The image shows a close-up of a book's cover or endpaper. The main surface is covered in a complex marbled paper pattern. This pattern consists of numerous irregular, organic shapes that resemble cells or small organisms, each containing smaller, darker spots. These shapes are arranged in a dense, somewhat vertical flow, separated by thin, wavy lines. The overall color palette is grayscale, with various shades of gray, black, and white. On the left side, there is a dark, vertical strip, likely the book's spine or a binding edge. At the bottom left corner, there is a small, white rectangular label with black text.

BX
7631
.G739



BX 7631 .G739
Grey, Zachary, 1688-1766.
The Quaker and the Methodist
compared

T H E
Q U A K E R
A N D
M E T H O D I S T
C O M P A R E D.

In an ABSTRACT of
G E O R G E F O X ' s J o u r n a l .

With a C O P Y of his
L a s t W I L L a n d T E S T A M E N T ,

And of the Reverend
M r . G e o r g e W h i t e f i e l d ' s J o u r n a l s .

W I T H
H I S T O R I C A L N O T E S .

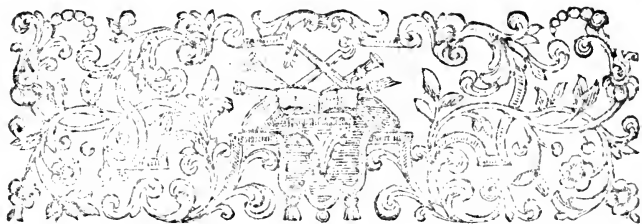
Humbly recommended to the Perusal of the QUAKERS
and METHODISTS.

Ne Sutor ultra Crepidam.

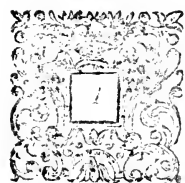
L O N D O N :

Printed for J. MILLAN, opposite the Admiralty
Office, Charing Cross. M.DCC.XL.





PREFACE.



I must, I think, manifestly appear to every candid and unprejudiced Reader of these Abstracts, that George Fox, the Father of the Quakers, and the Reverend Mr. George Whitefield, one of the Apostles of the Methodists, in many Respects resemble each other; and that, notwithstanding they may possibly differ in some particular Points and Sentiments, they are both fond of the same Phrase and Diction; and their Pretences to Inspiration, to a very intimate Familiarity with the Deity, and the Power of working Miracles, are of the same Stamp and Authority.

Whether Mr. Whitefield ever had the Curiosity to read George Fox's Journal, being an utter Stranger to his Person, and having but a very slender Acquaintance with his Writings (his Journals excepted) I cannot pretend to determine: But sure I am, whoever compares it with his own Journals, may, without a Spirit of Divination, pronounce them both to proceed from an enthusiastic Spirit.

The Conduct, indeed, of the Methodists in caressing the Dissenters of all Denominations, particularly the Quakers, is to me a plain Indication, that at least they have no Antipathy to their Principles. Nay, I think
I am

P R E F A C E.

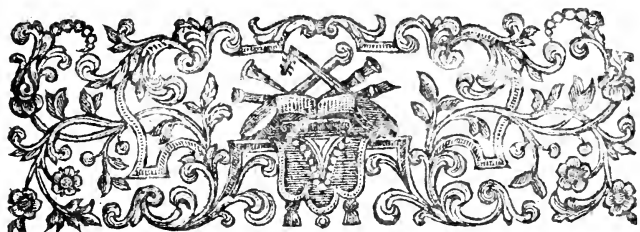
I am very credibly informed, that they have already dogmatically declared, that the Quaker is right in every Article, excepting only in the Case of Sacraments and Tythes.

What the Consequence of this new Doctrine will be, considering the Giddiness of the wavering, unstable Populace, their Greediness (with the Athenians of old) of imbibing the Poyson of Novelty, and even their Affection for Delusion, it is not difficult to presage.

This is, most certain, as vilifying the excellent Liturgy of the Church of England, decrying all Scholastic and Academical Learning, and redicuting the learned Languages, are the common Topicks of their popular Harangues, we have little Reason to expect a good one.

I shall conclude this short Preface in the Words of a late Reverend and Learned (a) Divine, "When we shall see in their Assemblies (speaking of the Quakers) as the unbelieving Jews and Gentiles did, in the Primitive Christian Meetings, that they have the Gift of Tongues, and the Gift of interpreting thereof: When, together with the Gift of Tongues, we shall see, that they have, as the Chaitians had, all the other miraculous Gifts; when, with all this, they shall preach no other Doctrine than what the Apottles had preached, and the Catholick Church received, &c. then we will believe that it is the Spirit which is speaking in them, and that God is in them, and among them of a Truth: But till then, we must believe them all to be Impostors, or Enthusiasts, and Blasphemers of the Holy Ghost.

(a) Dr. Hicks's Sermon, intituled, *The Spirit of Entbusiasm exercised.* Sermons, vol. I. p. 102.



A N
A B S T R A C T
O F
GEORGE FOX'S Journal.

PAGE I.



Was born at *Drayton in the Clay*, in *Leicestershire*, 1624, my Father a *Weaver*.

P. 2.] As I grew up, my Relations thought to have made me a *Priest*; but others persuaded to the contrary. Whereupon, I was put to a Man that was a (a) *Shoemaker* by Trade, &c. Whilst I was with him he was *blessed*; but after I left him, he *broke*, and came to nothing—For *the Lord's Power* was with me, and over me, to preserve me.

P. 3.] At the *Command of God*, on the 9th Day of the 7th Month, 1643, I left my Relations, and brake off all Familiarity with Young or Old, and passed to *Lutterworth*; from thence to *Northampton*;
B from

(a) *Alexander Ross* [*View of all Religions in the World*, 6th Edit. p. 420] mentions one *Herman*, a *Cobler*, of *Opzant* (an *Anabaptist*) who professed himself a true Prophet, that he was the true *Messias*, the *Saviour*, and *Redeemer of the World*.

from thence to *Newport-Pagnel*, in *Buckinghamshire*; from thence to *Barnet*—Now, during the Time I was at *Barnet*, a strong Temptation to (b) *Despair* came upon me; and then I saw how *Christ* was tempted, and mighty Troubles I was in; some times I kept myself retired in my Chamber, and often walk'd solitary in the *Chace*, there to wait upon the Lord.

P. 5.] As I was walking in a Field on a first Day Morning, 1646, near *Coventry*, the Lord opened to me, That being bred at (c) *Oxford* and *Cambridge*,
was

(b) Mr. *Lesley* observes [*Snake in the Grass*, 3d Edit. p. 33]
“ That as *George Fox*, the *Shoemaker*, and *Lodowick Muggleton*,
“ the *Taylor*, were equal in their Endowments; so the Ground
“ and Occasion of their *Entbusiam* was the same; that is, *De-*
“ *spair*: For so *George Fox* tells us of himself, in the Beginning
“ of his Journal, p. 3, 4, 5, 8, &c. And I had it, says he, as
“ to *Muggleton*, from his own Mouth, long before *Fox's* Jour-
“ nal was printed. They were both so deeply seized with *De-*
“ *spair*, that, like the *possess'd* Man in the Gospel, they forsook
“ all human Conversation.

(c) *Gerard Brandt* informs us [See Abridgment of his History of the Reformation in the *Low Countries*, London, 1725, p. 39]
“ That the *Anabaptists* in *Holland*, about the Year 1534, af-
“ firm'd, That it was needle's to apply oneself to *Arts* and *Sci-*
“ *ences*; that Knowledge was to be sought in God alone.”

Mr. *Nelson* (in his Life of Bishop *Bull*, p. 80.) gives the following remarkable Account: “ There was one who was a
“ *Preacher* among them [the *Quakers*] who would frequently
“ accost Mr. *Bull*: And once more particularly, said he, *George*,
“ as for *human Learning* I set no Value upon it, but *if thou wilt*
“ *talk Scripture*, have at thee. Upon which Mr. *Bull*, willing
“ to correct his Confidence, and to shew him how unable he
“ was to support his Pretensions, answered him, *Come on then*,
“ *Friend*. So opening the Bible, which lay before them, he
“ fell upon the Book of *Proverbs*: Seest thou, *Friend*, said he,
“ *Solomon* saith in one Place, *Answer a Fool according to his*
“ *Folly*; and in another Place, *Answer not a Fool according to*
“ *his Folly*. How dost thou reconcile these two Texts of
“ Scripture? Why, said the *Preacher*, *Solomon* dont say so.
“ To which Mr. *Bull* replied, *Ay but he doth*; and turning
“ to the Places, he soon convinced him. Upon which the
“ *Quaker*, hereat being much out of Countenance, said, *Why*
“ *then Solomon's a Fool*: Which ended the Controversy.

was not enough to fit and qualify Men to be Ministers of *Christ*, I stranged at it, because it was the common Belief of People: But I saw it clearly, as the Lord opened it to me, and was satisfied, and admired the Goodness of the Lord, who had opened this Thing unto me that Morning.

P. 6.] At another Time it was opened in me, *That God, who made the World, did not dwell in Temples made with Hands.* This, at first, seemed a (*d*) strange Word, because both Priests and People use to call their Temples, or Churches, dreadful Places, and holy Ground, and the Temples of God: But the Lord shewed me, so that I did see clearly, that he did not dwell in these Temples which Men had commanded and set up, but in People's Hearts. — This opened on me as I walked in the Fields to my *Relation's* House; and when I came there, they told me, that *Nathaniel Stephens*, the Priest, had been there, and told them, he was afraid of me for going after *new Lights*: And I smiled in myself, knowing what the Lord had opened in me concerning him and his Brethren; but I told not my Relations, who, tho' they saw beyond the Priests, they went to hear them, and were grieved because I would not go also: But I brought them Scriptures, and told them, there was *an Anointing within Man* to teach him, and that the Lord would teach his People himself: And I had *great Openings* concerning the Things written in the *Revelations*; and when I spake of them, the *Priests* and *Professors* would say, That was a *sealed Book*, and would have kept me out of it; but I told them, That *Christ* could

B 2

open

(*d*) Mr. *Lesley*, in his Observation upon this Passage [*Snake in the Grass*, p. 325] says, “*Fox*, it seems, did not know before but that God dwelt in a *Church*, as a Man does in a *House*, so as to be *lock'd* up, and to be no where else when he was there. This is a worthy Man to make a *Prophet* of! and these are notable Discoveries that he has made! and such are all his *Discourses*; all his *new Light*.”

open the Seals, and that they were the nearest Things to us.

P. 6.] About the Beginning of the Year 1647, *I was moved of the Lord to go into Derbyshire*, where I met with some friendly People, and had many Discourses with them.

P. 7.] I was often under great Temptations, and I fasted much, and walked abroad in solitary Places many Days, and often took my Bible and went and sat in hollow Trees, and lonesome Places, till Night came on, and frequently in the Night walked mournfully about by myself; for I was *a Man of Sorrows in the Time of the first Workings of the Lord in me*: And tho' my Exercises and Troubles were very great, yet were not they so continual, but that I had some Intermissions, and was some times brought into such a *heavenly Joy*, that I thought I had been in *Abraham's Bosom*.

P. 8.] Now, after I had received that Opening from the Lord, That to be bred at (*e*) *Oxford or Cambridge*, was not sufficient to fit a Man to be a Minister of *Christ*, I regarded the *Priests* less, and looked more after the *dissenting People*; and among them I saw there was some *Tenderness*, and many of them came afterwards to be convinced, for they had *some Openings*.

P. 9.] Again I heard a Voice, which did say, *Thou Serpent, thou dost seek to destroy this Life, but canst not; for the Sword which keepeth the Tree of Life shall destroy thee*: So *Christ*, the Word of God, which bruised the Head of the Serpent the Destroyer, preserved

(*e*) " Had this *Cobbler* (says Mr. *Lesley*, *Snake in the Grass*, p. 334.) and his Brother *Botcher*, *Muggleton*, been bred at *Cambridge or Oxford*, in all Probability the Nation had been free from both these *Madmen*; they had not been so *mad*, so *sottishly ignorant*, to take the *commonest Notions* in the World for such *Wonders*, such *supernatural Revelations*; and to have magnified themselves above all *Mankind*, for what all *Mankind* knew better than they did.

preserved me ; my inward Mind being joined to his good Seed, that bruised the Head of this Serpent the Destroyer, and this inward Life did spring up in me, to answer all the opposing *Professors* and *Priests*, and did bring Scriptures into my Memory to confute them with.

P. 12.] I wondered that the Children of *Israel* should murmur for Water and Victuals ; for I could have fasted long without murmuring or minding Victuals. But I was judged sometimes, that I was not contented to be sometimes without the *Water* and *Bread of Life*, that I might learn to know how to *want*, and how to *abound*.

And I heard of a Woman in *Lancashire*, that had fasted *two and twenty Days*, and I travelled to see her ; but when I came to her, I saw that she was under a Temptation ; and when I had spoken to her what I had from the Lord, I left her, her Father being one *high in Profession* : And passing on, I went among the Professors at *Duckenfield* and *Manchester*, where I staid awhile, and declared Truth among them : And there were some convinced, who received the *Lord's Teaching*, by which they were confirmed, and stood in the Truth ; but the *Professors* were in a Rage, all pleading for *Sin* and *Imperfection* ; and could not endure to hear talk of *Perfection*, and of an *Holy* and (f) *Sinless* Life : But the Lord's

(f) Is *George Fox*, or *St. John* to be believed, who, in his 1st Epistle, chap. i. ver. 8, 9. says, *If we say that we have 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.* Mr. *Lesley* says, *Snake in the Grass*, p. 8. " That they make themselves equal with God, " *infallible* and *perfectly sinless*, as *He is*. They laugh at us " for confessing ourselves to be Sinners, or praying to God for " *Mercy.*" *Alas ! poor Souls* (says Mr. *Pen*, in his *Truth exalted*) of the Church of England. Are you not at *have Mercy upon us miserable Sinners ; There is no Health in us, from Seven to Seventy ?* And for this he upbraids the Church of England as *Opposers of Perfection.*

Lord's Power was over all, tho' they were chain'd under Darknefs and Sin, which they pleaded for, and quenched the tender Things in them.

P. 13.] As I was walking by the *Steeple House* in the Town of *Mansfield*, the Lord said unto me, *That which People trample upon must be thy Food*: And as the Lord spake, he opened it to me, how that People and Professors did trample upon the Life, even the Life of *Christ* was trampled upon; and they fed upon Words, and fed one another with Words, but trampled upon the Life, and trampled under Foot the Blood of God. It seem'd strange to me at first, that I should feed upon that which the high Professors trampled upon, but the Lord opened it to me clearly *by his eternal Spirit and Power*. Then came People far and near to see me, and I was fearful to be drawn out by them; yet I was made to speak, and open Things to them. There was one *Brown* who had great *Prophecies* and *Sights* upon his Death Bed of me; and he spoke openly of what I should be made instrumental by the Lord to bring forth: And of others he spake, That they should come to nothing; which was fulfilled on some that were then something in Shew. And when this Man was buried, a great Work fell upon me, to the Admiration of many, who thought I had been dead: And many came to see me for about fourteen Days Time (g) for I was very much altered in *Countenance* and *Person*, as if *my Body had been new moulded, or changed*. And while I was in this Condition, I had a Sense and *Discerning* given me by the Lord, thro' which I saw plainly, that when many People talked of *God*, and of *Christ*, &c. the Serpent spake in them; but this was hard to be borne.

P. 14.]

(g) This dark *Enthusiast*, I presume, took this *Change* to be like our blessed *Saviour's Transfiguration*.

P. 14.] A Report went abroad of me, That I was a young Man that had a *discerning Spirit*; whereupon many came to me from far and near, *Professors, Priests, and People*, and the Lord's Power brake forth, and I had great *Openings and Prophecies*, and I spake unto them concerning the Things of God.

Ibid.] In the Year 1648, as I was sitting in a *Friend's House* in *Nottinghamshire* (for by this Time the Power of God had opened the Hearts of some to receive the Word of Life and Reconciliation) I saw there was a great Crack to go throughout the *Earth*, and a great *Smoke* to go as the *Crack* went; and that, after the Crack, there should be a great *Shaking*: This was the *Earth* in People's Hearts; which was to be shaken, before the Seed of God was raised out of the *Earth*: And it was so; for the Lord's Power began to shake them, and great Meetings we began to have, and a mighty *Power and Work of God* there was amongst People, to the Astonishment of both *People and Priests*.

P. 15.] I met with a great Company of *Professors* in *Warwickshire*, who were praying and expounding the Scriptures in the *Fields*, and they gave the Bible to me; and I opened it on the 5th of *Matthew*, where *Christ* expounded the Law; and I opened the Inward State to them, and the Outward State, and they fell into a fierce Contention, and so parted; but the Lord's Power got Ground.

Then I heard of a great Meeting to be at *Leicester*, for a Dispute, wherein both *Presbyterians, Independants, Baptists, and Common-Prayer Men*; were said to be concerned. The Meeting was in a (b) *Steeple House*, and thither was I moved by the Lord

(b) George Fox ridicules the Church by the Name of a *Steeple House* quite thro' his *Journal*. And Mr. Lesley says (*Snake in the Grass*, p. 262.) "That some *Quakers* yet more prophanely,

Lord God to go and be amongst them. At last one Woman asked a Question out of *Peter*, what *that Birth* was, viz. *Being born again of incorruptible Seed by the Word of God that liveth and abideth for ever?* And the *Priest* said to her, (i) *I permit not a Woman to speak in the Church; tho' he had before given Liberty to any one to speak.* Whereupon *I was wrapt up as in a Rapture in the Lord's Power*: And I stept up in a Place and asked the *Priest*, “Dost thou call this Place (the *Steeple House*) a Church, “or dost thou call this mix'd Multitude a Church? For the Woman asking a Question, he ought to have answered it, having given Liberty for any to speak; but he did not answer me neither, but asked me, what a Church was? I told him, The Church was the Pillar and Ground of Truth, made up of *living Stones, living Members, a spiritual Household, which Christ was the Head of*: But he was not the Head of a mix'd Multitude, or of an old House made up of Lime, Stones, and Wood. This set them all on Fire.

P. 17.]

“have called the *Church* a *Bawdy House*, a *Whore House*, &c.
“Which, says he, I have from those that heard them.

I have heard of a modern *Quaker*, of a more polite Cast, who being asked to contribute towards the rebuilding of his *Parish Church*, answered, That the building of Churches was not consistent with his Principles: But if they'd accept 20*l.* towards pulling down of the old Church, it was at their Service.

(i) Remarkable is *George Fox's* Interpretation of those Texts, 1 Tim. ii. 11, 12. and of 1 Cor. xiv. 13. *Women are to learn in Silence, and not suffered to teach, nor to usurp Authority over the Man, but to be in Silence.* In a Letter to the Duke of *Holfsteyn*, 1684 (Journal, p. 524.) who had given Orders to the Rulers of *Fredrickstadt*, to make the *Quakers* leave that Place, because they suffered Women to preach, “Now here the Duke may see “what Sort they be, that were to be in Silence and Subjection, “which Law commands to be *silent*, and not *usurp Authority over the Man*; nor to *speak in the Church*, were *unruly Women*.

P. 17.] Now was I come up in the Spirit thro' the *Flaming Sword* into the *Paradise of God*. All Things were new ; and all the *Creation* gave another Smell unto me than before, beyond what Words can utter. I knew nothing but *Pureness*, and *Innocency*, and *Righteousness*, being renewed up in the *Image of God by Christ Jesus* : So that I say, I was come up to the State of (k) *Adam* before he fell.

P. 22.] I saw that the Grace of God, which brings Salvation, had appeared unto all Men, and that the Manifestation of the Spirit of God was given to every Man to profit withal. These Things I did not see by the Help of Man, nor by the *Letter* (tho' they are written in the *Letter*) but I saw them in the Light of the Lord *Jesus Christ*, and by his immediate Spirit and Power, as did the holy Men of God, by whom the holy Scriptures were written.

P. 24.] When the Lord sent me forth into the World, he forbad me (l) to put off my Hat to any
C High

(k) Mr. *Lesley* says (*Snake in the Grass*, p. 76.) “ That one
“ *James Seaton* having parted with his Wife, fell in League
“ with *Mary Ross* ; who, because as *George Fox*, says, *They were*
“ *come to the State of the first Adam in his Innocency*, stripped
“ herself stark naked, and so appeared, saying, It was a Sign of
“ *Guilt* to be ashamed of one Part of one's Body more than ano-
“ ther : But his Wife meeting with her, beat her so well, that
“ tho' she cared not for Cloaths as a Covering, yet she thought
“ them convenient as Armour ; which that *Spark*, more bold
“ than wife, wanted ; who, adventuring too near this naked
“ *Virtue*, received such a Token of her Love as stuck to him,
“ and gave him Occasion at once to bemoan and Revenge himself
“ in this *Distich* upon his *Adamical* Mistress.

“ *In Mariam Rosam*

“ *Per Mariam juro Dolieo quam Vulnere Duro,*

“ *Desere Famosam spinigeramque Rosam.*

(l) *George Fox*, as Mr. *Lesley* informs us (*Snake in the Grass*, p. 299.) made it *Heathenism* and *Idolatry*, in his Treatise, furnished *Iconoclastes*, and an Order of his printed at the End of *Tyranny and Hypocrisy*, 1673. to have the *Image or Likeness of*
any

High or Low, and I was required to *thee* and *thou*; all Men and Women, without any Respect to *Rich* or *Poor*, *Great* or *Small*; and as I travelled up and down, I was not to bid People *Good Morrow*, or *Good Evening*; neither might I *bow* or *scrape with my Leg* to any one; And this made the *Señts* and *Professions* to rage.

P. 25.] 1649, The black earthly Spirit of the *Priest* wounded my Life; and when I heard the Bell toll to call People together to the *Steeple House*, it struck my Life; for it was just like a Market Bell, to gather People together, that the Priest might set forth his Ware to Sale. O the vast Sums of Money that were gotten by the Trade they make of selling the

any Creature in Heaven, or in Earth, painted upon a Sign, but only a *Bed-Staff*, *Fire-Shovel*, *Saw*, *Fork*, or the like, of *Man's* making: And where he preaches against *Skimming-Dish Hats*, unnecessary Buttons on *Coats* or *Cloaks*; *Slit Peaks* behind on the Skirts of Women's *Waistcoats*, *Short black Aprons*, *needleless flying Scarfs*, *Vizard Masks*, *bare Necks*, &c. All which, he dictates as from immediate Inspiration. And in another Place (*Snake in the Grass*, p. 119.) Mr. *Lesley* has the following Words, "Let me only observe, what an uncouth and preposterous Piece of Humility it is, to deny the Title or Civility of *Master*, or of their *Hat*, whilst, at the same Time, they worship one another with divine Honour, and bestow upon themselves Titles, far above what any Angels, since *Lucifer*, durst pretend to, to be even equal with God, of the same Substance, and of the same Soul, with him, and grudge not to apply all the Attributes of God, to the *Light within them*, and to themselves for it's Sake; thus transferring the Honour of God to themselves." Mr. *Sewell*, a *Quaker* (in his History of the *Quakers*, p. 1609.) informs us, "That King *James II.* used the *Quakers* well in all Respects, and would not suffer his Servants to molest any for not pulling off their Hats when they came near his *Royal Person*; nay, so far went this Condescension, that a certain Countryman of the *Quakers* Persuasion, coming to him with his Hat on his Head, the King took off his own Hat, and held it under his Arm; which the other seeing, said, The King needs not to keep off his Hat for me. To which the Prince return'd, You don't know the Custom here; for that requires, that but one Hat must be on here.

the Scriptures, and from their preaching, from the highest Bishop, to the lowest Priest ! what one Trade else in the World is comparable to it ?

P. 26.] Now, as I went towards *Nottingham* on a first Day of the Morning, with Friends to a Meeting there, when I came on a Top of a Hill, in the Sight of the Town, I espied the great *Steeple House*, and the Lord said, *Thou must go and cry against yonder great Idol, and against the Worshippers therein.* When I came there, all the People looked like *fallow Ground*, and the Priest (like a great Lump of Earth) stood in his Pulpit above : And he took for his Text these Words of *St. Peter*, *We have a more sure Word of Prophecy, whereunto ye do well that ye take heed as unto a Light that shineth in a dark Place, until the Day Dawn, and the Day Star, arise in your Hearts.* And he told the People, That it was the (m) Scriptures by which they were to try all Doctrines, Religions and Opinions. Now the *Lord's Power was so mighty upon me, and so strong in me*, that I could not hold, but was made to cry out and say, *Oh no, (n) it is not the Scriptures ;* but I told

C 2

them

(m) Mr. *Lesley* says (*Snake in the Grass*, p. 337.) “ That they thought themselves to have a *Dispensation* beyond the *Prophets* and *Apostles*, whom they called *Low* and *Carnal* in their Day. I can name those, says he, that now stand high among them ; who being press'd with a Text out of one of *St. Paul's* Epistles (not 20 Years ago) did, before many Witnesses of the principal *Quakers*, not stick to say, That *Paul* was *dark* and *ignorant* (like him whom they opposed) and that they saw beyond him.

(n) Mr. *Lesley* observes (*Snake in the Grass*, p. 87.) that they called the *Holy Scriptures* by the wicked and contemptible Names of *Dust*, *Death*, *Serpent's Meat*, &c. Nay, in another Place, p. 105. That a *Quaker* was ill used at a Meeting House in *Grace-church Street*, for reading a Part of a Chapter before the Meeting began. “ But that this (says he *ibid.*) may not seem strange to the Reader, he must know, that there never was, from their first appearing in the World, one Chapter in the *Holy Scriptures* read in any of their Meetings, tho' many of their own Epi-
“ ities

them what it was, namely, the *Holy Spirit* by which the holy Men of God gave forth the Scriptures, whereby Opinions, Religions, and Judgments were to be tried; for it led into all Truth, and so gave the Knowledge of all Truth.

P. 27.] After I was set at Liberty from *Nottingham Gaol*, 1649, I travelled, as before, in the Work of the Lord, and coming to *Mansfield Woodhouse*, there was a *distracted Woman* under the *Doctor's* Hands, with her Hair loose all about her Ears, and he was about to let her Blood, she being first bound, and many People being about her, holding her by Violence; but he could get no Blood from her; and I desired them to unbind her, and let her alone, for they could not touch the *Spirit* in her, by which she was tormented; so they did unbind her, and I was moved to speak to her, and, *in the Name of the Lord, to bid her be quiet and still*; and she was so; and the Lord's Power settled her Mind, and she mended, and afterwards received the *Truth*, and continued in it to her Death. And the Lord's Name was honoured, to whom the Glory of all his Works belongs. Many great and wonderful Things were wrought by the heavenly Power in those Days; for the Lord made bare his omnipotent Arm, and manifested his Power to the Astonishment of many: By the healing Vertue of which, many have been delivered from great Infirmities, and the Devils were made subject thro' his Name.

P. 29.] I heard of a People that were in Prison at *Coventry* for Religion; and, as I walked towards the Gaol, the Word of the Lord came to me, saying,

“files have been frequently, and enjoyn'd there to be read— Thus their great *George Fox* commands, *This is the Word of the Lord*, says he, *I charge you, in the Presence of the Lord God, to send this Epistle amongst all Friends and Brethren, every where to be read in all Meetings. To them all this is the Word of God, &c.* Yet he calls it Blasphemy to say the Holy Scriptures are the Word of God.

ing, *My Love was always to thee, and thou art in my Love*: And I was ravished with the Sense of the Love of God, and strengthened in my inward Man. But when I came into Gaol where those Prisoners were, a great Power of Darknes struck at me, and I sat still, having my Spirit gathered in the Love of God. At last these Prisoners began to rant, and vapour, and blaspheme; at which my Soul was greatly grieved. They said, *they were God*. I perceived they were *Ranters*, and I had met with none before. After this, one of these *Ranters*, whose Name was (o) *Joseph Salmon*, put forth a Book, or Paper of Recantation; upon which, they were set at Liberty.

P. 30.] And as I passed thro' Fairs and Markets, and divers Places, I saw Death and Darknes in all People where the Lord God had not shaken them.

Ibid.] There was, in the Town of *Twy-Cross*, a great Man that had long laid sick, and was given over by the *Physicians*; and some Friends in the Town desired me to go see him, and I went up to him in his Chamber, and spake the Word of Life to him, and was moved to pray by him, and the Lord was *intreated to restore him to Health*: But when I was come down Stairs into a lower Room, and was speaking to the Servants, &c. a serving Man of his, came raving out of another Room with a naked *Rapier* in his Hand, and set it just to my Side; but I looked stedfastly at him, and said,
Alack

(o) The Title of the Book, *Height in Depths, and Depths in Heights*; or, *Truth no less secretly than sweetly sparkling out its Glory from under a Cloud of Obloquie. Wherein is discovered, the various Motions of an experienced Soul, in and thro' the manifold Dispensations of God. And how the Author hath been acted in, and redeemed from, the unknown Paths of Darknes, wherein, as in a Wilderness, he hath wandered, without the clear Vision of a divine Presence. Together with a sincere Abdication of certain Tenents, either formerly vented by him, or now charged upon him. Per me, Jo. Salmon. London: Printed by T. Newcomb. 1651.*

Alack for thee, poor Creature, what wilt thou do with thy carnal Weapon? It is no more to me than a Straw. The Standers by were much troubled, and he went away in a Rage, and full of Wrath. Thus the Lord's Power preserved me, and raised up the weak Man.

P. 37.] Justice Bennet, of Darby, was the first that called us *Quakers*, because I bid them (*p*) tremble at the Word of the Lord; and this was in the Year 1650.

P. 46.] Among others that came to see me (in Darby Prison) there came a certain Person from Nottingham, a Soldier, and that had been a *Baptist*, as I understood; and with him came several others; and in Discourse this Person said, *Your Faith stands in a Man that died at Jerusalem, and there was never any such Thing.* From this Man's Words was a Slander raised upon us, that the *Quakers* should deny *Christ*, that suffered and died at Jerusalem (*q*) which was all utterly false.

P. 50.]

(*p*) Mr. Lesley observes (*Snake in the Grass*, p. 77.) That the *Quakers* defend their preternatural *Shaking* and *Trembling*, from *Habbakuk's* Lips quivering.

(*q*) The anonymous Author of a Book, intitled, *Vindiciæ Anti-Baxterianæ*: or, *Animadversions on a Book*, intitled, *The Life of Mr. Richard Baxter*, p. 168. says, "Mr. Gabriel Eddredge, in *Mayfield*, in *Glostershire*, told me, That he was with a Man of good Estate on his Death-bed, and asking him about *Jesus Christ*; *Jesus Christ*, said the Man, *Who is that? I do not remember that ever I heard of him in my Life.* When I once went from House to House, some could not tell me whether *Christ* were a Man or a Woman; knew not what crucified was."

Leonard Fell, *George Fox's* Follower, professed, That *Christ* had never any Body but his Church (*Snake in the Grass*, p. 22.) Mr. Lesley says (*Snake in the Grass*, p. 78.) "I can name one, who reasoning concerning the *Outward Christ*, oh Horror to repeat it! bid, that *Christ* might kiss his ———. And it is not much behind this which a *Quaker Preacher*, now in *London*, said to one I can produce, who was endeavouring to persuade him, that *Christ* was now a Man, the Preacher replied, *The Man Christ* a F—t

P. 50.] *Paul* did not preach for Wages, but laboured with his Hands, that he might be an Example to all them that follow him. Oh People see who follow *Paul*. (r) The Prophet *Jeremiah* said, “ The Prophets prophecy falsely, and the Priests bear Rule by their *Means* ;” but now the Priests bear Rule by the *Means* they get from the People ; take away their *Means*, and they will bear Rule over you no longer.

P. 54.] I came into the Parts of *Yorkshire* where (s) *James Naylor* lived, 1651, and he and *Thomas Godyear* came to me, and were both convinced, and received the Truth.

P. 55.] While I was here, at Justice *Hotbam's*, came a great Woman of *Beverley* to speak with Justice *Hotbam* about some Business, and in Discourse she told him, “ That the last *Sabbath Day*, as she called it, there was an *Angel* or *Spirit* came into the Church at *Beverley*, and spake the wonderful Things of God, to the Astonishment of all that were there ; and when it had done, it passed away, and they did not know whence it came nor whither it went, but it astonished all, both *Professors* and *Magistrates*, of the Town.” This Relation Justice *Hotbam* gave me afterwards, and then I gave him an Account, how I had been that Day at *Beverley Steeple House*, and had declared *Truth* to the *Priest* and People there.

P. 56.]

(r) *Fox* uses the very same Words to prove the Clergy *Hirelings*. Journal, p. 50.

(s) This *James Naylor* suffered himself to be *Hofanna'd* into *Bristol*, as *Christ* was into *Jerusalem*; for which he was severely punished, as appears from most of our *English* Historians.

Mr. *Lesley* takes Notice (*Snake in the Grass*, p. 47.) “ That *Naylor* was brought upon his Knees before their Church, where *George Fox* presided, to acknowledge his Failings. And I saw, says he, in *George Fox's* own Hand, this Sentence against *James Naylor*, *Friends shall not be judged for judging of him*.

P. 56.] In the Afternoon I went to another *Steeple House* about three Miles off, where preached a *High Priest* called a *Doctor*; so I went into the *Steeple House*, and staid till the *Priest* had done. Now the Words which he took for his Text were these, *Ho every one that thirsteth come to the Waters, and he that hath no Money, come ye and buy and eat, yea come buy Wine and Milk without Money, and without Price.* Then was I moved of the *Lord God* to say unto him, (t) “Come down, thou *Deceiver*, dost thou bid
 “ People come freely, and take of the Waters of
 “ Life freely, and yet thou take 300*l.* a Year of
 “ them, for preaching the Scriptures to them?
 “ mayst not thou blush for Shame! Did the Pro-
 “ phet *Isaiab* and *Christ* do so, who spake the
 “ Words, and gave them forth freely? Did not
 “ *Christ* say to his Ministers whom he sent to
 “ preach, *Freely ye have received, freely give?*” So the *Priest*, like a Man (u) amazed, hasted away.

P. 60.] From *Stath* we passed to *Whitby* and *Scarborough*, where we had some Service for the *Lord*.

P. 62.] 1651, After some Time travelling in the Country, I came to *Pickering*, where, in the *Steeple House*, the *Justices* had their Sessions.

Ibid.] I stood up in the *Steeple House Yard*, at a Place near *Pickering*, and declared to the People, That I came not to hold up their *Idol Temples*, nor their

(t) Mr. *Lesley* observes (*Snake in the Grass*, p. 83.) “That the surest Method amongst the *Quakers* for a young Man to step into an abounding Trade, and a rich Wife (of which there are many among so wealthy a People) is to set up first for a *Preacker*; and if he happens to please, his Fortune is made. Of which many Examples daily occur, far beyond the much-envied Allowance given to the *Hirelings*, as they call our *Priests*, which is hardly sufficient to afford Bread to most of them. And *G. F.* [*Gerge Fox*] had more Money at his Disposal, than any *Bishop* in *England*; he having the Command of the *Quakers Treasury*.

(u) He was amaz'd, probably, at his *Ignorance* and *Impudence*.

their *Priests*, nor their *Tythes*, nor their *Augmentations*, nor their *Priests Wages*, nor their *Jewish* and *Heathenish* Ceremonies and Traditions (for I denied all these) and told them, that that Piece of Ground was no more holy than another Piece of Ground. And I shewed them, that the Apostles going into the *Jews Synagogues* and *Temples*, which God had commanded, was to bring People off from that *Temple* and these *Synagogues*, and from the Offerings and *Tythes*, and covetous *Priests* of that Time: And that all who preach *Christ* the Word of Life, ought to preach freely, as the Apostles did, and as he had commanded. So *I was sent of the Lord God of Heaven and Earth to preach freely*, and to bring People off from those outward Temples made with Hands, which God dwelleth not in; that they might know their Bodies to become the Temple of God and *Christ*.

P. 64.] From thence I travelled up into *Holderness*, and came to a Justice's House, whose Name was *Pearson*, where there was a very tender Woman that believed in the Truth, and was so affected therewith, that she said, (x) *She could have left all, and have followed me.*

P. 67.] A false Accuser accused me falsely before all the People, at *Gainsborough*; That I said, *I was Christ*, and had got Witnesses to prove the same— Then I was moved of the Lord God to stand up upon the Table, in the eternal Power of God, and tell the People, *That Christ was in them, except they were Reprobates; and that it was Christ the*
D *eternal*

(x) “ Afternoon preached at *Upper Deal* on *Acts xxviii. 26.*
 “ Many seemed prick'd to the Heart, and some so quickned,
 “ that they expressed a Desire to follow me wheresoever I should
 “ go. I have scarce known a Time I preached any where, but
 “ I have seen some Effect of my Doctrine. A Proof, I
 “ hope, that the Words are not my own, but that God is in
 “ me of a Truth. *Mr. Whitfield's Journal from London to*
 “ *Gibraltar*, p. 17.

eternal Power of God, that spake in me at that Time unto them; (y) not that I was Christ.—And I called the Accuser Judas, and was moved to tell him, he was Judas, and that (z) Judas's End should be his: and that was the Word of the Lord and of Christ through me to him. So the Lord's Power came over all, and quieted the Minds of the People, and they departed in Peace. But this Judas went away, and shortly after hang'd himself, and a Stake was driven thro' his Grave.

P. 70.]

(y) In a Book printed 1652. says Mr. Lesley (*Snake in the Grass*, p. 19.) intitled, *A Brief Relation of the Religion of the Northern Quakers*, &c. p. 2, 3. you have the Account, how George Fox did avow himself over and over to be equal with God. Being asked by Dr. Marshall, in the Presence of Mr. Sawro, Coll. Fell, and Coll. West, Justices of the Peace of the County of Lancashire, at a private Sessions in the Town of Lancaster, whether or no he was equal with God, as he had before that Time been heard to affirm? his Answer was this, *I am equal with God*. The Blasphemy hath been attested upon Oath by the aforesaid Dr. Marshall and Mr. Altam, Schoolmaster of Lancaster, before the Justices at the last Session held at Appleby the 8th of January, 1652, and before Judge Puleston, at the last Assizes held at Lancaster, the 18th of March, 1652.

(z) Their pretended Prophets failed in their Denuntiation of Judgments; several Instances of which, are to be met with in Mr. Lesley's *Snake in the Grass*. A remarkable one he gives, p. 54. in one John Storey, who was one of the Opposers of the Women's preaching, and the Juridictions of the Women's Meetings set up by George Fox. Solomon Eccles (one of their Prophets) after a sharp Reprehension to the said John, for opposing himself to the great Apostle George Fox, denounces thus; *This is the Word of the Lord*, says he, *That this Year shalt thou, (John Storey) die, because thou hast taught Rebellion against the living God*. One present asked the Prophet, What Sort of Death he meant? whether a natural or a spiritual Death? Solomon answered, That John Storey had been spiritually dead long before (for they had excommunicated him) and that he meant it of a natural Death. This I have from one present in the Room. Note, That John Storey was at that Time so sick and weak, that his Death was expected every Day: But this John Storey lived about Four Years after this, to the eternal Confusion of the Quakers Pretence to Infallibility.

P. 70.] We came to Lieutenant *Roper's* (in the West-Riding of *Yorkshire*) where we had a great Meeting of several considerable Men; and the Truth was powerfully declared amongst them, and the Scripture wonderfully opened, and the Parables and Sayings of *Christ* were expounded, and the State of the Church, in the Apostles Days, was plainly set forth, and the Apostacy since from that State discovered.

Ibid.] *James Naylor* had been a Member of an Independent Church in *Wakefield*; but upon his receiving the Truth he was excommunicated.

P. 74.] *Francis Hoaxgill*, who was a Preacher to a Congregation, undertook to answer the Captain (who asked *George Fox*, why he did not go into the Church, for the Church-yard was not a Place to preach in) and soon put him to Silence. *This Man speaks with Authority, and not as the Scribes.*

P. 74.] In the Openings of the heavenly Life, I opened to the People (in *Firbank Chapel, Westmorland*) the Prophets, and the Figures and Shadows, and directed them to *Christ* the Substance. Then I opened the Parables and Sayings of *Christ*, and Things that had been long hid; shewing the Intent of the Apostles Writings, and that their Epistles were written to the *Elect*.

P. 78.] *Margaret Fell*, Wife of Judge *Fell*, ask'd me to go with her to the *Steeple House* at *Ulverstone*, where there was a Day to be observed for *Humiliation*. I replied, *I must do as I am ordered by the Lord*. So I left her, and walked into the Fields; and the Word of the Lord came to me, saying, (a) Go to the *Steeple House* after them. When I came

D 2

the

(a) *George Fox's* Messages from the Lord, were of the same Nature with that of Mr. *Lacy*, a Follower of the Sect of *French Prophets*, in *Q. Ann's* Reign; who came one Day to the Lord Chief Justice *Holt's*, and desired to speak with him: The Ser-

vants

the *Priest Lampit* was singing with his People : But his Spirit was so foul, and the Matter they sang so unsuitable to their States, that, after they had done singing, *I was moved of the Lord*, to speak to him and the People.

P. 79.] I returned to *Swarthmore*, where the Lord's Power seized upon *Margaret Fell*, and her Daughter *Sarah*, and several of them.

P. 81.] After this (his Journey into *Lancashire*) I returned into *Westmorland*, and spake thro' *Kendal* on a Market Day : And so dreadful was the Power of God that was upon me, that People *flew like Chaff before me* into their Houses. I warned them of the mighty Day of the Lord, and exhorted them to hearken to the Voice of God in their own Hearts, who was now come to teach his People himself.

P. 83.] I went up to *Swarthmore* again, whither came up four or five of the *Priests*—I asked them, whether any one of them could say, *he ever had the Word of God to go and speak to such or such a People?* None of them durst say he had : But one of them burst out into a Passion, and said, *He could speak his Experience as well as I.* I told him, *Experience* was one Thing, but to receive, and go with a *Message*, and to have a Word from the Lord, as the *Prophets* and *Apostles* had and did, and as (b) I had done unto them, this was another Thing.

Ibid.]

vants told him, that he was not well, and would not see Company that Day. " Tell him, said *Lacy*, I must see him, for I come to him with a Message from the Lord God : which being told the Lord Chief Justice, he ordered him to be admitted, and asked him his Business. I come, said he, from the Lord, who sent me to thee, and would have thee grant a *Noli Prosequi* to *John Atkins* (a French Prophet) whom thou hast cast into Prison." Thou art a *lying Knave*, and *false Propbet*, answered the Chief Justice : For if the Lord had sent thee, it would have been to the *Attorney General*. He knows it is not in my Power to grant a *Noli Prosequi*.

(b) Mr. *Lesley*, alluding to this Passage (*Snake in the Grass*, p. 29.) says, " He vouches this by a Company of vile and senseless

" *less*

Ibid.] A precious Meeting there was (at *Croftland, Westmorland*) wherein the Lord's Power was over all, and the People were directed to the *Spirit of God*, by which they might come to know God and *Christ*, and understand the Scriptures aright.

P. 84.] About this Time (1652) (c) *John Audland*, and *Francis Howgill*, and *Jobu Camm*, and
Edward

“ *less Miracles*, to which he pretends in his *Journal*, that he
“ might in nothing come behind the holy *Praphtets* and *Apostles*,
“ to whom he compared and equall'd himself.” And in another
Place, p. 285. he says, “ That the *false* and *foolish Miracles*
“ which *George Fox* tells of himself in his *Journal*, exceed the
Foppery of a *Popish Legend*.

(c) *John Audland's* blasphemous Letter to *George Fox*, spelt and printed according to the Original. *Lesley's Snake in the Grass*, p. 369.

“ Deare and precious one, in whome my Life is bound up,
“ and my Strength in thee stands, by thy Breathing I am nour-
“ rished and refreshed: and by thee my Strength is renewed:
“ blessed art thou for ever more; and blessed are all they that
“ enjoy thee: Life and Strength comes from thee, holy one:
“ and thou art the Blessed of the Lord for ever-more, dear,
“ dear reach unto mee, that I may be strengthened, to stand in
“ the mighty Power and Strenth in the Lord, for the Sarviffe
“ is very great, my Travell and Burthen was never soe, as now
“ since I saw thee: but dayly doe I find thy Presence with me,
“ which doth exceedingly preserve mee: for I cannot reane but
“ in thy Presence and Power: pray for me that I may stand in
“ thy Dread for ever more: deare my deare Brother, *John*
“ *Camm* hath been exceeding sicke, and he is very weake: I can
“ say little of hys Recovery as yet: his Wife is with him: she
“ is deare and preciously kept; their deare Love is to thee,
“ oh reach through all in thy mighty Power to him. This
“ Bearer can declare to thee of the Work this Way: *Jo. Will-*
“ *kinson* and *Jo. Story* is heare, their Love is dearely to thee:
“ deare Harte there is one Thing that lies upon mee: I shall
“ lay it before thee: as touching thy coming into *Wiltshire*: I
“ was there at *Juttice Stok's* House: and his Famaley is all
“ pretty loveing and convinced: and he is a sober wise Man,
“ and there is Honesty in him which will stand: and there is
“ a pretey People that way: it hath laid exceedingly upon
“ me these three Dayes of thy beeing at that Place: I know not
“ such an other Place in all the Countrey: for thee: dear: I was
“ much wounded to know that thou was in such a rude Place, and
“ suffers

Edward Burrough, (d) *Richard Hubberthorn,* and *Miles Hubbersty,* and *Miles Halhead,* with several others, being endued with Power from on high, came forth into the Work of the Ministry, and approved themselves faithful Labourers therein.

P. 85.] Much Work I had in those Days with the *Priests* and People concerning the old *Mass Houses,* which they called their *Churches*; for the *Priests* had persuaded the People, that it was the House of God.

P. 86.] A *Mason,* a *Professor,* but a rude Fellow, with his walking Rule Staff gave me a Blow with all his Might, just over the Back of my Hand, as it was stretched out; with which Blow my Hand was so bruised, and my Arm so benumbed, that I could not draw it unto me again: So that some of the People cried out, *He has spoiled his Hand for ever having any Use of it more.* But I looked at it in the Love of God; and, after a while, the *Lord's Power sprang thro' me again, and thro' my Hand and Arm;* so that in a Moment I recovered Strength in my Hand and Arm, in the Sight of them all.

P. 103.] (e) Great Openings I had from the Lord,
 “ suffers so amongst them: and this was I moved to lay
 “ before thee: and great is my disere that it may be soe: the
 “ Place is about 20 Miles from *breistol* in *wiltshire,* one Mile
 “ from *Cbipenam,* a Markete Towne. Justice *Stoks* House,
 “ *Fo: Cam* tould me that the Justice he was with was a very
 “ loving and prety Man: this Bearer was there, he can declare to
 “ thee more: but oh that thou weare but at that Place I men-
 “ tion: it is free and suteable for Friends coming to thee! it lies
 “ much upon mee: and if thow find Moveings strike over
 “ thither. I shall say no more of it: the Worke is great heare
 “ away, pray for us all that in thy Power we may abide for
 “ evermore: I am thyne begotten and nurished by thee and in
 “ thy Power am I preserved. Glory unto thee holy one for
 “ ever. *John Audland.*

(d) *Richard Hubberthorn* wrote, that *Christ* coming in the *Flesh* was but a Figure. *Lesley's Snake in the Grass,* p. 22.

(e) It being objected to *George Fox,* says *Mr. Lesley* (*Snake in the Grass,* p. 94.) “ That one of his *Quakers* had pretended an
 “ immediate

Lord, not only of divine and spiritual Matters, but also of outward Things relating to the civil Government: For, being one Day in *Swarthmore-Hall*, when Judge *Fell* and Justice *Benson* were talking of the News in the News Book, and of the Parliament that then was sitting (1653) which was called, *the Long Parliament*, I was moved to tell them, that before that Day two Weeks, the Parliament should be broken up, and the Speaker pluck'd out of his Chair: And that Day two Weeks Justice *Benson* coming thither again, told Judge *Fell*, that now he saw *George* was a true Prophet; for *Oliver* had broken up the Parliament by that Time.

Ibid.] After some Time, I went to a Meeting at *Arnside*, where *Richard Myer* was. Now he had been long lame of one of his Arms, and I was moved of the Lord to say unto him, amongst all the People (*f*) Prophet *Myer* stand up upon thy Legs, and he stood up and stretched out his Arm, that had been lame a long Time, and said, *Be it known unto you all People, that this Day I am healed*: But his Parents would hardly believe it; but after the Meeting was done, had him aside, and took off his Doublet, and then they saw it was true. He came soon after to *Swarthmore* Meeting, and there declared how the Lord had healed him. Yet, after this, the Lord commanded him to go to *York*, with a Message from him; and he disobeyed the Lord, and the Lord struck him again; so that he died about Three Quarters of a Year after.

P. 108.]

“ *immediate Call from Heaven* to commit Theft, Robbery and
 “ *Sacrilege*, in taking out of the Church an *Hour Glass*. *George*
 “ *Fox* (*Great Mystery*, p. 77.) does vindicate it in these Words;
 “ *And as for any being moved of the Lord to take away your Glass*
 “ *from you. By the eternal Power it is owned.*

(*f*) *Georgs Fox*, more successful in Pretence than his Brother *Entbusiaßt Herman the Cobler* (*Alexander Rosse's View of all Religions*, p. 421.) who pretended by speaking a Word, to work a Miracle of the like Kind, upon one *Eppo an Innkeeper*, but was defeated.

P. 108.] As I was sitting in a House full of People, declaring the Word of Life unto them, I cast my Eyes upon a Woman, and discerned *an unclean Spirit* in her; and I was moved of the Lord to speak sharply to her, *She was a (g) Witch*; whereupon the Woman went out of the Room. Now I being a Stranger there, and knowing nothing of the Woman outwardly, the People wondered at it, and told me afterwards, I had discovered a great Thing, for all the Country looked upon her to be a *Witch (b) The Lord had given me a Spirit of discerning*, by which I many times saw the States and Conditions of People, and could try their Spirits.

P. 112.]

(g) Mr. Lesley observes (*Snake in the Grass*, p. 312.) “ That two of those *Witches* (who endeavoured to take away the Life of *Henry Windsor*, upon a false Accusation of Murder) were allowed to be *Preachers* amongst the *Quakers* 20 Years, from near their Beginning 1650, to 1674. that they were detected at *Carlisle* Affizes.

(b) Notwithstanding this *Spirit of discerning* which is laid Claim to by *George Fox*, and several of his Followers, 'tis certain that it failed them in several Instances. “ 'Tis evident, says Mr. Lesley, *Snake in the Grass*, p. 36.) that they did not discern *George Keith*, *Francis Bugg*, and many others, whom for many Years they owned as true *Quakers*, and some of them *Ministers* among them, and boasted a long Time in their Gifts, and thought them to be principal *Pillars* among them, which now they vilify as *wicked Apostates*.” And he further takes Notice (*Snake in the Grass*, p. 44.) of a remarkable Failure in this *their Spirit of discerning* in the Year 1655. In the Case of *Christopher Atkinson*, “ a *Quaker* of great Renown in those their early Days, an *Apostle*, *Preacher* and *Writer* for their Cause, and one who mightily confirmed their Churches. Yet so it fell out (because the Devil would have it) that he, even this same *bright Lamp*, being in Prison at *Norwich* for the *new Faith* in the *infallible Light*, proved *carnally fallible* in *Darkness* with a *dear Sister*, the *Maid* of *Thomas Symons*, who was likewise one of the *Infallible*— Notwithstanding all this, neither *George Fox*, *George Whitehead*, nor any other of the *infallible Gang*, could find it out, till *Christopher Atkinson*, prick'd, as he said, *with the Stings of Conscience*, did freely, and of his own Accord, confess it.”

Nay,

P. 112.] While he (the Jailer of *Carlile*, where *George Fox* was imprisoned) struck me, I was made to sing in *the Lord's Power*, and that made him rage the more, then he went and fetched a *Fiddler*, and brought him in where I was, and set him to play, thinking to vex me thereby; but while he played, *I was moved in the everlasting Power of the Lord God to sing*; and my Voice drowned the *Noise* of the *Fiddle*, and struck and confounded them, and made them give over *fiddling* and go their ways.

P. 118.] Now (*viz.* after he was released out of Prison) I went into the Country, and had mighty great Meetings; and *the everlasting Gospel and Word of Life flourished*; and thousands were turned to the Lord *Jesus Christ*, and to his Teaching.

P. 120.] We came thro' the Country (*Northumberland*) into *Cumberland* again, where we had a general Meeting of many Thousands of People a top of a Hill near *Langlands*; a *glorious and heavenly Meeting it was*, for the Glory of the Lord did shine over all, and they were as many as one could speak over, the Multitude was so great.—A great Convincement there was in *Cumberland, Bishoprick, Northumberland, Westmoreland, Lancashire and Yorkshire*; and the Plants of God grew and flourished so, the heavenly Rain descending, and God's Glory shining upon them, that many Mouths were opened by the Lord to his Praise, yea to Babes and Sucklings he ordered Strength.

P. 123.] 1653. About this Time the *Oath*, or Engagement, to *Oliver Cromwell* was tendered to

E

the

Nay, remarkable is Mr. *Lesley's* Account of the *Quaker Glover* in *Cheapside* (p. 50, 52, 53, 54.) who had his *Till* robbed; one of the *Quaker Prophets* charged it directly upon his *Maid*, and told her by his *prophetick Authority*, that *the Lord saw her*: and another, with equal Confidence, charged it upon his *Apprentice in the Name of the Lord*: But, after this, the Robber was taken robbing a *Till* at another Shop, and then confessed, among other Robberies, that he robbed the *Glover's Till*.

the Soldiers, and many of the Soldiers were disbanded, because, in Obedience to *Christ*, they would not *swear*.

P. 129.] A Butcher that had been accused of killing a Man and a Woman before, and who was one of them who bound himself by an Oath to kill me, killed another Man, and was sent to *York Gaol*. Another of those rude Butchers who had threatened to kill me, having accustomed himself to thrust his Tongue out of his Mouth in Derision of Friends, when they passed by him, had his Tongue so swollen out of his Mouth, that he could never draw it in again, but died so. Several strange and sudden Judgments. came upon many of these Conspirators against me, God's Vengeance from Heaven came upon the Blood-thirsty, who sought after Blood: For all such Spirits I laid before the Lord, and left them to him to deal with them, who is stronger than them all: In whose Power I was preserved, and carried on to do his Work.

P. 137.] (i) I was moved of the Lord to write a Paper "to the *Protector*, by the Name of *Oliver Cromwell*, wherein I did, in the Presence of the " Lord God, declare, that I did not deny the wearing " or

(i) Mr. *Lesley* (*Snake in the Grass*, 3d Edit. p. 113.) observes, " That the Editors of this *Journal* made bold to alter his " Words; to leave out and put in as they see Cause to blind " the Eyes of the World, and to obviate the Objections against " their horrid Blasphemies." And gives *Fox's* genuine Letter in the following Words; " I who am of the World called " *George Fox*, do deny the carrying or drawing any carnal " *Sword* against any, or against thee, *Oliver Cromwell*, or any " Man, in the Presence of the Lord God I declare, as God is " my Witness, by whom I am moved to give this forth from " him whom the World calls *George Fox*, who is the Son of " God, who is sent to stand as a Witness against all Violence.— " My Weapons are not Carnal but *Spiritual*; and my Kingdom " is not of this World; therefore with the carnal Weapon I do " not fight." This was transcribed by a *Quaker*, and preserved as a precious Piece.

“ or drawing of a carnal Sword, or any (k) other
 “ Weapon against him, or any Man: And that I
 “ was sent of God to stand a Witness against all
 “ Violence, against the Works of Darknes.”—

After some Time, Captain *Drury* brought me before the *Protector* himself at *Whitehall*—Many Words I had with him, but People coming in, I drew a little back; and, as I was turning, he caught me by the Hand, and, with *Tears in his Eyes*, said, Come again to my House, for if thou and I were but an Hour of a Day together, we should be nearer the one to the other. Adding, That he wished me no more Ill than he did to his own Soul.

E 2

P. 146.]

(k) 'Tis remark'd by Mr. *Lesley* (*Snake in the Grass*, p. 208.) That tho' the *Quakers* do not care for fighting themselves, they can blow the *Trumpet* to others; as they did to *Oliver* effectually. Oh, *Oliver* (says *George Fox* to him, *Council and Advice*, p. 27, 36.) Arise and come out, for thou hast had Authority, stand to it—Nor let any other take thy Crown—And he farther charges *Oliver*, not to turn *sober Men*, and true Hearts, out of his Army. So that they esteemed fighting *lawful*, and a good Thing (in a good Cause) because they thought it consistent with *sober Men* and *true Hearts*—And *George Fox* (See *Snake in the Grass*, p. 210.) in a Letter directed to the *Council* of the Army, and the Heads of the Nation, and for the inferior Officers and Soldiers, to be read, 1659, complains of many *Quakers* being disbanded out of the Army, and that for being *Quakers*, tho' they were good *Fighters*. Nay, in his Letter to *Cromwell*, he has the following Words; “ Oh, *Oliver*, thou shouldst not have stood trifling about small Things; don't stand cumbering thyself about *dirty Priests*.” And then tells him (*Snake in the Grass*, p. 239.) That if he had followed his Counsel, “ the *Hollanders* had been thy Subjects, *Germany* had given up to thy Will, and the *Spaniard* had quivered like a dry Leaf—The King of *France* should have bow'd under thee his Neck: The *Pope* should have withered as in the Winter: The *Turk*, in all his Fatness, should have smok'd, thou shouldst have crumbled Nations to Dust; therefore let thy Soldiers go forth with a free and willing Heart, that thou mayst rock Nations as in a Cradle—This is the Word of the Lord God to thee, as a Charge to thee from the Lord God” When a fair Occasion seemed

P. 146.] Moreover it came upon me about this Time (1654) *from the Lord*, to write a short Paper, and send it forth as an Exhortation and Warning to the *Pope*, and all Kings and Rulers in *Europe*.

P. 152.] The *Ranters* (at *(l) Reading*) pleaded that God made the Devil: But I denied it, and told them, “ That I was come into the Power of
 “ God, the Seed of *Crist*, which was before the
 “ Devil was, and bruised the Head of him; and
 “ he became a Devil by going out of Truth, and
 “ so became a Murderer and a Destroyer: And so
 “ I shewed them, that God did not make the De-
 “ vil; for God is a God of Truth, and he made
 “ all

to offer, says Mr. *Lesley* (*Snake in the Grass*, p. 237.) towards reasserting the good old Cause in *Monmouth's* Rebellion, 1685, several of the *Quakers* in the *West* took Arms, and fought in his Quarrel.—In the last *Dutch* War, says the Author of *Vindiciæ Anti Baxterianæ*, p. 16.) “ There was a Captain of a Man of War who desired a stout, lusty *Quaker* to go along with him. Why, said he, *I cannot fight*. Who talks of *fighting*, said the Captain? Go with me. He did so. When he came to engage, he requires this *Quaker* to fire a Gun. *I cannot fight*, said he, as I told thee. Then, said the Captain, I will tie thee fast to the *Capstone*; which he did. The *Quaker* desires him to let him go. Will you *fight* then? *I cannot* whilst here tied, said he. I'll try thee once more, said the Captain; but if I tie thee there again, there thou shalt remain. He let him go, and the *Quaker* was one of the best Fighters in the Ship.

(*l*) 'Tis observed by Mr. *Simon Ford*, in an *Affize* Sermon at *Reading*, Feb. 28, 1653, p. 21, 22. “ That in the little Town of *Reading* he was verily persuaded, that if *Augustin's* and *Epi- phanius's* Catalogues of *Heresies* were lost, and all other modern and antient Records of that Kind, yet it would be no hard Matter to restore them, with considerable Enlargements, from that Place. That they have *Anabaptism*, *Familism*, *Socinianism*, *Pelagianism*, *Ranting*, and what not. And that the Devil was served in *Heterodox* Assemblies, as frequently as God in theirs. And that one of the most eminent Church Livings in that Country, was possessed by a *Blasphemers*; and one in whose House, he believ'd some there could testify, that *the Devil was as visibly familiar, as any one of the Family*.

“ all Things good, and blessed them ; but he did
 “ not bless the Devil.”——And so the Truth stopt
 them, and bound them, and came over all the high-
 est *Notions* of the *Nation*, and confounded them ;
 for by the *Power of the Lord God I was manifest*, and
 sought to be made *manifest* by the *Spirit of God* in all,
 that by it (which they *vexed*, and *quenched*, and
grieved) they might be turned to God ; as many as
 were turned to the *Lord Jesus Christ*, by the *Spirit*
of God, and were come to sit under his *Teaching*.

P. 154.] I had a Meeting near Colchester (1655)
 After I had done speaking, one of the *Independent*
Teachers began to make a Jangling, which *Amor*
Stoddart (who was with me) perceiving, he said to
 me, Stand up again, *George* ; for I was going away,
 and did not at the first hear them : But when I
 heard the jangling *Independent*, I stood up again ; and,
 after a while, *the Lord's Power came over him and his*
Company, and *they were confounded* ; and the *Lord's*
Truth went over all ; and a *great Flock of Sheep* bath
the Lord Jesus Christ in that Country, that feed in
his Pastures of Life.

P. 154.] Having set up our *Horses* (at *Lyn*) we met
 with *Joseph Fuse*, who was an *Ensign*, and we wished
 him to speak to as many of the People of the Town as
 he could, that feared God, and to the Captains and
 Officers, to come together ; which he did : And
 we had a very glorious Meeting amongst them, and
 turned them to the *Spirit of God* ; by which they
 might know God and *Christ*, and understand the
 (m) *Scriptures*, and so learn of God and *Christ*, as
 the *Prophets* and *Apostles* did.

P. 155.]

(m) Mr. Lesley (*Snake in the Grass*, p. 83, 84.) observes what
 Blunders the *Quakers* who pretend to *Infallibility*, have made
 in their quoting of Scripture ; some of which are mentioned in
Satan disrobed, p. 29. as, “ *Will Penn's printing in his Chri-*
stian Quaker, p. 104. *That Christ was born at Nazareth* ;
 “ which

P. 155.] We came the next Day, by the Eleventh or Twelfth Hour, to a Town near the *Iſle of Ely*, called, *Sutton*—A Multitude of People was gathered thither, and there were no leſs than *four Priests*. The *Priest* of the Town made a great Jangle, but the Lord's Power ſo confounded him, that he went away—A great Convincement there was that Day, and many Hundreds were turned from the Darkneſs to the Light, and from the *Power of Satan* unto God, and from the Spirit of Error into the Spirit of Truth, to be led thereby into all Truth.

Ibid.] I paſſed from thence to *Cambridge*, and when I came into the Town, the *Scholars* hearing of me, were up, and were exceeding rude. I kept on my Horſe's Back, and rid thro' them in the *Lord's Power*; but they unhorſt *Amor Stoddart*, before he could get to the Inn.—They knew I was ſo againſt their *Trade*, their *Trade* of *preaching*, which they were there as *Apprentices* to learn, that they raged as bad as ever *Diana's Craftſmen* did againſt *Paul*.

P. 156.] We returned to *London*, where *Friends* received us gladly, the Lord's Power having carried us thro' many Snares and Dangers; and great Service we had for the Lord, for many Hundreds were brought to ſit under the Teaching of the *Lord Jeſus Chriſt their Saviour*.—Amongſt other *Services for the Lord*, which lay upon me in the City, I was moved to give forth a Paper to thoſe *that make*

“ which *Thomas Ellwood* repeats in his *Truth defended*, p. 167.
 “ *Will Walker's* miſtaking *Jobn xiv. 2. In my Father's Houſe*
 “ *are many Manſions*, for, *In my Father's Houſe are many Man-*
 “ *cbets*; and from thence improving, what fine Bread, even
 “ pretty little *Manchets*, were in God's Houſe.” Another,
 preaching upon *Paul's* being bred at the Feet of *Gamaliel*, and
 being asked by one in the Meeting, What that *Gamaliel* was?
 answered, A Town in *Judea*.

make a Scorn (*n*) at trembling and quaking (of which a Copy here followeth).

P. 165.] But Sufferings and Imprisonments continuing and increasing, and the *Protector* (under whose Name they were now inflicted) *hardening* himself against Complaints that were made unto him, I was moved to give forth the following Lines amongst *Friends*, to bring the Weight of their Sufferings

(*n*) *Lesley's Snake in the Grass*, p. 301. A Minister in *Essex* gave this *Narration* to a Friend of mine, written with his own Hand, and his Name to it; and the Copy is true that I here offer to the Reader.

“ The Eighth Month, 19th Day, 1654. At the earnest
 “ Desire of some *Friends*, I went with *John Ward* and *Anthony*
 “ *Hunter* to a Meeting of the deluded Souls call'd *Quakers*, at
 “ *John Hunter's* of *Benfield Side*, in the County of *Durham*,
 “ where I found about twenty Persons sitting all *silent*: After
 “ we had sat awhile (all being *mute*) the Lord moved me to
 “ arise and call upon his Name by Prayer. I was no sooner up,
 “ but my *Legs trembled* greatly, so that it was some Difficulty
 “ to stand; but, after I had prayed a short Time, the *Trembling*
 “ ceased. While I prayed to *God* as a *Creator*, there was but
 “ little Disturbance; but when I cried in the Name of *Jesus*
 “ *Christ*, my *Mediator*, *God* in my *Nature*, now in the highest
 “ Glory appearing, and interceding for his *Saints*, then the
 “ *Devil roared* in the *deceived Souls*, in a most strange and
 “ dreadful Manner, some *bowling*, some *sbrieking*, *yelling*,
 “ *roaring*, and some had a strange confused kind of *bumping*,
 “ singing Noise; such a Representation of *Hell* I never heard
 “ of; nothing but Horror and Confusion.

“ After I had done praying (not opening my Eyes before) I
 “ was amazed to see about the one Half of these miserable
 “ Creatures so terribly *sbaken*, with such violent various Mo-
 “ tions, that I wondered how it was possible some of them could
 “ live. In the Midst of this Confusion, one of them asked, *It*
 “ *I were come to torment them?* To whom I applied this Word,
 “ *Matth. viii. 29.*

“ And while I spake something of *Faith*, they declared, that
 “ they were come to the *Faith of Devils*, *Jam. ii. 19.* but said,
 “ We were not attained to such a *Faith*.

“ After two Hours, as we were departing out of the House,
 “ one of them cursed me with these Words; *All the Plagues of*
 “ *God be upon thee.* Whereupon I returned, and prayed for
 “ such of them as had not committed the unpardonable Sin.

ferings more heavy upon the Heads of Persecutors. (The Conclusion. Given forth from the Spirit of the Lord thro' G. F.)

P. 169.] I passed up the Market (at *Warwick*) in the dreadful Power of God, declaring the Word of Life to them, and *John Crook* followed me; some struck at me, but *the Lord's Power was over them, and gave me Dominion over all.*—Having cleared myself, I turned back out of the Town again, and passed to *Coventry*; but when we came thither, we found the People closed up with *Darkness*.

P. 170.] Here (at *Badgley* in *Warwickshire*) *William Edmundson*, a Friend that lived in *Ireland*, having some Drawings upon his Spirit to come over into *England* to see me, met with me.

Ibid.] When we came to *Baldock* in *Hertfordshire*, I asked, If there was nothing in that Town; no Profession? And it was answered me, There were some *Baptists*, and a *Baptist* Woman sick. *John Rush* of *Bedfordshire* went along with me to visit her; and when we came in, there were many People in the House that were tender about her. And they told me, *she was not a Woman for this World*; but if I had any thing to comfort her concerning the World to come, I might speak to her; so I was moved of the Lord God to speak to her; and the Lord raised her up again, to the Astonishment of the Town and Country: Her Husband's Name was *Baldock*. This *Baptist* Woman and her Husband came to be convinced; and many Hundreds of People have been at Meetings in their House since.

P. 172.] Many substantial People were convinced (at *Dorchester*) and a precious Service we had there for the Lord; and his Power came over all. Next Morning, as we were passing away, the *Baptists* being in a Rage, began to shake the Dust from off their Feet after us. What, said I, in the Power of *Dark-*
ness

nels. We, who are in the Power of God, shake off the Dust of our Feet against you.

P. 173.] At *Honiton (Devonshire)* there came to us some of the particular *Baptists*, with whom we had a great deal of Reasoning. I told them, they held their Doctrine of *particular Election*, in *Esau's*, *Cain's*, and *Ishmael's* Nature, and not in *Jacob* the second Birth; but they must be born again before they enter the Kingdom of God.

P. 175.] I writ a little Paper to be sent to the Seven Parishes at the *Land's End (Cornwall)* to declare to them, that the Lord was come to teach his People himself by his Son *Christ Jesus*.

P. 223.] From hence (*Marleborough*) we went to *Newberry*, where we had a *large blessed Meeting*.

P. 225.] Having travelled over most Part of the Nation, I returned to *London* again, having cleared myself of that *which lay upon me from the Lord*: For, after I was released from *Lanceston Gaol*, I was *moved of the Lord* to travel over most Parts of the Nation.

P. 231.] In this Year (1656) the Lord's Truth was finely planted over the Nation, and many Thousands were turned to the Lord, insomuch, that there were seldome fewer than One thousand in Prison, in this Nation, for Truth's Testimony; some for Tythes, some for going to the Steeple Houses; some for Contempts (as they call them) some for not swearing; others for not putting off their Hats, &c.

P. 247.] When *Oliver Cromwell* set forth a Proclamation for a Fast throughout the Nation for Rain, when there was a great Drought (1657) it was observed, that as far as *Truth* had spread in the *North*, there were pleasant Showers, and Rain enough, when in the *South*, in many Places they were almost spoiled for want of Rain. At this Time I was moved to write an Answer to the *Protector's* Proclamation;

mation, wherein I told him, If he had come to own God's Truth, he should have had Rain; and the Drought was a Sign to them of Barrenness and want of the Water of Life.

P. 251.] We passed into *Wales* thro' *Montgomery's* shire, where there was a Meeting like a *Leaguer* for Multitudes—Then came *Morgan Watkins* unto me, who was then become loving to Friends—I bad him go up also and leave me, for I had a great Travel upon me for the Salvation of the People.

P. 254.] I asked the Governor of *Tenby*, Why he cast my Friend (*John ap John*) into Prison? He said, For standing with his Hat on in Church. I said, Had not the Priest two Caps on his Head, a (o) black one and a white one? and cut off the Brims of the Hat, and then my *Friend* would have but one; and the Brims of the Hat were but to defend him from the Weather.

P. 254.] In *Pembroke* Town we had some Service for the Lord.

P. 256.] As we travelled (in *Wales*) we came to a Hill, which the People of the Country say, is two or three Miles high: From the Side of this Hill, I could see a great Way: And I was moved to set my Face several Ways, and to sound the Day of the Lord there: And I told *John ap John* (a faithful *Welch* Minister) in what Places God would raise up a People to himself, to sit under his own Teaching. Those Places he took Notice of; and since there hath a great People arisen in those Places. The like I have been moved to do in many other Places and Countries, which have been *rude Places*; and yet I have been moved to declare, the Lord had a Seed in

(o) By black Caps underlaid with white,
Give certain Guests at inward Light;
Which Serjeants at the Gospel wear
To make the Spiritual Calling clear.

in those Places: And afterwards there has been a brave People raised up in the Covenant of God, and gathered in the *Name of Jesus*, where they have Salvation and free Teaching.

P. 278.] There was a Soldier (in *Scotland*) that was very envious against us, and hated both us and the Truth, and mighty zealous he was for the *Priests* and their *Hearers*. As this Man was hearing the Priest, holding his Hat before his Face whilst the Priest pray'd, one of the Priest's Hearers stabbed him to Death. So he who had *rejected the Teaching of the Lord Jesus Christ*, and cried down the *Servants of the Lord*, was murdered among them whom he had so cried up, and by one of them.

P. 281.] When first I set my Horse's Feet upon the *Scottish Ground*, *I felt the Seed of God to sparkle about me, like innumerable Sparks of Fire*: Not but there is abundance of thick cloddy Earth of Hypocrisy and Falseness, that is atop, and of a *briary, brambly Nature*, which is to be *burnt up with God's Word, and plowed up with God's Spiritual Plow*, before God's Seed brings forth *Heavenly and Spiritual Fruit* for his Glory.

Ibid.] From thence (*Newcastle*) we came to *Durham* (1657) where was a Man come down from *London* to set up a College there, to make Ministers of *Christ*, as they said; I went with some others to reason with the Man, and to let him see, " that to
" teach Men (*p*) *Hebrew, Greek, and Latin, and*
" the

(*p*) Mr. *Lesley* (*Snake in the Grass*, p. 84.) speaking of a large Book in Folio, called the *Battle-Door*, in Defence of the Phrase *thee* and *thou*, out of several Languages, *Greek, Hebrew, &c.* (This Book, *Fox* says; *Journal*, p. 245. was taken out of the Scriptures, &c. in about thirty Languages) of which *George Fox* understood not one Letter, yet subscribes *G. F.* " not only to
" the Book, but to several Pages of the *Polyglott*. But some
" *Friends* do know the *Jew* who had *Threescore Pounds* in
" new Crowns (as himself told it) out of the *Quakers Treasury*,
" for

“ the *seven Arts*, which was all but the Teachings
 “ of the *natural Man*, was not the Way to make
 “ them the *Ministers of Christ* : For the Languages
 “ began at *Babel* ; and to the *Greeks* that spake
 “ *Greek* as their *Mother Tongue*, the preaching of the
 “ *Cross of Christ* was Foolishness ; and to the *Jews*,
 “ that spake *Hebrew* as their *Mother Tongue*, *Christ*
 “ was a *Stumbling Block* ; and as for the *Romans*,
 “ who had the *Latin* and *Italian*, they persecuted
 “ the *Christians* ; and *Pilat*, one of the *Roman Go-*
 “ *vernors*, set (q) *Hebrew*, *Greek* and *Latin* atop of
 “ *Christ* when he crucified him. So he might see
 “ the many Languages began at *Babel*, and they
 “ set them atop of *Christ* the *Word* when they cruci-
 “ fied him. And *John the Divine*, who preached
 “ the *Word*, that was in the *Beginning*, said, *That*
 “ *the Beast and the Whore* have Power over Tongues
 “ and Languages, and they are as Waters. Thus
 “ I told him, he might see, the *Whore* and *Beast*
 “ have Power over Tongues and many Languages,
 “ which are, in *Mystery*, *Babylon* ; for they begun
 “ at *Babel* ; and the *Persecutors of Christ Jesus* set
 “ them over him when he was crucified by them :
 “ But he is risen over them all, who was before
 “ them all. Now, said I to this Man, dost thou
 “ think to make *Ministers of Christ* by these natu-
 “ ral confused Languages, which sprang from *Babel*,
 “ are

“ for helping *George Fox's* *Infallibility* as to the *Hebrew* ; and
 “ by the like Means they procured the rest : And all not Two-
 “ Pence to their Purpose ; only to boast their *Gift of Tongues*,
 “ and to afford *George Fox* to say, as he does in his *Introduction*
 “ to this *Battle-Door* magnificently thus ; *All Languages*
 “ *are to me no more than Dust* ; *who was before Languages were*.

(q) *Dr. South* observes upon the *Fanaticks of the Times* (*Chri-*
 “ *stian Pentecost*, *Serm.* vol. 3. p. 544.) “ *That Latin* unto them
 “ was a mortal Crime ; and *Greek*, instead of being owned for
 “ the Language of the *Holy Ghost* (as in the *New Testament* it
 “ is) was looked upon like the *Sin against it*. So that, in a
 “ *Word*, they had all the *Confusion of Babel* amongst them,
 “ without the *Diversity of Tongues*.

“ are admired in *Babylon*, and set atop of *Christ* the
 “ Life, by a Persecutor? Oh no! So the Man
 “ confessed to many of these Things. Then we
 “ shewed him further, That *Christ* made his Mini-
 “ sters himself, and gave Gifts unto them, and bid
 “ them pray to the Lord of the Harvest to send
 “ forth Labourers. And *Peter* and *John*, tho’ un-
 “ learned and ignorant (as to *School-Learning*) preach-
 “ ed *Christ Jesus* the Word, which was in the Begin-
 “ ning, before *Babel* was. *Paul* also was made an
 “ Apostle, not of Man, nor by Man, neither received
 “ he the Gospel from Man, but from *Jesus Christ* ;
 “ who is the same now, and so is his Gospel, as it
 “ was at that Day.” When we had thus discoursed
 with the Man, he became very loving and tender ;
 and after he had considered further of it, he never
 set up his (r) College.

Ibid.] At *Nottingham* I sent to *Rice Jones*, desiring
 him to make his People acquainted, that *I had some-
 thing to say to them from the Lord.*

P. 194, alias 294.] Diverse Times, both in the
 Time of the long Parliament, and the Protector (so
 called) and of the Committee of Safety, when they
 proclaimed Fasts, I was moved to write unto them,
 and tell them, their Fasts were like unto *Jesabels* ;
 for commonly when they proclaimed Fasts, there
 was some Mischief concerted against us ; and I knew
 their Fasts were for Strife and Debate, to smite the
 Fist of Wickedness ; as the *New-England Professors* af-
 ter did, who, before they put our Friends to Death,
 proclaimed a Fast also. *Ibid.*]

(r) It appears what an Enemy *George Fox* was to *Universities*
 and *Colleges*, from a Paper of his, *Anno Dom.* 1658, called,
Papists Strength (See *Snake in the Grass*, p. 220.) where he re-
 quitted, or demanded, from the Parliament, even the Aboli-
 tion of *Schools* and *Colleges*, as well as *Churches*. These are his
 Words ; “ And I do declare in the Presence of the Lord God,
 “ and all the *Magistrates* that be in God’s Fear, they will
 “ break down the *Mass-Houses*, *Schools* and *Colleges*, which
 “ you make *Priests* and *Ministers* in.

Ibid.] Little Favour could we expect from those *professing Parliaments*; but, instead thereof, they would be in a Rage, and sometimes threaten those *Friends* that thus attended them, that they would whip them and send them home.

P. 199 alias 299.] I had a Sight and Sense of the King's Return a good while before, and so had some others; and when some forward Spirits that came amongst us, would have bought (s) *Somerfet House*, that we might have Meetings in it, I forbad them to do so; for I did then foresee the *King's coming in again*. Besides, there came a Woman to me in the *Strand*, who had a *Prophecy* concerning King *Charles's* coming in again, three Years before he came; and she told me, she must go to him to declare it. I advised her to wait upon the Lord, and keep it to herself; for if it should be known that she went on such a Message, they would look upon it to be Treason. But she said, she must go and tell him, that he should be brought into *England* again.

Ibid.] *Thomas Aldam* and *Anthony Pearson*, were moved to go through all the Gaols in *England*, and to get Copies of the Friends Commitments under the Gaolers Hands, that they might lay the Weight of Friends Sufferings upon *Oliver Cromswell*, and when he would not give Order for the releasing of them,
Thomas

(s) 'Tis observed by Mr. *Lefley* (*Snake in the Grass*, p. 218.) That 'twas desired in the *Women's Address* to the Parliament, 1659, "That the late King (as they rebelliously termed him) his *Rents, Parks and Houses*, should be sold. And to what End? To pay the *sacrilegious Improrietors*, that they (of all Men) should not lose by the Abolition of *Tytches*. In the same Place they joyn with the *King's Lands, the Globe Lands, and all the Colleges, and their Lands*, to be sold; and upon the same Foot; and the very *Bells out of Churches*, except one in a Town to give Notice of Fire. These Papers were sent to the *Parliament* the 20th Day of the 5th Month, 1659, being above 7000 of the Names of the *Handmaids and Daughters of the Lord, and such as feel the Oppression of Tytches*." Printed for *Mary Westwood*.

Thomas Adam was moved to take his Cap from off his Head, and rend it to pieces before him, and say unto him, *So shall thy Government be rent from thee and thy House.* Another Friend, also a Woman, was moved to go to the Parliament (that was envious against the Friends) with a *Pitcher* in her Hand, which she broke into Pieces before them, and told them, *So should they be broken to pieces,* which came to pass shortly after.

P. 202.] In the Time of the *Committee of Safety* (so called) we were invited by them to have taken up Arms and great Places and Commands were offered some of us; but we denied them all, and declared against it, both by Word and Writing, testifying, that our *Weapons* and *Armour* were not *carnal* but *spiritual*.

P. 206.] We passed into *Somersetshire*, where the *Presbyterians* and other *Professors* were very wicked, and used to disturb *Friends Meetings*. One Time, especially, as we were then informed, there was a very wicked Man, whom they had got to come to the *Quakers Meeting*. This Man put a *Bear's Skin* on his Back, and undertook with that to play Pranks at the *Quakers Meeting*: Accordingly, setting himself just opposite to the *Friend* that was speaking, he lolled his Tongue out of his Mouth, having his *Bear's Skin* on his Back; and so made Sport to his wicked Followers, and caused a great Disturbance in the Meeting: But an *eminent Judgment* overtook him, and his *Punishment slumbered not*; for, as he went back from the Meeting, there was a *Bull-baiting* in the Way, which he staid to see; and coming within the *Bull's Reach*, the Bull struck his Horn into the Man's Chin into his Throat, and struck his Tongue out of his Mouth, so that it hung lolling out, so as he used it before in Derision in the Meeting; and the Bull's Horn running up into the Man's Head, he swung him about upon his Horn in a most remarkable and fearful Manner. Thus he that came to do
Mischief

Mischief amongst *God's People*, was mischief'd himself.

P. 212.] A glorious Meeting there was (at *Bristol*) wherein the Lord's everlasting Seed *Christ Jesus*, was fet over all, and *Friends* parted in the Power and Spirit of the Lord in Peace, and in his Truth that is over all.

P. 215.] There was a Friend went (t) naked thro' the Town (of *Skipton, Yorkshire*) and he was much beaten.

P. 220.] The *Quakers* are not a *Seet*, but are in the Power of God, which was before *Seets* were, and witness the Election before the World began; and are come to live in the Life in which the *Prophets* and *Apostles* lived in, who gave forth the Scriptures.

P. 229.] There being about 700 Friends in Prison in the Nation, who had been committed under *Oliver's* and *Richard's* Government, upon *Contempts*, as they call them, when the King came in, he fet them all at Liberty.

P. 239.] Many Ways were the Professors warn'd, both by Words, by Writing, and by Signs; but they would believe none till it was too late. *William Sympson* (u) was moved of the Lord to go several Times,

(t) Mr. *Lesley* tells us (*Snake in the Grass*, p. 104.) " That one of their mighty Prophets, *Solomon Eccles*, came into the Church of *Aldermanbury*, in *London*, in the Time of Divine Service, all naked, and besmeared up to the Elbows with Excrements; and other *Quakers* did justify this *Beast*, and said, he might as well come into the Church with that *Filth* in his Hands, as the Minister with a *Bible*. And he was, after this, very dear to *George Fox*, and the Companion of his Travels.

(u) This was in Imitation of some of the old *Anabaptists* in *Germany* and *Holland*; for we are informed by *Gerard Brandt* (See Abridgement of his History of the Reformation in the *Low Countries*, p. 42.) That *John Bokelson* of *Tayler Leyden* (afterwards mock King of *Munster*) ran stark naked in the Streets (of *Munster*, Anno 1534.) pretending to be moved by the Spirit of God.

Times, for three Years, *naked* and bare-foot before them, as a Sign unto them in Markets, Courts, Towns, Cities, to Priests Houses, and to great Men's Houses, telling them, *So should they all be stripped naked, as he was stripped naked.* And sometimes he was moved to put on Hair, Sackcloth, and to besmear his Face, telling them, *So would the Lord God besmear all their Religion, as he was besmeared.*

Another Friend, one Robert Huntington, was moved of the Lord to go into Carlile Steeple House, with a white Sheet about him, amongst the great Presbyterians and Independents there, to shew them that the Surplice was coming up again; and he put a Halter about his Neck, to shew them, that an Halter was coming among them; which was fulfilled upon some Persecutors not long after.

P. 240.] After this, on a Lecture at West-Chester, Richard Sale was moved to go to the Steeple House in the Time of their Worship, and to carry those persecuting Priests and People a Lanthorn and a Candle, as a Figure of their Darknes.

Ibid.] Some of those who were counted the most eminent Priests, were the bitterest and greatest Stirrers up of the Magistrates to Persecution: And it was a Judgment upon them, to be denied the free Liberty of their Conscience when the King came in, because, when they were uppermost, they would not have had Liberty of Conscience granted unto others. But, as stiff as this Sort of Men were then against Toleration, it is well known, that many of them petitioned the King for Toleration, and for Meeting-Places, and paid for Licenses too.

G.

P. 244.]

*To edify upon the Ruines
Of John of Leyden's old Outgoings,
Who for a Weather-Cock bung up
Upon their Mother Church's Top.*

Hudibras, Part III. Canto II.

P. 244.] (x) The stingy Persecutors of *New England*, were a People that fled out of old *England* thither, from the Persecution of the Bishops here. But when they had got Power in their Hands, they so far exceeded the Bishops in Severity and Cruelty, that whereas the Bishops had made them pay 12 Pence a *Sunday* (so called) for not coming to their Worship here, they imposed a *Fine* of Five Shillings a Day upon such as should not conform to their *Will-Worship* there; and spoiled the Goods of *Friends* that could not pay it: Besides many they imprisoned, diverse they whipp'd, and that most cruelly; of some they cut off their Ears, and some they hanged, as Books of *Friends* Sufferings in *New-England* largely shew.

P. 254.] It was, indeed, the immediate Hand and Power of the Lord that did preserve me out of their Hands at *Bristol*, and over the Heads of all our Persecutors; and the Lord alone is worthy of all the Glory, that did uphold and preserve for his Name and Truth Sake.

P. 262.] The Officers were envious Men, and had an evil Mind against *Friends*; but the Lord brought his Judgments among them; so that it was taken Notice of by their Neighbours: For whereas before, they were wealthy Men, after this, their Estates wasted away, and *John Line*, who was the Constable, and who was not only very forward in
putting

(x) Mr. *Lesley* observes (*Snake in the Grass*, p. 260) “ That the *Quakers*, when they had tasted a little of the Sweet of Government in *Pensylvania*, prosecuted *G. Keith*, and other *Dissenters* there, and took up the old Pretence, that it was not for his Doctrine, but as it was a Disturbance to the Government: No Church, not that of *Rome*, pretends to any Power farther than to *excommunicate*; and the *Quakers* pretend to the same, and exercise it: And all who can get the Assistance of the *Civil Government*, do take it: And all *Corporal Punishments* are only from the *Civil Government*, even in *Papish* Countries, and the same Distinction serves at *Rome* and in *Pensylvania*.”

putting on the Soldiers to take *Friends*, but also carried those that were taken, to Prison, and took a false Oath of them at the Assize; upon which they were fined, and continued Prisoners: He was a sad Spectacle to behold; for his Flesh rotting away while he lived, he died in a very miserable Condition, wishing that he had never meddled with the *Quakers*, and confessing, that he never prospered since he had a Hand in persecuting them; and that he thought the Hand of the Lord was against him for it.

P. 306.] (y) I could not but take Notice how the Hand of the Lord turned against those my Persecutors who had been the Cause of my Imprisonment, or had been abusive and cruel to me in it: For the Officer that fetched me to *Houlker Hall*, wasted his Estate, and soon after fled into *Ireland*: And most of the Justices who were upon the Bench at the Sessions, when I was sent to Prison, died in a little while after; as old *Thomas Preston*, *Rawlinson*, and *Porter*, and *Matthew West* of *Barwick*: And tho' Justice *Flemming* did not die (yet his Wife died, and left him Thirteen motherless Children) who had imprisoned two Friends to Death, and thereby made several Children fatherless. Collonel *Kirby* never prospered after: And the Chief Constable, *Richard Dodgson*, died soon after: And *Mount*, the petty Constable, and the other petty Constable. *John Asburnham's* Wife, who railed at me in her House, died soon after: And *William Knipe*, who was the Witness they brought against me, died soon after also: And *Hunter*, the Gaoler of *Lancaster*, who was very wicked to me while I was his Prisoner, he

G 2

was

(y) Mr. *Lesley* observes (*Snake in the Grass*) that *Lodowick Muggleton*, who lived at the same Time with *Fox*, was just such another cursing Prophet. "That he pronounced a Curse against several *Quakers* by Name; some of whom (*Jos. Cole* was one) died soon after; which he attributed to the Weight of his Curse, and urges as a Proof of his *Prophetic Spirit*."

was cut off in his young Days: And the Under Sheriff, that carried me from *Lancaster* Prison towards *Scarborough*, he lived not long after: And one *Joblin*, the Gaoler of *Durham*, who was Prisoner with me in *Scarborough* Castle, and often had incensed the Governor and Soldiers against me, tho' he got out of Prison, yet the Lord cut him off soon after. When I came into that Country again, most of those that dwelt in *Lancashire* were dead, and ruined in their Estates; so that tho' I did not seek Revēge upon them for their Actings against me contrary to Law, yet the Lord hath executed his Judgments upon many of them.

P. 307.] On the Fourth Day (after he was released from *Scarborough* Prison) I came into *Scarborough* again, and had a Meeting in the Town. To this Meeting came one called a *Lady*, and several other great Persons—That *Lady*, so called, came to me, and said, I spake against the Ministers: I told her, Such as the *Prophets* and *Christ* declared against formerly, I declared against now.

P. 308.] I passed thro' the Country (*Yorkshire*) (1666) visiting *Friends*; till I came to *Sinderbill-Green*, where I had a large and general Meeting. The *Priest* of the Place hearing of it, he sent the Constable to the Justice's for a Warrant, and they rid their Horses so hard, that they almost spoiled them; but, the Meeting was over before they came. Thus the *Devil* and the *Priest* lost their Design; for the Lord's Power bound them, and preserved me over them. And the Officers went away as they came; for the Lord God had frustrated their Design; praised be his Name for ever.

P. 309] I travelled out of *Darbyshire* into *Nottinghamshire*, and had a great Meeting at *Skegby*. Passing thro' the Forest in a mighty thundering and rainy Day, I came to *Nottingham*, and so great was the Tempest that Day, that many Trees were torn up
by

by the Roots, and some People killed; but the Lord preserved us.

P. 311.] The *Lord opened to me*, and let me see what I must do, and how the Men's and Women's *monthly* and *quarterly* Meetings should be ordered and established in this Nation; and in other Nations, and that I should write to them, where I came not, to do the same.

Ibid.] Leaving Things well settled in *Derbyshire*, we travelled over the *Peak-Hills* (which were very cold, for it was then Frost and Snow) and so came into *Staffordshire*; and at *Thomas Hamersley's* we had a general Men's Meeting; where Things were well settled in the *Gospel Order*, and the monthly Meetings were established there also: But I was so exceedingly weak, that I was scarce able to get on or off my Horse's Back; but my Spirit being earnestly engaged in the Work the Lord had concerned me in; and sent me forth about, I travelled on therein, notwithstanding the Weakness of my Body, having Confidence in the Lord; that he would carry me thro', as he did, by his Power.

P. 312.] After I had cleared myself there (*viz.* in *Cheshire*) in the *Lord's Service*, I passed unto *Lancashire*, to *William Barnes's*, near *Warrington*, and there also the *monthly Meetings* were established in the *Gospel Order*. From thence I sent Papers into *Westmorland*; and also into *Bishoprick*, and *Cleveland*, and *Northumberland*, and into *Cumberland* and *Scotland*, to exhort *Friends* to settle the monthly Meetings in the *Lord's Power* in those Places, which they did: And so the *Lord's Power* came over all, and the Heirs of it came to inherit it: *For the Authority of our Meetings is the Power of God, the Gospel, which brings Life and Immortality to Light*, that they may see over the Devil that hath darkened them.

P. 314.] (1667) We passed into *Herefordshire*. There was, about this Time, a Proclamation against Meetings. Then they met in *Lemster* privately, and provided *Bread* and *Cheese* and *Drink* in Readiness, that if the Officers should come, they would put up their Bibles and fall to eating. The Bailiff found them out, and came in among them, and said; *Their Bread and Cheese should not cover them*; but he would have their *Speakers*. They cried then, what would become of their Wives and Children? But he took their *Speakers*, and kept them awhile. This the Bailiff told our Friend, *Peter Young*, and said, they were the veriest *Hypocrites* that ever made Profession of Religion. The like Contrivances they had in other Places: For there was one *Pocock* at *London*, that married *Abigail Darcy*, who was called a *Lady*; and she being convinced of Truth, I went to his House to see her. This *Pocock* had been one of the (z) *Triers* of the *Priests*; and being an high *Presbyterian*, and envious against us, he used to call our Friends *House Creepers*. Now, I going to visit his Wife, and he being present, she said to me, *I have something to speak to thee against my Husband*. Nay, said I, thou must not speak against thy Husband. Yes, said she, but I must in this Case. *The last First Day*, said she, *he, and all his Priests and People, the Presbyterians, met, and they had Candles and Tobacco Pipes, and Bread and Cheese, and cold Meat on*
the

(z) Dr. South (Sermon, intitled, the *Christian Pentecost*, vol. 3, p. 543) speaks of the *Triers* as follows: "And likewise for the Gift of *discerning of Spirits*. They had their *Triers*, that is, a Court appointed for the Tryal of Ministers; but most properly called *Cromwell's Inquisition*; in which they would pretend to know *Men's Hearts*, and *inward Bent of their Spirits* (as their Word was) by their very Looks. But the Truth is, as the chief Pretence of those *Triers*, was to look into *Men's Gifts*; so if they found them but well *gifted* in the *Hand*, they never look'd any further: For a full and free *Hand* with them, was a Demonstration of a *gracious Heart*; a Word in great Request in those Times."

the Table, and they agreed before Hand, that if the Officers should come in upon them, then they would leave their Preaching and Praying, and fall to their cold Meat. Oh, said I to him, is not this a Shame to you, who persecuted and imprisoned us, and spoiled our Goods, because we would not follow you, and be of your Religion, and called us *House Creepers*; and now ye don't stand to your own Religion yourselves? Did you ever find our Meetings stuffed with *Bread and Cheese and Tobacco Pipes*? Or did you ever read in the Scriptures, of any such Practice amongst the Saints? *Why*, said the old Man, *we must be as wise as Serpents*. Then, said I, this is the *Serpent's Wisdom* indeed. But who, said I, would ever have thought, that you *Presbyterians* and *Independents*, who persecuted and imprisoned others, and spoiled their Goods, and whipped such as would not follow your Religion, should now flinch yourselves, and not dare to stand to, and own your own Religion, but cover it with *Tobacco Pipes, Flaggons of Drink, cold Meat, and Bread and Cheese*? But this, and such-like deceitful Practices, I understood afterwards, were too common among them, in Times of Persecution.

P. 315.] As I was lying in Bed at *Bristol*, the Word of the Lord came to me, that I must go back to *London*. Next Morning *Alexander Parker*, and several others, came to me, and I asked them, what they felt? They asked me, what was upon me? I told them, I felt I must return to *London*: And they said, the same was upon them; so we gave up to return to *London*; for which Way the Lord moved and led us, thither we went in his Power.

P. 317.] We came to a Place called *Newport*; and, it being Market Day there, several *Friends* came to us, with whom we sat together awhile; and, after we had a *fine refreshing Season together*, we parted from them, and went on our Way.

P. 321.] I was sent to visit a *Friend* that was sick (in *Suffex*) and went to see *Friends* that were Prisoners, and there was Danger of my being apprehended; but went in the Faith of God's Power, and thereby the Lord preserved me in Safety.

P. 331.] Since the Time that these Meetings (*viz.* Monthly ones) have been settled, that all the Faithful, in the Power of God, who be Heirs of the Gospel, have met together in the Power of God, many Months have been opened in *Thanksgivings* and *Praise*, and many have blessed the Lord God, that ever he did send me forth in this Service; yea, with *Tears have many praised the Lord.*—Thus the Lord's everlasting Renown and Praise is set up in every one's Heart that is faithful: So that we can now say, That the *Gospel Order* established amongst us, is not of Man, nor by Man, but of and by Jesus Christ, in and through the Holy Ghost.

P. 333.] *John Fox* was complained of in the *House of Commons* for having a tumultuous Meeting, in which *treasonable Words were spoken* (which, according to the best Information I could get of it) was thus: This *John Fox* had formerly been Priest of *Mansfield*, in *Wiltshire*; and being put out of that Place, was afterwards permitted, by a *Common-Prayer Priest*, to preach sometimes in his *Steeple-House*. At length, this *Presbyterian Priest*, presuming too far upon the Parish Priest's former Grant, began to be more bold than welcome, and would have preached there, whether the Parish Priest would or no. This caused a great Bustle and Contest in the *Steeple House* between the two *Priests* and their Hearers on either Side: In which Contest the *Common-Prayer Book* was cut to Pieces; and, as it was said, some *treasonable Words* were then spoken by the Followers of this *John Fox*, the *Presbyterian Priest*.

P. 336.] (1669) After this Meeting in Gloucestershire was over, we travelled thro' the Country till we came to Bristol, where I met with *Margaret Fell*, who was come to visit her Daughter *Yeomans* there; I had seen from the Lord, a considerable Time before, that I should take *Margaret Fell* to be my Wife: And when I first mentioned it to her, she felt the Answer of Life from God thereunto: But tho' the Lord had opened this Thing unto me, yet I had not received a Command from the Lord for the accomplishing of it then; but it was done at (a) Bristol afterwards.

P. 349.] The Persecution a little ceasing (1671) I was moved to speak to *Martha Fisher*, and another Woman (b) Friend, to go to the King about her (his Wife's) Liberty. They went in the Faith, and in the Lord's Power; and the Lord gave them Favour with the King, so that he granted a Discharge under the Broad Seal to clear both her and her Estate, after she had been ten Years Prisoner, and *persecuted*. I sent down the Discharge forthwith by a Friend; by whom also I writ to her, to inform her, how to get it delivered to the Justices, and also to
 H acquaint

(a) Mr Lesley says (*Snake in the Grass*, p. 191) " That G. Fox married an old Widow, who was past the Age of Child-bearing, and said, that she was a *Figure of the Church coming out of the Wilderness*: And therefore, that she must not be barren, but would, as *Sarah*, bring forth an *Isaac* in her old Age. With this he pleas'd himself; and this was given forth, and certainly expected among the *Quakers*: For, to feed, and at last to expose their Delusion, she grew *big*, as if with Child, and the *Spirit of discerning* fail'd them; for all Things were provided for the *Lying-in*, and the *Midwife* attended several Weeks in the House, till *Belly fell*, the *Figure* was spoil'd, and the *Quakers* disappointed of their *Isaac*."

(b) Mr. Lesley takes Notice (*Snake in the Grass*, p. 47) " That there are Instances of some of their the *Preachers* (whom they called *travelling Friends*) that went abroad to propagate the *Faith*, and to settle the Churches, who got something in their Journey, which made them *propagate and travail*, even according to the *Letter*."

acquaint her, that *it was upon me from the Lord, to go beyond the Seas, to visit the Plantations in America*; and desired her to hasten up to *London*, because the Ship was then fitting for the Voyage.

P. 350.] When we had been about three Weeks at Sea, one Afternoon we espied a Vessel about four Leagues astern of us: Our Master said, it was a *Sallee* Man of War, and he seemed to give us Chase. Friends were well satisfied in themselves, having *Faith in God*, and no Fear upon their Spirits. When the Sun was gone down, I saw the Ship out of my Cabbin; and I saw she made up towards us: When it grew dark, we altered our Course to miss her; but she altered also, and gain'd upon us. At Night the Master and others came into my Cabbin, and ask'd me, *what they should do?* I told them, I was no *Mariner*, and ask'd them, what they thought was best to do? They said, there were but two Ways, either to outrun them, or tack about and hold the same Course we were going before. I told them, If he were a *Thief*, they might be sure he would tack about too; and as for outrunning him, it was to no Purpose to talk of that, for they saw he sailed faster than we. Then they asked me again, what they should do? For, they said, if the Mariners had taken *Paul's* Counsel, they had not come to the Damage they did. I told them, it was a Trial of Faith; and therefore the Lord was to be waited on for Counsel: So retiring *in Spirit (c)* the Lord shewed me, *That his Life and Power was plac'd between us and the Ship that pursued us.* I told this to the Master and the rest, and that the best Way was to *tack about*, and steer our right Course. I wished them also, to put out all their Candles, but that

(c) This in Imitation of *St. Paul*, who had an Assurance from an *Angel*, that God would save all the Lives in the Ship for his Sake. By which *Revelation*, he was enabled to give Encouragement and Direction to the *Seamen*, who had otherwise given all up in *Despair*.

that they steered by ; and to speak to all the Passengers to be still and quiet. About the Eleventh Hour of the Night, the Watch called, and said, they were just upon us. That disquieted some of the Passengers ; whereupon, I sat up in my Cabbin, and looking thro' the Port-Hole, the Moon being not down, I saw them very near us. I was getting up to go out of the Cabbin ; but remembering the Word of the Lord, *That his Life and Power was placed between us and them*, I lay down again. The Master, and some of the Seamen, came to me again, and asked me, If they might not steer such a Point ? I told them, they might do as they would. By this Time the Moon was gone quite down, and a fresh Gale arose, and the Lord hid us from them, and we sailed briskly on, and saw them no more. The next Day, being the first Day of the Week, we had a publick Meeting in the Ship (as we usually had on that Day throughout the Voyage) and the Lord's Presence was greatly among us ; and I desired the People, " To mind the Mercies of the Lord, who had delivered them ; for they might have been all in the *Turks* Hands by that Time, had not the Lord's Hand saved them." Afterwards, whilst we were at *Barbados*, there came in a Merchant from *Sallee*, and told the People, that one of the *Sallee* Men of War saw a *monstrous Yatch* at Sea, the greatest that ever he saw, and had her in Chace, and was just upon her, *but that there was a Spirit in her*, that he could not take. This did confirm us in the Belief, that it was a *Sallee Man* we saw make after us, and that it was the Lord that delivered us out of his Hands.

P. 351.] (d) I was not *Sea-sick* during the Voage, as many of the *Friends* and other Passengers were.

H 2

P. 352.]

(d) *Whitefield's* Journal from *London* to *Gibraltar*, &c. p. 8. Some of the Passengers, amongst whom was Mr *F.* began now to be *sick* ; but I felt very little of it ; on the the contrary, God enabled me to rejoice with very great Joy.

P. 352.] Soon after I came into the Island (*Barbados*) I was informed of a remarkable Passage, wherein the Justice of God did eminently appear. There was a young Man of *Barbados*, whose Name was *John Drakes* (a Person of some Note in the World's Account, but a *common Swearer*, and a bad Man) who having been in *England*, and at *London*, had a mind to marry a young Maid that was a Friend's Daughter, left by her Mother very young, and with a considerable Portion, to the Care and Government of several *Friends*, whereof I was one. He made his Application to me, that he might have my Consent to marry this young Maid. I told him, "I was one of her *Overseers*, appointed by her Mother to take care of her; that if her Mother had intended her for a Match to any *Man of the World*, she would have disposed her accordingly: But she committed her to us, that she might be trained up in the Fear of the Lord; and therefore I should betray the Trust reposed in me, if I should consent that he *who was out of the Fear of God*, should marry her, which I would not do." When he saw that he could not obtain, he returned to *Barbados* with great Offence of Mind against me, but without just Cause. Afterwards, when he heard I was coming to *Barbados*, he swore desperately, and threatened, *that if he could possibly procure it, he would have me burnt to Death when I came there*; which a Friend hearing, ask'd him, what I had done to him, that he was so violent against me? he would not answer, but said again, *I will have him burnt*. Whereupon the Friend replied, *Do not march on too furiously, lest thou come too soon to thy Journey's End*. About ten Days after this, he was struck with a violent burning Fever, of which he died; and by which his Body was so scorched, that the People took Notice of it, and said, *It was as black as a Coal*: And three Days before I landed, his Body was laid in
the

the *Dust*; and it was taken Notice of as a sad Ex-
ample.

P. 362.] We went on board (from *Jamaica*) the 8th of the 1st Month, 1671-2, and having contrary Winds, were a full Week sailing forwards and backwards, before we could get out of Sight of *Jamaica*. A difficult Voyage this proved, and pretty dangerous, especially in our passing thro' the *Gulf of Florida*, where we met with many Trials by Winds and Storms: But the great God, who is Lord of the Seas and Land, and who rideth upon the Wings of the Wind, did, by his Power, preserve us thro' many and great Dangers, when, by extream Stress of Weather, our Vessel was divers Times like to be *overfet*, and much of her Tackling broken; and, indeed, we were sensible that the *Lord* was a *God at Hand*, and that his Ears were open to the Supplications of the People: For when the Winds were so strong and boysterous, and the Storms and Tempests so great, that the Sailors knew not what to do, but were fain to let the Ship go which Way she would; then did we pray unto the Lord, and the Lord did graciously hear and accept us, and did calm the Winds and the Seas, and give us seasonable Weather, and made us rejoice in his Salvation: Blessed and praised be the holy Name of the Lord, whose Power hath Dominion over all, and whom the Winds and Seas obey.

P. 364.] *John Burneyate, Robert Widders, George Pattison* and I, with several Friends of the Province (of *Maryland*) went over to the *Eastern Shore*, and had a Meeting there on the first Day—A very *Heavenly Meeting* it was, and several Persons of Quality of that Country were at it: Two of which were *Justices of the Peace*. And it was upon me from the *Lord*, to send to the *Indian Emperor*, and his *Kings* to come to that Meeting: The Emperor came, and was at the Meeting; but his *Kings* lying further off, could

could not reach thither Time enough; yet they came after with their *Cockarooſes*. I had in the Evening, for they ſtaid all Night, two good Opportunities with them; and they heard the Word of the Lord willingly, and did confeſs to it.

P. 367.] I had a great Travel of Spirit concerning the *Ranters*, for there were many of them in thoſe Parts (and they had been rude at a Meeting which I was not at) wherefore I appointed a Meeting amongſt them; and I believed the Lord would give me Power over them; and he did ſo, to his Praise and Glory, bleſſed be his Name.

P. 369.] I had a Meeting among the *Indians*, at *Shelter Iſland*, at which were their King with their Council, and about a Hundred *Indians* more. They ſate down like Friends, and heard very attentively, while I ſpake to them by an Interpreter, an *Indian* that could ſpeak *Engliſh* well. After the Meeting, they appear'd very loving, and confeſs'd, that what was ſaid to them, *was Truth*. They were very well ſatisfied with the Meeting, and would not go away when the Meeting was done, till they had ſpoken with me: wherefore I went amongſt them, and found they were much taken with the Truth; and good Deſires were raiſed in them, and great Love. *Bleſſed be the Lord*, his Name ſpreads, and will be great among the Nations, and dreadful among the *Heathen*.

P. 407.] (1675) At *Coffel*, among other *Friends* that came to ſee us, there came a Woman, and brought her Daughter to me to ſee how well ſhe was: *Putting me in mind*, that *when I was there before, ſhe had brought her to me, much troubled with the Diſeaſe called the KING'S EVIL; and had then deſired me to pray for her, which I did, and ſhe grew well upon it, praiſed be the Lord.*

P. 430.] In my Journey I obſerved a Slackneſs and Shortneſs in ſome that *profefs'd Truth*, in keeping
up.

up the ancient Testimony of Truth against *Tythes*; for where-ever that Spirit got Entrance, which wrought Divisions in the Church, and opposed the Men's and Women's Meetings, it weakened those that received it in their Testimony against *Tythes*. Wherefore, *I was moved of the Lord*, to give forth a short Paper, by Way of an Epistle to *Friends*, to stir up the pure Mind in them, and to encourage and strengthen them in their *Christian Testimony* against the *Antichristian Yoke* and Oppression.

P. 469.] (1678) At *Ives* in *Huntingtonshire*, *George Whitehead* came to me, and travelled with me in the Work of the Lord for five or six Days in that Country, and in some Parts of *Northamptonshire*.

P. 480.] After I had spent six Weeks time in the Service of the Truth in and about *London* (1680) *I was moved of the Lord* to go with *Friends* into some Parts of *Surrey* and *Suffex*; I went down to *Kingston* by Water, and I tarried there certain Days: For while I was there, the Lord laid upon me to write to both the great *Turk*, and King of *Algier* severally (he had wrote a long Letter before 1678, see p. 459. to *Johannes III.* King of *Poland*, as he expresses himself) to warn them both, and the People under them, to turn from their Wickedness and fear the Lord, and do justly, lest the Judgments of God come upon them, and destroy them without Remedy. But to the *Algerines* I writ more particularly concerning the Cruelty they exercised towards *Friends* and others, whom they held Captives in *Algiers*.

P. 503.] While I was at *Worminghurst* in *Suffex*, where I had a very blessed Meeting among *Friends*, and free from Disturbance. While I was there, *James Claypole*, of *London*, was suddenly taken very ill, with so violent a Fit of the Stone, that he could neither stand nor lye; but, with the Extremity of Pain, cried out like a Woman in Travel. When I heard

heard it, I was much *exercised in Spirit* for him, and went to him; and after I had spoken a few Words to him to turn his Mind inward, I was moved to lay my Hand upon him, and *prayed to the Lord to rebuke his Infirmity*: And as I laid my Hand upon him, the Lord's Power went through him; and, thro' Faith in that Power, he had speedy Ease; so that he quickly fell into a Sleep, and when he a-waked, the Stone came from him like Dirt, and he was so well, that the next Day he rode with me five-and-twenty Miles in a Coach, tho' he used formerly, as he said, to lye two Weeks, and sometimes a Month, with one of those Fits of the Stone; but the Lord was intreated for him, and his Power soon gave him Ease at this Time; blessed and praised be his holy Name therefore.

P. 518.] Being on a First Day (1683) at the *Bull and Mouth*, where the Meeting had long been kept out, but was on that Day peaceable and large, the People were so affected with the Truth, and refreshed with the powerful Presence of the Lord, that, when the Meeting was ended, they were loth to go away.

P. 519.] The yearly Meeting (1684) was in the Third Month, and a blessed weighty Meeting it was; where Friends were sweetly refreshed together, for the Lord was with us, and opened his heavenly Treasures amongst us. And tho' it was a Time of great Difficulty and Danger, by reason of Informers and persecuting Magistrates, yet the Lord was a Defence and Place of Safety to his People.

Ibid.] A glorious Meeting we had (at *Colchester*) to the settling and stablishing of Friends both in Town and Country; for the Lord's Power was over all, blessed be his Name for ever: Truly the Lord's Power and Presence was beyond Words: For I was but weak to go into a Meeting, and my Face (by reason of a Cold I had taken) was sore, but God was

was strong, and manifested his Strength in us, and with us, and all was well. The Lord have the Glory for ever more for his supporting Power.

P. 523.] Many Things at this Time I writ ; some for the Press, and some for particular Service : As, Letters to the King of *Denmark* and Duke of *Holstein*, on Behalf of Friends that were Sufferers in their Dominions.

P. 568.] I writ a Letter to the King of *Poland* (1685) on Behalf of Friends at *Dantzick*, who had long been under grievous Sufferings.

P. 586.] I had not been long in *London* (1688) before a great Weight came upon me, and a Sight the Lord gave me of the great *Bustles* and *Troubles*, *Revolution* and *Change*, which soon after came to pass.

P. 588.] About this Time (the Eighth Month, 1688) great Exercise and Weights came upon me (as hath usually done before great *Revolutions* and *Changes* of Government) and my Strength departed from me ; so that I reeled, and was ready to fall as I went along the Streets ; and at length I could not go abroad at all, I was so weak for a pretty while, till I felt the Power of the Lord to spring over all, and had received an Assurance from him, that he would preserve his faithful People to himself through all.

P. 601.] When I was come to *London* (1689) I went from Meeting to Meeting, labouring diligently in the Work of the Lord, and opening the *divine Mysteries* of the heavenly Things, as God, by his Spirit, opened them in me.

P. 1614.] He died on the 13th Day of the Eleventh Month (*November* 1690) in the 67th Year of his Age.



T H E
L A S T W I L L

Of that IMPOSTOR

G E O R G E F O X.



THE *Quakers* great Apostle and admired Idol, wrote with his own Hand, and witnessed so to be, by three eminent *Quakers*, upon their Attestation, or new Oath, when it was proved before Dr. *Bramston*, namely, *S. Mead*, *W. Ingram*, and *Geo. Whitehead*, and is now lying in the Prerogative-Office by *Doctors-Commons*, *London*. And (as in the Broad-Side published by Mr. *Hawes*, at the *Rose* in *Ludgate-Street*) signed by Mr. *Thomas Wellham*, Deputy Register, with a Copy of the Administration in *Latine*, dated the 30th of *December*, 1697. And whereas I first published this Will in my Book, *A Seasonable Caveat against the Prevalency of Quakerism*, &c. *Henry Pickworth*, with the Approbation of the *Quakers* Second-Day-Meeting, has printed a Book called, *A Narrative and Charge*, &c. where he says, p. 9. That as I never read of any such Saying in any Book of his (*i. e.* *Fox*) that he hath the same Spirit that raised *Jesus* from the Dead, is equal with God; so if any such Instance there were unknown to me, he was acquitted. As in our *Anguis Flagicatus*, to his eternal Defense, aganist

against all such unrighteous Suggestions, &c. And thereupon I am concerned to publish a second Edition of this his Will, with some additional Remarks for their Hearers Sake; and which I propose (if they deny them) to prove at our Conference at *Sleaford*, or thereaway, where, if God permit, I purpose to meet him the 25th of *August*, 1701, as in my late Book-News, Numb. I. and printed Letter, is accepted; and this is timely Notice. Signed this 27th of *June*, 1701. *Fra. Bugg.*

George Fox's Will, as it lies in the Prerogative-Office. *

“ I. I Doe give to *thomas lover* my Sadell the ar a
 “ *Jhon Nelsons* and bridall and † Sporg
 “ and bootes inward letherethd and the *Newingland*
 “ *indan* bible and my great book of the signifying
 “ of names and my book of the new testement of
 “ eight langves and all my fisehall things that came
 “ from beyand the Seay, with the ovtlandesh Cyp
 “ and that thing that people do give glisters with
 “ and my tov diales the one is an *eknocksa* diall.
 “ And all my over plesh bookes to be devided
 “ amovng my 4 Sones in law and also my other
 “ bookes and my Hamack j doe give to *thomas*
 “ *lover* that is at *Bengamin Antrubus* his Clofet and
 “ *rachall* may take that which is at *Swarthmor*.
 “ And *Thomas lover* may have my walnvt eqvnock-
 “ shall diall and if hee can he may geete one cut by
 “ it which will be hard to doe and hee shall have
 “ one of my profspe&t glasses in my trovnk at *Lon-*
 “ *don* and a pare of my gloveses and my Seale gff
 “ the flaming Sward to *nat. Mead* and my other
 “ two Seales j rose the other dan *abraham*.

I 2

“ And

* Endorsed on the first Paper, Numb. I. for *Thomas Lover*, this.

† Spurs.

“ And *thomas lover* shall have my *Spanish* bookes.
 “ *hyd G ff.* and *S Mead* shall have my Magnifying
 “ glas & the torkellshell Com & case.

* “ II. And all that *J* have written Consering what
 “ *J* doe give to my relations ether money or other
 “ waes *jhon left* may put it up in my tronke at *jhon*
 “ *Elsones* & wright all things downe in a paper &
 “ make a paper out of all my papers how *J* have
 “ orderd things for them & *jhon left* may send all
 “ things down by *povelfworth* Carrer in the tronke
 “ to *jhon ffox* at *povelfsetworth* in *waricksheer* & let *jhon*
 “ *fox* send *jhon left* a full receipt & a discharge & in
 “ this Matter and non of you may be confurned but
 “ *jhon left* only & my other lettell tronke that stand-
 “ eth in *bengmin Antrubes* is Cloeset with the Ovtlan-
 “ desh things *thomas lover* shall have and if it be
 “ ordered in any other papers to any other that must
 “ not stand soe but as now ordered *G ff* & *Sary* they
 “ may give *Sary ffrickenfeld* half a gine for shee hath
 “ bene farvesable to mee a honest carful young wo-
 “ mon *G ff.*

“ Make no † Noves of thes things but doe them
 “ in the life as *J* have orderd them & when all is
 “ don and cleared what remenes to the printing my
 “ bookes *bengmin Antrubes* and *Mary* hath 100
 “ pound of mine take no Notes of them for it when
 “ you doe recve it & in my cheast in *bengamen An-*
 “ *trubs* Chamber ther is a lettell gilt box with some
 “ gould in it *Sary Mead* to take it & let it do it
 “ Sarveses among the rest soe far as it will goe the
 “ box is Sealed up *G ff.*

“ And let *thomas docker* that knoeth many of my
 “ epefeles & wrten bookes which hee did wright
 “ com up to *London* to assist frends in Sorting of my
 “ epefeles & other writings & give him a gine *G ff.*

III.

* On the Second, Numb. II. This is to be put up among
G ff's sealed up Papers, that Packet that *Sarab Mead* hath.

† Noife.

“ * III. J doe orde *Wm & Sa Mead & T. lover* to
 “ take care of all my bookes & Epistles & papers
 “ that be at *benjamin Antrubjes* & at *r. r Chamber* &
 “ thoes that com from *Swarthmor* and my jonnall
 “ of my life & the pifeges & travels of frends & to
 “ take them all into ther hands and all the over-
 “ plach of them the may have & keep together as a
 “ library when the have gethered them together
 “ which ar to be printd.

“ And for them to take charge of all my money
 “ & defray all as j have orderd in my other papers.

“ And any thing of mine the may the my take &
 “ God will and shall be ther reward the 8 Mo 1688.
 “ *thomas lover & John Rows* may assist you *G ff.*

“ And all the pafiges & traveles & Suferings of
 “ frinds in the beging of the Spreading of the trowth
 “ which I have kept together will make a fine
 “ histry & the may be had at *Swarthmor* with my
 “ other bookes & if the com to *London* with my
 “ papers then the may be had ether at *Wm* or *ben*
 “ *Antrubs* closet for it is a fine thing to know the
 “ beging of the Spreading of the Gospell after soe
 “ long might of apostace since the apofeles dayes
 “ that now *Christ* raines as he did in the harts of
 “ his people Glory to the Lord for ever *Amen.*

G ff. the 8 Mon 1688.

Reader, observe, that in this Will there is not
 two Lines good Sense, or *English*; the next observe
 his Pretence to Learning, and then tell me whether
 the *Quakers* Judgment is found, touching his eternal
 Defence.

1st. Remark is, That he that cannot write one
 Line, either *English* or Sense, cannot write a Book;
 ergo,

* On the Third, Numb. III. For *G. ff.* to be laid in the
 Trunk, *W. M.* the 8th Month, 1688.

ergo, George Fox never writ any one Page in any one Book of those many Hundreds the *Quakers* have most impudently published in his Name.

2dly. We see he did not in his Will bequeath his Soul to God, nor express any Hopes of a joyful Resurrection, nor his Body to Christian Burial, nor begin, *In the Name of God, Amen*, as *Christians* usually do.

3dly. Likewise here is no Mention made of any Confession of Sin, nor Hopes of Pardon by the Merits and Satisfaction of *Christ Jesus*. But as in his Life-time he preferred the *Heathens* before the *Christians*, even so he died more like a *Heathen* than a *Christian*.

4thly. Besides, he differed in the Manner of giving from all other People; he doth not say, I will and give, or I give and bequeath, or I will and demise, &c. but, such an one may take this, that, or the other Thing, &c.

5thly. He is likewise singular as to the Trivials he gives away, *viz.* Boots, Spurs, Sashoons, Dials, a nasty Clyster-Pipe, Comb and Comb-Case, to the great Quaker-Doctor *Thomas Lower*, I suppose to be kept as holy Relicks in Remembrance of his Holiness, yet in all this Sense, or Nonsense, his Defence is *eternal*.

Reader, if *Jesus of Nazareth*, who suffered on the Cross, was properly the Son of God; if his Ordinances of Baptism and the Supper, instituted by him, are to be practised; if the Scriptures be the revealed Will, and written Word of God, and such as sincerely believe, profess, and practise the same, be the Church of God, which this *Fox* and his Disciples utterly deny, then I will, in the Faith and full Assurance thereof, say according to that of *Esther* vi. 13. If this Church be the Church of God, before whom the *Quakers* begin to fall, *Quakerism* shall not prevail

vail against it ; but, from the Year 1700 shall surely fall before it. *Amen.*

Thus much as to the Matter and the Manner of his Will ; I come in the next Place to give the World an Account of the Man, namely, *George Fox*, the *Quakers* great Apostle and High-Priest of their Profession, as some *Protestant* Writers have done of *Pope Leo*, and other proud and idolatrous Popes and blasphemous Prelates of the *Romish* Church ; and the rather, because, notwithstanding all that I have said in Conjunction with the reverend Author of the *Snake in the Grass*, and others on the same Foot, yet the *Quakers*, this very Year, has published his *Defence*, yea, his *eternal Defence* ; and what I now write, I propose to prove upon the Spot, at our Conference, out of their Books, if they desire.

1st. In order to make us believe, that *George Fox*; the Author and Scribe of this Will, was divinely inspired in one Night with 24 Languages, as myself and *J. Ellington*, *R. Ellington*, still of their Profession, with many Hundreds more, by setting his Hand as Author to six or eight learned Languages in his *Battle-Door*, printed 1660, viz. *Latin*, *Italian*, *Greek*, *Hebrew*, *Chaldee*, *Syriack*, and others, that so he might appear to us a learned Person.

2^{dly}. As also by his Book, intituled, *A Primmer for all the Doctors and Scholars in Europe*, &c. containing, 2434 Queries, which were as silly and impertinent as his Will, yet these his high Pretences to that Learning he never had, made him famous.

3^{dly}. As also his Epistle to *John III.* King of *Poland*, in the *German* Tongue, so exactly and learnedly done, that, as *Mr. Croefs* well observes in his *General History of Quakerism*, p. 244. That it did not look like the Work of a single Person, though learned, much less by such an ignorant Fellow as *Fox*.

4thly. Likewise his Answer to Bishop *Andrews's* Sermon, intermix'd with both *Greek* and *Hebrew*, of which he, by subscribing his Name, is said to be the Author, whilst yet he understood not a Word of it. Thus did the *Quakers* set him up as a Statue to be adored, as anon you will see.

5thly. Likewise in his *Great Mystery*, there is both *Greek*, *Hebrew*, and *Latin*, all which serve to discover the Pride of this Impostor; but notwithstanding all this, his *Defence is eternal*.

Well, I have done with his Will and his Learning, tho' I could say much more to both, and am come to shew his Pretence to extraordinary Miracles and Gifts of the Spirit.

1st. In his Journal he (by the Hands of the *Quakers*) give us a Catalogue of his Miracles, said to be wrote by the Power of God, yet done in his own Name, and not in the Name of *Jesus of Nazareth*; and consequently *George Fox*, like *Simon Magus*, was taken for the great Power of God.

2dly. That he saw the Heavens open as *St. Stephen* did.

3dly. That the Keeper of the Prison came trembling to him, as the Gaoler did to *St. Paul*, &c.

4thly. That he had Visions and Revelations; and prophesied, as *Isaiab*, *Jeremiab*, &c. did.

5thly. That he spake like an Angel in *Beverley* Church the wonderful Things of God.

6thly. That he saw a Pool of Blood, and a Channel of Blood, in the City of *Litchfield*, when no Man else could see a Drop of Blood, much less a Pool or a Channel of Blood.

7thly. That he was before Languages were; for, said he, All Languages are to me no more than Dust, who were before Languages were, and am come before Languages were.

8thly.

8thly. That neither he, nor his Name, were known in the World.

9thly. That he was a Prophet, and was prophesied of too, yea, and that he was naked, and stood naked, cloathed only with Righteousness, and spoke from the Mouth of the Lord.

10thly. At his Trial at *Lancaster Assize*, he said, Before I came to the Bar, I was moved to pray—The thundering Voice answered, I have glorified thee, and will glorify thee again; and I was so filled full of Glory, that my Head and Ears were filled full of it.

But why shall I mention any more of his Blasphemies, since the Quakers say his Defences are eternal? Let me give a brief Hint how the Quaker Teachers idolized this blind Buzzard Fox, this great Cheat and Imposter.

1st. Of *Josiah Coate*, in his Letter from *Barbados*, thus, Dear *George Fox*, who art the Father of many Nations; whose Being and Habitation is in the Power of the Highest, in which thou rules and governs in Righteousness, and thy Kingdom (*Fox*) is established in Peace, and the Increase thereof is without End: This, and more of the like, is justified by the Quakers in their Book, *Judas and the Jews*, &c. p. 44, 45, 46. and *Fox's* Defence is eternal.

2dly. *Solomon Eccles*, their Prophet, in his Book, *The Quakers Challenge*, p. 6. thus, *George Fox* is a Prophet indeed—It was said of *Christ*, he was in the World, and the World was made by him, and the World knew him not; so it may be said of this Prophet (*Fox*) &c. yet excus'd by *George Whitehead*, in his *Serious Search*, &c. p. 58. and *Innocency against Envy*, &c. p. 18.

3dly. The *Quakers*, in Defence of *Fox*, and to confirm their People in their divine Adorations of him, in their Epistle dated the 26th of *January*, 1690. Signed by *George Whitehead*, and twenty more of their Leaders, compare him (*Fox*) to *Moses*, *St. Paul*, and *St. Stephen*, and call him their fixed Star, with many other high Appellations. See my Book, *A Seasonable Caveat*, &c. p. 87. for more of this.

4thly. *John Blackling*, in a Certificate in Behalf of *George Fox*, said thus; *George Fox* is blessed with Honour above many Brethren: His Life reigns; and is spotless, innocent, and still retains his Integrity, whose eternal Honour and blessed Renown shall remain; yea, his Presence, and the dropping of his tender Words in the Lord's Love, was my Soul's Nourishment, &c. All which is defended by *George Whitehead*, in his Book, *Judgment fixed*, &c. p. 19, 20. Thus, as *Fox's* Honour is eternal, so it seems are his Defences eternal, by *H. Pickworth's* Doctrine in his Narrative, p. 9. but I believe Half a Century more will determine his eternal Honour in his spiritual Pretences, as his last Will has already his high Pretences to Learning, &c.

5thly. *John Audland*, in his Letter from *Bristol* to *George Fox*: The Original lies in Mr. *Thomas Crisp's* Hand, and was shewn at *Turner's Hall*, before many Hundreds of People, at Mr. *Keith's* Conference, *January* 1699. A short Abstract of it is thus, Dear and precious one, in whom my Life is bound up, and my Strength in thee stands, by thy Breathing I am nourished, and by thee is my Strength renewed, blessed art thou for ever more, and blessed are all that enjoy thee; Life and Strength comes from thee, holy one—Daily do I find thy Presence with me, which doth exceedingly preserve me, for I cannot reign but in thy Presence and Power—Pray for us all, that in thy Power we may abide for ever more. I am thine, begotten and nourished by thee, and in thy

thy Power am I preserved; Glory unto thee, holy one, for ever. *John Audland.*

Reader, marvel not at these Adorations, for if *George Fox* was so endued, and so glorified, as in the ten Instances he pretended, these divine Attributes were due to him; but as his Pretence to be so endued with the learned Languages, as to be head Tutor to all *Europe*, was as great a Cheat as the Nature of the Thing will bear; even so his *Luciferian* Pride, as to spiritual Attainments, *i. e.* Revelations, Visions, Prophecies, and working of Miracles, are a far greater Cheat, and a more horrible Imposture; and were the Original Will of this *Fox* in my Hand only, we should, e'er this, have had eternal Defences come out for the Continuance of his *eternal Honour*: But, alas! cry the *Quakers*, the World's People have got it lock'd up in the Prerogative Office, and three of us, *George Whitehead*, *William Ingram*, and *Sarah Mead*, have, upon our Attestation (or Oath), affirm'd it to be of his own Hand-writing; by which, alas! for us, the Cheat is come out, and we are horribly confounded, and cannot defend him.

Reader, having thus far drawn the Picture of this cunning *Fox*; first, as to his Pretence to Learning; and, secondly, as to his Self-exaltations, and horrid Blasphemies; and, thirdly, By a Hint of their Teachers Idolatry in worshipping of him; let me shew also, that he pretended to have Power to bind and loose. See their Book, *Judas and the Jews*, p. 85. Friends (said *Fox*) altho' I have not yet told it you, I do now declare it, I have Power to bind and to loose: And as he had this Power, so doubtless did he dispense it to them that prayed to him, and worshipp'd him: One Instance I will also give you, and it shall be from *Josiah Coale*, mentioned in the first Instance, who passed this Sentence upon one
of

of his Opposers, as may be seen in his Works, p. 243. viz.

In the Name of that God that spanneth the Heavens with a Span, and measureth the Waters in the Hollow of his Hand, I bind thee here on Earth, and thou art surely bound in Heaven, and in the Chains under Darkness, to the Judgment of the great Day thou shalt be reserved. Josiah Coale.

The 2d Edition of this Will, corrected, and the Fruits of Quakerism enlarged, by Francis Bugg. London, printed by R. Faneway, for the Author, 1701.





A N
 A B S T R A C T

O F

Mr. GEORGE WHITEFIELD'S Journal of a Voyage from *London* to *Savannah*, in *Georgia*.

In TWO PARTS.

PART I. PAGE 3.



HE sole Motive (if my Heart doth not deceive me) which induced me to leave my native Country, was a full Conviction that it was the divine Will I should. What Reasons I had for this Persuasion, is needless to mention, because few in this Case would judge impartially: And what seems a Reason to me, may not be deemed so by another.

P. 4.] It happened *providentially* that a Lecture was to be preached at *Deptford*; and several impor-
 tuned

tuned me to preach it. At first I was fearful (*O me of little (a) Faith*) having no Notes. But afterwards (having got the Consent of the Minister) I went up, depending upon the Promise, *Lo I am with you always, even unto the End of the World*; and was enabled to preach to a large Congregation, without the least Hesitation. What gave me great Comfort, and made me more thankful, was, that *the Opportunity*, I believe, *was granted in Answer to Prayer*.

Ibid.] Return'd at Night to the Ship, and lay with my Friend *H.* upon the Ground, on a Mattress, in the great Cabbin, and God was pleased to give me a Proof that he was with me in the Ship.

P. 5.] Sunday, January 1. blessed be God for the happy Beginning of a new Year! for it has been a Day of fat Things.

P. 7.] Thursday, January 5. This Day God was with

(a) What a Man of little Faith must then the great Bp. Sanderson appear in Mr. Whitefield's Esteem; who (tho' he was endued, without pretending, with as much Goodness, and as many Gifts and Graces as the best Methodist of them all) when Dr. Hammond paid him a Visit at Boothby Pannel; "and having formerly persuaded him to trust his excellent Memory, and not to read, but to speak a Sermon as he had writ it, Dr. Sanderson became so compliant as to promise he would: And to that End, they two went early the Sunday Morning to a Neighbour Minister, and requested to exchange a Sermon, and they did so; and at Dr. Sanderson's going into the Pulpit, he gave his Sermon (which was a very short one) into the Hand of Dr. Hammond, intending to preach it as it was writ, but before he had preached a third Part, Dr. Hammond (looking on his Sermon) observed him to be out, and so lost as to the Matter, especially the Method, that he also became afraid for him; for 'twas discernable to many of that plain Auditory. But when he had ended his short Sermon, as they two walked homeward, Dr. Sanderson said, with much Earnestness, *Good Doctor, give me my Sermon, and know, that neither you nor any Man living shall ever persuade me to preach again without my Books.* To which the Reply was, *Good Doctor be not angry, for if ever I persuade you to preach without your Books, I will give you leave to burn all the Books I am Master of.*" (Bp. Sanderson's Life prefix'd to his Sermons, p. 27, 28.)

with me of a Truth—Came on Board, read Prayers, and preach'd, visited the Sick, and *had God with me all the Day long.*

P. 8.] Now I fulfilled my Promise to the Lord's People, and while the Winds and Storms were blowing over me, I made earnest Supplication to God for them. The Ship continued at the *Nore*; but I hope we made *some Advances towards Eternity.* Thought much of my dear *London Friends, though absent in Body, was present in Spirit, in sacred Ordinances.*

P. 9.] Began now to live a little by Rule, and to examine into the *Interiors* of those that came with me, which I found a useful Exercise both to them and me.

P. 12.] Even here (*Deal*) God did not leave my Ministry without Witness; for he was pleased to impress something I said upon a poor Woman's Heart, that *providentially* came in, and joined with us in Family Prayer, for which we endeavoured to thank him; *Behold how great a Fire this little Spark kindled before we left Deal.*

P. 15.] It being the 16th Day of the Month, Mr. H. and I joined in an Hour's Intercession and Abstinence, with all those that meet together to bewail their own, and the Sins of the Nation. About Four took some bodily Refreshment, and from thence till One in the Morning continued answering my Correspondents (*b*) *having first spread their Letters before the Lord in Prayer*; and beg'd; that I might send them Answers of Peace.

P. 16.] Went on in expounding the Catechism after Evening Prayer, and now began to read the first Lesson, which I purposely omitted before, not knowing they would bear it; and willing to imitate *Jacob, who was careful of his little ones not to overdrive them.*

P. 17.]

(*b*) All such Spirits (those that conspired against him) I laid before the Lord. G. Fox's Journal, p. 129.

P. 17.] Sunday, January 22. about Noon, went on Shore (at Deal) with Captain *W.* and Mr. *H.* Afternoon preached at *Upper Deal* on *Acts xxviii.* 26. Many seem'd prick'd to the Heart, and some so quickened, that they express'd a Desire to follow me wheresoever I should go. O free Grace in Jesus Christ! I have scarce known a Time I have preached any where, but I have seen some Effects of my Doctrine. *From the Hearts of the Mighty, the Word of the Lord hath not turned back; the Sword of the Spirit returned not empty.* A Proof this, I hope, that the Words are not my own; but that *God is with me of a Truth.*

P. 18.] Stayed all Night on Shore to expound the Lord's Prayer, and had a large Company to hear me, and should have had 700, as my *Hostess* told me, would the House have held them (c) so swiftly ran the Word of God and prevail'd.

P. 21.] Glad Tydings of great Joy sent me by four or five Correspondents, sat up till One in the Morning answering them, and then went to bed; and had a feeling Possession of my God.

P. 23.] We went to Mr. *R—'s*, where our Friends expected us, but we had not been long there, before the Wind shifted about on a sudden, and a Cry came; *the Wind is fair, prepare yourselves for sailing*—But oh, what Affection did the dear People express to my unworthy Person! for no sooner were they appriz'd of the Wind being fair, but they came running in Drovers after me to the Sea-Shore, wishing me good Luck in the Name of the Lord—I was confounded with a Sense of God's Mercies to me.

PART

(c) See *G. Fox's Journal*, p. 120. *The everlasting Gospel, and the Word of Life flourished; and Thousands were turn'd to the Lord Jesus Christ, and to his Teaching.*



P A R T II.

FROM

GIBRALTAR to SAVANNAH.

PAGE 32.



Y dear Friends; tho' I know no Reason why you should be so solicitous about any thing that shall happen to such a dead Dog as I am; yet, as your Love (oh unmerited Kindness) abounds exceedingly towards me, I am positive you will give Thanks to our good God for all the Mercies he has conferred upon me.

P. 33.] *Wednesday, Feb. 22.* This Day I intended to stay on Board to write Letters, but (*d*) God being pleased to shew me it was not his Will; I went again on Shore, and paid both the Ministers of Gibraltar a Visit, who received me very affectionately; and offered me the Use of the Pulpit. O what a blessed Thing it is for the Clergy to dwell together in Unity.

Friday, Feb. 24. Blessed be God, who hath this Day shewn me, that he hath heard my Prayer, and not taken his loving Kindness from me. Long before I reached Gibraltar, I prayed, that God would open an effectual Door at the Place whither we were going, and direct me where I should lodge, and to this Day he

L

answered

(*d*) Compare this with G. Fox's Journal, p. 315.

answered me—About Ten in the Morning comes Captain *M.* on Board, telling me, one Major *S.* (a Person I never saw) had provided me a convenient Lodging at one Merchant *B.*'s, and desired that I would come on Shore. I looking upon this as a *Call* from *Providence*, received it with all Thankfulness, and went with Friend *H.* on Shore, but not without first praying, that God would direct us how to behave. About the Middle of the Town, Major *S.* gave us the Meeting, conducted us to our new Lodgings (which were very commodious) and engaged us to dine with him and Captain *M.* *When I sent you without Scrip or Shoe, lacked ye any thing? and they said, Nothing, Lord.*

P. 34.] Retir'd in the Evening to my Lodgings, had Family Prayer, wrote some few religious Letters, and spent about Half an Hour in serious Conversation with the People of the House, gave Thanks for the Blessings of the Day, and was soon convinced, *that God had sent me to that particular Lodging of a Truth. Be careful for nothing, but in every (even the minutest) Thing, make your Wants known unto God, for he careth for you.*

P. 36.] Intended to go preach to my People, was prevented by the Violence of the Wind, but was pleased to hear from some *Gibraltar* Officers, who dined that Day on Board the *Whitaker*, that some of my *Flock* had Courage to read *Prayers*, and sing *Psalms* themselves; and, as I found afterwards, continued to do so, during my Absence from them, praised be God. I hope I shall have some that dare be singularly good; and will not be kept out by the *Prefs.*

P. 40.] *Sunday, March 5.* Expounded in the Evening to above a Thousand Hearers of all Denominations; supped with General *C.* went home betimes, full of unspeakable Comfort. *I am never better than when I am upon the full Stretch for God.*

P. 40.] *Monday, March 6.* Had near, if not more, than a Hundred at Morning Exposition: And it being the last Day of my sojourning at *Gibraltar*, many came to me weeping, telling me, what God had done for their Souls, desiring my Prayers, and promising theirs in Return, others both gave and sent me Tokens of their Love; (c) as. Cakes, Figs, Wine, Eggs, and other Necessaries for my Voyage; and seemed to want Words to express their Affection. *The good Lord note their Kindnesses in his Book, and reward them a thousand Fold.*

P. 43.] *Sunday, March 12.* Preached the Sermon God enabled me to make in the Storm before we came to *Gibraltar*, in the *Great Cabbin*, and God was pleased to *set his Seal to it.*

P. 44.] *Saturday, March 18.* Married a Couple, dispersed Bibles, Testaments, Soldiers Monitors, amongst the Men. Exchanged some Books for some (f) *Cards, which I threw over board.*

P. 47.] Exchanged some bad Books which were on Board (which I threw immediately into the Sea) for some good ones, blessed be God—I find it by daily Experience more and more, that People who

L 2

are

(c) “ O my good Lord God, &c. I praise thee for supplying my Wants by the many several Gifts which I had Yesterday, as the Reward of my Labours at the Fast at Mr. *Sudbury's* on *Tuesday*. Mr. *Burrowes*, 2s 6d. Mr. *Sudbury*, 7s 6d. Mrs. *Sudbury*, a Pair of Gloves; Mrs. *Sudbury* also, Lemons and Oranges. *Goody Grundy*, a Lemon; *James Grundy*, 9s for baptizing his Child, and giving Thanks for his Wife. *Good Lord, accept my Thanks for this Supply.*”

Mr. *George Swatbe's* Prayers, 1641, 42. Appendix to a Tract, intituled, *Schismaticks delineated*, p. 8.

(f) Mr. *Fuller*, in his *History of Cambridge*, p. 159. mentions one *William Ames*, Fellow of *Christ's College*; who, in a Sermon before that *University*, “ condemn'd all playing at *Cards* and *Dice*; affirming, That the Latter, in all Ages, was accounted the *Device of the Devil*; that as God invented the one-and-twenty Letters, whereof he made the Bible, the Devil saith, others found out the one-and-twenty Pricks of the *Die*.”

are truly awakened to a Sense of the *divine Life*, cannot bear to read any thing trifling, but throw away all their useleſs Books, as thoſe did *the Books of Divination and curious Arts*, whoſe Conversion we read of, *Acts v.*

P. 52.] *April 15.* To Day was called in a Hurry to pray by one of the *dévout Soldiers* who came from *Gibraltar*, and who was ſuppoſed to be expiring. I came (*I ſaw*) and rejoiced in Spirit, for his Soul ſeem'd full of God. Inſtead of being aſtrighted at the Approach of the *King of Terrors*, he welcomed it, and ſaid, he was going to his dear Redeemer; then he fell into a ſort of *Trance*, and pour'd out his Heart in repeating ſome very applicable Verſes out of the *Pſalms*. Upon which, we thought he would have died; but lo! God brought him from the *nethermoſt Hell* (g). From that Inſtant the Fever left him, and he recovered.



A CONTINUATION of Mr. Whitefield's *Journal from his Arrival at Savannah, to his Return to London.*

P R E F A C E.

I Am ſenſible that this, as well as every thing elſe of ſuch a Nature, muſt neceſſarily meet with great Contempt from (b) *natural Men*, who are Strangers to the Influences of the *Holy Ghoſt* upon the Heart.

P. 1.]

(g) See *Fox's Journal*, p. 503.

(b) *George Fox* calls thoſe that were not of his own *Sett*, *Men of this World*. See *Journal*, p. 352.

P. 1.] *Sunday, May 7.* Arrived at *Savannah Town* about Seven this Evening, and joyn'd in Prayer, and a Psalm of Thanksgiving, with Mr. *Delamotte*, and some pious Souls that were rejoiced at my Arrival: Spent the Remainder of the Evening in taking sweet Counsel with Mr. *Delamotte*, who seems providentially left behind at *Savannah* against my Coming.

P. 2.] After another Week's Confinement by the Return of my Fever, which went off with a Fit of an Ague, I attempted to read Prayers, but was so exceedingly faint and weak, that I was obliged to leave off before I began the second Service. *Oh that my Friends had seen me at that Hour; they then might have learnt not to have any Man's Person in Admiration, and not to think more highly of me than they ought to think.*

P. 3.] *Friday, June 2.* This Evening parted with kind Captain *Whiting*, and my dear Friend *Delamotte*, who embarked for *England* about Seven at Night. The poor People lamented the Loss of him, and went to the Water-side to take a last Farewel: And good Reason had they to do so; for he had been *indefatigable in feeding Christ's Lambs with the sincere Milk of the World*; and many of them (blessed be God) have grown thereby.

P. 5.] *Thursday, June 22.* Was taken (as all about me thought) for Death, with a violent Purging and Vomitting, which, in the Space of five Hours, quite exhausted my Spirits, and brought me in Appearance almost to the Point of Death. But God supported me with his inward Comforts, caused me to rejoice in it, and cast me into a deep Sleep, out of which I awoke perfectly well, to the Surprize of all about me.

P. 8.] *Tuesday, August 8.* Arrived at *Frederica*, a Town situated Southerly above an hundred Miles from *Savannah*. The People received me most gladly, having had a *Famine of the Word* for a long Season.

P. 10.] *Wednesday, August 16.* Arrived this Day at *Savannah*. As soon as I had refreshed myself, I went and visited my Parishioners from House to House, to return them Thanks for their Kindness to my Friends. An unusual Joy appeared in their Faces at my unexpected Return, and they were ready to say, *How beautiful are the Feet of him who bringeth glad Tidings of Salvation.*

P. 11.] *Sunday, August 27.* (i) God having now shewn both me and my Friends, that it was his Will I should return for a while to *England*, this Afternoon I preached my Farewel Sermon, to the great Grief of my dear *Parishioners*.

P. 13.] *Monday, September 4.* Was much delighted with a Packet of Letters I received from *Savannah*, not only as a Proof of the Writers Affection for me, but also, *that the Holy Ghost was effectually moving on their Souls.*

P. 14.] *Saturday, September 23.* Still God was pleased to send us contrary Winds, except one Night about the Middle of the Week. However, he enabled me to give Thanks: And great Reason have I so to do; *for the Holy Ghost has been with me of a Truth.*

P. 15.] *Friday, October 6.* Before I left *Savannah*, the Lesson appointed for the Morning was *St. Paul's Shipwrack*, out of the *Acts*. And before I left *Charles Town*, the Lesson was the first of *Jonah*, both which made such an Impression upon me, that I wrote to my Friend *Habersham*, to acquaint him, I was apprehensive we should have a dangerous Voyage. Since I have been on Board, what *St. Paul* said to his Companions, *that he perceived that their Voyage would be to their great Damage*, has frequently been pressed upon my Heart; and God has now shewn us, wherefore he gave me these previous Notices; for, on *Tuesday Night* last, after we had sailed about

150 Miles the last 24 Hours, about Eleven o'Clock arose a sudden violent East Wind, which continued till about Four in the Morning, and put all the Sailors to their *Wits End*. Most of them declared, they had never seen the like before. But God (for ever be adored his gracious unmerited Goodness) was exceeding gracious unto me ; for I felt a sweet Complacency in my Will, in Submission to his (*k*) ; and many particular Promises God has made me from his Word, that I should return in Peace, flow'd in upon my Heart, and he enabled me greatly to rejoyce.

P. 20.] *Wednesday, November 1.* This Afternoon about Four o' Clock, as I was in Secret humbling my Soul before God, interceeding for my Friends, and had been praying for a fair Wind, and Assistance in the great Work lying before me, News were brought *that the Wind was fair*, which put me in Mind of the Angel's being sent to *Daniel*, to tell him, his *Prayer was heard*, when he was humbling his Soul in Fasting and Praying for the Peace and Restoration of *Jerusalem*.

P. 22.] This is now the eight Week I have been aboard. If my Friends ask me, why I arrived no sooner, I may truly answer, *Satan* hindered us ; for I believe it is he that is permitted to do this : But this shall give me greater Hopes, that a more effectual Door than ever will be opened in *England* for preaching the everlasting Gospel—*O Satan, Satan, I defy thee ; thou may'st toss me up and down, and bring me in Jeopardy on every Side, but Jesus Christ is praying for me in the Mount.*

P. 25.] My Outward Man sensibly decayeth, but the Spiritual Man, I trust, is renewed Day by Day. I have besought the Lord many times to send us a fair Wind, but now I see he does not think fit to
answe

(k) See *G. Fox's Journal*, p. 350.

answer me (d). I am wholly resigned, knowing, that his Grace will be sufficient for me, and that his Time is best.

Ibid.] Sunday, November 12. This Morning the Doctor of our Ship took up the *Common-Prayer Book*, and observed, that he opened upon these Words, *Blessed be the Lord God of Israel, for he has visited and redeemed his People*: And so indeed he has; for, about Eight o' Clock this Morning, News were brought, that our Men saw Land, and I went, and was a joyful Spectator of it.

P. 28.] After our Provisions were brought aboard, the Wind still continued fair, and by Six at Night, blew us to a little Place on *Karrigholt* Island before we cast Anchor. Ever since I had been on Board the *Mary*, these Words, *Howbeit we must be cast upon a certain Island* (which were Part of the Lesson which I read last at *Savannah*) have been continually press'd upon my Heart; so that I have often mentioned it to one of my Companions. Behold they are now fulfilled.

P. 29.] About Seven at Night I dressed myself, and went on Shore, and was received in a strong Castle belonging to Mr. *Mac Mabon*, the Gentleman who sent me an Invitation. He himself was not at home, having went some Miles up to meet me: But his Maid Servant kindly received us; *I asked for Water, and she gave me Milk, and brought forth Butter in a lordly Dish.*

P. 30.] At my first coming into our Inn (at *Kil-rush*, in *Ireland*) we kneeled down and prayed, and again at Night sung Psalms, and prayed with my Captain, and several *Ship-Mates*. The first Time, I believe, the Room was put to such a Use by a *Ship's Crew*, and their *Chaplain*.

P. 35.]

(1) "Lord I disclaim all Trust in any Thing but in thy Power and Providence; yet having Abilities and Opportunities, I would not be wholly Burthensome to thy Providence." Mr. *George Swatbe's Prayers*, p. 33.

it (m) ; for *five Churches* have already been denied me, and some of the *Clergy*, if possible, would oblige me to *depart out of these Coasts*. But I rejoyce in this Opposition, it being a certain Sign that a more effectual Door will be opened, since there are to many *Adversaries*.

P. 2.] Here seems to be a *great pouring out of the Spirit*, and many who were awakened by my preaching, a Year ago, are now grown *strong Men in Christ*, by the Ministrations of my dear Friends and Fellow Labourers, *John and Charles Wesley*.

Ibid.] In the Evening I went to *Fetter-Lane Society*, where we had (what might not be improperly called) a *Love Feast*, eating a little Bread and Water, and spending about Two Hours in *Singing and Prayers*.

P. 3.] *Monday, December 25*. About Four went and prayed, and expounded to a Society in *Red-Cross-Street*, consisting of near Two or Three hundred People, and the Room was exceeding hot. *I had been watching unto Prayer all Night, yet God vouchsafed to fill me with his blessed Spirit*, that I spake with as great Power as ever I did in my Life. My Body was weak, but I found a *supernatural Strength*, and the Truth of that Saying, *When I am weak, then I am strong*.

Saturday, December 30. (n) Preached *nine Times* this Week, and expounded near eighteen Times, with great Enlargement: Blessed be God! I am every

(m) This Gentleman is very free in his Censures, in calling those *Clergymen False Prophets*; who, no doubt, for prudential Reasons, refused him the Use of their Pulpits. In this Point he but too near resembles *George Fox*.

(n) Dr. *South* (in his Sermon, intitled, *The Christian Pentecost*, vol. 3, p. 525.) judiciously observes, "That it is the irrational and absurd Humour of the present Age, which thinks
" all Sense and Worth confined to the Pulpit: And many excellent Persons, because they cannot make a Noise with Chapter
" and Verse, and harangue it twice a Day to factious *Tradesmen*,
" and ignorant old Women, are esteem'd of as nothing scarce
" thought worthy to eat the Church's Bread.

every Moment employed, from Morning till Midnight : There's no End of People's coming and sending to me, and they seem more and more desirous, like *new-born Babes*, to be fed with the *sincere Milk of the Word*.

P. 4.] Sometimes I perceive myself *deserted* for a little while, and much oppress'd, especially before preaching ; but Comfort soon after flow'd in—*The Kingdom of God is within me*. Oh ! free Grace in *Christ*.

P. 5.] *Friday, January 5*. Held a Conference at *Iffington*, concerning several Things of very great Importance, with some *true Ministers of Jesus Christ, despised Methodists*, whom God has brought together from the *East* and the *West*, the *North* and the *South*. What we were in Doubt after Prayer, we determined by *Lot* ; and every thing else was carried on with great *Love, Meekness, and Devotion*. We continued in Fasting and Prayer till Three o' Clock, and then parted with full Conviction, that God was going to do great Things amongst us.

P. 6.] Expounded twice or thrice this Week, the *Holy Ghost* so powerfully work'd upon my Hearers, *pricking their Hearts*, and melting them into such Floods of Tears, that a *spiritual Man* said, he never saw the like before. *God is with me of a Truth*.

P. 7.] *Sunday, January 7*. Preached twice to Day, and expounded with great Power to three great Societies, one of which I never visited before—God grant I may pursue the Method of expounding and praying (o) *extempore*. I find God blesses it more and more.

M 2

O X-

(o) “ This Error (says Dr. Hicks in his Sermon, intitled, *The Spirit of Enthusiasm Exorcised*, vol. 1. p. 105.) concerning the *Extemporary Spirit of Prayer*, hath been the Cause of much Mischief to the Church, and of much Dishonor to the Name of God—By this, the People of these Kingdoms have been led into the most unnatural *Schism* and *Rebellion* that
“ ever

O X F O R D.

P. 9.] *Sunday, January 14.* This (blessed be God) has been a Day of *fat Things*—Rose in the Morning and prayed and sung Psalms *lustily*, and with a *good Courage*, and afterwards was ordained Priest at *Christ-Church*—Preached in the Afternoon at *St. Albans* to a crouded Congregation—The Church was surrounded with *Gownsmen* of all Degrees; who, contrary to their Custom, stood attentive at the Windows during my Sermon. God enabled me to preach with the *Demonstration of the Spirit, and with Power*, and quite took away my Hoarteness, so that I could *lift up my Voice like a Trumpet*.

L O N D O N.

P. 12.] *Tuesday, January 23.* Received a Packet of Letters from my dear Friend *H—m*; by which I find the infinite Wisdom of God more and more in sending me to *England*—Read Prayers and preach'd at

“ ever was, not to mention the later *Murders, Rebellions* and
 “ *Covenants*, which the *Separatists* from our *Sister Church* have
 “ committed, raised, and carried on by the Help of this *Delu-*
 “ *sion*: And they may *preach* and *pray* the People to what they
 “ please, so long as they hold them Captive under this Error;
 “ which is not only inconsistent with what I have now delivered
 “ concerning the *Gifts of the Holy Ghost*, but contrary to the
 “ Practice of the *Catholick Church*; and it may be confuted,
 “ would People but reflect, by the Example of the *Pharisees*
 “ amongst the *Jews*, and the flagitious Lives of many *Christi-*
 “ *ans*; as of *Basilides*, the bloody Tyrant of *Muscovy*, the
 “ late *Usurper* of these three Kingdoms, the Founder of the
 “ *Jesuites*, *Labode Major Weer* (who was a *Wizard*, and, if
 “ I mistake not, a *Sodomite*) and Captain *Venner*, who, of all
 “ *Entbusasts* or *Impostors* that ever pretended to *pray by the*
 “ *Spirit*, were in this Sense, the most Powerful and Eloquent;
 “ for they had *Words*, and *Tears*, and *Sigs* at command, and so
 “ bewitched the People by their rapturous *spiritual-like* *Devot-*
 “ *tions*, as to pass for Men *extraordinarily inspired.*”

(p) See Fox's Journal, p. 155.

at *St. Helen's*, with great Power to a crouded and attentive Audience ; and collected about 40 s. for the Colony of *Georgia* ; I could wish to have it built with *Mites*.

Wednesday, January 24. Writ several Letters to my Friends at *Savannah*, and was filled with the *Holy Ghost* ; and oh that all that deny the Promise of the *Father*, might thus receive it themselves.

P. 14.] *Sunday, January 28.* Received the Sacrament at *Crooked Lane*, but was a little *dissipated* ; however, I found I received *Christ*, and fed on him in my Heart by Faith with *Thanksgiving*. Afterwards went and preached at *Ironmongers Almsbouses*, at *St. Catharines* in the Afternoon. Afterwards expounded to two large Companies in the *Minorities*, with such *Demonstration of Spirit*, as I never spoke before. I offered *Jesus Christ* freely to *Sinners*, and many, I believe, were truly prick'd to the Heart. Now, my Friends, your Prayers are heard, *God has given me a double Portion of his Spirit*.

P. 15.] *Monday, January 29.* Eupounded twice, and sat up till near One in the Morning with my honored Brother and Fellow Labourer *John Wesley*, in Conference with two Clergymen of the Church of *England*, and some others, *strong Opposers of the new Birth*—God enabled me with great *Simplicity* to declare what he had done for my Soul ; which made them look upon me as a *Mad-man*. *We speak what we do know, and testify what we have seen, and they receive not our Witness*. Now, therefore, I am fully convinced there is a *fundamental Difference* between us and them. They believe only on *Outward Christ*, we farther believe, that he must be inwardly formed in our Hearts also. But the natural Man receiveth not the Things of the Spirit of God : For they are Foolishness unto him ; neither can he know them, because they are spiritually discerned.

P. 17.] Near nine times has God enabled me to preach this Week, and to expound twelve or fourteen Times. I find I gain *great Light* and Knowledge by *preaching* (q) *extempore*; so that I fear I should *quench the Spirit*, did I not go on to *speak as he gives me Utterance*.

P. 18.] Sunday, February 4. This hath been a Sabbath indeed; how has God own'd before near Twelve thousand People this Day? How has he strengthened my Body? How has he filled and satisfied my Soul? Now know I that I did receive the Holy Ghost at Imposition of Hands; for I feel as much as Elisha did when Elijah dropped his Mantle. Nay, others see it also; and my Opposers, would they but speak, cannot but confess, that God is with me of a Truth. Wherefore then do they fight against God?

P. 19.] Friday, February 6. Went to St. Helen's, where Satan withstood me greatly: For on a sudden I was deserted, and my Strength went from me: But I thought it was the Devil's Doing, and therefore was resolved to resist him, stedfast in the Faith. Accordingly,

(q) Amongst all the divine Gifts (says Dr. South, Sermon on, 1 Cor. 12, vol. 3. p. 546.) "I must declare, that I cannot find the Gift of Canting and Whining, and of making Faces; That is, of speaking bad Sense with worse Logick; nor can I find the Gift of uttering every suddain crude, undigested Thought coming over their Minds; and of being impudently bold and familiar with God in Prayers. One equivocal Phrase (says Dr. Hicks's Spirit of Enthusiasm Exorcised, p. 104.) which is commonly in the Mouths and Writings of these sanctimonious Men, is the Spirit of Preaching, and the Spirit of Prayer, which, tho' by an Hebraism in English, they ought now to signify no more than the Skill or Habit of Praying or Preaching: Yet these Sophisters and Usurpers (so most of them are) of our Holy Profession so use them, that the deluded People generally take them in a more obvious Sense; for praying and preaching by immediate Inspiration from the Holy Ghost. To this Purpose they talk much of the Incomings, Out-lettings, and In-dwellings of the Spirit; and have taught their Disciples to object, that to pray by a Form doth stint the Spirit."

cordingly, tho' (r) I was exceedingly sick in reading the Prayers, and almost unable to speak when I entered the Pulpit, yet God gave me Courage to begin, and before I had done, I waxed warm and *strong in Spirit, and offered Jesus Christ freely to all that would lay hold on him by Faith.*

P. 24.] Sunday, February 11. Rose full of Love and Joy, but afterward, on a sudden, was *deserted*, and taken very ill in Body—I struggled just like one in his *last Agonies*, and longed (s) *to stretch myself into God.* After having vomited several Times, I was obliged to go to bed, and it would have melted any down, to see my dear Friends (especially my dearest Mr. H's) weeping and praying around me.

P. 33.] Among the Letters I received from religious Correspondents (*viz.* at London) one writes to me thus; (t) Mr. ———, who wrote that Letter in the *Miscellany*, died Yesterday. *He is now gone to give an Account of the many hard Speeches contained therein, and is convinced, that Orthodoxy in Notions is not the Whole of Religion.*

BRISTOL.

(r) O my good Lord, &c. I most humbly pray thee, accept of my
 “ humble Thanks for hearing my Prayers Yesterday; for help-
 “ ing me to preach in the *Forenoon strongly*; for enabling me to
 “ hold out the Afternoon, *when I was sick in the Midst of Prayer,*
 “ *ready to fall into a Swoon at the End of it*; yet, by rubbing
 “ *my Browes, I was refreshed, and enabled to hold out above an*
 “ *Hour.* (Mr. George Swatbe's Prayers, p. 19.)

(s) This much like the Cant of the old *Fanaticks*, of rolling
 “ *themselves upon God, &c.*

(t) This Reflection upon the reverend and very worthy Mr. V—n, is far from becoming the *meek and mild* Mr. W—: For this Gentleman was a *Christian* of the truly primitive Stamp, and had not a *Form of Godliness only, without the Power thereof.* And I desire Mr. W—, to consider, what St. Paul says of *Charity* in 1 Cor. xiii. That *Charity thinketh no Evil; and tho' (says he) I speak with the Tongue of Men and Angels, and love not Charity, I am before as sounding Brass, and a tinkling Cymbal.* See George Fox, p. 262, 306.

BRISTOL.

P. 36.] *Wednesday, February 21.* Had several came to see me this Morning, to enquire about the State of their Souls, amongst whom was a little Girl of thirteen Years of Age, who told me in great Simplicity, “She was prick’d thro’ and thro’ with “the Power of the Word.” And, indeed, a good Work I believe has been wrought in her Heart—
Out of the Mouths of Babes and Sucklings hast thou perfected Praise.

Friday, February 13. After Dinner I was taken very ill, so that I was obliged to lie upon my Bed: But looking upon it only as a *Thorn in the Flesh*, at Three I went, according to Appointment, and preached to near Four or Five thousand People, from a Mount in *King’s-Wood*, with great Power. The Sun shone very bright, and the People standing in such an awful Manner round the *Mount*, in the profoundest Silence, filled me with holy Admiration.

P. 41.] Preached at *Newgate (Bristol)* was refreshed by the Conversation of some that God had wrought upon by my Ministry—Answered my religious Friends Letters, and expounded twice in the Evening to two large Societies—Blessed be God, I find myself much *refreshed in Spirit, and a new Supply of Strength given me. Thus it shall be done to the Man whom God delighteth to honour. Ob free Grace in Christ Jesus.*

P. 42.] *Thursday, March 1.* Amongst my other Letters by this Day’s Post, I received the following one from Mr. *John Wesley.*

My dear Brother,

“Our Lord’s Hand is not shortned amongst us;
“Yesterday I preached at *St. Catharine’s*, and at
“*Islington. The Fields*, after Service, seem to be
White

“ *White* with People praising God—The Society at
 “ Mr. *Crouch’s* does not meet till Eight ; so that I
 “ expound before I go to him near *St. James’s*
 “ *Square*, where one young Woman was lately filled
 “ with the Holy Ghost, and overflows with Joy and
 “ Love. On *Wednesday* at Six we have a noble
 “ Company of Women, not adorned with Gold and
 “ costly Apparel, but a meek and quiet Spirit, and good
 “ Works—A Week or two ago a Note was given to
 “ me there (in Mr. P’s Room) as near as I can re-
 “ member in these Words ; *Your Prayers are desired*
 “ *for a sick Child that is lunatick, and sore vexed Day*
 “ *and Night, that our Lord would heal him, as he*
 “ *did those in the Days of his Flesh ; and that he would*
 “ *give his Parents Faith and Patience till his Time is*
 “ *come.*

“ On *Saturday* Sevensight, a middle-aged, well-
 “ dressed Woman at *Beccb Lane* (where I expound
 “ usually to Five or Six hundred, before I go to
 “ Mr. *E’s* Society) was seized, as it appeared to
 “ several about her, with little less than the *Ag-*
 “ *onies of Death*. We pray’d, that God, who had
 “ brought her to the Birth, would give her Strength to
 “ bring forth, and that he would work speedily, that
 “ all might see, and fear, and put their Trust in the
 “ Lord. Five Days she travelled and groaned, be-
 “ ing in Bondage. On *Thursday* Evening our Lord
 “ got himself the *Victory* ; and from that Moment
 “ she has been full of Love and Joy, which she
 “ openly declared at the same on *Saturday* last ; so
 “ that Thanksgivings also were given by many to
 “ God on her Account. It is to be observed, her
 “ Friends have accounted her mad for these three
 “ Years ; and accordingly bled and blistered her,
 “ and what not, *Come and let us praise the Lord,*
 “ *and magnify his Name together.*

N

CARDIFF

(u) See a sham *Miracle* of the like Kind wrought by *George Fox* (if he is to be believed) *Journal*, p. 27

C A R D I F F.

P. 47.] *Wednesday, March 8.* Arose before Twelve at Night, sung Psalms and prayed; and the Wind being fair, we had a speedy Passage over to the *Welch Shore*, and reached *Cardiff* about Eleven in the Morning. The Town, I soon found, was apprehensive of my Coming; and therefore, whilst I was giving a Word of Exhortation to some poor People at the Inn, *who banded upon me to hear the Word*, Mr. *Seward* went to ask for the Pulpit, but being denied, he pitched on the *Town Hall*, which Mr. *Seward* got by his Interest; and at Four in the Afternoon I preached from the Judge's Seat to about 400 *Hearers*. Most were very attentive, but some *mocked*; however, (x) *I offered Jesus Christ freely even to them*, and should have rejoiced if they would have accepted of him; but their foolish Hearts are hardened. After I came from the Seat, I was much refreshed with the Sight of my dear Brother *Howel Harris*, whom, tho' I know not in Person, I have long since loved *in the Bowels of Jesus Christ*; and have often felt my Soul drawn out in Prayer in his Behalf.

P. 49.] When I first saw him, my Heart was knit closely to him. *I wanted to catch some of his Fire, and gave him the Right-hand of Fellowship* with my whole Heart. After I had saluted him, and given a warm Exhortation to a great Number of People who followed me to the Inn, we spent the Remainder of the Evening in *taking sweet Counsel together*, and telling one another what God had done for our Souls—We eat a little Supper, and then, after singing a *Hymn*, we went to bed, praising and blessing God for bringing us Face to Face. I doubt
not

(x) *George Fox* says in his Journal, p. 175. that he declared, "That th *Lo. d* was come to teach his People himself, by his Son *Christ Jesus*."

not but *Satan* envied our Happiness: But I hope, by the Help of God, *we shall make his Kingdom shake.*

P. 50.] *Thursday, March 9.* I went to the Town Hall, and preached for about an Hour and Half to a large Assembly of People; my dear Brother *Howel Harris* sat close by me. I did not observe any *Scoffers* within; but without some were pleased to honour me so far, as to *trail a dead Fox*, and hunt it about the Hall. (y) But, blessed be God, my Voice prevailed.

B A T H.

P. 52.] *March 12.* Received News of the wonderful Progress of the Gospel in *Yorkshire*, under the Ministry of my dear Brother *Ingham.*

P. 57.] *Tuesday, March 20.* Had the Pleasure of hearing of the Success of my Discourse (at *Bath*) Yesterday upon many Souls, especially upon two little Children, who were observed to come home crying, and to retire to Prayers; spent the Morning in writing Letters, and visiting some righteous Souls that live in this *Sodom*; God has a *Remnant* every where.

P. 65.] *Saturday, March 31.* At my Return home, I was much refreshed with the Sight of my honoured Friend Mr. *John Wesley*, whom *God's Providence* has sent to *Bristol*—*Lord now lettest thou thy Servant depart in Peace.*

P. 78.] *Monday, April 16.* Received Letters from *Abergavenny*, acquainting me, how many had been convinced since I was there—Heard of one that had

N 2

received

(y) “ While the *Gaoler* of *Carlisle* struck me, I was made to sing in the Lord's Power, and that made him rage the more; then he went and fetch'd a *Fidler*, and set him to play, thinking to vex me thereby; but while he played, I was moved in the Everlasting Power of the Lord God to sing, and my Voice drowned the Noise of the Fiddle, and struck and confounded them.”
Fox's Journal, p. 112.

received the Holy Ghost immediately upon my preaching Christ—Indeed there is scarce a Day passes over my Head, but God shews me, that he works effectually upon the Hearts of many by my Ministry.

P. 79.] It often pleases me to think how God makes Way for me into the Hearts of his People; nay, even of his Enemies, where-ever I go—My first asking Leave for the Pulpit, and preaching in the Fields, notwithstanding they are denied, puts me in mind of the Children of Israel, first intreating Leave of Og, Sibon, &c. to go quietly thro' their Land, but fighting their Way thro' when Leave was denied; like them, by the Strength of my divine Leader, I shall at last be more than Conqueror over all the Canaanites and Carnal Teachers among the Israel of God.

Cheltenham, Seven Miles from Gloucester.

P. 80.] Being earnestly invited by several of the Inhabitants, I came hither by Five of the Clock, and the Use of the Pulpit being refused me, I preached on the (z) Bowling Green belonging to the Plough Inn—At the first I found myself quite shut up, my Heart and Head were as dead as a Stone: But when I came to the Inn, my Soul began to be enlarged. I felt a Freedom in my Spirit, and was enabled to preach with extraordinary Power to near Two thousand People. Many were convicted. One was drowned in Tears, because, she said, I was crazy. (a) And some were so filled with the Holy Ghost, that

(z) See a remarkable Paper of George Fox's 'to the Bowlers that came to sport themselves in the Castle Green at Lancaster. Journal, p. 218.

(a) Mr. Francis Bugg, in his Remarks upon George Fox's Will, says, that George Fox, at his Tryal at Lancaster Assize, said, "Before I came to the Bar, I was moved to pray—The thundering Voice, answered, I have glorified thee, and will glorify thee again: And I was to filled full of Glory, that my Head and Ears was filled full of it."

that they were almost unable to support themselves under it. This I know is Foolishness to the *Natural*, and *Letter learned Men*; but I write this for the Comfort of *God's Children*. They know what these Things mean.

P. 87.] *April 27.* Went this Morning to *Issington* to preach, according to the Appointment of my dear Brother in *Christ* the Reverend Mr. *Stonehouse*; but, in the Midst of the Prayers, the *Church-Warden* came, demanding me to produce my *License*, or otherwise he forbad my preaching in that Pulpit. (b) I believe I might have insisted upon my Right to preach, being in *Priests Orders*, and having the Presentation of the Living of *Savannah*, which is in the Bishop of *London's* Diocese, a stronger License than that *implicite one*, by which Hundreds of the *inferior Clergy* are by his Lordship permitted to preach. However, for Peace sake, I declined preaching in the Church.

P. 89.] *Sunday, April 29.* Preached in the Morning in (c) *Moorfields* to an exceeding great Multitude.
Being

(b) This Gentleman, 'tis plain, is unacquainted with the *Canons* of our Church, as he may be convinced by perusing the 50th Canon of 1603. The Words as follow, "Neither the *Minister*, "
"*Churchwardens*, nor any other *Officers of the Church*, shall
"suffer any Man to preach within their *Churches* or *Chapels*,
"but such as, by *showing* their *Licence* to preach, shall appear
"unto them to be sufficiently authorized thereunto, as is
"aforesaid."

(c) Mr. *Lesley* says (*Snake in the Grass*, p. 337.) "I was one
"Day visiting *Oliver's Porter*, with the rest of his *Collegiates*
" (in *Bedlam*) and upon a *Grass Plat* before his Window, which
" was the End Room of the Building next the *Postern*, I saw
" some Women very busy with their *Bibles*, turning to the
" Quotations, as he preached to them out of the Window; and
" they did sigh and groan, and shewed as strong Motions of
" Devotion, as could be seen in any *Quaker's Meeting*. I
" thought, indeed, they had belonged to the *Family*, and told
" the *Keeper*, that he ought not to dispose of those so near one
" another; but should separate that *Preacher* and his *Congrega-*

Being weakened by my Morning's preaching, in the Afternoon I refreshed myself by a little Sleep; at Five went and preached at *Kennington Common*, about two Miles from *London*, where no less than *Thirty thousand* People were supposed to be present. The Wind being for me, it carried the (*d*) Voice to the extreamest Part of the Audience—The People were much affected, and expressed their Love to me many ways.

P. 93.] *Tuesday, May 8.* Preached in the Evening, as usual, on *Kennington Common*—Some considerable Time before I set out from Town, it rained very hard, so that once I thought of not going; but several pious Friends joined in *Prayer*, that God would be pleased to (*e*) with-hold the Rain, which was

“*tion*, because, they sed one another's *Madness*: But he told me, that he had Charge of none but the *Preacher*; and that there often came People to hear him *preach*, and would sit many Hours under his Window with great Signs of Devotion. This gave me the Curiosity to speak to one of those Women, a *grave, sober-like Matron*; and I asked her, what she could profit by hearing that *Madman*? She, with a composed Countenance, and as pitying my Ignorance, replied, That *Festus* thought *Paul* was *mad*. Which made me reflect, That there were several Sorts of *Madness*; and what ill Luck some mad Folks had to be closed up, whilst others went about the Streets.” I leave Mr. *W*—*d*, and his Followers, to make the Application.

(*d*) I have heard of an *old Woman*, who, tho' out of the Reach of his Voice, seem'd to be much affected with Mr. *Whitefield's* preaching. A Gentleman who stood next her, told her, He could not hear one Word, and ask'd her, if she could. No, Sir, said she, *but see what a heavenly Wag he has with his Head*. Another was moved by his *heavenly Leer*, as she called it.

(*e*) *Entbusiasts* often boast of having their Petitions answer'd, whether they are, or are not; whether for *Rain* or *fair Weather*, Mr. *George Swatbe* (*Prayers*, p. 24.) in a great *Drought* has these Words “ Lord, let not these present Clouds disperse, nor distil Drops any where, but where there is an apparent Shew seen to promise Rain. Lord, thou knowest my confident Boldness to come unto thee for this Blessing; I praise thee for really answering my Prayers for *Rain* diverse Years past. I pray thee

was done immediately——To my great Surprise, when I came to the Common, I saw about Twenty thousand People—All the while, except for a few Moments, the Sun shone out upon us ; and thus the *Sun of Righteousness arose on some with healing in his Wings.*

P. 96.] I doubt not but many *Self-righteous Bigots*, when they see me spreading my Hands to offer *Jesus Christ freely* to all, are ready to cry out, “ How glorious did the Reverend Mr. *Whitefield* look to Day, when, neglecting the *Dignity* of a *Clergyman*, he stood venting his *Enthusiastick Ravings* upon a Common, and collecting Mites from the poor People” ; *but if this be vile, Lord, grant me to be more vile.*

P. 97.] *Friday, May 18.* Dined with several of the (*f*) *Moravian Church*, and could not but admire their great Simplicity, and deep Experience, in the Inward Life. At Six preached in an open Place in *Shadwell*, being much press'd by many to go thither. I believe there were upwards of Twenty thousand People. *I perceived a divine Power came upon me from above.* The Word, I believe, made its Way into their Hearts—Blessed be God, we now begin to surround this great City——*As the Walls of Jericho once fell down at the Sound of a few Rams Horns, so, I hope, even this Foolishness of preaching, under God, will be a Means of pulling down the Devil's strong Holds, which are in and about the City of London.*

Ibid.] Received several excellent Letters, amongst which

“ thee really answer this Petition at this Time : Send a seasonable, speedy, moderate Rain, which may do very much Good ; do this for me at my Request, and I will record it for thy Praise.”

(*f*) See the Principles of the *Anabaptists of Moravia*, in Germany, in *Alexander Ross's View of all Religions in the World*, 6th Edit. p. 163. 164. and *Dupin's 16th Century*, chap. xx. p. 3.

which was one from Mr. *Ralph Erskine* (g) a *Field Preacher* of the *Scotch Church*, a noble Soldier of the Lord Jesus Christ.

P. 106.] Preach'd at *Northampton* about Five in the Evening—At Seven, according to Appointment, I preached to about Three thousand Hearers, on a Common near the Town, from the *Starting Post*—Great Power, I believe, was amongst us, and I preached with wonderful Pleasure, because then I thought I had actual Possession of one of the *Devil's strong Holds*.

B E D F O R D.

P. 108.] About Eight I preached from the Stairs of a *Wind-Mill* (the Pulpit of my dear Brother and Fellow Labourer (b) Mr. Rogers) to about Three thousand

(g) Bishop Burnet (*Hist. of his own Times*, vol. 1. p. 512.) calls the *Field Preachers* (or *Cameronians*) a mad Sect, and Dr. Hicks shews (in a Tract, intitled, *The Spirit of Popery speaking out of the Mouths of phanatical Protestants*, or the last Speeches of Mr. *John Kid*, and Mr. *John King*, two *Presbyterian Ministers*, 1680) what desperate Rebels those *Field Preachers* were, and observes in his Preface. “ That the first Discovery of that horrid “ *Popish Plot* declared to all the World, and that *Jesuits* were “ sent into *Scotland* about the same Time, that they begun to “ *Field Conventicle*, to encourage them to rebel.”

(b) His dear Brother, and Fellow Labourer, Mr. *R—rs*, at the Bishop of *Lincoln's* Visitation, at *Bedford*, the last Summer, did not behave with common Decency: For when the *learned Preacher*, with great Candour and Judgment, was exposing the Follies of this upstart Sect, and exhorting the People to beware of him, this Gentleman called out, loud enough to be heard by more than one or two, *that's a Lye, that's a notorious Lye, that's a villainous Lye*; with other Expressions to the same Purpose. I am at a Loss to know under which of the *Fruits* of the Spirit he will rank this Kind of Behaviour. Sure I am, it is contrary to the *Law of the Land*. By 5 and 6 of Ed. VI. chap. iv. 'tis enacted, “ That none shall use any *obiding Words* in the Church, in Pain, “ if a Clerk, of Suspension from the Ministration of his Office:” And by 1. *Marix*, Sess. 2, chap. 3. 'tis enacted, “ That any Person

thousand People ; and God was pleased to give me such extraordinary Assistances, that I believe few, if any, were able to resist the Power with which God enabled me to speak. *My Heart was full of God (i) and I spake as one having Authority.*

P. 109.] Received an excellent Letter from the (k) Reverend Mr. *Ebenezer Erskine* of Scotland, Brother to Mr. *Ralph Erskine*, acquainting me with his preaching last Week to Fourteen thousand People—Blessed be God there are more *Field Preachers* in the World besides myself ; *the Lord furnish us all with spiritual Food, wherewith to feed so great Multitude.*

P. 111.] *Friday, June 1.* dined at *Oldford*—Gave a short Exhortation to a few People in a Field, and preached in the Evening at a Place called *May-Fair*, near *Hyde Park Corner*—The Congregation consisted, I believe, of near *Eighty Thousand People*—It was, by far, the largest that ever I preach'd to yet.

P. 113.] I now go in Trust under *God's holy Spirit* to *Pensilvania*, and *Virginia*, and from thence to *Georgia*, knowing not what will befall me, save that the *Holy Ghost witnesseth in every Place*, that Labours, and Afflictions, and Tryals of all kinds abide me. O my dear Friends pray that none of these Things
O may

“ Person disturbing a *Minister* in preaching, shall be apprehended, and committed by a *Justice of Peace*, who, with one other, shall examine him within six Days, and finding him guilty, shall commit him to *Gaol* till the next *Quarter Sessions.*”

(i) *George Fox* (Journal, p. 74.) says of himself, *this Man speaks with Authority, and not as the Scribes.*

(k) I can see no Reason why we should call Mr. *Ebenezer Erskine* the *Rev.* and not dignify his dear Brother *Howel Harris* with the same Title: For they are equally *uncommissioned Teachers*. Our dissenting *Reverences* (says that *Blasphemer Woolston*, in his first *Free Gift to the Clergy*, p. 87.) forsooth! of late Years, call themselves *Reverences*, as well as the Clergy of the Church of *England*; like as the *Horse Turds* that swam with the *Apples* in the Fable, would, for Company Sake, say of themselves, we *Apples.*” *Æsop's Fables*, Numb. 134.

may move me, and that I may not count even my Life dear unto my self, so that I may finish my Course with Joy, and the Ministry which I have received of the Lord Jesus.

F I N I S.



E R R A T A.

Page 9. Line 15. of the Note, for Dolico, read Doleo; p. 10. l. 19. of the Note, f. 1609, r. 609; p. 26. l. 24. dele not; p. 48. l. 10. f. Months, r. Mouths; p. 72. l. 27. f. dear People, r. Deal People.





Books Printed for J. MILLAN, *opposite the Admiralty Office, near Charing-Cross.*

Just arriv'd from Scotland, a small Number, in 8vo. of,

1. **T**HE Memoirs of Sir James Melvil, of the Reigns of Q. Elizabeth, Mary Queen of Scotland, and King James, the 2d Edit Corrected from the many Errors of the Folio Edition, with an Explanation of the Scottish Words, &c. and a new accurate Index, by George Scott, Gent.

2. Sibaldii Scotia Illustrata, cum Figuris, Chart. Mag. Opus Viginti Annorum.

3. Sibald's Historical Enquiries of the Roman Monuments, &c. in Scotland, Cuts, 4s.

4. Sibald's Ancient and Modern Hist. of the Shires of Fife and Kinross, the Friths of Forth and Tay, and the Islands in them, Cuts.

5. Vindiciæ Prodromi Naturali Hist. Scotiæ.

6. Miscellanea Quædam Eruditæ Antiquitatis quæ ad Boream Britanniæ Majoris Partem Pertinent. Fig.

7. Letters from a Persian in England, to his Friend at Ispahan, 4th Edit. 3s.

8. Memoirs of Count Boneval, now Basha of Three Tails, in the Turkish Service, containing the History of the Wars, Negotiations, Intrigues, &c. in which he was, as also his Amours, Price bound, 5s.

May 20, 1740. *To be Sold for One Guinea until Michaelmas Day next, and afterwards for no less than 1l. 11s. 6d. never sold before under 2l. 2s.*

9. Thirty-seven very large Plates, finely engraved by Fourdrinier, from the Original Drawings, taken upon the Spot by Mr. Ware, of the Plans, Elevations and Sections; Gardens, Parks and Plantations; Chimney-Pieces, Cielings, Stair-Cases, &c. of Houghton-Hall, in Norfolk, the Seat of the Right Hon. Sir Robert Walpole.

N. B. *The small Number that I have, are Original Impressions, and printed upon a fine Royal French Paper.*

10. Many curious Chimney-pieces, Cielings, Alcoves, Stair-cases, Piers, Obelisks, Rooms, Temples, Theatres, Garden-seats, and other fine Pieces; with their Plans, Profiles, and Elevations, &c. from the Original Designs of Inigo Jones, Mr. Kent, Mr Haac Ware, useful to Gentlemen Builders, and others: Curiously engraved on 53 Copper-plates by Fourdrinier, and upon a French Royal Paper. Price bound 14s.

Books printed for J. Millan.

11. Mr. Ware's Palladio, curiously engraved by himself.
Price 2l. 8s.

N. B. *This is an exact Copy from the best Italian; with an intricate New and Correct Translation, and the only one in English. Parallels of the other English Palladio's compar'd to the Original are to be seen at my Shop.*

12. A Table of the Pay and Subsistence allowed by the Establishment, to the several Officers and Soldiers of his Majesty's Forces; with an Abstract of the Military Establishment of Great Britain, shewing the Number of Regiments, the Men in each, and Pay per Day, and per Annum, neatly engraved on a Copper-plate. Price 6d.

13. The same of the Royal Navy.

14. An intricate new Design for Westminster-bridge of 9 Arches, independent of each other, saving above 24,174l. with Observations on all the other Designs; and a Reply to Mr. James, detecting his many Absurdities, by which it is evident he is a Stranger to Geometry. In 2 Parts, with Cuts, by Mr. Langley. Price 2s.

15. Thomson's Four Seasons and other Poems, adorn'd with 6 curious Cuts, design'd by Mr. Kent, and engraved by M. Tardieu at Paris, printed upon a fine Royal Paper in 4to, at 10s 6d to Michaelmas next, subscribed at 1l. 1s.

N. B. *Britannia is now added, more than was to the Subscribers Books.*

15. The Carpenter's Companion, being an accurate and compleat Treatise of Carpenters Works, in which is contained, various Sorts of Timber-floors, Partitions, Bridges, and especially Roofs, with their Manner of Framing, Trussing, &c. made easy to all concern'd in Building, but more particularly to Carpenters. To which is added, The Five Orders of Architecture, in a more easy and concise Method than any yet published. Exemplified in about 100 Figures, finely engraved upon Copper Plates. By James Smith, Carpenter, in a neat Pocket Volume. Price 4s. bound.

16. Haywood's Love-Letters. Price bound 4s.

17. Lediard's German and English Grammar, 4s

18. Reflections on the various Effects of Love, with the Addition of the Love-Letters of Mary Queen of Scots. Price bound 4s.

19. The only compleat Case, Tryal, and Love-Letters of Miss Cadriere and Father J. B. Girard, a Jesuit; wherein it is proved, that he seduced her and six other Female Votaries, by the abominable Jesuitical Doctrines of Quietism, Enchantment, Sorcery, and spiritual Incest, into the most criminal Excesses of Lewdness, adorn'd with Copper-plates, in 4 neat Pocket Volumes. Price 1s. bound.

N. B. *It's positively affirm'd, that this Tryal cost the Jesuits several Millions to screen their Brother from the Odium of which they knew he was Guilty.*

Princeton Theological Seminary-Speer Library



1 1012 01008 7197

