done or said in an instant, which one or both may have occasion to repent of all their days; and when once done, it cannot be undone. Again, and as often as a man is angry with his wife, or a woman with her husband, (without a sufficient cause) so often do they make work for repentance, and without which the fault cannot be done clean away. Let the angry person remember the good advice contained in sacred record, "Let not the sun go down upon thine anger." *Eph.* iv. 26. And if it was not to go down upon the anger of the common people, much less ought it between a man and his wife. And let special care be taken that both be not angry together, for that would be the way to fire the whole house presently, so that the house would be too hot to hold them.

2d. Jealousy. Oh, cruel Jealousy! Jealousy is cruel as the grave, and burns as a fire in the soul, and will certainly consume it, if it be kept alive. It ought indeed to be carefully watched against, and each person to avoid

all actions that might give or have any umbrage that way. A free, open disposition, would mightily help to quench the burning flames of jealousy. And love, sincere love, will mightily circumvent our fiery enemy, the prince of evil flames, who strives to stir up that (and not only that, but other) and all false fires whatsoever. If we would live in peace and love, let us put on charity ; and that will lead us to put the best construction, and not the worst, on the words and actions one of another. This is a safe and good general rule for a man and his wife to observe ; and not only for a man and his wife, but for all others, on all occasions of difference. For what sad work would it make in the world, and who could escape from censure, if the worst constructions were put on all their free words and discourses ? Yet some may be censured deservedly notwithstanding. Oh ! but this divine love is such a wonderful thing, it will quench the darts of the devil, and he cannot wound us while this prevails.

Worthy to be remembered is that great saying of the Son of God, "By this shall all men know that ye are my disciples, if ye love one another." *John* xiii. 35. And this between a man and his wife, is doubtless highly necessary ; and without it, they must be unhappy.

3d. Intemperance is a sore evil in a marriage state ; (it is bad in any, and worse in that) for it not only destroys the peace of the family, but that by which (under Providence) the family subsists, and is supported ; (i. e. the increase or regular income of it) and it also destroys the health, debauches the mind, quenches cordial love, hurts posterity, in causing weakly children, destroys credit and reputation, and hath brought many a family to poverty, ruin and disgrace. Oh, the misery intemperance brings on people and families, in drinking especially, and also in eating and apparel : it is hard to be expressed in words. Oh ! what cruel hardships it brings on persons and their families, and that especially of drinking to excess, which the male kind are most guilty of. How barbarous it is for a man to be carousing in a tavern till morning, and his wife weeping by herself at home, waiting for him ! And when he comes in, sometimes in great

disorder, and often in such fits, he is very mischievous, and commits much folly and outrage, of which he would be ashamed when sober. Surely, if man or woman were not wholly deprived of consideration, they would or should consider maturely, and think solidly of the evil consequences of this great evil, and sin of intemperance.

4th. Wilful separation between a man and his wife, is of dangerous consequence. That was very fatal to our first parents, and seems to infect their posterity to this very day. Fair Eve's leaving her dear Adam cost her dear. She had not been so open to the intrigues of vile satan, if she had had her husband with her. And though the female is generally the weaker vessel, yet her strength is greatly augmented with the presence and company of her husband; and so is the husband in the same consideration. Daily experience teaches that it is of ill consequences for women to go much abroad without their husbands, or young women, without somebody to protect and defend them from the insults of rude persons, except on family, or some other laudable concerns. Women's business being much in their own families, and men's also, to leave their wives long, without necessity on account of business, is often hurtful to both. And men and their wives to sleep separately, when in health, (or by consent, without good reasons) is very unnatural, and often tends to lessen the love and affection they ought to have for one another.

It is good for married people to advise with each other about the affairs of their families, they being so nearly related: and to be subject to one another in things indifferent; and not strenuously to insist on their own wills, one against the other: for that often breeds contempt, and discontent, and mightily tends to lessen the love and affection which they ought to have for one another. It would be well for married people to disclose their differences as little as may be, to any but themselves; and not to be contented or satisfied till they are made up again: always remembering their marriage covenant, which is to be loving and faithful till death. Some mar-

ried people have been heard to say, that the longer they lived together the more they loved one another.

As the design of the Almighty in the beginning was, in his ordinance of marriage, that the man and the woman should be help-mates to each other in divers relations: so it behoveth us to answer this great end and noble design, in his fear.

In our domestic affairs, we should draw together, and help one another; the woman in her household affairs at home, and the man in his necessary affairs abroad, seeking to God for a blessing upon their labours. And if accidents happen, or losses or crosses, by fire or water, by sea or land, the loving husband and the tender wife will help to comfort the most grieved with soft and kind expressions; such as, My dear, since it is our lot to meet such disappointments, and great losses, since we could not help it, and we are not become poor through idleness, or extravagance, let us endeavour to bear it as patiently as we can; and let us comfort and cheer up one another: we do not know but all this may be for the best: and if the Almighty sees meet, he can give us more than ever we yet had: if not, let us endeavour to be contented, and try to make it up in loving one another.

And as to religion, a man and woman fearing God, may be very helpful to one another, they having many opportunities to speak their experiences to each other; and times, wherein they may read the holy scriptures, and explain the sense of particular passages and places to one another and the family, without interruption or fear of offence, or offending contending persons: and by stirring up one another to true religion, and the fear and worship of the most high God.

Thus living and continuing in the love, and holy fear of God, and true faith of Christ, they have good ground to hope at last to die in his favour. Oh, who would but hope to live and die like such a pair!

T. CHALKLEY.

FREE THOUGHTS

COMMUNICATED

TO

FREE-THINKERS,

IN ORDER TO PROMOTE THINKING ON THE
NAME AND WORKS OF GOD.

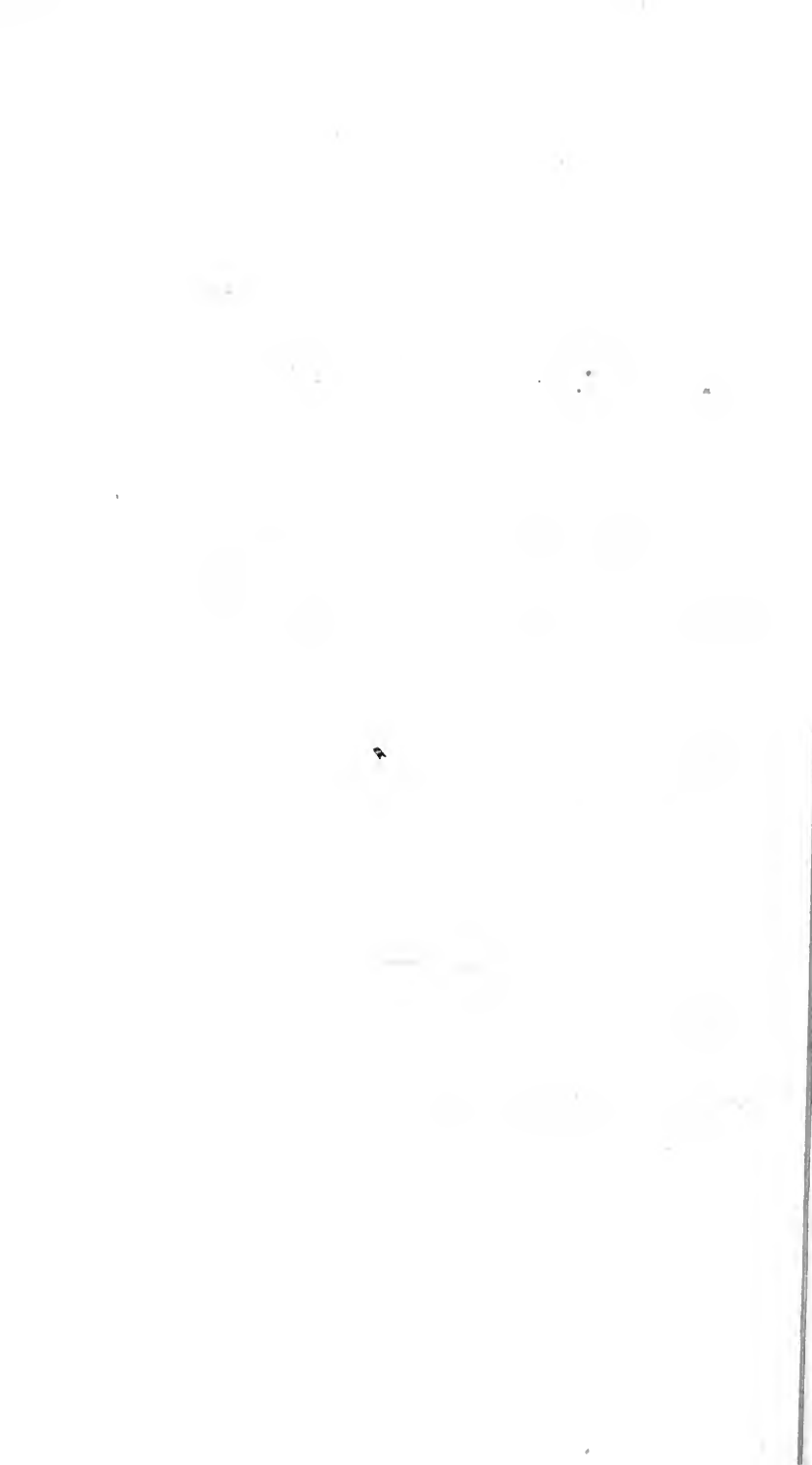
WITH

A RELATION OF A REMARKABLE PROVIDENCE, WHICH
FELL OUT AT PORT-ROYAL, IN JAMAICA, SUITABLE
TO THE SUBJECT, WRITTEN AT SEA.

THE PREFACE AND POSTSCRIPT BY ANOTHER PERSON.

The fool hath said in his heart, there is no God.

PSALM xiv. 1.



THE PREFACE.



THE author, in the course of his conversation, having met with some persons, who avowing the principles he opposes in the following tract, have been forward to assume the character of free-thinkers, might have thereby been determined to such a title and direction of his work. And it is to be feared, the number is too great of those who love a false liberty both in acting and speaking, it is not to be wondered at, should they endeavour to justify themselves therein, by so specious a pretence as that of freedom. A privilege so undeniable to every man, that, without it, none could possibly be praised or condemned for any determination or action whatsoever; but it must be imputed to that power alone, which imposes a necessity towards either good or evil; so that in such case, all distinction of virtue and vice must cease in our apprehensions of morality, and human society lie in the greatest and most deplorable confusion for want of it. Far be it therefore from any judicious or honest person, to endeavour to exclude or dissuade any from a just freedom in speculation or practice. But let those who pretend to this, entirely satisfy themselves, that they have fully and sincerely made use of it, and that in their inquiries they have faithfully collected, and impartially considered, that evidence the nature of the subject might have required, or has afforded them. Those who deny an eternal Existence, Power, and Providence, who hath created and preserved the world, seem neither to have observed nature, nor consulted that reason, which yet some of them may much pretend to follow. To such the following considerations are recommended by the author; which deserve to be read with attention and seriousness, for the good will and sincere views with which they seem to have been written.

TO THE READER.



THE author having been much pressed in spirit to write the following considerations upon the present subject and occasion, begs they may be read with attention, and examined without prejudice. He hopes the learned and ingenuous reader will excuse any faults in style or method, having respect to the sincerity of intention, which he professes to have had in this undertaking; and humbly prays that a divine blessing may attend it, to the satisfaction and eternal advantage of all whom it may concern.

FREE THOUGHTS

COMMUNICATED

TO

FREE-THINKERS.

HAVING had some discourse with a young man of bright natural parts, concerning another world, and of leaping out of this into that in the dark, which must needs be very dangerous; and fearing that many take that great leap out of this world into the next in that manner, I have been induced to write these lines.

Upon which I cannot forbear immediately asking, what man in his senses will venture (naturally speaking) to leap in the dark, he knows not where? or into a pit, he knows not the bottom of? To think of it is terrifying, and must needs shock any considerate free-thinker.

Now, though a man, having a bright genius, and a large share of natural parts, may acquire much literal and natural knowledge; yet, for want of a spiritual understanding, which is derived from the Divine Spirit, he may greatly err concerning true faith and religion, and have no apprehension of the eternal kingdom and judgement of God, or of another world; which it might be well for the ungodly were not, or were never to be at all: which, were it to be supposed, yet to live virtuously (as the bishop of Sarum observed to that great libertine Lord Rochester) would be an advantage to men, even in this world.

But if there should be an eternal righteous kingdom, (of which we may internally and spiritually be sensible), and a state of life therein to come; then, Oh, then! what will become of the wicked, and all who forget God! and what perturbation of soul must attend such, when, under the convictions thereof, they shall be ready

to launch into eternity. I beseech thee (Oh, soul!) seriously to consider, before it be too late.

The great Saviour of the world says, "The kingdom of God is within you." *Luke* xvii. 21. That is, inwardly and spiritually, to be known and perceived. He also says, "I am the light of the world." *John* viii. 12. He, by this divine and supernatural light, lights us through this dark world to his spiritual and glorious kingdom, where he rules and reigns in transcendent majesty and brightness; of which his faithful subjects are in some measure sensible; glory to the King of kings forever.

And that eminently wise apostle Paul says, "He was sent to turn men from darkness to light." Darkness he calls the power of satan, and light the power of God. Now as a man walking in outward darkness is in continual danger of falling, not knowing whither he goeth; so also a man living and walking in spiritual darkness (which is the power of satan, where the wonderful power and works of God cannot be seen nor understood) must needs be in the greatest danger of falling into the bottomless pit of perdition, where horrible darkness and unutterable misery prevails forever.

The many bitter cries, dreadful shrieks, and heavy groans, which my ears have heard from such dark souls, ready to depart the body, have been enough to convince me of the judgement of another world, though there had been no other demonstration of it to me. May our fine wits, and sprightly youths concerned, repent in time. Oh! my heart is pained for them; and my soul mourns in secret for many of my former and latter acquaintance, as I have also tender desires for the well-doing and well-being of mankind in general.

If any, by duly thinking of these things, should be awakened and convinced of their state, and their former lives and wicked practices; and have so much light as to see the danger of living without God in the world; but be ready to conclude, that if there be indeed a righteous God, who will reward every man according to his works, there can then be no hope for them, such wretched sinners. Oh, souls! (if this be the case of any) look

not at such thoughts, which (in the midst of your just apprehensions) satan, taking advantage, may thus suggest to you ; who having got you deep already in the mire of sin, would by such infusions plunge you deeper both into sin and despair.

Be it remembered that Christ died for sinners even the chief (as Paul says) and he can make a chief saint of a chief sinner, as appears in the case of that apostle by his own testimony. God hath and can do it, though it be wonderful !

Wherefore abide not in darkness, but repent and turn to the light of life ! strive and struggle for life, the life of God in the soul of man ! turn ye to the divine light, turn to God who is light, and in him is no darkness at all ! live and walk in the light of God, which is far above the light of human reason ; therein shall we have fellowship with the Father of lights, and his son Jesus Christ ; whose religion is spiritual : “ God is a spirit, and they that worship him (aright) must worship him in spirit and truth.”

God must be worshipped in thought, word and deed ; that is, in all things we ought to express an humble reverence and adoration to the Sovereign Being, frequently meditating on his great name ; but all evil and sinful thinking we must refrain from with abhorrence, as displeasing to him ; and is of the devil, that wicked spirit ; and which indeed is contrary to the nature and end of free-thinking ; which is a sincere exercise of the rational faculty, in order to distinguish between good and evil, truth and falsehood, that we may choose and acknowledge the one, and avoid and reject the other. And here it may not be unfit to recommend the care of all our thoughts, from whence proceed our words and actions, as naturally as good and evil fruit from the different seeds sown in the earth.

And as the truest and most sublime end of thinking, (which is the reasonable service of every intelligent being) is the contemplation, fear, and adoration of the Almighty Creator ; so are we thereto greatly encouraged by that scripture of Malachi, which I am concerned

here to transcribe and recommend, viz. "Then they that feared the Lord, spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not." *Mal. iii. 16, 17, 18.*

In which scripture we may observe how great and glorious a reward is promised to those who sanctify the name of the Lord; the consideration of which must needs raise their love and admiration, and add to their present delight in such holy thoughts.

But, on the contrary, it is to be feared, that evil thinkers and actors, when the divine spirit and light would inspire them with good thoughts, or convince them of their sins, endeavour to stifle or overcome such thoughts or motions, as would awaken them to righteousness, or restrain them from sin; and strive by their natural wit, to reason the good spirit out of their souls; at the same time opening their hearts to the evil spirit and his suggestions, which they hug, to their own destruction. But indeed to judge rightly of these things, if a man have ever so much natural wit, and strength of reason, it must be sanctified through his faithful subjection to the divine will, and raised by divine inspiration; which as far surpasses human reason as heaven is above the earth. May our men of bright natural thought think clearly and seriously of this. This is evident in the case of the great apostle Paul, who was educated at the feet of Gamaliel, in the perfect manner of the law, yet, by all his knowledge, could not justly distinguish concerning religion, but was a persecutor of the church of Christ; but when his knowledge and spirit came to be sanctified by the grace and spirit of our Lord Jesus Christ, then, and not till then, he became of great and good use to his Maker and mankind. Then his reason

and religion became spiritual, "who had not conferred with flesh and blood, but had been obedient to the heavenly vision." *Gal.* i. 16. And he says, "If in this life only we have hope in Christ, we are of all men the most miserable." *1 Cor.* xv. 19. So that his hope and expectation (as of all faithful believers) must have been of another life, and the kingdom of God hereafter: "For here (says he) we have no continuing city, but seek one to come." *Heb.* xiii. 14. And though the condition of such, in this life, be often exposed to much persecution and trouble for their faith's sake, towards the name of God, and testimony against this world, and the evil spirit ruling therein; yet, blessed be the Most High, he gives them strength, and the assurance of his favour, whereby they endure to the end, as well as that he refreshes them with his outward blessings and comforts; so that they may well say with his ancient servant Job, "Shall we receive good at the hand of the Lord, and not evil?" *Job.* ii. 10. Thus afflictions have been indeed usually called, but they often, in the hand of God, are means of redeeming the soul, and raising up many excellent virtues, when they are rightly submitted to.

But to return. I would inquire what subject we can possibly choose so worthy of our meditation, or from whence so great a benefit can redound both to spirit and body? The fear and thoughts of Almighty God, which are inspired by his grace, sanctifying our hearts, thereby render us more fit to receive his favours both to spirit and body, which he multiplies according to his wisdom and good pleasure; and all our faculties and passions being redeemed and governed by the spirit of faith, we shall possess and enjoy all things in a more regular and excellent manner. But who is there that hath not been so great a partaker of the many blessings, with which the infinite Creator filleth the world, and in an especial manner encompasseth mankind, as not to be thereby obliged to a continual acknowledgment thereof, and remembrance of the great and bountiful Author? The state therefore of the wicked and rebellious, is stigmatized in holy scripture, with this character, in particular, that "God is

not in all their thoughts." *Psalm* x. 4. And indeed for this came his judgement upon the old world of the ungodly, who cannot be supposed ever to have thought of the adorable Lord, since every imagination and thought of their hearts were only evil continually, as the Almighty himself hath complained. *Gen.* vi. 5.

But instead of the returns of faith and love, how sad a consideration is it, that there should among men be found any so vile and foolish, as even to deny the divine existence, and the effects of his infinite power in the external creation, and to affirm that all things have come by nature, without God, or any supernatural power; which evil tenet, some have endeavoured to justify and support by natural reason: ("Wherein the name thereof may indeed be abused; but reason itself, which concludes nothing without evidence, can never declare in favour of a proposition, for which, not only none can appear, but against which the whole world is full of it. But let this be disposed for the judgement of reason. When therefore it is said, that all things have come by nature; if thereby we are to understand that natural things are severally self productive, this will be disproved by daily experience; for we may observe, that they depend one upon another, and upon various causes for production and subsistence, without which neither, in a state of nature, could possibly be. But if it be meant of the universal system of natural things collectively, this will less be allowed of many, than of any particular of them; because that would destroy the nature of a self-productive power, which cannot be limited from being infinite, and therefore can be but one: one infinite supreme nature therefore only can have self-existed and must have been the supernatural author and power, by whom all other beings have existed: which refutes the above error, and rationally proves and establishes the great truth in the question.")

And this the christian religion teaches in the greatest perfection, that the Creator of all things is God, an infinite eternal Spirit, who filleth all things; who having been pleased to manifest his eternal power and godhead

in the visible frame of the universe, beareth witness of himself therein, by his providence and judgements; and in every soul of man by his inward inspirations; especially the sincere believer, in whom his spirit dwells and operates.

Oh! that men therefore would lift up their minds and open their hearts to him, when by his holy spirit he re-proves them for sin, and brings a damp upon their spirits for evil; from which they would, perhaps, if they could, run, or divert themselves from the sense of it: but, alas! there is no fleeing from his presence, who is every where; nor avoiding his judgement, whose kingdom comprehends all things: (but wo especially is to them with whom his spirit ceases striving.) Holy David certainly was very sensible of this, when he wrote that admirable description of the Divine Omnipresence, "Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up to heaven, thou art there: If I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me, even the night shall be light about me, yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." *Psalm*, cxxxix. 7th to 12th. With these apprehensions of the infinite power and presence of the Almighty, I shall pass to the relation promised in the titlepage, which may here be properly inserted.

My author was Jonathan Dickenson, merchant in Philadelphia, who was present with the young men, whom this extraordinary providence befell, at Port-Royal, in Jamaica: he gave me the following account. Two ingenious young men, (who were lately arrived at Jamaica, from London) discoursing about earthquakes, asserted that all things came by nature: and so argued thereupon, that it brought terror upon the company, who were many, at dinner, in an upper room. That whilst this lasted, (to the great astonishment of all pres-

ent) the earth began to move and tremble, which put most of them to flight in such haste, that they ran one almost over another, some down stairs, others leaping over the balcony. But my author said, he considered that there was no running from Divine Providence, and that the same hand which moved the earth, was able to preserve him ; in which he trusted, and was preserved. (And not only then, but at other times, especially among the savages of Florida, as his book of " God's protecting providence," &c. signally evinceth.) Thus as he continued with the young men in the same room, (Oh ! terrible to relate, and my heart and hand tremble in the writing thereof) the mighty hand of an offended God struck these young men with death, and they fell down, and never rose any more, being in all appearance unprepared for so sudden a change. And how many other gay, witty young people have been suddenly snatched away by death, though perhaps not so immediately, nor in so extraordinary a manner, seems worthy of reflection. The author of this account added, that he took up the young men, and laid one of them upon a bed, and the other upon a couch : but that they never spake again after their blasphemy against God, and his works. Upon which I think it very natural, as well as necessary to remark, that this was indeed an eminent instance of the just judgement of God against such as deny his wonderful power and providence in the creation ; with this terrible circumstance, that these unhappy persons were cut off in the midst of their ungodly discourse, and corrupt reasoning, without so much time afforded them as to ask pardon, and crave mercy of a provoked Lord ; which is very dreadful to consider ; and I especially recommend it to the serious reflection of all such as affect the name of free-thinkers, (as they are commonly distinguished) that they may no longer (under such a pretence) abuse their understanding with a latitude of profane and evil thinking : who, as they must be sensible that they have not conferred the excellent faculty of reason upon themselves, so they may as certainly conclude that they never received it to exclude his existence, pow-

er, and providence, out of the world, who gave it them ; nor to employ it to their own destruction, by such a perversion thereof, which must inevitably be the consequence, without timely and due repentance ; but that they may apply themselves to him for true wisdom, who is the eternal fountain of it, who would direct all their thoughts aright therein, then would they find a substantial and enduring happiness and satisfaction, in the honourable thoughts and practice of true religion and virtue ; and that all vain and evil thoughts directly tended to the misery and destruction of mankind.

Lastly, if any expression in this short tract should prove successful to promote, in any measure, the contemplation of the Divine Being ; the consideration of man's duty to him, his Almighty Creator, or to convince but one soul of the error of his thoughts and ways ; the author will think himself richly rewarded for his endeavours, and reverently ascribe the glory and praise to God, the prime author and mover of every good thing who is worthy forever.

POSTSCRIPT.

IF we duly consider the nature of human understanding, as we shall necessarily be led to admire the wonderful author of so excellent a gift to mankind, according to the power and extent thereof; so shall we be forced to acknowledge its imperfection, not only where the nature of things exceeds its views, but also in tracing and explicating that evidence which many of them afford; but especially as to its influence in a moral respect, how subject it is to be obscured, and its faculties disabled by the violence of those passions and affections with which human nature is too ordinarily agitated. So that man cannot but want some extraordinary assistance; and lie under the greatest obligation to submit every faculty and affection to the direction and disposal of that infinite power and wisdom, which having so wonderfully constituted, can best preserve, and conduct him to a state of happiness.

Can it then be thought unrighteous in the Supreme Disposer of all things, so to have fashioned our natures, and ranged them (though above many other beings, yet) in such a state of dependence, as continually to express his sovereign power and rectitude? Since by our entire resignation to his divine hand, we may be transformed to a greater likeness of him, and have a spirit and nature super-induced of divine extraction from the Father of lights; whom to know and contemplate, through the revelation of his Son Jesus Christ (his infinite love to mankind) is eternal life and supreme happiness.

Which mystery, far above human understanding, he hath been pleased to reveal by his spirit, who searcheth the deep things of God, in order to work in us faith in, and the highest admiration of that exalted name, by whom he hath visited our low estate, and would redeem it in him, into the greatest dignity it is capable of. The particulars of whose incarnation, passion, resurrection, and ascension into eternal glory, though highly admirable,

and which the blessed apostle, who had been an eye witness of his glory, says, "The angels desire to look into," 1 *Pet.* i. 12. can none of them however be perverted to a sense of being repugnant to reason; because not impossible to infinite love, or infinite power; who could abase himself from his glory, and be made flesh in a virgin; could work all miracles, and the greatest of all, the raising of himself from the dead; and could ascend up where he was before. All which are agreeable to right reason, and appear so with ravishment to the enlightened and sanctified, especially with the evidence of the Holy Spirit, the Comforter, which confirmeth the humble believer in the saving faith and knowledge of these things to the end. And I am glad of this occasion to distinguish to thee (ingenuous reader) that though no divine truths are contrary to natural reason; yet, as they far transcend it, they are not comprehensible by it, as other truths within the reach of its capacity are: as no nature below man, nor qualified with reason as he is, can possibly know as he knows. Which observation is not of the least importance to us; for if it therefore follows, "That no man knows the things of God, but by the Spirit of God," 1 *Cor.* ii. 11, then can no man without the revelation of the same Spirit, know the mystery of the Divine Power by which he was created, and by which he must be eternally saved and blessed. Grace therefore (or the Divine Spirit, by its influence and inspiration) must be received and obeyed as an infallible oracle, if we would know and pursue those things which tend to our present and future happiness; as also the authority of the holy scriptures submitted to, as having proceeded from the same grace, of which they faithfully testify, and of that which is necessary to be by us believed and practised.

The excellency and necessity of which divine record to himself, man certainly must acknowledge, when he considers, that that alone has given him an account of his own origin (which, what man could have known?) And that he still may the better understand himself, of his lapse and corruption from that excellence and glory of his nature (in which he was created) by departing from

the truth into a fable and notion of independency of nature, and sufficiency of wisdom without God. So that he is become as the beasts which perish, as to the necessity of dissolution to his mortal part; and in his greatest natural honour, may, in that respect, be compared to them; which is sufficient to humble him under the sense of his weak elementary state, with all the glory and advantages that may attend it.

But if man will not be convinced of the imperfection and vanity of this nature, by the infirmities and miseries to which it is continually subject; or of the glory of the eternal majesty, by the infinite wonders thereof, throughout the universe; rejecting the testimony of his own senses, of every created thing, and of the scriptures of truth; nor yet behold his glory in the appearance of the Saviour, which he reveals in every conscience: then must his blindness be concluded incurable, and his destruction unavoidable.

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FINIS.
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