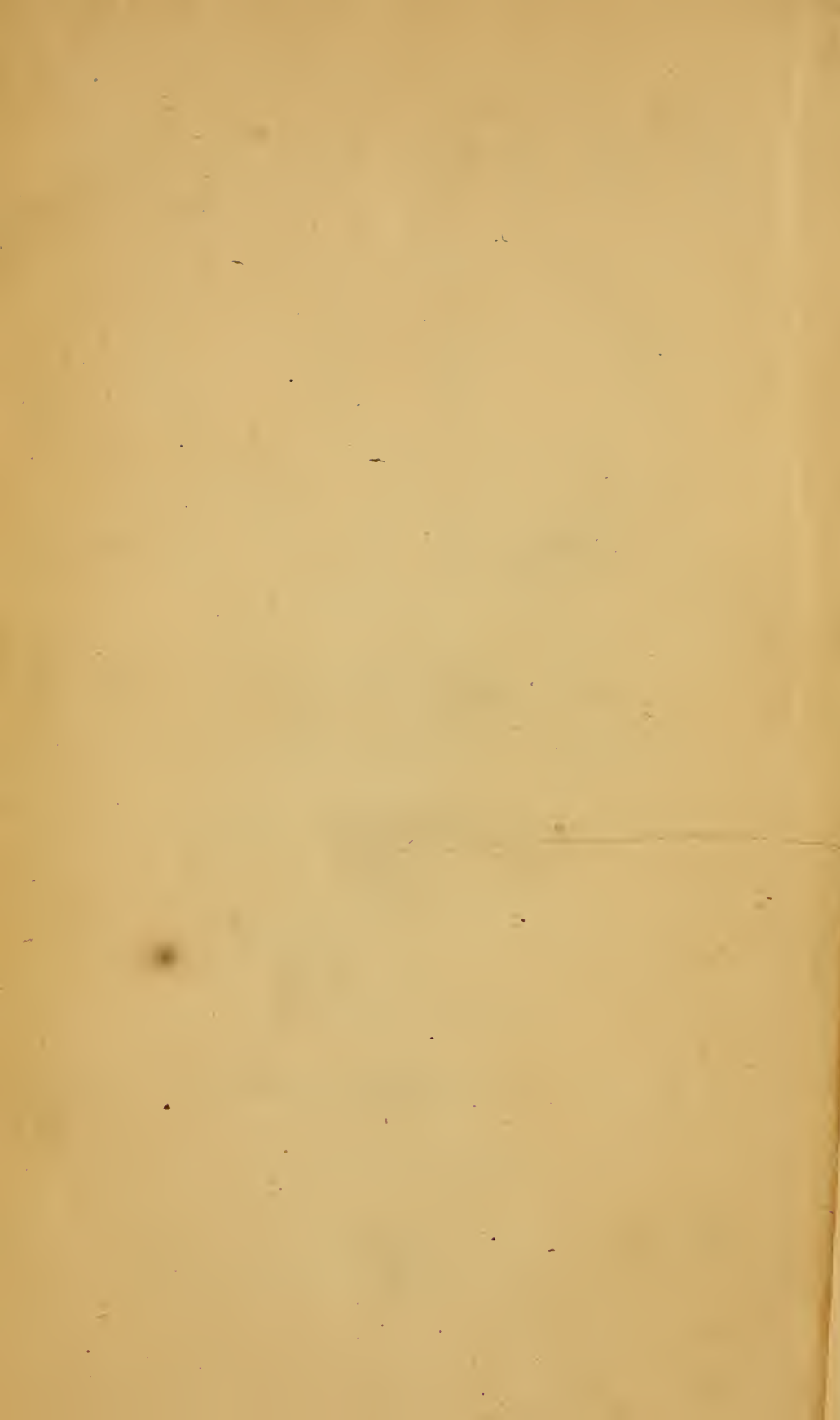






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*233*





S O M E B R I E F

M E M O I R S

*Sampson* O F T H E *Lloyd*

L I F E

*Sampson* O F *Lloyd*

D A V I D H A L L ;

W I T H

An A C C O U N T of the Life  
of his Father J O H N H A L L.

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To which are added,

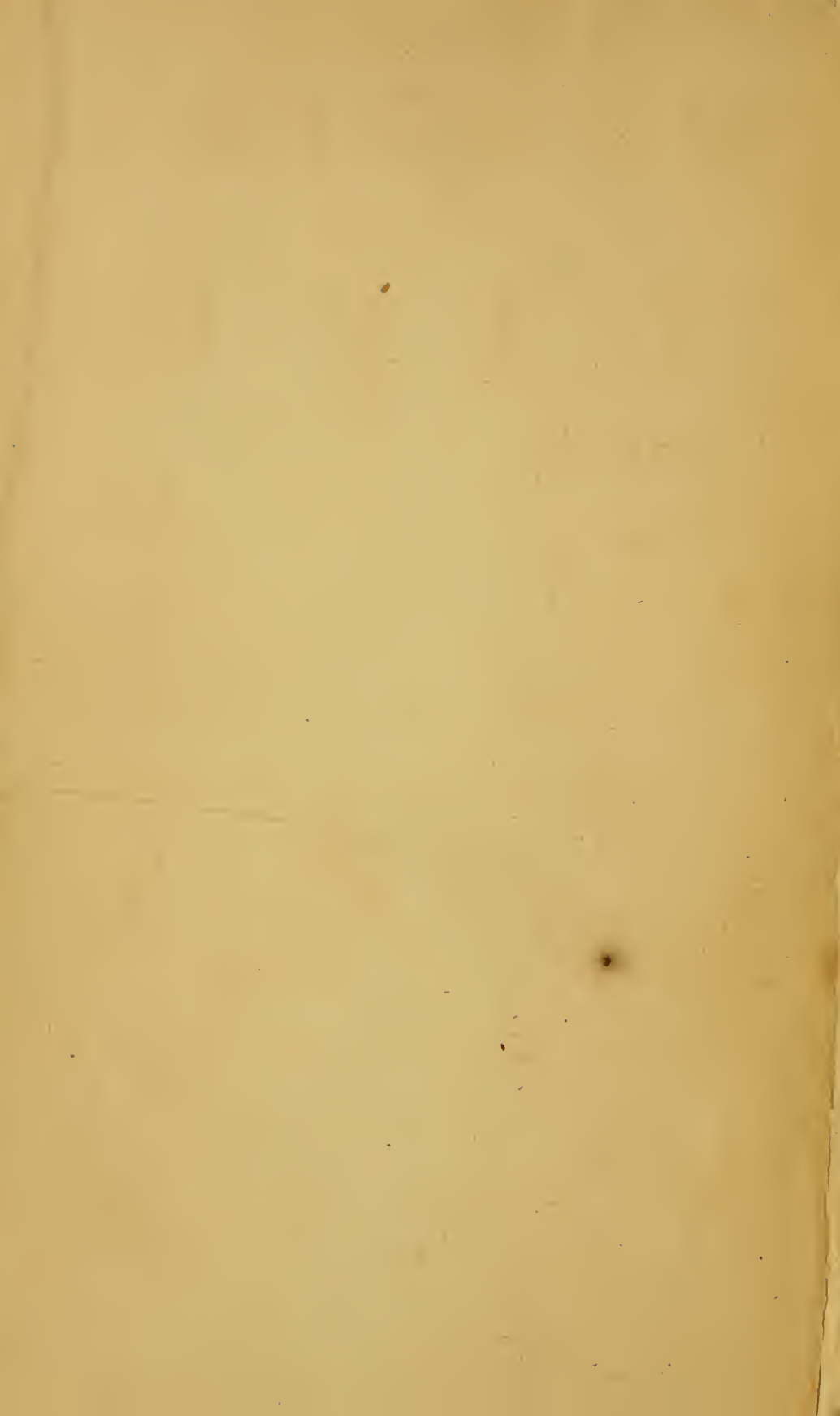
Divers of his E P I S T L E S to F R I E N D S,  
on various Occasions.

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L O N D O N :

Printed and Sold by LUKE HINDE, at the *Bible*  
in *George-Yard, Lombard-Street*, 1758.



SOME BRIEF  
 MEMOIRS  
 OF THE  
 LIFE  
 OF  
 DAVID HALL.

**P**Ursuant to the Direction of CHRIST our LORD, — *Gather up the Fragments that nothing be lost*, it is in my Mind to commit to Writing some Remarks of the LORD's gracious and gentle Dealings with me DAVID HALL, who have above fifty Years inclusive kept a Boarding - School at *Skipton* in *Craven, Yorkshire*, apprehending it to be inconsistent with the said divine Precept, that any Thing bless'd and broken, by the Hand of JESUS, should be trodden under Foot in the Dust; though it might appear ever so diminutive in the Eyes of some.

I was born at *Skipton*, aforesaid, the 22d of the Tenth Month 1683. My Father and Mother,

Born at  
*Skipton.*

Mother, JOHN and ELIZABETH HALL, were signally own'd and bless'd by good Providence : They were both convinced of the Truth in their Youth, and receiv'd the same in the Love of it, having had their Education in the Way of the Church of *England*.

Soon after my Father had join'd himself in Society with the People called *Quakers*, he receiv'd a Dispensation of the everlasting Gospel of Peace, even a living Testimony to the Truth, of which (as he often said) *he was thoroughly convinc'd in a silent Meeting*.

In the Times of Persecution they freely suffer'd the Spoiling of their Goods for Truth's Sake, whereby they were reduced to a low Ebb, as to their outward Circumstances ; but the LORD, who blesteth the Provision of *Zion*, and satisfieth her Poor with Bread, and supports his faithful Servants in all their Sufferings, wonderfully bless'd the little Basket, and the small Store, and the poor Endeavours of this pious Couple ; of whom it may be said, as in *Isaiab*,

*Isai. lxi. — So he was their SAVIOUR. In all their Afflictions he was afflicted, and the Angel of his Presence saved them ; in his Love and in his Pity he redeemed them, and he bare them and carried them.*

8,9.

But 'tis observable, and hath by many been taken notice of, that those Persons who were the officious Agents in spoiling these two religious Friends, seem'd to be remarkably blasted,



as to their temporal Affairs ; which Observation hath also been made concerning the rigid Persecutors of the LORD's innocent People in divers Places.

They had five Children ; the first and fifth whereof, being Sons, died in their Infancy ; the second and third were Daughters, who in two Days Time both died of the *Small-pox*, and were buried in one Grave on the 23<sup>d</sup> of the Seventh Month 1693, the one aged about eleven, and the other about twelve Years : At which Time, I being in the tenth Year of my Age, their only surviving Child, lay grievously afflicted with the *Small-pox* also, insomuch that my Life was despaired of by most that saw me ; yet HE, who can raise the Dead to Life, restor'd me, a poor miserable Creature, a moving Object of the Pity and Commiseration of all that beheld me, through unaccountable Difficulties, (far beyond Expectation) from the very Brink of the Grave ; yea, by degrees, to a pretty good State of Health, and Constitution of Body, notwithstanding some of the Relicks of that dreadful Contagion have attended me to this Day, and expect will to the End of my Race, *viz.* something of a *Nervous Disorder*, not much unlike, in its Appearance, to a *Palsy*, which at first was so strong that I could scarce, for a considerable Time, either plainly speak one Word, or distinctly discern any Object ; neither could I stand or walk alone, my Aspect and Appearance being near like that of an *Idiot*,

My bodily Disorder.

yet, by little and little, I recruited, and somewhat recover'd my depraved Senses ; so that (after my piteous Manner) I walk'd and rid about Home for the Space of five Years, or thereabouts, not likely ever to be capable to follow any Business, whereby I might get a Livelihood.

I had my Education at *Skipton's* Free-School.

About the fifteenth Year of my Age I assay'd to resume and open my *Grammar*, which I had abruptly clos'd and thrown by, when attack'd by this sore Distemper, which thro' the Blessing of GOD upon my diligent Application, and (almost) incessant and indefatigable Studies, I did, with so good Success, under the Instruction of my beloved Master, GEORGE CROFT, Master of the Free-School at *Skipton*, that, in five Years Time, I attain'd so much of the Knowledge of those call'd *learned Languages*, that I was judg'd by my said Master, to be fit for *Cambridge* or *Oxford* : And with this good Success, and thro' the Mercy of kind Providence, I was, in a good Measure, mercifully preserv'd in the aforesaid School, from running into the Liberties which Pupils at such Places are very liable to be drawn into ; yet I must, from real Experience of a Case of this Kind, say, (considering the many bad Examples, undue Liberties, Difficulties and Dangers that Friends Children may expect to meet with, that are imprudently and unadvisedly put to such Schools) all Friends, who have their Childrens Welfare at Heart, should be

Friends Children ought to be put to Friends Schools.

be very careful not to expose them to those Dangers.

I may give three Reasons for my being put to such a School ; 1st. I had no Probability of getting my Bread if I should not attain to a good Share of Learning, being unfit for mechanic or servile Labour. 2dly. We having no Friends School near us, I was not in such a State of Health or Strength as to be sent abroad as a Boarder ; and in case I had been fit ; 3dly. My Father's Circumstance in the World (I suppose) would not have been sufficient to answer the Expences of Board and Schooling : Therefore I was excited to exert all my Faculties (though small in Comparison) to attain so much Literature as might in some sort countervail the Disadvantages I laid under on the Score of my bodily Weakness ; and by my unwearied Sedulity, under the Blessing of Providence, I outstripped my Fellows that were endow'd with larger Parts than myself : So was the Maxim once more verify'd, —

Great  
Diligence  
makes-up  
for small  
Parts.

*Sedulity masters Difficulty :*

Gutta cavat lapidem, non vi, sed sæpe cadendo.

On the 27th of the Tenth Month 1703, I open'd a School of my own in my Father's House, which, through the Assistance and continued Blessing of God upon my honest Endeavours, I manag'd in some degree to good Purpose, though through many Exercises on various

I begun  
to teach  
in 1703.

Had Accounts, having constantly in our House  
 once 43 Boarders, sometimes above forty in Number.

*Skipton's*  
 Priest is  
 trouble-  
 some.

I met with no small Disturbance from *Roger Mitton*, Priest of *Skipton*, who (in vain) endeavour'd, for several Years, to root out the *Quaker's* Seminary (as he stil'd my School) at *Skipton*: In vain said I? Yea, verily, for he could never obtain his desired Ends, neither by casting me into Prison, nor any other Ways extirpating my *Seminary*, as he call'd it, though he rigidly prosecuted me both at the Quarter Sessions and in the Spiritual Court, so call'd, at one and the same Time, for teaching School without License.

But before I proceed to say any more on that Head, let me relate to the Reader, that GOD, who is no Respector of Persons, but in his universal Love, shineth in the Hearts of all Men, in a Day of Visitation, to give the Light of the Knowledge of the Glory of GOD in the Face of JESUS CHRIST, like as the Sun in the outward Firmament, that greater Light to rule the Day, that lively Sign of GOD's merciful Extendings of universal and saving Grace and Favour to the Children of Men, displays its enlightening and comfortable Beams into and upon the solitary Cottages of the lowest Subjects, as freely as into and upon the most stately Palaces of the greatest Monarchs and Potentates in the Earth, graciously condescended to shine into my Soul, who was a despicable Creature in my young Years,

Years, whereby I saw myself, my own Frailties, Errors, and Unworthiness on the one hand, and the Goodness and Greatness of my merciful and gracious CREATOR on the other; by which Sight and Sense I was brought to an humble and grateful Acknowledgment of the LORD's wonderful Condescension, in regarding the very low Estate of me his poor Servant, who accounted myself as a Worm and no Man; so that divine Impressions being frequently made upon me, both in Meetings and in private Retirements, I was prevail'd on (somewhat like *Jacob at Bethel*) to enter into Covenant with the LORD my GOD, which Covenant the LORD signally fulfilled unto me, and helped me, his humbled Servant, in some degree to perform my Part thereof to my righteous LORD and Benefactor; so that I was manifestly bless'd in Basket and Store, according to that ancient and conditional Promise to *Israel* of old: — *And ye shall serve the LORD your GOD, and he shall bless thy Bread and thy Water.*

I was visited, and enter'd into Covenant with the Lord, in my young Years.

Exod. xxiii. 25.

Moreover, as Religion, and a religious Exercise of Heart, grew and increas'd in me, and I therein, I felt Drawings in my Mind to say something in religious Meetings by way of publick Testimony; to which Concern, after divers Reasonings and Consultations, I at length gave up, on the 20th of the Ninth Month 1711, in the Meeting-house at *Rillston*, (*Thomas Burton* from *Norwich* having appointed a Meeting there that Day) which my first Appearance was on this

I appear'd first in publick the 20th of the Ninth Month 1711.

My first  
Testimo-  
ny.

this wise, with a loud Voice, — *It's weightily upon me to say, Friends, Stand open! Stand open! Stand open! Oh! how few are concern'd for the Afflictions of Joseph! Look not about you, but open your Hearts to the LORD! Make ready, and, I believe the LORD will be near to your Comfort and his own Praise, to whom be Praises now and for evermore. When you come to the Meeting, then is the Time to work; don't wait (only) to know what you can hear from others, &c.* or to that Import; which was to me such an open Time, and I was (in my own Apprehension) in so much Authority, that I was ready to suppose I had got the worst part: But oh! the heavy Exercises which soon after fell upon me, bowed me mighty low, and gave me such a Turn of Thought, that I readily concluded all was not over, but quite the reverse, that I was even just entering a large Field of exercising Engagements, finding the Station of a Minister attended with many humbling, stripping Probations.

A Mini-  
ster's Sta-  
tion hum-  
bling and  
stripping.

For on the 22d of the same Ninth Month, a great Weight seiz'd me, to go through the Town of *Skipton*, and call the Inhabitants thereof to Repentance, which Concern and Burthen grew heavier and heavier towards the Middle Part of that Day, so that I could rest in no Place; however, keeping it to myself, I went to Meeting (it being our Week-day Meeting) where I was in great Distress, having not given up to the Concern. After Meeting I return'd  
Home,

Home, and remain'd under the same Anxiety of Soul: Next Morning came, and the same Concern fell again weightily upon me, growing heavier and heavier, as before, insomuch, that I went out of the School into a Place apart to crave the LORD's Assistance in the Discharge of my Duty. The Weight growing intolerable, I privately laid the Matter before my Father, who, at the hearing thereof, broke out into Tears, and calling my Mother into the Parlour, acquainted her therewith, whereupon she fell upon her Knees in Humiliation before the LORD, to implore his Aid; and at her rising up she encouraged me, saying, — *Be not cast down.* We all three wept. After some little Pause I gave up, and going to the Street-door, and pulling off my Hat, cried out on this wise, *There's an Exercise upon me to warn the Inhabitants of Skipton to repent of their Fornications, Drunkenness, Pride, Covetousness, Arrogancy, and all their evil Ways, for a dismal Day is coming over England, for its Ingratitude.*

My Mes-  
sage to  
Skipton.

The 28th of the aforesaid Ninth Month, I gave up to another weighty Concern that came upon me, to go into the *Dancing-School* in *Skipton*: Entering the School, I ask'd the Man, who seem'd most like to be the Master, *If he was the Master of that School?* Who reply'd, *yes*; I said, *I was come to warn him to desist from that his ungodly Practice, &c.* further adding, *that I believ'd he was secretly judg'd for his said Practice*: Whereunto I could not remember that

I went  
into the  
Dancing-  
School in  
Skipton.

that the Man made any Answer, but was very mild, and said, *He believ'd what I said was with a good Intent.*

My Zeal  
against  
the vain  
and custo-  
mary Ob-  
servation  
of the  
Time  
call'd  
*Christmas.*

About the same Time an additional Exercise fell upon me, concerning the Superstition and Extravagancies run into at the Time call'd *Christmas*; wherefore I could not be easy but go to *Keighley*, on the great Market-day there, immediately preceeding the said Time, and upon a Step of the Cross of that Town, openly declare against the said vain Customs; having been already very zealously engag'd to diswade Friends from observing that Time, in that extravagant and superstitious Way, or promoting or upholding People's vainly customary Observation of the same, by providing and selling extraordinary Quantities of such Things as supply them, and gratify their licentious Minds; accounting *Christendom's* Customs of celebrating this Time, like a piece of *Idolatry*, such an (almost) innumerable Number of Creatures being annually slain, and, as it were, sacrificed to Mens Lusts (or, at least, to their inordinate Feastings) often using the Exhortation of the Apostle, — *Put ye on the LORD JESUS CHRIST; and make not Provision for the Flesh, to fulfil the Lusts thereof.*

My first  
Marriage  
with *Mary*  
*Storrs*, the  
24th of  
the 12th  
Month,  
1716.

In the Thirty-third Year of my Age, at *Todmorden*, on the Edge of *Lancashire*, I married *MARY STORRS*, the youngest Daughter of  
*WILLIAM*



WILLIAM STORRS, (formerly) of *Chesterfield* in *Derbyshire*, who died of her first Child.

After that, having struggled through many Tentations, Tribulations and Probations, in an anxious Widowhood of near nine Years (in which Time my aged and honourable Father, JOHN HALL, died) I took to my second Wife, ANNE FOSTER, the eldest Daughter of CHRISTOPHER FOSTER, of *Rillston*, by whom I had nine Children.

My Father's Death.

My second Marriage with Anne Foster.

Within three Weeks after my second Marriage, my honourable Mother, ELIZABETH HALL, departed this Life, having often said in my Widowhood, *If I would get a good Wife, she thought she should not stay long in this Life*, intimating her Apprehension, that her Life was prolong'd, through the Favour of kind Providence, for my Sake.

My Mother's Death.

All this while I grew in my Gift, though my Goings were as under the Mountains; for I met with divers Trials on various Accounts, of which this was not one of the least, *viz.* When I had Forty-three Pupils boarded in my House, the *Small-Pox* raged amongst them, so that five out of Twenty-seven (that had not had the Disease before) died, being South-Country Boys, far distant from their Parents, which came very close to my Heart; for, though I have had a Boarding-School Thirty-two Years,

Five Pupils die of the Small-Pox.

I had a Boarding-School 32 Years.

I never

I never buried any besides five, nor had any so much as a Bone broke in all that Time.

My Tra-  
vels.

Notwithstanding my confining Province, I diligently attended the Monthly and Quarterly-meetings to which I belong'd, and also visited the Meetings of Friends in *Yorkshire, Lancashire, Westmoreland, Cumberland, the Bishoprick of Durham, Derbyshire*; twice *Cheshire*, twice *Northumberland*, &c. And several Times I was at *London* Yearly-meeting, having commonly an Usher or Deputy to leave with the Boys at Home.

In a Meeting at *Rawden*, at the Burial of *Josiak Grimshaw*, I was speaking of *Perfection*, and *the End of CHRIST's Coming*, viz. *to put an End to Sin, and to finish Transgression, and to bring in everlasting Righteousness*; and that *he was manifested to destroy the Works of the Devil*; and that *such Persons as profess to war against Sin, and at the same Time don't believe they can ever overcome, are in a poor Case, or to that Effect*. At which some rigid *Presbyterians*, then present, were so gall'd, that some Years after they challeng'd a Dispute with me at *Bradford*, which, to some degree of Satisfaction, was had in the Presence of divers Friends at *Benjamin Bartlett's* House in the said Town, where one of the *Presbyterians* asserted to this Purpose, — *That God was able, but not willing to save all Men*.

A Dis-  
pute with  
*Presbyters*  
at *Brad-*  
*ford*.

On the 18th of the First Month 1724, a Couple of Friends were married at *Rillston*; at the Solemnization whereof I was, who, together with *Thomas Anderson*, and some others, accompanied the Bridegroom and Bride to their Habitation, where an Evening-meeting was held; at which a certain young Man, who, in a vain Mind, came to the House of the new married Couple, for that they call the *Wedding-Hen*, was convinced, and a while after came forth in publick.

A young Man convinc'd, that in an airy Mind came to the Meeting.

Note also, that for the Good of my Pupils, that they might in their blooming Years imbibe the sound Principles of the pure and undefiled Religion, and receive early Impressions thereof in their tender Minds, I generally kept little Meetings in my House or School (when at Home) every Third and Seventh Day Evening: In these I waited upon the LORD with the Boys, and, as I found Openness and Freedom, fed my Lambs, either by causing them to read the Holy Scriptures by Turns, and making Observations to them upon the same, or by ordering them alternately to read other religious Books, or giving sometimes a small Lecture of my own Mind and Experience, to encourage the Good, and discourage the Evil in them all; having, as I often said, a greater Regard to my Scholars Advantage, than to gain their Parents Money. I lov'd my good MASTER, and therefore fed his Lambs with Pleasure; yet not without Exercise from

Meeting with my Scholars.

Some Exercise from the Unruly.

from

from some that would needs creep through, or break the Hedge.

In the  
53d Year  
of my Age  
I gave up  
School.

Having now, through the gracious Assistance of divine Providence, and the instrumental Help of my excellent Yokefellow and Consort ANNE, rubb'd through various Difficulties, in the fifty third Year of my Age, at the Request of my said dearly beloved Wife, who, by reason of the great Fatigue attending the Boarding-School, together with frequent Child-bearing, grew now much indispos'd, as to her bodily Health, I resign'd my said School to *George Routh*, my Usher (who, about that Time, married *Elizabeth Birtwhistle*) as also great Part of my House and Household Goods, reserving a suitable Apartment and Utensils for the necessary Accommodation of my own Family and my Friends; and this we did with a View to live more retiredly and comfortably together, and that I might be more at Liberty to wait on such Service as I might think myself call'd to: But though Man proposeth, God disposeth: For, oh! the Uncertainty of the very best of these temporary Enjoyments! Alas! how great is the Vicissitude of human Affairs, and of all sublunary Things, how excellent soever in their Time and Place! Vanity of Vanities, all is Vanity below the Sun! We had not liv'd much above two Months together in this our long desir'd private and retired Way, before (alas! alas!) it pleas'd Almighty God to take unto himself my second Wife, who had been unto me a choice

My se-  
cond Wife  
dieth and  
leaves me  
3 small  
Children.

Help-meet,

Help-meet, the Darling of my Bosom, the Support of my declining Years, and far the most excellent of all my temporal Enjoyments, next to my own Life. She left me with three small Children, JOHN, ELIZABETH and SARAH : For a considerable Time my Mourning and Grief stuck close by me, having now sorrowfully follow'd to the silent Grave two choice Wives, a tender and pious Father and Mother, six of my own Children, and five of my Scholars. But GOD, who is good unto *Israel*, and especially unto the Upright, and commiserateth the Case of the Tribulated, of whom 'tis testify'd in Scripture, and witness'd in the Experience of his approv'd Servants, *viz. GOD setteth the Solitary* Psa.  
*in Families : He bringeth out those which are* lxviii. 6.  
*bound with Chains, but the Rebellious dwell in a dry Land* : — mercifully lifted up my drooping Head, so that in the Third Month 1736, I visited Friends in the East of *Yorkshire, Bishoprick*, and Part of *Northumberland*, *John Binns* being my Companion ; and in the Fifty-fourth Year of my Age I was enabled to visit most of Friends Families in the Monthly-meeting I belong'd to, and also to visit the Meetings of my Friends in *Scotland*, and *Ireland*, *Jeremy Whalley* being my Companion in *Scotland*, but *Thomas Anderson* in *Ireland* ; and some time after my Return from *Ireland*, I visited Friends as far as *Bristol*, *George Dawson* being my Companion, where I was at three Meetings, and thence proceeded as far as *Puddimore* ; then returned

I visited Friends Families in the Monthly Meetings, & Friends in *Scotland* and *Ireland*.

I visited *Bristol*.

B Home

Home about the 16th of the Twelfth Month 1737, where I staid a while.

I had some Meetings in *Yorkshire*, and *Bishoprick*, and at *Preston*.

In the First Month, and Beginning of the Second Month 1738, I visited some Meetings in *Yorkshire*, and *Bishoprick*, and was at the great and notable Solemnity, or Circular Yearly-meeting at *Preston* in *Lancashire*.

I visited some of the South West Parts of *England*.

On the 5th of the Third Month, I set forward to visit the Meetings of Friends on my Road to *London* Yearly-meeting, after which I went from thence, and visited Part of *Surry*, *Hampshire*, and the *Isle of Wight*, part of *Wiltshire*, *Dorsetshire*, *Somersetshire*, *Devonshire* and *Cornwal* (the three last pretty thoroughly) so returned by *Bristol*, *Worcester*, *Birmingham*, *Leek*, *Manchester*, &c. and reach'd *Skipton* the 27th of the Eighth Month 1738, *William Gott* having been my Companion.

At *Kendal* Quarterly-meeting, &c.

I was at *Kendal* Quarterly-meeting the 5th of the Eleventh Month 1738, and at the General-meeting at *Preston-patrick*: I also visited *Grayrigg*, *Bentham* and *Settle* Meetings.

At *Kendal*, and *Crook* General-meeting, &c.

In the Twelfth and First Month 1738-9, I visited Part of the Dales of *Yorkshire*, *Kendal*, and *Crook* General-meeting, *Langdale*, *Hawkshhead*, *Height*, *Swarthmore*, *Lancaster*, *Bentham*, and *Wray*, also *Settle*.

In the Second Month 1739, I set out for *Liverpool*, thence to *Chester* Yearly - meeting, thence to *Staffordshire*, and visited all the Meetings in that County; was at *Nottingham* great Annual-meeting, and at *Breach* General-meeting; thence by *Coventry* and *Warwick* to *London*, and visited all the Meetings in that City. Then I visited the Meetings in *Essex*, *Suffolk*, *Norfolk* and *Lincolnshire*, and return'd to *Skipton* about the 4th of the Eight Month following.

On the 5th of the Third Month 1740, I <sup>My third</sup> took to Wife *DEBORAH* (the eldest Daughter of *DANIEL STORY*) <sup>Wife.</sup> Widow of *THOMAS ATKINSON* of *Ashes* in *Westmoreland*: We were married at *Preston-patrick* Meeting - house in the said County.

In the Year 1741, having spent three or four Years in visiting Friends, I resum'd my former Employment of a Schoolmaster, yet not with a Design to have so numerous a Boarding-School as I formerly had. According to which Purpose we proceeded, having sometimes a Dozen Boarders, sometimes more, sometimes fewer, finding it somewhat difficult to limit ourselves to a set Number, though desirous not to be too much incumbred.

And although we met with some unpleasant Occurrences, yet, with humble Gratitude I may say, — *Hitherto the Lord hath helped us.*

About the latter End of the Year 1746, I was attacked with a sore Disorder, whereby I was brought very low, as some thought near unto the silent Grave ; but was in a short Time so far restored, as to be capable to attend my School and our own Meeting, but pretty much rendered incapable of travelling abroad among my Friends : Yet, through the great Mercy of kind Providence, I have been enabled at Times to pay some Visits to neighbouring Meetings on divers Occasions : And humbly hope I can, in some Measure, now in the Seventy-first Year of my Age, *Anno Domini 1753*, with many of the Poor in *Israel*, say, *Godliness, with Contentment, is great Gain* ; having, I humbly trust, some comfortable Share of that highly valuable Legacy of PEACE in my Confinement at, or near, Home, left by our gracious LORD and MASTER to his Disciples, in all their Tribulations they may meet with in this World ; in going through all which, and even in the whole Course of their Pilgrimage, the true Followers and Soldiers of the LAMB of GOD, will obtain the Victory, be taught and enabled by him, in *Christian Patience*, to bear all Indignities and Affronts offer'd them, and carefully to endeavour to give none, but, by copying after, and faithfully warring under the glorious Captain, CHRIST our LORD and MASTER, they will learn more and more to reduce to constant Practice that beautiful and really *Christian Principle, Bear and forbear, and forgive Injuries*. Did but all proceed on this wise, under the blessed Government of

our



our peaceable SAVIOUR and holy Head, then would Peace and Harmony be enjoy'd and maintain'd throughout the whole Body, the Church of CHRIST.

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*A brief RECITAL of some of the gracious Dealings of the LORD with his Servant JOHN HALL, late of Skipton in Craven, Yorkshire, as received from his own Mouth and Manuscript, by DAVID HALL.*

**J**OHAN HALL, Son of JOHN and Born at ELIZABETH HALL, of *Ayrton* in Ayrton. *Craven*, in the West Part of *Yorkshire*, was born in the Year 1637; and as to Religion, his Parents, to the best of their Understanding, carefully educated him in the National Way of Worship of those commonly call'd *Episcopalians*, or the Church of *England*.

At the Age of fourteen Years he was bound Put Ap- Apprentice for seven Years to a *Taylor*, which prentice Term he faithfully serv'd; and having spent to a Tay- some Time, and gain'd farther Experience in lor. Journey-work, he set up for himself, and thro' the Blessing of God upon his Endeavours, he got into a good Trade, and was often employ'd in the Families of Men of great Note and Circumstances, and had in Esteem and Repute amongst them, being willing, capable and ready

to gratify them in the Modes, Cuts, Fashions, and Superfluities of the Times, being himself at that Time a Youth gay and modish in Apparel, sprightly and jovial in Spirit, swimming as it were, with Wind and Tide towards the Profits and Pleasures of this fading World, yet all along preserved from the gross Enormities thereof.

But when GOD (who by his Spirit in the Beginning, when Things were confus'd and out of Order, mov'd upon the Waters, and commanded *Light to shine out of Darkness*) was pleas'd to shine into his Heart, to give him the *Knowledge of GOD in the Face of his Son JESUS CHRIST*, to the End that Things which were out of Order might be brought right, that the new Birth and Creation in him might be begun, duly carried on, and throughly accomplished, that he might witness a coming unto CHRIST, the true Sabbath of Rest; and, by being made a new Creature in him, might know a ceasing from his own Works, he was secretly disquieted, and, not finding true Satisfaction of Soul under the dry Ministry, either of the hireling Priests he mostly us'd to hear, or in the Notions of high Professors of other Denominations, he was conscientiously concern'd to seek after Life and Substance.

Now it so happened that a Friend, one *Gervase Benson*, had a Meeting near unto the Place where my Father lived; he therefore, being minded to go to the Meeting, went, and  
found

found them sitting in Silence, which seem'd to him a strange Thing, and not knowing the Advantage thereof, he retreated and walk'd into the Fields: A while after returning near the Meeting-place, the Friend *Gervase* was declaring, he therefore approach'd, and leaning his Head to the Door-post, was so reach'd that Tears trickled down his Cheeks; notwithstanding which, being some time after at a silent Meeting, he was uneasy with it, but resolv'd to go to one Meeting more, and if there were no Words, he thought to go no more: So he went, and standing at the Door, Friends beckon'd to him that he might come in and sit among them; he thereupon sat down with them in Silence, but presently the Power of the LORD seiz'd upon him, and broke him down, so that he was fully convinc'd of the blessed Truth in that silent Meeting, and never turn'd his Back thereon to his dying Day.

The Beginning of his Convincement.

Fully convinc'd in a silent Meeting.

Now the *Light*, the just Man's Path, which shines more and more to the perfect Day, made further Discoveries unto him; for whereas aforetime he had gratify'd the vain Minds of Men and Women in the Fashions and Superfluities then in Vogue, now he found a Restriction laid upon him, and a conscientious Scruple in doing such like Things: Howbeit, for some small Time, through Reasonings, &c. and permitting his Servant or Servants, who wrought with him, to have some hand in the doing it, he did not at first throughly renounce all those Superfluities

The Effects resulting therefrom.

and the Profits that might seem to accrue therefrom; but the Light shone brighter and brighter, and discover'd Things further and further; and as he sat in a Meeting upon a certain Day, he was remarkably affected in Body, so that his Hands were drawn together, the Use of his Limbs taken from him, and he fell down on the Floor, where he laid for some time, to the Admiration of the Spectators.

Remark-  
ably seiz'd  
in a Meet-  
ing.

After this, which he took to be a Dispensation of the righteous Judgments of the LORD, for his being instrumental in setting on of Lace on Women's Apparel, and other Superfluities of the Times, which frequently occur'd in his Business, he was sweetly favour'd with an immediate Succession of a refreshing Ministration of Consolation, so that he could experimentally sing of *Judgment* and of *Mercy*; from that time forward he durst never set on any Lace or other superfluous Ornaments, or gratify the proud Minds of Men and Women in the vain Fashions and changeable Modes of the Times, neither with his own Hands, nor the Hands of his Servants. what Disadvantage soever it might seem to be unto him; but blessed be the LORD, who is worthy to be lov'd, serv'd; obey'd and trusted, who was with *Jacob* in the House of his Uncle *Laban*, and prospered what he put his Hand unto, although his Wages were changed ten times; he was with his Servant, and is with all who faithfully follow the Leadings and Drawings of the Light and Truth,  
even

even to the giving an Hundred-fold in this World, and in the World to come, Life everlasting.

Soon after this he was sent for, by a great Man, to go to his Houle to make up some very fine Cloaths: When he and his Man came to the Place and saw the Work, behold it was very fine, and to be wrought with many Superfluities, which for Conscience-sake he durst not undertake. Upon his Refusal, they told him, *That he might let his Man do them*; but he said, *He durst neither permit his Man to do them, nor assist him.* Then they told him, *They must employ another Taylor*; he was willing to lose all rather than his Peace with the LORD: He freely turned his Back of all that worldly Interest, and Providence so favour'd his conscientious Care, that he got plain Work enough, and his Wages increas'd, and as he was faithful in a little, the LORD made greater Things manifest unto him; for in the very Families wherein, in the Time of his Ignorance, he had been light, airy and wanton, he was now made to reprove Vanity, and bear a living Testimony to the everlasting God, both in Word, Doctrine, Life and Conversation; for it pleased GOD through CHRIST, *who ascended on high, and led Captivity captive*, to dispense to him a Gift and Talent in the free and living Ministry of our LORD JESUS CHRIST, which he, through his Blessing, improv'd to GOD's Honour, and the Comfort of Souls, he being rather a Waterer, and a Son of Consolation,

Refuses  
to make  
gay Attire

Yet Providence  
favoured  
him in his  
Business.

Bears  
his Testi-  
mony in  
Families  
in which  
he had  
been airy.

A Dis-  
pensation  
of the Mi-  
nistry  
communi-  
cated to  
him.

Consolation, than a Son of Thunder; his Gift was in the Simplicity of the Gospel, tendering, quickening and refreshing.

Concern'd to  
go to a  
Steeple-  
house.

In his early Days, soon after his Convincement, a weighty Concern came upon his Mind, *To go to the Steeple-house, and stand before the Priest, while he was speaking in the Pulpit, under whose Ministry aforetime he had often sat; to which Concern he gave up, and, going into the Steeple-house, stood by the Priest, and with a steady Countenance silently fix'd his Eyes upon him, wherewith the Priest was so confounded, that he called out to the Wardens to come and take him away; but they knowing him to be a sober Neighbour, and seeing him stand still and silent, were not hasty to execute the Priest's Command; whereupon the Priest being wholly at a Stop and Non-plus, beginning to close his Book, cries out, *If you will not come and take him away, I will take him away myself.* Then the Wardens, or some of the People, put him out of Doors.*

The Priest fell to his Work again, and my Father came in again at a Back-door, and found it his place silently to face the Priest, as before, at which the Priest being now-a second time confounded, they put him again out of Doors: After a little while the Congregation were dismissed, and he cleared himself among the People in the Grave-yard.

On a certain Day he was working at the House of a high Professor: They sat down to Meat together. The Priest having said what he call'd his *Grace*, seeing my Father sitting retired, he said, *Come John, come eat*; to which he reply'd, *When I have done the Will of the LORD, and answered his Requirings, then I shall eat with thee.* Having spoken this, he was drawn forth to Prayer and Thanksgiving unto the LORD: The Priest put off his Hat, and was very calm and quiet, many of the Family being present in the Room, some of whom seem'd to be pretty much tendered and reach'd by the Truth; after which Concern of Prayer was over, he being cheerful and easy, said to the Priest, *Come, now I can eat with thee.* Many other Exercises he had in great Men's Houses, through which the LORD was pleas'd to lead him gently and safely, which, for Brevity's sake, are here omitted: And although he came forth, as it were, in a Winter Season, when the *Penal Laws* were on Foot, he was not discouraged, but willingly suffered the Spoiling of his Goods for Truth's sake; when he was very low in the World, the Informers took from him a Mare, on which he used to ride to Meetings.

A remarkable Concern.

After some Time he remov'd to *Skipton*, where he bore a living Testimony to the Truth, both in Doctrine and Conversation.

Removes to Skipton.

In the Year 1682 he was taken with a *Capias Warrant* for bearing his Testimony at a Meeting,

Imprisoned and almost strip'd of all he had.

ing, and kept Prisoner until *Knareborough* Sessions, and being fined was released: Then was taken from him almost all the Substance that he had in the World, insomuch that he, his Wife, small Children and Servants, were forced to borrow Bedding to lie upon the Chamber-floor, neither had they left them so much as necessary Vessels to eat their Meat in; but by keeping near to the LORD, he was prospered and blessed in his Undertaking, and through the Favour of Providence, he recruited in the World, and lived reputably among his Neighbours: But the Officers, who at that Time seem'd in good Circumstances, and were so rigorous in the Execution of the said Law upon him, thenceforward went to Decay, and their Families, insomuch that one of them made an open and plain Confession to my Mother, and ask'd her, *If she had curs'd him for taking her Husband's Goods? No,* reply'd she: *Well,* says he, *but I am curs'd, for I never throve since I took your Goods, nor ever must.*

A second  
Time im-  
prison'd.

In the Year 1683 he was taken with a *Capias Warrant*, and kept Prisoner till the Quarter Sessions at *Skipton*, and then releas'd.

He and  
his Wife  
imprisoned.

Again, he and his Wife were taken twice the same Year with *Capias Warrants*; once he went to *Knareborough* Sessions, and another time to *Wetherby*, and was not called for again.



In the Year 1684 he was taken with a War-  
 rant for his said Testimony, and kept Prisoner <sup>Again</sup>  
 one Day, and was released: So the LORD made <sup>imprison-</sup>  
 Way for him, who makes Way for all who <sup>ed, but</sup>  
 faithfully follow him, be their Difficulties what <sup>soon re-</sup>  
 they may. <sup>leas'd.</sup>

He kept an Inn at *Skipton* for the Space of <sup>Kept an</sup>  
 thirteen Years, and kept his Authority nobly in <sup>Inn at</sup>  
 the Truth, while in that Place, not allowing <sup>Skipton.</sup>  
*Drunkenness, Singing, Dancing, Musick, or Ex-*  
*cess* in his House, but bearing his Testimony  
 faithfully against *Intemperance*, rul'd well his  
 own House, and kept it for necessary Accom-  
 modation.

He was also several other Times taken with  
*Capias Warrants* and carried to the Sessions, but  
 always releas'd after a short Time. He was all <sup>Faithful</sup>  
 along faithful in his Testimony against *paying* <sup>to his</sup>  
*Tithes, Steeple-house-rates, &c.* according to his <sup>Testimo-</sup>  
 Measure, being zealous for the maintaining and <sup>ny against</sup>  
 keeping up the Hedge of Discipline in the <sup>paying</sup>  
 Church, strict and conscientious in the Nurture <sup>Tithes,</sup>  
 and Education of his Children, not suffering  
 them to associate themselves with others in their  
 vain Games or Pastimes; and, when it pleased  
 GOD, who, for his great Name's Sake, and the  
 Redemption of his People, smote the Red-sea,  
 and made a Way for his People to pass safely  
 through; I say, when it pleased GOD to change  
 the Hearts of the Government, so that there  
 was a great Calm, and a *Christian* Toleration  
 and

and Liberty of Conscience established, and a Summer-Season, and, as it were, a Sabbath of Rest was enjoyed in our Land; as the LORD had preserved him from taking a Flight in the Winter Season, so also now he preserved him in this Sabbath-day; and as a pure and immortal Spring of divine Love and Virtue, which the LORD had opened in his Heart, was not frozen with the Chilness of the Winter-time, so neither was it dried up with the Drought that attended Summer, but, as a good Spring, strong and deep, kept running in a sweet Current; he often lamented the State of those that were backward and cool in their Love to the unchangeable Truth, and in attending Meetings, now in this Time of outward Ease and Liberty, when he considered how much, and how willingly, Friends suffered formerly in maintaining their necessary and *Christian* Testimony in keeping to First-day and Week-day Meetings, and other Meetings for Truth's Service; often rehearsing his former Sufferings with great Joy, and often declaring, *That in Well-doing there is great Peace*; and frequently, towards the latter End of his Time, in publick testified, *That the Truth was as precious as ever.*

His Character.

He was a diligent Attender of Meetings, both Quarterly, Monthly and Preparative, First-days and Week-days, and sometimes of the Yearly-meeting at *London*. His Travels were not very much abroad, save in this County, and some other Southern Parts of *England*: The LORD

his

his God made him bold in the Truth, yet meek: He was an innocent Man, a sincere Friend, a loving Husband, a kindly affectionate Father, a good and peaceable Neighbour, and a grateful Receiver of God's Mercies, whether spiritual or temporal. In a Word, he was of that pure Religion before GOD the FATHER, even to visit the Fatherless and Widows in their Affliction, and to keep from the Spots of the World.

When he drew nigh to the End of his Course, he often said, *He had nothing to do but to die, and that he was at Peace with the LORD and all Men.* In the very Even-tide of his Time he flourished in the Truth: He took his last Leave of Friends, in several Places of this County, in much Freshness, Love and living Zeal: By dwelling in the House of the LORD he brought forth Fruit in his old Age, openly declaring often, *That his Heart and House were as open to Friends as ever*; with several other sweet Expressions, often remembered by some, which are here omitted. His Lamp was trimmed; and by the Oil of the Kingdom was maintained shining and burning.

On the 11th of the Ninth Month 1719, having been about a Week somewhat infirm in Body, he expired like a Lamb, and laid down his Head in Peace with God and all Men, Aged Eighty-two Years, and his Body was decently interr'd in Friends Burying-ground in Skipton, where several living Testimonies were

His  
Death.

born

born to the Honour of God, and the mutual  
Comfort of his People there present.

DAVID HALL.

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A GENERAL  
EPISTLE  
TO  
FRIENDS,

To be Read in their Respective  
Quarterly and Monthly Meetings.

DEAR FRIENDS,

I Don't see that I can return clear and easy to my Habitation, except I leave this *farewel Epistle* behind me, whereby I tenderly salute you in much Brotherly-kindness and Charity, and do humbly recommend the following Advices to the serious Consideration of the FATHERS, the YOUNG MEN, and the CHILDREN, being the three Degrees, Classes, or Ranks in the Church, to which the beloved

1 John ii. 13. Apostle *John* distinctly wrote ; saying, — *I write unto you Fathers, because you have known HIM that*

that is from the Beginning ; I write unto you young Men, because ye have overcome the wicked One ; I write unto you little Children, because ye have known the FATHER.

First, You therefore *Fathers, Mothers, Elders,* and *Ministers* in the Church ; I earnestly intreat you to come up faithfully in your respective Stations and Services in your Day and Generation, carefully watching and praying, that nothing here below may unfit you for, or divert you from, the right Performance of your Duties to GOD and his People ; but that ye may, in the pure Liberty of the Spirit of Truth, with true Zeal, guarded by divine Wisdom, *feed the Flock* I Pet. 7. of GOD which is among you, *taking the Oversight* 2, 3, 4. thereof, not by Constraint, but willingly ; not for filthy Lucre, but of a ready Mind ; neither as being Lords over GOD's Heritage, but being *Ensamples* to the Flock ; and when the chief SHEPHERD shall appear, ye shall receive a Crown of Glory that *fadeth not away.*

Oh ! consider how many wrong Things are crept and creeping in among the Professors of the blessed Truth, as *Pride, Covetousness, Conformity to,* and *copying after, this vain World, Company-keeping,* and other hurtful Things, which 'tis your indispensable Duty impartially to stand against, and endeavour as much as possible to redress, both by Precept and Precedent : And you *Parents* of Children, I fervently exhort to take a particular Care to bring up your tender

Off-spring in the Nurture and Admonition of the LORD, and to be in a *Christian* Care and Concern for the Preservation and Salvation of your Servants also, even as ye could desire others might do to your Children, if they were their Servants ; for, with the LORD, the Soul of the Servant is as the Soul of the Master or Mistres.

And, oh ! *Friends*, be nobly and warmly concern'd for the maintaining and keeping up of the honourable and necessary *Church Discipline* and *good Order*, upon the right and true Foundation thereof, having the Truth at Heart, and your Eye solely to the Glory of GOD, and the Good of the Society ; having no Respect of Persons for the Sake of Friendship, Favour, Interest, or Kinship, or any other Views whatsoever ; for the Shepherds and principal Men in the Flock, the Pillars in the Church, who are as Stakes in the Hedge, must be well grounded, founded and rooted upon the Rock, and in the Root of Life establish'd in the Faith and practical Part of pure Religion ; so that as ye sit at the Helm of *Church Government* and *Discipline*, ye may really be under the Government and Discipline of the blessed Cross of CHRIST ; so speak and so act as Men having Authority, and not as the *Scribes* : Thus will ye be directed and helped impartially, and in a *Christian* meek Spirit, to place due Judgment upon the Head of the Transgressor, and to be a Terror to Evil-doers, and a Praise and Encouragement to those who do well : Thus truly concern'd at your  
Hearts,

Hearts, you will find it your incumbent Duty, your great Satisfaction, and the Church's Interest, after a Fatherly Manner, to labour with the young and rising Generation, and to train up and usher in, example and encourage, the Orderly and Religious amongst them, to attend *Monthly* and *Quarterly-meetings*; there not only to see and understand, but also, in the Wisdom of Truth, to put their Hands and Hearts to the Management of the Affairs of the Church, that when it shall please the LORD to call the Elders off the Stage, they may depart in Peace, leaving the Care of GOD's Husbandry and Building in the Hands of hopeful, well qualified, and well instructed Successors, who will, by the Direction of the good Husbandman and Master-builder, labour to fence, plant, water, weed, and build up, in the most holy Faith.

And, oh! *dear Friends*, pray use your best Endeavours to suppress the Growth of Pride, and the vain Fashions of the World, in your respective Families and Meetings, in *Habit*, *Speech* and *Deportment*; as also, that vile Practice of *Back-biting* and *Tale-bearing*, pursuant to the following Scriptures, *viz.* — *Take us the Foxes, the little Foxes that spoil the Vines, for our Vines have tender Grapes. Thou shalt not go up and down as a Tale-bearer among thy People. Thou shalt not raise a false Report, (or, as in the Margin, receive a false Report.) Wherefore laying aside all Malice, and all Guile, and Hypocries, and Envy, and all Evil-speaking, as new-*

Cant. ii.

15.

Lev. xix.

16.

Exod.

xxiii. 1.

1 Pet. ii.

1, 2.

born Babes, desire the sincere Milk of the Word, that ye may grow thereby. Likewise, you young Men and Women, I cordially exhort you seriously to ponder in your Hearts these three Things, viz. *The End of your Creation ; your own indispensable Duty, and your most certain Interest annexed to the right Performance of your said Duty, both touching this Life and the future ; and also, the present Circumstances of the Church.* Now as to the first, ye were created to glorify GOD, which ye cannot do, but by bringing forth the Fruits of the Spirit, — *Herein, says CHRIST, is my FATHER glorified, that ye bear much Fruit, so shall ye be my Disciples.* Now this Fruit ye cannot bring forth, except ye take up a daily Cross to the Flesh, (which is the opposite Root to the Spirit, and the Fruits of it) therefore, dear young People, bear the Cross, that ye may wear the Crown, and rightly apply to the LORD for the Help of his all-sufficient Grace, that so, *secondly*, you may answer your Duty called for by the FATHER and the SON, viz. —

*Ezek. xxxvi. 37.* *I will yet for this be inquired of by the House of Israel. Seek ye first the Kingdom of GOD and*

*Mat. vi. 33.* *his Righteousness, and all these Things shall be added unto you.* Which godly Exercise is advantageous to all who are found in it, both as to this, and the other World, as is evidently manifest in the Apostle Paul's fatherly Admonition to his Son Timothy, — *But refuse, says he, prophane and old Wives Fables, and exercise thyself rather unto Godliness, for bodily Exercise profiteth little ; but Godliness is profitable unto all Things, having*



*having Promise of the Life that now is, and of that which is to come.*

So, *dear Friends*, as ye come under these due Considerations, ye cannot but with Regret observe the State and dwindling Condition of the Church in divers Parts; how the Places of many of our *faithful Elders* and *Ministers* up and down are empty, and few seem rightly concern'd to come under suitable Qualifications to succeed them, and come up in their Stations; which when we note, together with the loose Courses and undue Liberties of many who profess the Truth, who can but cry out with the afflicted Prophet *Jeremiah*, — *For the Hurt of* Jer. viii.  
*the Daughter of my People am I hurt, I am black:* 21, 22.  
*Astonishment hath taken hold on me. Is there no Balm in Gilead? Is there no Physician there? Why then is not the Health of the Daughter of my People recovered?* And again, — *Oh! that my* Chap. ix.  
*Head were Waters, and mine Eyes a Fountain of* 1.  
*Tears, that I might weep Day and Night for the Slain of the Daughter of my People.* And, oh! mind the Consequences of swerving away from the Truth into *Libertinism*, in Chap. ix. 13, 14, 15. — *And the LORD saith, because they have forsaken my Law which I set before them, and have not obeyed my Voice, neither walked therein, but have walked after the Imagination of their own Hearts: — Therefore, thus saith the LORD of Hosts, the GOD of Israel, behold I will feed them, even this People, with Wormwood, and give them Water of Gall to drink.* Oh! may we not

sometimes, and in some Places, take up a Lamentation much like unto this, in a degree,—

*Lam. i. 4.* *The Ways of Zion do mourn, because none came to the solemn Feasts; all her Gates are desolate, her Priests sigh, her Virgins are afflicted, and she is in Bitterness.* Therefore come away, oh! ye *Youths* of this Generation I beseech you, come away from the Ends of the Earth, and from all earthly Ends, which would obstruct. Consider these Things, and let the Glory of God, the Salvation of your Souls, and the Service of the Church in this your Day, move you to arise from every Bed of Ease and false Rest, and make timely and suitable Application for a double Portion of that good Spirit which dwelt in our *faithful Elders*, who were in their Day valiant for the Truth upon the Earth; that under these Qualifications ye may duly fill their vacant Places, and brightly succeed them, as *Elisha* did *Elijah*.—Please to remember King *David's* dying Advice to his Son *Solomon*, viz.—

*1 Chron. xxviii. 9.* *And thou Solomon my Son, know thou the GOD of thy Father, and serve him with a perfect Heart, and with a willing Mind; for the LORD searcheth all Hearts, and understandeth all the Imaginations of the Thoughts: If thou seek him, he will be found of thee, but if thou forsake him, he will cast thee off for ever.*

Although the Visitation and Loving-kindness of our merciful God be graciously extended to you, in order to make you truly happy and serviceable here, and to fit you for Glory hereafter; yet

yet 'tis very plain, that the God of this World, the Prince of the Power of the Air, is exceeding busy about you in these your flourishing Days, in order to blind that Eye which the LORD hath mercifully opened in you, and cunningly laying divers Snares for your Feet : I beseech you therefore by the Mercies of God, avoid *unsuitable Company*, which has often prov'd of pernicious Consequences to many, both of the *Elder* and *Younger Rank*, by drawing them into Intemperance and Excess of divers Kinds ; the Source and Cause of many hurtful and pernicious Effects, both respecting Soul, Body, Estate and Reputation, as is too apparent by those who follow it ; it makes to them all Profession of Religion null and void, and gradually darkneth the Understanding, vitiates the Mind, and alienates it from God, and so deprives the Creature of the most comfortable Enjoyment of his Presence in this World (the highest Attainment we are capable of arriving at here below ; ) and also macerates the Body, and fills it with many grievous Pains and Infirmities ; and too often renders such unable to pay their just Debts, and reduces them to Want, and many innocent Wives and Children to the utmost Distress of Circumstance, scarce to be retrieved in an Age with the greatest Diligence : Besides, *Intemperance*, with its Consequents, exceedingly degrade Men and Women, who have been of Credit and Reputation, and reduce them to a Level with the meanest Part of Mankind, and bring a very great and heavy Reproach upon the religious

Profession they make ; and which is worse, without Repentance, renders their Souls unworthy of an Admittance into the Kingdom of GOD hereafter. Oh ! consider in Time these dreadful Consequences, and how much unlike our *Christian* and high Profession these Evils are, and how contrary to that excellent Precept of

Mat. vii. CHRIST, *viz.*—*Whatsoever ye would that Men*  
 12. *should do unto you, do ye even so to them.* And  
 I Cor. x. also to the Apostle's Exhortation, *viz.*—*Whether*  
 31, 32. *therefore ye eat or drink, or whatsoever ye do, do*  
*all to the Glory of GOD : Give none Offence,*  
*neither to the Jews or to the Gentiles, nor to*  
*the Church of GOD.*

Also, there is another Snare, which seems very prevalent in these our sorrowful Times, especially of late, *viz.* the *Contracting of Marriages with Persons of different Perswasion in point of Religion*, whereby many have laid a Foundation for lasting Repenance ; divine Providence signally manifesting his Displeasure against such unhappy and disagreeable Matches ; for they, in their very Nature and Tendency, bring Trouble into Society ; Sorrow upon good Parents ; Anguish upon the Party immediately concern'd ; much Confusion, manifold Perplexities and Inconveniencies into Families ; and *lastly*, an almost irreparable Loss to their Offspring, in relation to their religious Education : Therefore, *dearly Beloved*, duly observe our dear LORD's excellent Precept,—*Watch and pray, that*  
 Mat. xxvi. 41. *ye enter not into Temptation.* And that of the  
 wise

wife Man,—*If Sinners entice thee, consent thou not ; for, as saith the Apostle, evil Communica-<sup>10.</sup> tions corrupt good Manners. Moreover, ye<sup>33.</sup> Fathers, be good Way-marks to the young People; and ye, beloved young People, be good Patterns to the Children ; and ye, tender Children, who have in some degree happily known the FATHER, be ye good Examples in Word and Action to those dear little Babes and Lambs in the Flock, who as yet have known little or nothing of the Touches of the Love of the FATHER in their Hearts ; that so each superior and more experienced Rank may say to the Inferior, *follow ye us as we follow CHRIST.* Prov. i.  
1 Cor. xv.*

Now, my well beloved Friends, both *Fathers, young Men and Children*, I must say unto you, that there are three Sorts of Professors of *Truth*, viz. *Libertines*, who dare drink to Excess, and gratify their carnal Appetites, in Conformity to the Spirit of this World and the Vanities thereof. *Secondly*, some like the *Laodiceans*, who shunning open Prophaneness and Vice, are pretty temperate, and just in their Dealings, Commerce and Converse amongst Men, who seem too much to center contented there, in a cool or lukewarm Frame of Mind, and not to come up in true Love to GOD, and Zeal for his divine Worship, which occasions a Difficiency, or Neglect sometimes, in attending Meetings for Worship ; and at other Times, in not attending at the Time appointed ; and which is worse, in sitting there in a *dull, drowsy, and sleepy Disposition*

*position of Mind and Body, to the great Shame and Scandal of our Profession and Society ; it being absolutely repugnant to the Spirituality of that Gospel Worship we pretend to : Whence proceeds also a Dwarfishness and Shortness in keeping up the several Branches of our Christian Testimony, which Truth hath ever led the faithful Professors thereof to maintain ; particularly that very material and important one against paying or receiving Tithe. Further, may we all consider, that the same Grace and Truth which teacheth to live soberly and righteously, and that which bringeth thus far, instructeth, advanceth and carrieth on the Christian Scholar and Proficient, truly pressing after Perfection, to live godly, i. e. religiously, and in Conformity in Will and Desire, to the Will of GOD ; short of which who so resteth, be he never so regular in his visible Conduct among Men, or never so punctual in *meum* and *tuum*, he inevitably falls short of fully answering the Requirings of the ALMIGHTY ; for he that commands *to do justly and to love Mercy*, also commands *to walk humbly with GOD* ; and they, who by the Teaching of the Grace of GOD, thus do and persevere in Sobriety, Righteousness and Godliness, are of the *third* and best Sort of Professors, and are alone the true Friends and thorough-paced Christians, agreeable to the Words of CHRIST,*

John xv. — *Ye are my Friends if ye do whatsoever I command you.* Such dare not content themselves in doing justly and loving Mercy only, but are fervently engaged in Soul to proceed in the sacred

sacred Gradation, and run the Race quite thro'  
 to the End, *that is*, also to walk humbly with  
 GOD; which will alone effectually prevent  
 the many Evils and Enormities herein advised  
 against, and also timely prevent that scandalous  
 and detestable Evil of *Insolvency* already hinted  
 at, which hath too often brought Reproach on  
 our Society, to the Sorrow of the Hearts of the  
 Faithful. Finally, *dear Friends*, in the Words  
 of CHRIST to his Church, I once more intreat  
 you: — *Rise up and come away, for lo the* Cant. ii.  
*Winter is past, the Rain is over and gone; the* 10, 11,  
*Flowers appear on the Earth, the Time of Singing* 12, 13.  
*of Birds is come, and the Voice of the Turtle is*  
*heard in our Land; the Fig-tree putteth forth*  
*her green Figs, and the Vines with the tender*  
*Grapes give a good Smell: Arise — and come*  
*away.* That as the *Psalmist* has it, — *Our* psal.  
*Sons may be as Plants grown up in their Youth;* cxliv. 12.  
*that our Daughters may be as Corner-stones,*  
*polished after the Similitude of a Palace.* That  
 this may be the happy Effect of your Obedience,  
 is the Prayer of your sincere Brother in the  
 Truth,

From *Sutton Benjar* in  
*Wiltshire*, the 12th of the  
 Eighth Month 1738.

DAVID HALL.

To

*To FRIENDS at the Quarterly-Meeting in York, the 25th and 26th Days of the Fourth Month 1746 ; being a Caution against Drowsiness in Meetings of Worship.*

DEAR FRIENDS !

**U**NDER a sorrowful Sense of the Growth and Spreading of some disagreeable Things in the Church, in this Time of Liberty and Rest from Persecution, which we have long enjoy'd, I can't well any longer forbear, but hereby lay before you one of those grievous Disorders, humbly craving your renewed Endeavours, that the same (if possible) may be remedied.

The afflicting Particular now before me, is one of those creeping Weeds, rising in the Summer-time of Ease, which, although not ranked amongst Immoralities, yet, nevertheless, is very ignominious and noxious to our Society, viz. *Dullness* and *Sleeping in our religious Meetings* ; which Reproach would be remov'd from amongst us, if all the Professors of Truth did observe and practise the faithful Advice of the Apostle to the primitive Believers, — *I beseech you, therefore, by the Mercies of GOD, that ye present your Bodies a living Sacrifice, holy and acceptable unto GOD, which is your reasonable Service ; and be not conformed to this World, but be*

Rom. xii.  
1, 2.



*be ye transformed, by the renewing of your Mind, that you may prove what is that good and acceptable and perfect Will of GOD.* By which moving Intreaty and Exhortation we may understand, that in the right Performance of divine Worship unto ALMIGHTY GOD, we should endeavour so to appear before him, in such a living and reverent Concern, as that even our very Bodies may be as living and holy Oblations to him: But alas! alas! 'tis too obvious, *Dullness, Slumbering* and *Sleeping* prevail over too many, even when assembled on Account of performing Worship to the LORD, to the great Reproach of our Society and holy Profession, and particularly to the Persons overtaken with this Weakness, which is so very inconsistent with the Spirituality of Gospel Worship profess'd by us; and the said grievous Fault affords no small Affliction to the Faithful amongst us, and doubtless is an Occasion of Stumbling to sober Enquirers, if they see such *Heaviness* and *Dullness* amongst us, who have justly disused set Forms of Worship, and sit in Silence, under Pretence of waiting for the moving and operating of the Spirit of Truth, in which alone the FATHER is acceptably worshipped, and observe several overcome with the dark Spirit of *Slumber*; may they not make their Remarks on such unbecoming Weakness? And doth it not render us and our silent Meetings contemptible? May not the tender Enquirers justly charge us with absurd Inconsistency? And may not the frothy and airy make it the Subject of Ridicule? But oh!

*dear*

*dear Friends*, that is not the worst ; for our gracious God, who hath expressly said, — *I will be sanctified by them that come nigh me*, is dishonoured by such poor dull Souls, and they also deprive themselves of that spiritual Benefit and divine Goodness, which accrues to the true and living Worshippers ; neither the Bodies nor the Spirits of such poor Creatures, who have contracted that odious Habit of *Sleeping* in Meetings, whilst under that dark Cloud, are either living, holy, or acceptable Sacrifices, not being transformed by the Renewing of their Minds, but being dull, dark and drowsy, are not in a Capacity of knowing *what is that good and acceptable and perfect Will of God*, much less of doing it.

Wherefore, my *dear Friends*, I beseech you, in the Bowels of CHRIST, that you would exert yourselves in the Wisdom of Truth, to prevent this indecent Frailty and Disorder ; for altho' the most effectual way of amending this and all other Disorders is, that every one come to, and witness the real Work and Power of the All-sufficient Grace and Spirit of God ; yet instrumental Means, discreetly used, may be of singular Service. And I hope it will become the Care and Concern of this Meeting, to give seasonable and suitable Advice to Monthly and particular Meetings, to intreat, exhort and rebuke such on whom a negligent, lukewarm Disposition of Mind prevails, that they do watch and war against *Sleeping* in Meetings of  
divine

divine Worship. Oh! that such may be rous'd up to a Sense, how they dishonour themselves and the Truth they make Profession of, and in Watchfulness and Prayer sit before the LORD in a living Frame of Mind, waiting for the comfortable, enlivening Influences of the HOLY SPIRIT, and not be again overcome with the Evil now spoken of; which is the fervent Desire and Prayer of your exercised Friend and Brother,

*Skipton* the 23d of the  
4th Month, 1746.

DAVID HALL.

P. S. All Friends, but more especially such who are liable to be overtaken with *Dullness* and *Sleeping* in Meetings, should eat and drink sparingly betwixt Meetings, where two Meetings are held on one Day.

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*A compassionate Call, and Hand reached forth in tender Gospel Love, to all such Persons, as having once made Profession of the blessed TRUTH, yet by some Misconduct or other, have unhappily forfeited their UNITY with the Society of FRIENDS; in what Capacity, Post or Station soever in the CHURCH they may have been; or in what Circumstance of Life soever they now stand, in their present disunited Situation.*

FRIENDS,

WHEN I consider the matchless and inexpressible Love of GOD, in sending his SON to save Sinners; when I am helped to contemplate the gracious Tenor of the glorious Gospel, clearly and affectingly set forth in the Parables of the *lost Sheep*, the *prodigal Son*, and the *good Samaritan*: When I behold the Father running to meet his returning Son; when I observe the Kiss with which he welcomed him home, and how he commanded the best Robe to be brought forth and put on him, and the Ring to be put on his Hand; together with the Shoes for his Feet, weary with his long Vagaries in the far Country: When I remember our SAVIOUR's Heart-affecting Saying,—*The Son of Man is come to seek and to save that which was*

*was*

Luke xv.  
ch. x. 33.

*was lost*: Together with the exprefs Charge he gave to his Twelve Apostles, when he sent them forth as Sheep in the midst of Wolves, to publish the glad Tidings of the Gospel; — *Go not, Mat. x. 8. faith he, into the Way of the Gentiles, and into any Cities of the Samaritans enter ye not; but go ye rather to the lost Sheep of the House of Israel, and as ye go, preach, saying, The Kingdom of Heaven is at hand. Heal the Sick, cleanse the Lepers, raise the Dead, cast out Devils. My Heart within me is deeply affected, yea, even my very Bowels are moved towards you poor, dear Souls, who may have so far miss'd your Way, as that you have set yourselves at a Distance from your Brethren; and hereby, in the sweet Sense and Feeling of the unparallel'd Love and Mercy of the everlasting Gospel of Peace and Reconciliation, I salute you, and most cordially invite you in the Name of the great and good Shepherd of the Sheep, who hath laid down his Life for you, to look homeward; make the best of your Way to your Father's House again, return to God by true Repentance without Delay, which is the Way to the Fold of true Rest. — The Spirit and the Bride say, Rev. xxii. 17. come; and let him that is athirst, come: And whoever will, let him take the Water of Life freely. Please to take Notice, that the Sick, the Lepers, the Dead, the possessed with Devils, were to be the peculiar Objects of Regard, to whom those early Ambassadors of CHRIST were first to administer special and suitable Relief, according to the Directions of him the blessed MESSIAS; the*

effectual Repairer of Breaches, and the merciful Restorer of right Paths to dwell in, from which Mankind in the Fall hath miserably strayed.

O therefore, let the Exhortation of the Prophet *Hosea* universally obtain and prevail with  
*Hosea vi.* all that are out of the Way! — *Come, and let us*  
 1, 2, 3. *return unto the LORD; for he hath torn, and he*  
*will heal us; he hath smitten, and he will bind us*  
*up. After two Days will he revive us, in the*  
*third Day he will raise us up; and we shall live*  
*in his Sight. Then shall we know, if we follow*  
*on to know the LORD: His Going forth is prepared*  
*as the Morning; and he shall come unto us as the*  
*Rain; as the latter and former Rain unto the*  
*Earth.*

O, dear Souls, may this be your steady Resolution, and you may yet do well; the merciful Arms of our most gracious SAVIOUR are ever open to receive penitent Sinners. O remember and practise the Apostle's encouraging Advice,  
*James* — *Submit yourselves to GOD; resist the Devil*  
 iv. 7, 8, *and he will fly from you; draw nigh to GOD and*  
 9, 10. *he will draw nigh unto you: Cleanse your Hands,*  
*ye Sinners, and purify your Hearts, ye double*  
*Minded; be afflicted, and mourn, and weep;*  
*humble yourselves in the Sight of the LORD, and*  
*he shall lift you up. There is a blessed and open*  
*Door, even Faith in CHRIST, Repentance and*  
*Amendment of Life, whereby all poor Souls,*  
*who have mis'd their Way in any respect (the*  
*Sin against the HOLY GHOST excepted) may*  
 re-enter

re-enter into the precious Favour of a merciful GOD, and be reconciled to him through JESUS CHRIST. Please to read the Royal Psalmist's penitential Prayer, *Psalm li.* also *Deut. xxx.*

O dear Souls, return unto the LORD, be mindful of his repeated Calls, and gracious Promises to the Penitent, which run thus;—Go, and *Fer. iii.*  
*proclaim these Words towards the North, and say,* <sup>12, 13, 14,</sup>  
*Return thou backsliding Israel, saith the LORD,* <sup>22, 25.</sup>  
*and I will not cause mine Anger to fall upon you,*  
*for I am merciful, saith the LORD, and I will not*  
*keep Anger for ever. Only acknowledge thine*  
*Iniquity, that thou hast transgressed against the*  
*LORD thy GOD, &c. Turn, O backsliding Chil-*  
*dren, saith the LORD, for I am married unto you :*  
*Return ye backsliding Children, and I will heal*  
*your Backslidings. We lie down in our Shame,*  
*and our Confusion covereth us ; for we have sinned*  
*against the LORD our GOD. Repent, and turn* *Ezekiel*  
*yourselves from all your Transgressions ; so Iniquity* <sup>xviii. 30,</sup>  
*shall not be your Ruin : Cast away from you all* <sup>31, 32.</sup>  
*your Transgressions, whereby ye have transgressed,*  
*and make you a new Heart, and a new Spirit ;*  
*for why will ye die, O House of Israel ! For I*  
*have no Pleasure in him that dieth, saith the*  
*LORD GOD ; wherefore turn yourselves and live*  
*ye. And, in Isaiah, he saith to the degenerate*  
*Jews, Wash ye, make you clean, put away the* *Isa. i. 16,*  
*Evil of your Doings from before mine Eyes, cease* <sup>17, 18, 19,</sup>  
*to do Evil, learn to do well, seek Judgment, re-* <sup>20.</sup>  
*lieve the Oppressed, judge the Fatherless, plead*  
*for the Widow : Come now and let us reason to-*

gether, saith the LORD : Though your Sins be as Scarlet, they shall be as white as Snow ; though they be red like Crimson, they shall be as Wooll. If ye be willing and obedient, ye shall eat the Good of the Land : But if ye refuse and rebel, ye shall be devoured by the Sword : For the Mouth of the LORD hath spoken it.

Moreover, King Solomon, at the Dedication of the Temple, in his most cordial Intercession to the LORD on Behalf of the People, (whereby he gloriously represents, and typifies the sacred Mediation of our blessed *Advocate*, JESUS CHRIST) pours out his most fervent Prayers on this wise, —

2 Chron.  
vi. 24.

“ And if thy People *Israel* be put to the worse before the *Enemy*, because they have sinned against thee ; and shall return and confess thy Name, and pray, and make Supplication before thee in this House : Then hear thou from the Heavens, and forgive the Sin of thy People *Israel*, and bring them again unto the Land which thou gavest to them and to their Fathers.

Verf. 26.

“ When the *Heaven* is shut up, and there is no Rain, because they have sinned against thee ; yet if they pray towards this Place, and confess thy Name, and turn from their

Verf. 27.

“ Sin when thou dost afflict them : Then hear thou from Heaven, and forgive the Sin of thy Servants, and of thy People *Israel*, when  
“ thou



" thou hast taught them the good Way,  
 " wherein they should walk : And send Rain  
 " upon the Land, which thou hast given unto  
 " thy People *Israel* for an Inheritance.

" If there be *Dearth* in the Land, if there <sup>2 Chron.</sup>  
 " be *Pestilence*, if there be *Blasting*, or *Mildew*, <sup>vi. 28.</sup>  
 " *Locusts*, or *Caterpillars* ; if their Enemies  
 " *besiege* them in the Cities of their Land ;  
 " whatsoever *Sore*, or whatsoever *Sickness* there  
 " be : Then what Prayer, or what Supplication <sup>Verf. 29.</sup>  
 " soever shall be made of any Man, or of all  
 " thy People *Israel*, when every one shall know  
 " his own *Sore*, and his own *Grief*, and shall  
 " spread forth his Hands in this House : Then <sup>Verf. 30.</sup>  
 " hear thou from Heaven, thy dwelling Place,  
 " and forgive, and render unto every Man ac-  
 " cording unto all his Ways, whose Heart thou  
 " knowest : (For thou only knowest the Hearts  
 " of the Children of Men.) That they may fear <sup>Verf. 31.</sup>  
 " thee, to walk in thy Ways, so long as they  
 " live in the Land, which thou gavest unto  
 " our Fathers.

" If they *sin* against thee (for there is no <sup>Verf. 36.</sup>  
 " Man which sinneth not,) and thou be angry  
 " with them, and deliver them over before  
 " their Enemies, and they carry them away  
 " Captives unto a Land far off or near ; yet if <sup>Verf. 37.</sup>  
 " they bethink themselves in the Land whither  
 " they are carried captive, and turn, and pray  
 " unto thee in the Land of their Captivity,  
 " saying, *We have sinned, we have done amiss,*

2 Chron. vi. 38. “ and *we have dealt wickedly* : If they return to thee with all their Hearts, and with all their Soul, in the Land of their Captivity, whither they have carried them captive, and pray toward their Land which thou gavest to their Fathers, and toward the City which thou hast chosen, and toward the House which I have built for thy Name : Then hear thou from the Heavens, even from thy dwelling Place, their Prayer and their Supplications, and maintain their Cause, and forgive thy People which have sinned against thee.”

Verf. 39.

To which humble Address, the MAJESTY of Heaven, the KING of Kings, and LORD of Lords, return'd the following most gracious Answer, as his royal Assent thereto, *viz.* — “ If I shut up Heaven that there be *no Rain*, or if I command the *Locusts* to devour the Land, or if I send *Pestilence* among my People ; if my People, which are called by my Name, shall humble themselves and pray, and seek my Face, and turn from their wicked Ways ; then will I hear from Heaven, and will forgive their Sin, and will heal their Land, &c.”

Chap. xxxvii. 13, 14.

*Finally*, dear Souls, in the Reachings forth of well-wishing Love I earnestly intreat you all, that you don't entertain any Hardness or Resentment against any Friend, or Friends, surmising, That such and such have borne hard upon you in the Administration of *Church-Discipline* ; for by so doing, you may soon still more hurt your Conditions,

Conditions, block up your own Way, and still set yourselves at a farther Distance.

Some who have given just Occasion, by their undue Liberties, for the Censure of the Church, have nevertheless been so far from that Humility that always attends true Repentance, that their *refractory* Deportment to their offended Friends hath heightened their Offence, yea even shut close that Door against themselves, whereby they might in due Time probably have been re-admitted into Unity with the Society. It will, I assure you, dear Souls, be much more pleasing, and acceptable to all the true in Heart, to receive you again, in at the Door aforesaid, than it was to exclude you; for, as CHRIST saith, — *More is* Luke xv. *the Joy over one lost Sheep, (over one Sinner that* <sup>1.</sup> *repenteth) than over ninety and nine just Persons which need no Repentance, yea, even in the Pre-* Verf. 10. *sence of the Angels of God: Let no poor drooping Souls therefore despair, or despond, for by the Door aforesaid all may be reconciled, re-instated, and re-united, though far gone astray, as to the Ends of the Earth.*

But yet, if it should ever so fall out, where any Person or Persons, in any Place, should have given their Friends just Occasion to exclude them from the Unity of the Society, and such Person or Persons should be brought to a Sense of, and godly Sorrow for their Misconduct, and shew forth the same by an orderly and religious Conversation, and keeping close to Meetings

for a considerable Space of Time ; yet notwithstanding all this, if upon their Application to Friends of the Meeting to which he, she, or they did belong, to be received into Unity with Friends, they may find some Particular or Particulars strongly to oppose and weigh against them in the obtaining their Desire ; let such, I earnestly intreat them, keep close to their Exercise, and humble walking before the LORD, spreading and committing their Cause unto him, patiently waiting for him to open their Way, and I verily believe, in his Time, Way will be made for them : In the mean while, as above, I beg such may take an especial Care, that they let in no Hardness against any Friend or Friends, nor yet against the honourable and necessary Discipline of the Church, which we have good ground to believe, was at first settled and established in the Wisdom of Truth, and is of great Service, where 'tis managed and administred in the sweet Spirit of the Gospel, which always breaths out—*Glory to God in the highest, Peace on Earth, Good-will towards Men ;* hath Charity to the Souls of all Men, but to the Sins of none ; loves the immortal Soul of every Man, but the immoral Actions of none.

It has been, and is observed, that sometimes Persons that have given real Occasion for the Line of Judgment to be stretched over them, have taken such a Disgust at the just Censure, when past upon them, that they have forsaken religious Assemblies ; who by so doing do evidently

dently demonstrate great Weakness, and that they give way to the Spirit of the Enemy, who is always seeking Advantage against us frail Mortals, in order to draw us farther and farther from the Truth, and nearer and nearer to his own dark Kingdom ; wherefore, I again most earnestly intreat you, in much Love and Goodwill, that ye who have taken Offence of this kind, would forthwith endeavour to lay aside all Resentment, and Dislike, that you may have unwarily let in, and wait to feel the peaceable Spirit of meek JESUS, our blessed Redeemer, and therein attend religious Meetings ; that in this manner humbling yourselves before the LORD, he may please, in his tender Mercy, to grant unto you Faith, Repentance, and Remission of Sins ; also, by these Means, your Friends may have a true Sense of your Conditions, and of the Frame of your Minds. Please to consider, that neither civil nor religious Society (morally speaking) can subsist, or be preserved from utterly relapsing and falling away into Confusion, without proper Rules and Government : And what signify Rules if not observed ? And proper Measures taken with those, that knowingly transgress the same ? And further, may it be calmly and seriously consider'd, that when those Persons, who owning our Principles, and professing themselves to be Members of our Society, and were look'd upon as such, while they walk'd orderly, have wilfully violated the wholesome Rules agreed upon and established amongst us, have by their own very Actions, and not sub-

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mitting to the Means used by the Church for their Restoration, disunited themselves from Membership with the Body of which they had been Members; and that the Papers of Denial, given forth against them, are but Declarations, that such Persons having committed such Things which are disallowed by the Church, and not truly repenting, and giving Satisfaction, are thereupon disown'd.

So, dear Friends, with the Words of the Prophet I shall draw to a Conclusion; — *Seek the LORD while he is to be found; call upon him while he is near: Let the Wicked forsake his Way, and the unrighteous Man his Thoughts: And let him return to the LORD, and he will have Mercy upon him, and to our GOD, for he will abundantly pardon.*

Isa. lv.  
6, 7.

Having now honestly thus paid the Debt of Love, I have long ow'd you, I bid you *farewel*, and subscribe myself, in much Sincerity, your *real Friend* and *Well-wisher*, who can do no less than still pray for you, that you may be reconciled unto GOD, through JESUS CHRIST our LORD.

Skipton the 17th of the  
4th Month, 1747.

DAVID HALL.

P. S. Furthermore, may all humbly wait for Faith, to lay hold on the most gracious Promises of our merciful God, (which are *Yea* and *Amen* to all those that truly believe: ) And may all the

the puffed up, the Stout-hearted, Impenitent, and Obstinate, timely and seriously consider the Threatnings annexed thereunto, and justly denounced upon the fat Ones, while the Day of Grace is extended, and the Door of Mercy is opened unto them: viz. — I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: But I will destroy the Fat and the Strong, I will feed them with Judgment. Ezek. xxxiv. 16.

And again, — As a Shepherd seeketh out his Flock in the Day that he is among his Sheep that are scattered: So will I seek out my Sheep, and will deliver them out of all Places where they have been scattered in the cloudy and dark Day. Vers. 12.

An

*An* EPISTLE *of* Love and Caution  
to the Quarterly and Monthly Meetings of  
FRIENDS in GREAT-BRITAIN, or *elsewhere*;  
but more particularly to the FRIENDS of  
Knaresborough Monthly-meeting, assembled at  
Asquith, in Yorkshire, (of which the Author  
is a Member)

Grace, Mercy and Peace, from GOD the FATHER,  
and from our LORD JESUS CHRIST, be mul-  
tiplied among you.

*Dear Friends, Brethren and Sisters,*

**A**LTHO' I have now been a considerable  
while personally absent from our Monthly-  
meeting, and from most of the Meetings that  
constitute the same, not of Choice, but of  
Necessity, being under bodily Indisposition; yet  
I have not forgotten you, nor would I be for-  
got by you; I have remembered you in my  
Prayers, as I desire to be remembered by you in  
yours.

And now, ye *dear and faithful Ministers* and  
*Elders*, who yet remain upon the Stage, to  
whom I am nearly united in the Covenant of  
Life, I hereby greet you well in the Love of  
the Gospel, earnestly desiring you may be pre-  
served



served and strengthened in the sweet and peaceable Spirit of our LORD JESUS CHRIST, and therein tenderly feed the Flock of GOD which is among you, willingly taking the Oversight thereof; not as being *Lords over GOD's Heritage*, but being *Ensamples* to the Flock; and when he the chief Shepherd shall appear, ye shall have a Crown of Glory which shall never fade away.

— *Warn them that are unruly, comfort the Feeble-minded, support the Weak, be patient towards all Men. Brethren, If a Man be overtaken in a Fault, ye which are spiritual, restore such a one in the Spirit of Meekness; considering thyself, lest thou also be tempted.* And by all Means take Care that Brotherly Love and Condescension remain among you. And where any Matter of Debate or Difference, tending to divide or scatter, may fall out, wait singly upon the LORD for that Wisdom which is pure and peaceable, without Partiality, and without Hypocrisy, that ye may prudently interpose as mediating Peace-makers and Moderators, to the healing, accommodating and making up such Breaches; and be sure use your utmost Endeavours, that the Meeting or Meetings, in which such unhappy Things arise, may be preserved from running into Parties: For alas! how have some Meetings been split and shatter'd by these Kinds of Factions; and how have the young People been stagger'd and discouraged thereby;

— *The Servant of the LORD, saith the Apostle, must not strive, but be gentle unto all Men, apt to teach,*

1 Thes. v.

14.

Gal. vi.

1.

2 Tim. ii.

24, 25.

*teach, patient; in Meekness instructing those that oppose themselves, &c.*

Let us all labour therefore to hold the Unity of the Spirit in the Bond of Peace, ever standing upon our Guard against all Things that gender to Strife, and against that Temper of Mind which is forward either to give or take Occasion, or let in, or retain Grudges against any Friends; and pray labour what in you lies to prevent, and suppress that vile and Antichristian Practice of *Evil-surmising, backbiting, and traducing*; tenderly exciting all Friends in your respective Meetings to Faithfulness in the several Branches of their *Christian Testimony*, and especially in that very material one, against the Antichristian Yoke of *Tithes*, and all Things of that dark Nature.

And ye *Masters and Mistresses* of Families, who have Children, or Servants, or both under your Care, prize your present Privileges: Be diligent in attending, and vigilant in truly waiting upon the LORD, the Author of all our Blessings, in your religious Meetings, both on First-days, and also on other Days of the Week; and take along with you your tender Children, when their Age and reasonable Convenience will permit; and allow sufficient Liberty to your Servants to attend religious Assemblies. And pray, attend as near the Hour appointed as ever you can; for oftentimes Meetings are disturb'd, and hurt by the disorderly and unseasonable

seasonable Gathering of some ; tho' no Friend is to be blam'd, if in case of Necessity he may chance sometimes to be late ; but the constant Practice of late Coming is a bad Symptom, denoting the Want of a true Concern of Mind. It affords Matter of much Concern and Sorrow, to see divers Professors of the Truth so slack and remiss in this incumbent Duty of assembling themselves together, now when good Providence hath so rebuked the Storms of Persecution, that we are graciously favoured with a great Calm ; our Way is open peaceably to attend, and enjoy our highly valuable religious Meetings : Yet some are so extremely negligent, that even on First-days, small Matters do sometimes hinder them from appearing with their Friends in that great and important Affair and Duty, of the Worship of ALMIGHTY GOD : And some that are pretty constant in attending First-day Meetings, suffer themselves through Weakness, Luke-warmness and Indolence, to be deprived of the Benefit, Comfort and Edification, that they themselves, by duly attending Week-day Meetings, might probably be Enjoyers of ; and also deprive their Friends of the Benefit of their Company, and are bad Examples to the young Ones.

Again, there may perhaps be some that do themselves attend Meetings both on First-days, and pretty often on Week-days ; yet don't exert themselves as they should do, in exciting their Families to Diligence, taking along with them  
 their

their Children, but leaving their Children behind them, when very capable of getting to the Meetings ; allow them from Time to Time to be absent, as though they had forgotten the wise Man's Precept,—*Train up a Child in the Way he should go, &c.* The Husband and the Wife ought to be jointly concern'd in the strict and careful Education of their Children, and to beware, lest the one by Indulgence, or for want of a right Zeal in a Matter of such Importance, should weaken the Hands of the other. And pray, let none whilst in Health and Strength of Body, tolerably near the Meeting-place, be so weak as to let in Reasonings that they cannot afford, or spare Time to attend Week-day Meetings, being but of low Circumstances in the World : Please to consider, that the Blessing of GOD *maketh truly rich* ; if we give up ourselves to serve and obey him, and faithfully perform our Duties to him, (of which the due attending of religious Meetings is not one of the least) we shall find his Blessings upon our honest and moderate Endeavours more advantageous to us than all our Bustlings, anxious Labours, and Contrivances, without it.—*Seek ye*

53. *first, saith our blessed LORD, the Kingdom of GOD, and his Righteousness, and all these Things shall be added unto you.* 'Tis concluded by many Friends of sound Judgment and Experience, that none were ever poorer (but richer) for duly and rightly attending religious Meetings on Week-days, as well as First-days ; but 'tis fully believed, that many have suffered themselves to be

be much hurt, both as to the Condition of their Minds, and outward Circumstances, by letting the inordinate and choaking Cares about Things of this Life prevail, and consequently by becoming negligent and remiss in attending religious Meetings; for the royal Psalmist saith,—*Except the LORD build the House, they labour in vain that build it: Except the LORD keep the City, the Watchman waketh but in vain.* It is vain for you to rise up early, to sit up late, to eat the Bread of Sorrow, &c. The gracious Toleration and Time of Peace now put into our Hands, ought to be as our Seed-time, in which we should be diligently sowing to the Spirit, that hereafter we might reap the Harvest of Life everlasting.

But what saith the wise Man of the Sluggards and Slack-handed, in so favourable an Opportunity? —*He becometh poor, saith he, that dealeth with a slack Hand: But the Hand of the Diligent maketh rich. The Sluggard will not plow by reason of the Cold; therefore shall he beg in Harvest, and have nothing.*

I therefore tenderly exhort you, make the best Use and Application of the present Favours, Peace and Tranquility, yet lengthened out unto the Churches; double your Diligence, be fervent in Spirit, serving the LORD: Slip no Opportunity, wherein ye may either do Good to others, or obtain Good to yourselves, or both.

But oh ! what Excuse shall those Professors of Truth plead in the Day of Account, who being stationed by kind Providence in the Affluence of the good Things of this Life, and also situated near the Meeting-place, yet nevertheless seldom vouchsafe to appear with their Brethren at Week-day Meetings ? Moreover, (which is still worse) some having let in a Dislike or Disgust against some particular Friend or Friends, on one Account or other, thence have taken Occasion sometimes to decline the Meeting ; Yea, alas ! some are so much out of the way, that they will not come at the Houses or Families of those Friends against whom they have taken occasion of Offence. Thereby not only betraying their own Weakness, and a mean and wrong Disposition of Mind, but also hurting and lessening themselves, and shewing a bad Example to the young and rising Generation, whose Eyes are upon us, and can quickly remark the Failures and Mistakes of such as should be as Way-marks to them. Oh ! therefore, I earnestly beseech all such, that they let the Time past be sufficient, and that for the future they may be of better, and more exemplary Conduct.

Furthermore, in as much as the most solemn, sacred, and profound Part of the divine Worship of the FATHER, who is a Spirit, is now in this Gospel, and new Covenant Dispensation, to be perform'd in *Spirit and Truth*, in a *deep Silence*, *Composure*, and *Stilness of Mind* ; being altogether

gether consistent with the divine Nature and Spirituality of the said Dispensation, the Doctrine of CHRIST the Author thereof, and our own professed Principles ; in much Brotherly Love I cordially exhort you, and by the Meekness of CHRIST fervently beseech you, to labour with the utmost Diligence and Application of Heart and Soul, really to become such inward and spiritual Worshippers, which CHRIST hath told us, — *The FATHER is seeking to worship him. These are the Circumcision which worship God in Spirit, and have no Confidence in the Flesh;* whose principal Teacher is the Minister of the Sanctuary, and true Tabernacle, which GOD hath pitched and not Man, and can never be removed into a Corner. Although we must own, that anointed Instruments, while they keep their Places, are of Service, Comfort and Edification to Meetings, as the Eyes and Expectation of the Hearers are chiefly to the LORD, who alone can give a Blessing upon the Plantings of *Paul*, and the Waterings of *Apollos* ; yet we see these Instruments are not to be depended upon, being liable to be shut up, according to the Wisdom and good Pleasure of the great Master of Assemblies, or to be removed from us by Death ; but they that duly wait for that Water from the Hand of CHRIST, our blessed Mediator, which he told the enquiring Samaritan Woman of, saying, — *Whosoever drinketh of the Water that I shall give* John iv. *him, shall never thirst ; but the Water that I* <sup>14</sup> *shall give him, shall be in him a Well of Water springing up into everlasting Life, will not be*

quite cast down, and totally discouraged, when it shall please the LORD to take from them such as have been as consolatory *Evangelists, Ministers, Prophets, or Prophetesses* among them; but feeling, in the Openings and Bubblings up of the aforesaid Spring of Life, the Love of God, that true Charity to be shed abroad in their Hearts, they will experience the Truth of the blessed Apostle's Words, — *Charity never faileth; but whether there be Prophecies, they shall fail; whether there be Tongues, they shall cease; whether there be Knowledge, it shall vanish away.*

I Cor.  
xiii. 8.

Wherefore, *Beloved*, be not disconsolate upon the View of any of your Meetings being left bare of, or quite without *instrumental Ministers*; though some Branches be removed, the Root remains. Oh! remember CHRIST'S Words, a little before his Departure from his Disciples, as with respect to his Humanity, — *If ye love me, keep my Commandments, and I will pray the FATHER, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of Truth, whom the World cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you.*

Joh<sup>n</sup>  
xiv. 15,  
16, 17.

Again, — *Where two or three, saith he, are gathered in my Name, there am I in the Midst of them.* If some eminent Disciple or Disciples be taken from you, the head Master remains, to whom you may have free Access. If some small

Rivulets



Rivulets you have drunk of sometimes; be now discontinued, your Way is open to the never-failing, inexhaustible Spring-head : What Reason have any then to be discouraged, or be cool in attending their Meetings, for Want of *instrumental Ministry*? Would not this be like a Slight upon the *greatest* and *best Minister*, who hath graciously promised his most excellent Company, even at the least Meetings, upon most reasonable Terms? For the compassionate Promises above, as also this, — *I will not leave you comfortless*, are not only applicable to his then immediate Followers, but to all his true Disciples down to the latest Posterity.

Let none therefore, old or young, be ashamed of, or undervalue *silent Meetings*; for they certainly are to all true Worshippers of singular Advantage, and dishonourable to none that rightly attend them, but quite the reverse. May all those who belong to Meetings, wherein are no Friends of the *Ministry*, seriously consider, their present Situation is far better than if they were loaded with a *dead, dry, fruitless, unacceptable Ministry*.

Besides, as there may be Danger of some depending too much upon the *publick Ministry*, where there is pretty much of it; the Want thereof, if rightly applied, may prevent this Danger, and drive People home to the inward Spring.

*Well, but may some say, we have Children and young Ones coming up, which yet know not these Things, and our Hearts ake for them.* I answer, let all of us, especially Parents and Elders, use our very best Endeavours to bring up the young and tender Plants in the Nurture and Admonition of the LORD, exemplifying our Precepts in a prudent and suitable Conduct, by waiting in *pure Silence* in our religious Meetings, to feel the Aboundings of that Life which CHRIST faith, he came to give to his People *more abundantly* : Then, I trust, the LORD will from his holy Habitation mercifully look down upon us and our Off-spring. For my part, I know no visible Thing more likely to prevail upon Children, and to set them on thinking on good Things, than to see the awful Sittings, and sometimes the overflowing Tears of their Parents and Elders, in their Devotion before the LORD in their religious Retirements ; together with a careful and godly Conduct at other Times : Who knows but it may please good Providence in due Time to open Springs in the Desert, and dignify the now poorest and dimmest Meetings with the *brightest Ministers* ? Let none after a desponding Manner say, — *Can any Good come out of Nazareth* ? The LORD is able of these Stones to raise up Children unto *Abraham*. Mean while may we all endeavour to live by Faith, and in that Faith to trust in GOD, for in the LORD JEHOVAH is everlasting Strength.

Besides

Besides these Things, I further humbly intreat you, *Parents* and *Governors* of *Families*, that you strictly watch over your Children and Servants respecting their moral Conduct. The wise Man tells us, and Experience confirms it, — *That the Rod and Reproof give Wisdom ; but a Child left to himself bringeth his Mother to Shame.* What truly conscientious Parent, or Head of a Family, can or dare suffer their Children (or Servants when not engaged in Business) to go whither they will, when they will; into any Sort of Company, according to their own Option or Liking? This Kind of imprudent Indulgence, and undue Liberty, allowed by reason of the Inconsiderateness, and Want of true Zeal in the Governors, hath proved ruinous to many of the young Generation. How often hath Grief of Mind accru'd to some concerned Friends, to see some Professors of Truth so careless about their Children, as to suffer them to run even amongst the wild Rabble of the Town, or Neighbourhood, where they often receive corrupt Impressions on their tender Minds, both with regard to Speech and Deportment? Which inconsiderate and indiscreet Parents, being spoke to by some concerned Friend or Friends, and admonished touching this their unsafe Indulgence, would perhaps reply, *They are but Children ; so what signifies restraining them till they come to more Understanding ? We have been Children ourselves, and wild too.* But alas ! how often have these Kind of

Prov.  
xxix. 15.

careless Fathers and Mothers laid for themselves a sad Foundation for too late Repentance !

We must own, that when we have done our best in Precept, in Pattern, in Restriction, and religiously turn'd every Stone for the Good of our Off-spring, and the honest Discharge of our conscientious Duties towards them, some may prove Prodigals and Libertines; yet happy those Parents who can justly appeal to Heaven on this wise, — *Thou, LORD, knowest we have done our best for the Preservation and right Institution of our Child or Children.* Such, with good Samuel of old, in the conscientious Discharge of their Duty, will have Peace and Joy in the LORD, though some of their Children cause them much Trouble and Anxiety.

*Lastly*, before I leave you Parents and leading Persons in Families and Meetings, I humbly crave that we, and all faithful Ministers and Elders, may be inward with the LORD, and join in deep Supplication to him, that he may be pleas'd in his inexpressible Loving-kindness to remember the Youth of our Time, grant them a gracious Visitation, lay fast hold on them, as by the Shepherd's Crook of his blessed Truth and Power, circumcise their Hearts to serve him; and also, that he would be pleas'd in his tender Mercy to reach unto all poor wandering Prodigals, wheresoever they are scattered, and bring again the lost Sheep to the Fold of Rest.

And

And now, Oh! ye *Striplings* and *young People*, I must address you in particular; my Heart is open unto you, and enlarg'd in the Love of the Gospel, wherein I affectionately call upon you, and lovingly advise you, to beware of *unsuitable Company*; and take great Care to avoid all kind of *Intemperance*, but especially that pernicious, infecting, growing evil Custom of *clubbing, tipping, and drinking to Excess*; which has proved the Bane and Ruin of so many (once) hopeful Youths, as well as Persons of more advanced Age: And watch with the utmost Caution, that ye do by no Means let out your Affections to Persons of *other Communions*, in order to contract *Marriages* with them; nor yet with such as are too *near of Kin*, though within the Pale of our Society; for alas! alas! we have many sorrowful Instances of the sundry afflicting and dismal Consequences that attend these unhappy and disagreeable Matches.

Oh! therefore, let the Harms of others be your timely Precautions, and always stand open to receive the wholesome Counsel of your Parents, and well-wishing Friends; for this is well pleasing unto GOD, who hath expressly commanded, — *Honour thy Father and thy Mother*, and severely threatned such as slight their Parents, as in *Deuteronomy xxvii. 16.* — *Cursed be he that setteth light by his Father or his Mother, and all the People shall say Amen.* Likewise the wise Man saith, — *The Eye that mocketh at his Father, and despiseth to obey his Mother, the Ra-* *Prov.*  
xxx. 17.  
vens

*vens of the Valley shall pluck it out, and the young Eagles shall eat it.* Also we find what was commanded concerning the stubborn and rebellious Children of the *Israelites* of old; — *If a Man have a stubborn and rebellious Son, which will not obey the Voice of his Father, or the Voice of his Mother; and that when they have chastened him, will not hearken unto them: Then shall his Father and his Mother lay hold of him, and bring him out unto the Elders of his City, and unto the Gate of his Place; and they shall say unto the Elders of his City, This our Son is stubborn and rebellious, he will not obey our Voice, he is a Glutton, and a Drunkard: And all the Men of his City shall stone him with Stones that he die: So shalt thou put Evil away from among you, and all Israel shall hear and fear.* And it were well, if such who are rebellious and disobedient to their Parents, did enough consider the Punishment inflicted upon them in that Dispensation, by a Law prescribed by the LORD; and such would do well to remember, that though this Law remains not in Force in this Dispensation, yet such Punishment as is adequate to the Transgression of the spiritual Law we now are under, waits for such; — *For if they escaped not, who refused him that spake on Earth, much more shall not we escape, if we turn away from him that speaketh from Heaven.*

*Deut.*  
xxi. 18,  
19, 20,  
21.

*Heb.*  
zii. 25.

I earnestly recommend unto you, the serious and frequent Reading of the *holy Scriptures*: Some Friends, with much Concern of Heart, are

are afraid that this best of Books is too much neglected by too many of our Youth, if not by some of the elder Rank too: Please to examine and consider the Principles you are educated in the Profession of, That the Religion of your Education may become the Religion of your Judgment; and besure avoid the reading of such profane Books and Pamphlets, as tend to vitiate and alienate the Mind from the Simplicity of the Truth. Please to read and duly observe 1 *Tim.* iv. 7, 8. 2 *Tim.* iii. 15, 16, 17.

And above all Things, be concern'd to be made sensible of the Day of the LORD's Power, wherein and whereby, you may be made willing intirely to resign yourselves to his Service and Disposal: O! wait with Diligence to know and experience the quickning, refining Baptism of the HOLY GHOST and of Fire, whereby ye may be truly baptized into the one Body of CHRIST, and by feeling the Influences of his good Spirit to descend upon you, from him the heavenly Head, you may be truly serviceable in your respective and proper Places and Stations therein, and so come up in the true Line of Succession in this your Day. Oh, that the Spirit of *Elijah* might rest upon *Elisha*.

Please to consider, how Meetings are deprived in many Places of *faithful Ministers* and *Elders*: How many Seats are now left empty, and how Meetings are now pretty much made up of the younger Sort of Persons, into whose Hands the  
Care

Care and Discipline of the Church are likely to fall? May the Glory of God, may the Service of the Church, and the present State thereof; may your own temporal and earnest Interest and Salvation move and prevail upon you, to apply your Hearts unto Wisdom, that ye may come under suitable Qualifications for the much desired Succession aforesaid; that those Vacancies in the Places of *Ministers* and *Elders* may be honourably supplied.

Having in much Brotherly-kindness premised the *few Things above*, I find a Concern remaining upon my Mind, more particularly, in the same good Will, here to subjoin some loving Cautions to all you *Tradesmen* and *Merchandizers*, that ye be very careful to keep closely unto the strict and necessary Rules of *moral Justice* in all your Dealings, and duly to observe your *Words*, *Promises*, and *Contracts*, punctually answering all your just Debts and Demands in *due Time*, pursuant to the excellent *Christian Rule*, —

Mat. vii. *Whatsoever ye would that Men should do to you,*  
 12. *do ye even so to them:* And besure take particular Care, I beg of you, to keep within the Compass of your own Stocks and Capacities, that in case your Affairs don't succeed well, you may but lose what is your own: It has been remarked, that divers at their first embarking in Trade and Business, have seem'd to be pretty hopeful; but inconsiderately putting themselves forth into more Articles and Branches of Trade, than their Stock and Capacity were able to support and manage,



manage, whereby great Reproach has been brought upon our Society, of which they profess themselves Members, Distress upon themselves and Families, and they have unhappily fallen into that dismal and infamous State of *Insolvency*; and have not only in a great Measure ruined themselves, but divers other honest and innocent Persons have sustained much, and perhaps irreparable Loss, by such their unwary and unwarrantable Proceedings. Wherefore, it is much to be desired, that (especially our young and unexperienced) Tradesmen and others, may not only be willing to receive and take due Notice of the Advice of judicious and experienced Friends, when given, but even apply to such Friends before they undertake any Affair of considerable Moment, for their Counsel therein. Yea, too many, even of such who have appeared in the *Ministry*, for want of due Care and Integrity, and a timely Inspection into the State of their Affairs, and proper Application in the Management thereof, have lamentably lost themselves, to the Dishonour of God, Scandal of our holy Profession, and the wounding the Reputation of our *free Ministry*; it being an absurd Contradiction, to pretend to preach the *Gospel*, and neglect the Rules of *moral Justice*.

To conclude this Head: Whereas in these kind of Miscarriages, the Wives, House-keepers and Servants (yea and perhaps Children too) sometimes may have a Share of the Blame cast upon

upon them, whether deservedly or not; therefore I tenderly exhort all such, in their respective Provinces and Posts at home, whilst Husbands or Masters are acting abroad, that they may use such an honest Care, suitable Industry, Frugality, and Moderation in their House-keeping, and all Things under their Hand, as may tend (so far as in them lies) to preserve themselves blameless in these Respects.

May all who profess the Name of CHRIST, come under his Cross, who is come to lead us into all Truth; learn of him who is meek and lowly in Heart, thankfully to be content to live according to, or rather within our Abilities; for it is an undeniable Argument of Weakness, Indiscretion, if not Injustice too, for any but of low Circumstances in the World (comparatively speaking) to imitate, copy after, or in any wise to vie with Persons of considerable Estates, either in *Dress, House-keeping, or Furniture, &c.* Happy the Persons, whom the Harms and Mistakes of others do timely awaken to due Caution and more prudent Conduct; all along taking the Advice of the wise Man, — *Be diligent to*  
*Prov. xxvii. 23, know the State of thy Flocks, and look well to thy*  
*24. Herds; for Riches are not for ever.*

I have here also further to add, and recommend to the serious Consideration and Animadversion of all you *Parents, Elders, and Ministers,* together with all the *School-masters and School-mistresses* within the Pale of our Society, that  
 afflicting

afflicting Case of the Growth of Pride, Gaiety, and unbecoming Conformity to the vain World in *Apparel, Dialect, and Deportment*, which seem to spread and gain Ground amongst the Professors of the blessed Truth at this Day, to the inexpressible Grief of the Faithful, and great Reproach of the Society in general: Whereby the Mouths of many of other Communion, who have their Eyes upon us, observing the Extent of our religious Principles and Pretensions, make their Remarks on our Conduct and Appearance, and are ready to say to this Effect: *Ye were once a plain People, distinguishable in divers Respects, particularly in Plainness of Habit, and Speech, from all others; but we now can scarce know you to be of the Community of the Quakers, who at the first were very remarkable in their religious Conduct, for their Humility, Plainness in Apparel and Expression, Simplicity, Sobriety, Gravity, and Self-denial; but now, what Conformity to the Fashions, Customs, Grandeur, and Vanities of the World, are you run and running into, whilst under the Profession of the Guidance of the Spirit? You are coming over to us apace.* Oh! therefore, I call upon you in a particular and most fervent Manner, begging of you for the LORD'S Sake, and the Sake of the rising Generation, to lend your helping Hand, and be heartily and jointly concerned for the redressing and suppressing these reproachful Grievances, so absurdly inconsistent with the pure, plain and honourable Principle of Truth we profess.

Dear

*Dear Friends*, pray bear the Word of Exhortation ; I am not rigidly censorious upon my Friends, nor, I hope, laying too much Stress upon Externals, but most cordially and humbly treat with you, to the End that the aforesaid Reproach we now lie under, may be rolled away from our Community.

*First*, Therefore ye *Parents*, who have the first and best Opportunity of making Impressions upon, and biasing the tender Minds of your Children, by instilling into, or putting upon them what ye please, pray take Care you don't awaken or indulge, but rather nip in the Bud those Seeds of Pride so interwoven with, and implanted in the fallen Nature of Man ; if we take the Apostle's Advice, we must bring up our Children *in the Nurture and Admonition of the LORD* ; which is not arraying them with *gaudy Apparel*, according to the mutable Fashions of this World, as they come in vogue in the Nation. But in case any of you, to whom Providence hath given Children, are taking undue Liberties herein, and love to be in these vain Fashions, certainly you are not only inconsistent with the Principles yourselves profess, but also are setting your Off-spring inconsistent Examples by your Conduct ; for Children think they act with Authority when they have their Parents for *Precedents*.

As there is in our Natures (as abovesaid) a Propensity to these Gaities, the same being indulged

dulged and nursed up, tend to divert and alienate the Mind from the Simplicity and Gravity of the Truth : Yea, alas ! where the Youth of our Time are permitted and encouraged to take their Swing in these undue Liberties, they don't only afford frequent Occasion for the aforesaid Reflections, but are often accounted to appertain to that numerous Class of temporizing Fashion-mongers and Citizens of this World, rather than Children of new *Jerusalem*.

If CHRIST, whose Kingdom is not of this World, should be our Pattern, we certainly should be plain in *Dress, Words, and Behaviour* : If the Apostle's Advice be to be minded, we must not *be conformed to the World, but be transformed, by the renewing of our Minds* ; and lay apart not only *Filthiness*, but *all Superfluity of Naughtiness*. We must own, Conformity to the World may make its Appearance divers Ways, and in divers Shapes ; but its Root lodges in the Mind ; and therefore, according to the Apostle's religious Precept, we must be *transformed* and changed by the *internal* Work of the Spirit : We profess another and better Way of thinking and acting, by the Renovation of our Minds ; and though we can by no Means effect this inward Transformation either in ourselves, or in our Children, yet it is the Sense of many Persons, truly judicious and experienced in the one true *Christian* Religion, that it is a Duty incumbent on *Parents* to regulate and restrict their Children in their visible Garb and Conduct :

And though we cannot give our Children the Power of Truth, yet it is our Duty carefully to bring them up in the Form thereof, at the same Time humbly praying to the LORD to water our Labours with his Blessing, interpose by his Grace in their Hearts, and so crown our Endeavours with Success, by thus granting to them his Power.

Some may say, *Religion doth not stand in outward Apparel.* *Answer.* We own it doth not consist barely in any Externals, but in that Power which makes clean the Inside; so that an exterior Rectitude is thereby consequently effected, where this Power inwardly operating in the Heart is submitted unto. *Thou blind Pharisee,* saith CHRIST, *cleanse first that which is within the Cup and the Platter, that the Outside of them may be clean also;* whereby we are informed and directed where to begin the Work of Regulation and Reformation; and also that a visible Regularity will ensue upon this invisible Operation: Howbeit, and yet nevertheless I say again, *Parents and Tutors* are in the mean while to exercise themselves, and the Authority lodged in them, to use a proper Restriction and Correction of what they see amiss in their Children, and lop off the Branches (these being Things within their Reach) until it shall please God to lay the Axe to the Root of the Tree in them. May we not therefore safely conclude, that *Libertinism*, so obvious and glaring in any of its deformed Shapes, is a manifest Symptom of a Disorder

Mat.  
xxiii. 26.

Disorder *within*, and of the deplorable Want of experiencing this absolutely necessary Power of *Regeneration* ; unto which we, in the Bowels of Charity invite all our Friends, especially those too much scattered in the *fantastick Modes, Customs, Fashions, Friendships* and *Ways* of this degenerate and depraved Age ; owning nevertheless, that some Persons appearing in plain Garbs to Men, may be inwardly far wrong in the Sight of GOD : We are not in any wise countenancing *Pharisaism*, whilst we thus oppugn *Libertinism* : The King's high Road to Heaven lies in the golden Medium, even in the Midst of the Path of Judgment.

As the frequent and repeated Advices from the Yearly-meetings are against all bad and vile Things, disagreeable to our holy Principles ; so likewise against the Extravagancies now before us : And how closely and warmly, and to how good Purpose, doth our honourable Friend WILLIAM PENN write against them in his *No Cross No Crown*, to which I refer. — “ The  
 “ very Trimming of the vain World would  
 “ cloath all the naked one,” saith he in his *Reflections* and *Maxims*. Into which Exorbitances, especially on the Score of *Attire, Furniture* and *Equipage*, too too many under our Name (with Regret be it spoken) are now gone and going, notwithstanding the Purity, and (where it is duly obeyed) the all-sufficient Efficacy of our honourable Principle of Grace and Truth, which comes by JESUS CHRIST. Truly,

*Friends*, the Prevalency of these unbecoming Things is such, and they have got so much Head amongst our Youth, and too many of those of mature Age, that it seems very difficult to stem the Tide of these growing evil Customs, except it please the LORD mercifully to interpose.

Therefore I find myself engaged, as a Brother in Love, here to say, with a certain honourable ancient Minister, on the like Occasion, in a great Meeting : — “ *Friends*, if we cannot rule “ our Children, let us rule our Purfes.” What he meant is plain ; if our Children are not willing to take our Counsel, and keep within the Bounds of Truth, let us not support or supply them with Money, in the Gratification of themselves in these Vanities, which bring Reproach upon us.

Again, Peradventure there may be some Children or Youths in some Families well disposed and enclined, under some early Influences of the good Principle, who don't affect these Trifles themselves, yet by Instigation of their grand Parents or Relations, are pushed forward into Fineries against their Will.

*Secondly*, Therefore I call upon you *Elders* and *Ministers*, in the Phrase of the Man of *Macedonia* to the Apostle, — *Come over hither, and help us*. Embrace all Opportunities of encouraging and strengthening the Hands of the truly concerned *Parents*, suitably caution the  
Remiss ;



Remiss ; and pray admonish undutiful and libertine Children, both by Precept and Pattern, as vigilant and skilful Pastors in your respective Meetings and Places where your Lots are cast, now in these sorrowful Days, wherein so many are soaring aloft, and drop a Word of Encouragement to the lowly minded Children and Youths, who may labour under the Difficulties above.

*Thirdly*, Upon Consideration of the powerful Ascendant, Education often has over Youth, I now bespeak you in particular, who are intrusted with the Care and Tutelage of young Plants, in those weighty and important Posts of *School-masters* and *School-mistresses*, especially such who keep *Boarding-schools*, imploring your hearty and unanimous Assistance, as necessary Coadjutors, in rectifying these licentious Indecencies. Is it not our incumbent Duty, with all Circumspection and Diligence to watch over the young Generation, especially those committed to our Discipline, and honestly to study to acquit ourselves as faithful and accountable Stewards, not over the Estates of our Friends, but, which is of infinite greater Moment, over the Souls and Conduct of their Off-spring ? Ought we not to account it our indispensable Duty to labour with the utmost Sincerity, Application, and Integrity, timely to implant in them (so far as we are capable) the Maxims and Principles of the *one true Christian Religion*, striving to rivet the Precepts we give, by the Lives we live ? Can any

truly conscientious School-master and School-mistress be content to teach their Scholars how to use their Book, Pen, or Needle, and seldom endeavour, in a proper Manner, to teach them even the first Principles of this most honourable, most necessary Religion, and, above all Things, train them up therein? To make them *Writers, Linguists, Mathematicians, and Philosophers*, (tho' within the Bounds of Moderation in a subservient Way, may be good and commendable) is but, in Comparison, a small Part of our Charge. In short, (notwithstanding the Difficulty observed above) if we *Parents, Elders, Ministers, School-masters and School-mistresses*, would heartily concur and exert ourselves in this so good a Work, there is ground to hope, (through the Blessing of GOD) a Stop, in some degree, might be happily put to the Growth and Prevalency of these Liberties many are taking in *superfluous, modish, fantastical, and costly Apparel*, using *You* to a single Person, with the Untruth-like *Bowings, Cringings*, and vain Flesh-pleasing *Salutations, &c.* so disagreeable and repugnant to the Cross of CHRIST.

But alas! if we or any of us, in these Capacities, should ourselves, as above hinted, be found in these undue Liberties, how can we reform those under our Care? But rather render that Complaint of the Prophet applicable to us,

Isa. ix. — *The Leaders of this People cause them to err, and they that are led of them are destroyed.*

Pray

Pray let none say, *The LORD doth not regard these outward Things, he looks at the Heart*: Please to consider, how he, by the Mouth of his Prophet, severely reprehends, and threatens with heavy Judgments, those among his People who were run into *Pride in Apparel, Ornaments and Gestures*, at that Day, in their Declension from the Purity and Plainness of their faithful Forefathers; descending into Particulars, thus: — *Moreover the LORD saith, because the Daughters of Zion are haughty, and walk with stretched forth Necks, and wanton Eyes, walking and mincing as they go, and making a tinkling with their Feet; therefore the LORD will smite with a Scab, the Crown of the Head of the Daughters of Zion, and the LORD will discover their secret Parts. In that Day the LORD will take away the Bravery of their tinkling Ornaments about their Feet, and their Cawls, and their round Tires like the Moon, the Chains and the Bracelets, and the Mufflers, the Bonnets, and the Ornaments of the Legs, and the Head-bands, and the Tablets, and the Ear-rings. The Rings and the Nose-jewels, the changeable Suits of Apparel, and the Mantles and the Wimples, and the Crispinpins, the Glasses, and the fine Linen, and the Hoods and the Vails. And it shall come to pass, that instead of sweet Smell, there shall be Stink; and instead of a Girdle, a Rent; and instead of well-set Hair, Baldness; and instead of a Stomacher, a girding of Sackcloth; and Burning instead of Beauty. I am* (saith our blessed LORD, who is

Isa. iii.  
16, &c.

Mirror of Humility, Self-denial and Plainness  
*John viii.* in Habit, Speech and Deportment) *the Light of*  
 12. *the World, he that followeth me, shall not abide*  
*in Darkness, but shall have the Light of Life.*  
 May we not therefore justly conclude, the airy  
 fashionable Temporizers of the Times don't fol-  
 low him, nor imitate his excellent Example.

May it also be noted, that as those Badges of  
 Degeneracy were offensive to the LORD in the  
 foregoing Dispensation, so the eminent Apostles  
*Paul* and *Peter*, who undoubtedly had the Mind  
 of GOD, remarkably exhorted to Modesty in  
 Dress, and warmly at the same Time deborted  
 from gaudy and expensive Attire, pointing out  
 where the principal Adorning lies, advising,  
*1 Tim. ii.* — *That Women adorn themselves in modest Ap-*  
 9. *parel, with Shamefacedness and Sobriety; not*  
*with broidered Hair, or Gold, or Pearls, or costly*  
*Array; but (which becometh Women professing*  
*Godliness) with good Works.*

*1 Pet. iii.* *Whose Adorning, let it not be that outward*  
 3, 4, 5. *Adorning of plaiting the Hair, and of wearing*  
*of Gold, or of putting on of Apparel; but let it*  
*be the hidden Man of the Heart, in that which*  
*is not corruptible, even the Ornament of a meek*  
*and quiet Spirit, which is in the Sight of GOD of*  
*great Price. For after this Manner in the old*  
*Time, the holy Women also who trusted in GOD*  
*adorned themselves, being in Subjection unto their*  
*own Husbands.*

Hence

Hence therefore it is plain, that our faithful and concerned Friends (who having the Care of the Churches upon them, at sundry Times, both from our Yearly-meetings at LONDON, and at other Seasons, have seriously recommended a becoming Plainness in these Externals, and warmly discouraged the Reverse, and still continue the same Concern) have divine and Apostolick Authority on their Side, how lightly soever some may have looked upon these Labours of Love. And if we should here also descend into Particulars, we have the same Precedents in our Favour: Wherefore I now take Freedom, not out of ill Nature, or in a carping Spirit, as upbraiding my Friends with their Weaknesses, but in that Love which wisheth well to all, and looks for the Reparation of all the Breaches in the Walls of *Zion*, to specify some few Things vastly disgraceful to the Professors of the glorious Light of the *Gentiles*, viz. The lofty and airy *Position* of Mens Hats; the *Ribbands*, *Knots*, and *Ruffles*, upon Womens Heads, &c. the curious *Girdles*, and costly *diamond Buckles* we are upbraided with, with other pompous and expensive Array: As also the putting on of *mourning Apparel* for the Deceased, with some other Customs at Funerals not approved of, but disliked and advised against by our faithful Friends, as not comporting with the Truth we profess. But of all the giddy Modes, antick and fantastick Inventions, that ever old Satan or his Agents, with respect to external Dress, have hitherto vampt up, since the Fall of *Adam*;

was

was there ever any Thing contriv'd so much for the Ruin of Female Modesty, and the Incitement to Sensuality and Corruption, as these immodest, indecent, odious, extravagant Hoops, calculated not for the strait, but for the wide Gate and broad Way, leading to Destruction? Nay, some are ready to say, *Either contract these scandalous expanded Hoops, or else enlarge your Doors, Portals, Styles, Coaches, &c.* " 'Tis  
 " mightily surprizing, and really shocking, *saith*  
 " *a certain Person*, to think, that any modest  
 " Matron, or any chaste young Woman, who  
 " is not lunatick or delirious, should ever dare  
 " to appear in such an aukward and unseemly  
 " Dress, so far from the Modesty which should  
 " adorn their Sex, and so opposite to the Shame-  
 " facedness commended and recommended by  
 " the Apostle."

" We are told with Truth, (*saith our worthy*  
 " Author *William Penn*) that Meekness and  
 " Modesty are the rich and charming Attire of  
 " the Soul: And the plainer the Dress, the  
 " more distinctly, and with greater Lustre, their  
 " Beauty shines. It is great Pity such Beauties  
 " are so rare, and those of *Jezabel's* Forehead  
 " are so common: Whose Dresses are Incen-  
 " tives to Lust; but Bars, instead of Motives to  
 " Love or Virtue.

*Dear Friends*, although many Brethren and Sisters, under much Trouble and Exercise to see so many amongst us so notoriously deviate  
 from

from the Simplicity of our Forefathers in these Things, in Conjunction with myself, are much concerned for a *Reformation* therein ; yet we are not intending or desiring hereby, that our Friends, either young or old, should be laced up into starch'd, precise or dishonourable *Singularities*, but only keep within the Bounds of the blessed Truth we profess, which ever teaches to be good Neighbours, loyal Subjects, pious Parents, dutiful Children, reasonable Masters, faithful Servants, and throughout the Course of our Lives, in all our Stations and Relations, to be just, charitable, prudently sociable, affable, merciful, chaste, humble and temperate ; for the divine and honourable Principle we profess, always teaches to behave handsomely, and with a good Decorum to Superiors, Equals and Inferiors, not with-holding due Honour from those to whom Honour is due (in Truth's Way) in what Post or Capacity soever ; but has from the Beginning ever led those, that were obedient thereto, out of the vain Fashions, Salutations, Cringings and Scrapings of the World, into much more solid and real Marks of Honour, by their Integrity, Fidelity, Sincerity and discreet Deportment, than can or could be rightly expressed by the Hat Compliments and Flatteries amongst Men. Wherefore we beseech you, to abide in that holy Simplicity which was one distinguishing Character of our ancient Friends, some of whom suffered deeply for their Testimony against the Hat and Knee Honour, which serves only to gratify a proud Mind, remembering

bring the Saying of CHRIST JESUS OUR LORD,  
 44. *John* v. — *How can ye believe, which receive Honour one  
 of another, and seek not the Honour that cometh  
 from GOD only.*

We are, I assure you, *dearly Beloved*, far from desiring our elder Friends to use, or the Youth to be educated in a rude, unbecoming, unmannerly and clownish Behaviour; for we know this our Principle teaches quite the Reverse; and whilst it makes the *Christian*, it doth not unmake, but improves the rational Man, reputable Tradesman, and good Neighbour; and the Women in like manner, who recommend themselves more by a modest Appearance, than all the Advantage they may apprehend they obtain by the contrary: Neither do we at all begrudge our rich Friends the Use of the good Things and Comforts of Life, according to their Circumstances, provided they keep within the Bounds of that honourable Moderation which the Apostle desired might appear unto all Men, in the Conduct of the Believers: In which, if our rich Brethren and Sisters would be exemplary, we hope some Persons of lower Stations in the World would be ashamed to run the Lengths they do.

Oh! that our rich Friends, who live in much Plenty, Abundance, and Increase of the Enjoyments of this Life, would duly read, consider and apply the Advice and Caution of the LORD to his People of old, *viz.* — *When thou hast eaten,*  
 and



*and art full, then thou shalt bless the LORD thy GOD, for the good Land which he hath given thee. Beware that thou forget not the LORD thy GOD, in not keeping his Commandments, and his Judgments, and his Statutes, which I command thee this Day: Lest when thou hast eaten, and art full, and hast built goodly Houses, and dwelt therein: And when thy Herds and thy Flocks multiply, and thy Silver and thy Gold is multiplied: And all that thou hast is multiplied: Then thine Heart be lifted up, and thou forget the LORD thy GOD.*

*Deut. viii.  
10, 11, 12,  
13, 14.*

And as these Extravagancies occasion Reflections and smart Animadversions from many People, it is very probable they have afforded, and do yet afford, Occasion of stumbling to many Seekers and Enquirers after the Way of Truth: 'Tis to be feared many, in a good degree convinced of the Truth, observing the Liberties great Numbers of the Professors thereof take, make Use of them as Pleas and Apologies for their settling on their old Lees, and coming no further; so on the other Hand, several Persons of Distinction have often much commended and admired the Comeliness of the Garb and Attire of our plain Women, who walk according to their Profession, preferring Friends modest Dress to their own gawdy Fopperies. And it is very observable, that Persons under our Profession, don't gain but lose Credit, by a Conduct dissonant to their Profession.

If any object, *That these are small and insignificant Matters.* I answer, with the unanimous Concurrence of a large Cloud of Witnesses, that how insignificant soever they may now appear to any, our ancient Friends, in the breaking forth of Truth in the Morning of the Day, found themselves indispensibly engaged to stand against the Corruptions of the World, both respecting *Apparel*, using *You* to a single Person, and other vain Flatteries in Mens Carriage one to another; and that all whosoever yet have embraced our Principles from real Convincement in their Judgment, and were truly baptized by the holy Spirit and Fire, always found it their incumbent Duty to decline and disuse these vain Customs, practised in the Time of their Ignorance. Besides this, how many of our Friends Children in the Time of their Health, by letting their Minds out after the vain, modish Fashions of the Times, have laid a Foundation for Repentance on sick and dying Beds; and on their languishing Pillows, have clearly seen, and bitterly lamented these their Errors, being then fully perceived and acknowledged to be *meer Vanities* and *Vexation of Spirit*; which is like to prove the Case of many, who in the Time of their Health, Strength and Prosperity, will not be prevailed upon, neither by the Reproofs of Instruction in their own Minds, nor by the Church in general, nor by Particulars concerned for their Good and Reputation, to keep within such Bounds and Limits in their Deportment  
and

and Array, as are agreeable to their high and holy Profession of the Spirit of Truth.

The Reason why so many of the Professors of Truth have in these latter Times taken such unaccountable Liberties, appears to the sensible and faithful Members of the Church, to be the Want of coming under the real Work of Truth in themselves: Hereby therefore, in much Sincerity, Brotherly-kindness and Charity, I earnestly beseech you, my *dear Friends*, of all Stations, and especially you, who from your Infancy have been brought up in any of these Fineries, and you, who having been educated in an humble Dress and Deportment, in plain Families in the North, or elsewhere, and coming up to the Metropolis of this our Island, or other grand populous Places, have been too docile, and apt in imitating and learning the polite Airs and fantastick Modes occurring to your Notice, and are therein likely to come up with, or even outstrip those who from their Cradle have been train'd up in some of these Gaieties: I say, I humbly beseech you all, for the Good of your Souls, and the Reputation of our Principles and Society, to delay no longer to embrace the Baptism and Cross of CHRIST, whereby ye may be crucified unto the World and its corrupt Ways, and the World unto you, lest that befall you, which was threatned to the degenerate People of old, instead of *well-set Hair there shall be Baldness, and instead of other*  
Ornaments,

*Ornaments, a Girding of Sackcloth ; Burning instead of Beauty.*

*Finally, beloved Brethren, may we all, both old, young and middle aged, use our utmost Diligence, to make our Calling and Election sure ; adding unto our Faith Virtue, to Virtue Knowledge, to Knowledge Temperance, to Temperance Patience, to Patience Godliness, to Godliness Brotherly-kindness, to Brotherly-kindness Charity : If these Things be in us, and abound, we shall neither be barren nor unfruitful in the Knowledge of our LORD JESUS CHRIST. Farewel, saith your affectionate Friend and Brother,*

*Skipton the 13th of the  
12th Month, 1747.*

DAVID HALL.

*An EPISTLE of Advice to Ministers,  
Parents and Children, address'd to the Monthly  
Meeting of Knaresborough, held at Asquith,  
the 19th of the Third Month 1752, and to the  
next ensuing Quarterly Meeting at York.*

*Dear Friends, Brethren and Sisters,*

**A**S the Apostle testified in his Day; that He <sup>Eph. iv.</sup> that ascended on high, led Captivity captive, <sup>8, 11, 12.</sup> and gave Gifts unto Men; and he gave some Apostles; and some Prophets; and some Evangelists; and some Pastors and Teachers; for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of CHRIST; so it has pleased the Fountain of Mercies, in his abundant and renewed Loving-kindness unto his Church and People, to raise up and anoint many such Instruments in these latter Ages of the World, for the same good and great End and Service.

But, O beloved Friends, in Consideration that these kind of useful and valuable Instruments and Ornaments, are now in many Places reduced to a very few in Number, (many being gone from Works to Rewards) it springs in my Heart in the Love of the everlasting Gospel of Peace, which ever did, and doth breath out, —

G

Glory

— *Glory to GOD in the Highest, on Earth Peace, and Goodwill towards Men, to call upon you Ministers, that are yet left, in the Words of a faithful Servant of the LORD to the Church in his Day, — Watch ye, stand fast in the Faith, quit you like Men and be strong; desiring likewise, that the Advice of the Apostle Paul to his beloved Timothy, may be duly observed by us all, — Study to shew thyself approved unto GOD, a Workman that needeth not to be ashamed, rightly dividing the Word of Truth; ever mindful of the Apostle Peter's Advice, — If any Man speak, let him speak as the Oracles of GOD: If any Man minister, let him do it as of the Ability which GOD giveth, that GOD in all Things may be glorified through JESUS CHRIST.*

I further also find in my Heart a close Concern to call upon and intreat you *Ministers, Elders, Parents of Children,* and all who have at Heart the Cause of Truth and Prosperity of *Zion,* that we may humbly and jointly approach the Throne of Grace, as we find our Way open, and there unanimously pour out our sincere Prayers and hearty Intercessions to the FATHER of Mercies, on behalf, not only of our own immediate Off-spring, but of all the young and rising Generation in general, that he would be graciously pleas'd to acquaint them with the Day of his Power, and bring them under the blessed Cross of CHRIST, and the refining Baptism of the HOLY GHOST and of Fire, that so (the Spirit of *Elijah* resting upon *Elisha*)

*Elisha*) they may come up in the right Line, under suitable Qualifications for the several Services in the Body of CHRIST, that many rightly anointed and spirited Planters and Waterers may successively be sent into the Vineyard, and that our *Christian* Discipline may (from one Generation to another) fall under the Care of such as are or may be of sanctified Hearts and clean Hands; in which weighty Concern and Application, we may receive Encouragement from this Consideration, That when our blessed LORD observ'd to his Disciples, that *the Harvest truly was great and plenteous, but the Labourers few*, he mov'd them to address the LORD of the Harvest, *That he would be pleas'd to send forth more faithful Labourers into his Harvest.*

May we also remember, *my dearly Beloved*, how the LORD spake comfortably to the Church of old, promising that he would mercifully regard them and their Children, as in *Isaiab*, — *Fear not, O Jacob, my Servant, and thou Jesurun, whom I have chosen. For I will pour* Isa. xlv. 2, 3, 4. *Water upon him that is thirsty, and Floods upon the dry Ground: I will pour my Spirit upon thy Seed, and my Blessing upon thine Off-spring: And they shall spring up as among the Grass, as Willows by the Water Courses.* O that we may truly wait and wrestle with him for the like Blessing: And I much long that we may be tenderly concern'd in the Spirit of the Gospel, that the *lost Sheep* may be sought out and brought home to

the Fold again, and the *Prodigals* may return to the Father's House.

And now ye *dear young Persons*, Descendants of believing Parents, I tenderly beseech you by the Mercies of CHRIST, that ye turn in your Minds, and wait for the Manifestation and Appearance of the blessed Spirit of GOD, the Root and Source of all good Gifts and Services in the Church, in the Profession of which holy Principle ye have had your Education, that coming to experience the heavenly Influences thereof, ye may happily witness your Minds and Affections weaned and drawn from Things that are below, and fix'd upon Things which are above, that ye may be intirely resign'd and given up to the Service of the LORD in your Day and Generation, like *Moses* of old; who when he was come

Heb. xi. 25. to Years, *refused to be called the Son of Pharaoh's Daughter; choosing rather to suffer Affliction with the People of GOD, than to enjoy the Pleasures of Sin for a Season; esteeming the Reproach of CHRIST greater Riches than the Treasures of Egypt; for he had Respect unto the Recompence of the Reward.*

May the Glory of GOD, the Salvation of your own Souls, the Service of the Church in your Day, as a three-fold Cord tend to draw you to solid Thoughtfulness, true Devotion, and the practical Part of the pure Religion and undefiled before GOD and the FATHER.

You



You have had many Calls and loving Invitations : You have had Line upon Line, and Precept upon Precept, both mediately and immediately, which will rise up in Condemnation against the temporizing, licentious, haughty and unadvisable, as well as the indolent Youths, and such (if they persist obstinate and unadvisable) may have to mourn at the last, when their Flesh and their Body are consumed ; and say each of them, *How have I hated Instruction, and my Heart despised Reproof ! And have not obeyed the Voice of my Teacher, nor inclined mine Ear to them that instructed me !* While the towardly, dutiful, humble, religious, circumspect Youths, will be bless'd both spiritually and temporally ; and experimentally know the Truth of that apostolical Assertion, — *Godliness is profitable unto all Things, having the Promise of the Life that now is, and of that which is to come.* 1 Tim. iv. 8.

O ! that Children would duly and seriously consider, how indispensable an Obligation they are under to be submissive and dutiful to Parents, and their wholesome Admonitions, even from that express Command of the ALMIGHTY, written by his own Finger, — *Honour thy Father and Mother, that thy Days may be long upon the Land which the LORD thy GOD giveth thee :* Which is also notably recommended, re-inforced and confirmed by the Apostle on this wise, — *Children, obey your Parents in the LORD ; for this is right. Honour thy Father and Mother (which is the first Commandment with Promise) that it may be well* Exod. xx. 12.  
Ephes. vi.

with thee, and thou mayest live long on the Earth; adding also in the same Place, necessary Counsel to Fathers, saying, — *And ye Fathers, provoke not your Children to Wrath, but bring them up in the Nurture and Admonition of the LORD; not forgetting Servants and Masters, whom he thus adviseth, — Servants, be obedient to them that are your Masters, according to the Flesh, with Fear and Trembling, in Singleness of your Heart, as unto CHRIST; Not with Eye-service, as Men-pleasers; &c. And ye Masters, do the same Things unto them; forbearing Threatning: knowing that your Master is in Heaven; neither is there Respect of Persons with him: Neither let those Sons and Daughters, who are grown up, vainly imagine that they are above, out of the Reach, and exempted from the Obligation of the abovesaid Commandment, and need not now apply to their pious Parents for their good Advice, or regard it when given; lest they become conceited in their own Eyes, and be found guilty of that heinous Sin of Ingratitude, and setting light by Father and Mother: For as Childrens Contempt and Slight of Parents, and their good Advice, hath ever been and still is highly offensive to the ALMIGHTY, as appears by that dreadful Curse denounced upon Mount Ebal, in these Words, — Cursed be he that setteth light by his Father or his Mother, and all the People shall say Amen: So likewise the fond Indulgence, Remissness and Slackness of such Parents, as are too easy and backward in performing that their incumbent Duty of restrain-*

ing

Deut.  
xxvii, 16.

ing their Children from undue Liberties, and honestly training them up in the Ways of Virtue, is no less so; as is evident from the Words of the LORD himself to that pious Strippling *Samuel*, touching *Eli's* lamentable Omission of his Duty, in exerting his Paternal Authority in curbing the Extravagancies of his Sons, express'd thus; — *In that Day I will perform against Eli, all Things which I have spoken concerning his House: When I begin, I will also make an End. For I have told him, that I will judge his House for ever, for the Iniquity which he knoweth: Because his Sons made themselves vile, and he restrain'd them not.* 1 Sam.  
iii. 12.

On the other hand, a fervent and truly conscientious Concern in Parents, and Governors of Families, not only to admonish those under their Care, but even with Zeal and Prudence to lay their Commands upon them, as Occasion may require, according to the Authority lodg'd in them, is always well pleasing to the LORD, as is manifest in the Case of faithful *Abraham*, respecting his Care in the Oeconomy of his Family; — *Shall I, said the LORD, hide from Abraham that Thing which I do! For I know him, that he will command his Children and his Household after him, and they shall keep the Way of the LORD, to do Justice and Judgment.* Gen.  
xviii. 17,  
19.

It must certainly be a very heavy Load upon libertine and unadvisable Children, when they have justly to reflect on themselves, that they

have both imbitter'd their good Parents Lives, and (perhaps sometimes) brought their grey Hairs down to the Grave in Sorrow ; and also have, by their Disobedience and Rebellion, occasion'd and drawn down the LORD's just Displeasure upon themselves : It must also inevitably be Cause of great and heavy Distress, when Parents, having been remiss and slack in the Management and Institution of their Children, observing their loose Courses, are conscious to themselves, that they are not clear of their Childrens Blood. Is it not also a piece of meer Vanity, Folly and absurd Indiscretion, and generally terminates in Vexation of Spirit, that any Parent or Parents should engross his or their Time and Faculties in accumulating great Portions in this World for their Off-spring, by which Proceedings the poor imprudent Parents are not only themselves often diverted from the chief and most important Business of their Day and Generation, their spiritual Talents buried in the Earth, and the good Seed choaked in them by the inordinate Cares of this Life, and Deceitfulness of Riches ; but their Children also are too often puff'd up with their ample Portions, and likely to be carried away and elevated above the Simplicity of the Truth, and the blessed Cross of CHRIST ; sometimes scarcely retaining even the Form of Truth ?

How highly imprudent therefore must it be, that any Parents should, in a great measure, lose themselves, and curtail their Service in the  
Church,

Church, by acquiring and raking together that which may endanger their own Peace, Happiness and Safety, and tend to the very great Loss of their Posterity! Wherefore, I fervently desire that every Father and Mother of Children, might be far more anxious and concern'd, that their Children might get the Truth for their Portion, and the God of *Jacob* for the Lot of their Inheritance, than that they may become rich, full, and grand in this World; unto which Concern, the Principle of the Spirit of Truth we profess, will ever lead those that obey it. But alas! alas! for want of duly attending upon this, and faithfully following its Guidance, how has the Love of Money, and the Desire after Riches and Grandeur, prevail'd in these Times of Ease and Liberty, which the Church hath long been in a great degree favour'd with, (as a great Calm after the violent Storms of Persecution, which our Forefathers endured.) Is it not too plain that the Cause of Truth hath suffered much thereby? Pray *Friends*, let us be very cautious in this dangerous Respect, *viz.* In the too eager Pursuit after the fading Enjoyments of this World; not forgetting what the Apostle says thereupon, — *But they that will be rich, fall into Temptation and a Snare, and into many foolish and hurtful Lusts, which drown Men in Destruction, and Perdition. For the Love of Money is the Root of all Evil; which while some coveted after, they have erred from the Faith, and pierced themselves through with many Sorrows.*

*1 Tim. vi.  
9, 10.*

Finally,

*Finally*, my dear Brethren, I beseech you, infomuch as that solemn Time is coming on, wherein it will in Effect be said to each of us, in what Station or Capacity soever we now are, (whether Ministers or Elders, Parents or Children, Masters or Servants,) *Come, give an Account of thy Stewardship, for thou mayst be no longer Steward*; let us all diligently come up in the faithful Discharge of our several Duties to God, and reciprocally one to another in our respective Stations and Relations, giving Diligence to make our Calling and Election sure, and ever labouring with the utmost Sincerity and Circumspection, in that Wisdom which is first pure, then peaceable, and easy to be entreated, full of Mercy and good Fruits, without Partiality and without Hypocrisy, to preserve and promote Peace, Concord and Brotherly Condescension in all our respective Families and Meetings, and, so far as in us lies, in the whole Society, and timely to suppress every Appearance of the contrary; so wisheth, so prayeth, your affectionate Brother, concern'd in my measure for *Zion's Prosperity*.

*Skipton*, the 18th of the  
Third Month 1752.

DAVID HALL.

A N  
E P I S T L E  
T O  
F R I E N D S  
I N  
G R E A T - B R I T A I N , o r e l s e w h e r e ,

C O N T A I N I N G

Advice and Consolation, particularly address'd  
to those who are under Tribulation, in the  
following Stations of Life, *viz.*

- |                                     |  |   |
|-------------------------------------|--|---|
| 1. To the Widows and<br>Fatherless. |  | 5. To Fathers and<br>Mothers, with<br>their Children. |
| 2. To the Orphans.                  |  | 6. To the Poor, Aged,<br>and Infirm, &c.              |
| 3. To Apprentices.                  |  |   |
| 4. To Men and Maid<br>Servants.     |  |   |

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By D A V I D H A L L .

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L O N D O N :

Printed by L U K E H I N D E , 1758.

AN

EPISTLE

TO

FRIENDS

IN

Great-Britain, or elsewhere,

CONTAINING

Advice and Consolation, particularly addressed  
to those who are under the influence of the  
following Passions of the Soul.

- |                    |   |                    |
|--------------------|---|--------------------|
| 1. To the Proud    | } | 1. To the Proud    |
| 2. To the Envious  |   | 2. To the Envious  |
| 3. To the Jealous  |   | 3. To the Jealous  |
| 4. To the Covetous |   | 4. To the Covetous |

BY DAVID HALL

LONDON

Printed by James Hall, 1734



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T O

# F R I E N D S

O F

K N A R E S B O R O U G H Monthly-  
Meeting, *held at ASQUITH the*  
*21st of the Twelfth Month 1752,*  
*and to the next ensuing Quarterly-*  
*Meeting at YORK; which is now*  
*extended to the Quarterly, and*  
*Monthly-Meetings of FRIENDS*  
*in GREAT-BRITAIN, or elsewhere.*

*Dearly beloved Friends!*

**N**otwithstanding Line upon Line, Precept upon Precept, and many wholesome Advices, suitable to divers States in the Church, have been from Time to Time heretofore administered by several worthy Friends, which I trust have been, and still may be of Service, if duly applied; yet nevertheless in my Confinement at Home, occasion'd by some Indisposition of Body, having had frequent Opportunities of solidly remembering my Friends abroad, and weightily considering the present State of the  
Church,

Church, I have of late Time found my Mind  
 engag'd and drawn, (I humbly hope) by the  
 Cords of Gospel Love, pursuant to the Direction  
 in *Job*, — *To him that is afflicted, Pity should*  
*be shew'd from his Friend*; to seek out all the  
 honest-hearted and faithful poor Friends, and  
 even those of the lowest Estate in our *Israel*,  
 and cordially to pay them the following Episto-  
 lary Visit, in all their various Exercises and  
 Probations, wherever their Lots are cast, which  
 I now here offer to your Perusal, and serious  
 Consideration; and inasmuch as (if I mistake  
 not) the following Lines proceed from that  
 universal Love which is not confined within the  
 Bounds of one Monthly-Meeting or County, I  
 could desire they might be suffered to circulate  
 further: Howbeit, with that due Submission,  
 in which it always becomes and behoves any  
 one Member of the Body to appear, whenever  
 he or she may make any Propositions to the  
 Society, I refer the Matter to my dear Friends  
 Judgment and Determination, who am, in the  
 Love of Truth,

*Your kindly affectionate Friend and Brother,*

DAVID HALL.

**T**O the Poor, and those even of the lowest Degree and Rank in Israel, as touching the Things of this Life, wheresoever they are scattered, who, professing the blessed Principle of Truth, are honestly endeavouring by the Assistance thereof, so to order their whole Conversation, as that they may have a Conscience always void of Offence toward GOD and toward Men, according to their several Growths and Capacities, tho' attended with many Exercises, Straits and pinching Circumstances on divers Accounts, a nearly sympathizing Brother of theirs in Tribulation; who often remembers them in the Bowels of Gospel Love and Charity, wisheth Consolation, and tenderly sendeth Greeting.

My dear Friends, Brethren and Sisters in Tribulation!

**I**T is most certain, that the Love of GOD, through CHRIST his SON our SAVIOUR, is in a merciful Day of Visitation extended to all Men, of all Nations and Stations, high and low, rich and poor, in order for their Redemption, Reconciliation and Salvation; yet in a peculiar Manner, I am humbly and thankfully sensible, that even the very good Will of him that dwelt in the Bush, when just about to send seasonable Relief to his afflicted People, sighing and groaning in the Land of Egypt, runs with a flowing Stream abundantly to his upright-hearted,

hearted, faithful poor Servants, that are going through many Tribulations, often drinking various bitter Cups, and frequently meeting with disagreeable Things, to the End that their bitter Cups might be sweeten'd and sanctify'd by his heavenly Life-giving Presence, as sure as ever the bitter Waters of *Marah* were by him, through the Mediation of *Moses*, made sweet and refreshing to his poor People in their Travels through the Wilderness, towards the Land flowing with Milk and Honey; that the Poor in *Israel* might experimentally understand the Truth of the Apostle's Assertion, — *All Things work together for good to them that love God.*

Rom.  
viii. 28.

*Dear Hearts!* It springs up in my Mind to say unto you, O be not dismayed, nor discouraged, for although you may at Times be ready to lament yourselves, under Apprehensions that you are sunk and press'd down very low; yet, be assured, the eternal God is your Refuge, and underneath are the everlasting Arms: In all your proving Junctures, labour to stand still, and see the Salvation of the LORD, and I doubt not but you will witness that blessed Hope (so often spoken of by the Apostle) to be unto you as an Anchor of your poor tossed Souls, both sure and stedfast, and which entrencheth into that within the Vail. Let us ever remember, that the merciful Regard of the ALMIGHTY was, in all Ages and Dispensations, signally manifested to his poor suffering People in all their Difficulties. — *When they were but a few Men in*  
*Number,*

Number, saith the Text, yea very few, and Psal 67.  
12, 13, 14,  
15. Strangers in the Land: When they went from one Nation to another, from one Kingdom to another People, he suffered no Man to do them wrong: Yea, he reprov'd Kings for their Sakes, saying, Touch not mine Anointed, and do my Prophets no Harm.—For he that toucheth you, toucheth Zech 11.  
8. the Apple of his Eye.—He found him, saith Moses in his Song, in a desert Land, and in the waste bowling Wilderness: He led him about, he instructed him, he kept him as the Apple of his Eye. Deut.  
XXXI. 10. — In all their Afflictions he was afflicted, saith Jer 1xiii. Ijaiah, and the Angel of his Presence saved them; 50 in his Love and in his Pity he redeemed them, and he bare them, and carried them all the Days of old.

In the foregoing Places we may plainly perceive, how engaging and well-pleasing to the LORD the Faithfulness of his People is, and ever was; for he said, — Surely they are my Jer 1xiii.  
50. People, Children that will not lie: So he was their SAVIOUR.

Moreover, my Beloved, may all the Faithful and Poor in Israel be encouraged by the Privileges, Virtues and Promises of the Gospel: — Strengthen ye the weak Hands, and confirm the Isa. xxxv.  
3, 4. feeble Knees. Say to them that are of a fearful Heart, Be strong, fear not; behold your GOD will come with Vengeance, even GOD with a Recompence, he will come and save you, saith that same evangelical Prophet. Again, — And in that Day  
H shall

*Isa. xxix.* shall the Deaf bear the Words of the Book, and  
 18, 19. the Eyes of the Blind shall see out of Obscurity,  
 and out of Darkness. The Meek also shall increase  
 their Joy in the LORD, and the Poor among Men  
 shall rejoice in the holy One of Israel.

What good Cause therefore have all the  
 Faithful and Upright in Heart, in how low  
 Situation soever in this World, to be encouraged  
 and trust in the LORD? For as one of his tried  
 Servants testify'd,—*The Angel of the LORD en-*  
*campeth round about them that fear him, and*  
*delivereth them.*

How amiable therefore, how excellent must  
 the very Tents and Situations of the Upright in  
 Heart be, (tho' never so poor as to this fading  
 World) who have the highly valuable Pearls and  
 Riches of Faith, Hope and Charity within, and  
 such a powerful, glorious and heavenly Protector  
 to guard and defend them in their solitary  
 Habitations. May not we then justly account  
 those the truly noble and right honourable  
 Princes and Princesses in *Israel*, comforted and  
 made glad by the lifting up of the Light of the  
 Countenance of the LORD, while he resisteth  
 and beholdeth the Proud afar off, though they  
 be the Grandees of this World, dwelling as in  
 spacious Palaces, faring sumptuously every Day,  
 and stretching themselves on their soft and deli-  
 cate Couches and Beds of Down. My Heart is  
 open to you in the Love of Truth, being en-  
 couraged and comforted in this my Visit and  
 Salutation

Salutation unto you, humbly remembering the Words of the royal Psalmist, — *Blessed is he that* Psal. xli. *considereth the Poor, the LORD will deliver him*<sup>1.</sup> *in Time of Trouble.*

But, *O my Beloved*, that I may pay you this Visit of Love as throughly as I am capable, that, as I may say, I may see all your solitary Cottages, Tents and Families, and greet you one by one, from House to House, I am engag'd and drawn by the Cords of Love to descend to the following Particulars, *viz.*

1<sup>st</sup>. To the Widows and Fatherless.

2<sup>d</sup>. To Orphans.

3<sup>d</sup>. To those in the Station of Apprentices.

4<sup>th</sup>. To Men-servants and Maid-servants; as also to the poor young People among Friends in general, in what Station soever they be, whether married or unmarried, Boarders in Friends Families, Journeymen, or such as are just opening Shops, and beginning Business for themselves in their strait and narrow Circumstances.

5<sup>th</sup>. To Fathers and Mothers, with their Children in their Families.

6<sup>th</sup>. To the Aged, and Infirm, whether reliev'd by the Church, or otherwise.

*First*, O ye dear Widows, who are Widows indeed, I mean faithful according to Knowledge, (for to such I am now writing) altho' in some Respects your States may look disconsolate and discouraging, being as lonesome Doves without your Mates, yet the special Regard of the Fountain of Mercies is such towards you, that even to pay you and your poor Fatherless Children a Visit in your Afflictions, is affirm'd by the holy Apostle, to be a Part of the *pure Religion, and undefiled before GOD and the FATHER*; and the LORD GOD himself, in his tender Mercy and Pity, many hundred Years before the Apostle declared those his Sentiments, hath often express'd his tender Care and compassionate Regard to Persons in your Situation, as particularly in *Jeremiah*,—*Leave thy Fatherless Children, saith he, I will preserve them alive, and let thy Widows trust in me.* Also when the LORD is treating with the degenerate *Jews*, he mercifully condescends to propose what was to be done, and what Steps were to be taken by them, in order that they might be reconciled unto him; three of which were these following, — *Relieve the Oppressed: Judge the Fatherless: Plead for the Widow.*

Notwithstanding ye pious Widows, my honoured Friends, ye are deprived of your dear Husbands, do not despond, but receive ye Consolation in this, That GOD in his holy Habitation is your Judge. And although, O ye dear Fatherless Children, who are of orderly Conduct,



duct, and are desirous to grow in Grace, and the saving Knowledge of GOD, though ye be left destitute of natural Fathers, GOD is, and will be much more than a natural Father unto each of you, so long as ye shall continue and persevere in the Ways of Virtue ; — *A Father of the Fatherless*, saith the kingly Prophet; Psalm lxviii. 5.  
*Judge of the Widows*, is GOD in his holy Habitation ; who also gave a strict Charge concerning Persons in your Condition, on this wise, — *Ye shall not afflict any Widow or Fatherless Child*, saith the LORD. Likewise the Psalmist Exod. xxii. 22. testifies, — *The LORD preserveth the Strangers ; he relieveth the Fatherless and Widow.* Psalm cxlvi. 9.

May it be remember'd for your Encouragement, O ye poor Widows, how our unchangeable GOD, in his tender Mercy, had Compassion upon two of your deeply tried Sisters in former Days, when under very disconsolate Circumstances : And O ye dear Fatherless Children, how three of your Brothers were at the same Time mercifully and miraculously reliev'd : The Husband of the first Widow dying, left her in strait and afflicting Circumstances, so that the Creditor was ready to lay Hands on her two Sons, and take them for Bondmen ; but upon an humble and honest Application to the LORD's Servant *Elisha*, the LORD bless'd her little Oil, and alleviated her distressed Case. The second I speak of, was the Widow of *Zarephath*, to whom the Prophet *Elijah* was sent for Sustainance in a Time of great Scarcity ; which poor

2 Kings iv. 1.

1 Kings xvii. 12.

Widow had only an handful of Meal in a Barrel, and a little Oil in a Cruse, for the Support of herself and her poor Fatherless Child; yet being under the tender Notice of the Judge of the Widow, and the Father of the Fatherless, they both, and their small Provision, were mightily bless'd, and had a Sufficiency granted them, both for the Prophet's Cake in the first Place, and their own seasonable Relief: Trust therefore in the LORD, cast your Care upon him, for he careth for you, as he ever hath done heretofore for the faithful Widows, and innocent Fatherless.

Notwithstanding we don't expect such Miracles to be wrought upon our Oil and Meal in the same degree, yet the Blessing of GOD maketh poor Widows and Fatherless rich, and gives them, in their low Estate, really to experience the Truth of that worthy Assertion of the

1 Tim. vi. 6. Apostle, — *Godliness with Contentment is great Gain.* The LORD bless you, and sanctify you unto himself, and your Circumstances unto you.

1 Tim. v. 5. — *She, saith the Apostle, that is a Widow indeed, and desolate, trusteth in GOD, and continueth in Supplications and Prayers Night and Day.* I hope; dear Sisters, you, under the like pious, depending Concern, and devout Exercise, are journeying along. And besure take heed that none of you let in Reasonings, that you have never been capable of being so serviceable as many others have been in those Particulars mention'd by the Apostle, that is to say, in lodging

lodging Strangers, in washing the Saints Feet, in relieving the Afflicted, &c. For if you have been, are, and shall be honestly concern'd to do your best, your Mites have been, are, and will be accepted, as certainly as ever your Sisters of old were not only accepted, but even commended and preferred before the large Gifts, which the rich Persons out of their Abundance had cast into the Treasury; so pray be not uneasy on such Accounts; if ye have done what you could, it is enough, let not your Heart be troubled,—*For, as saith the Apostle, if there be first a willing Mind, it is accepted, according to that a Man bath, and not according to that he bath not.* <sup>2 Cor. viii. 12.</sup>

And, O ye dear Fatherless Children, whenever it may so fall out that the Circumstances of your poor Mothers, by reason of Sicknes, old Age, or any other Accident, may require your Succour and Assistance, as you are and shall be ready and willing, after the best Manner you are capable, affectionately to help and attend them in their necessitous Conditions, you'll undoubtedly have much Peace of Mind in thus expressing the Marks of your Gratitude and Affection, and a blessed Reward will from the LORD certainly be given unto you; which good Offices, both natural Affection and the Truth always incline virtuous Children, without grudging, to perform as their incumbent and reasonable Duty, and honourable Retaliation to their tender Mothers,

who took so much Care of them when they were not capable to take Care of themselves.

*Mark*, All sincere and faithful poor Widowers are, in all their Straits, with their hopeful Children, included in this compassionate Salutation. *Farewel*, I must at present leave you, and proceed to the next Particular, where I shall find,

2dly. You dear Orphans, that are now left without Fathers and Mothers in a dangerous and troublesome World, my Bowels yearn over you, and in the Arms of Love I embrace you, begging you may not be too much cast down; only live in the Fear of GOD, and do your best according to Knowledge to obey his Requirings, and he will certainly take Care of you; — *When my Father and Mother*, saith the Psalmist, *forsake me, then the LORD will take me up*. The Stay or Continuance of the most near and dear Relations here is altogether uncertain: We see how soon Husbands are, by Death, separated from their Wives, and Wives from Husbands, Parents from Children, and Children from Parents; but I have often thought, and sometimes told Children, of that everlasting FATHER, which the evangelical Prophet in a most moving Manner speaks of, That when Widows, Fatherless, Orphans, &c. are left in this Vale of Tears, something like mournful Pelicans in the desolate Wilderness, and as complaining Sparrows on the House-top, they might in Faith look up unto this everlasting FATHER, and be comforted,  
relieved

*Psal.*

10.

relieved and preserved. The evangelical Prophet thus expresses his glorious and heart-affecting Prediction,—*For unto us a CHILD is born, unto us a SON is given; and the Government shall be upon his Shoulder; and his Name shall be called* <sup>Isa. ix. 6, 7.</sup> *WONDERFUL, COUNSELLOR, the mighty GOD, the everlasting FATHER, the PRINCE of PEACE: Of the Encrease of his Government and Peace there shall be no End.* O dear Creatures, if he be your COUNSELLOR, and if you (and all now saluted in this Epistle) stand in and obey his Counsel, you shall certainly know him to be unto you the mighty GOD to preserve, protect, deliver and save you; and also the PRINCE of PEACE, to set up and establish his peaceable Kingdom in your Hearts, and there to sway his righteous Sceptre; and also to be unto you a never-failing and everlasting FATHER, to nourish and provide for you according to his Wisdom, and to supply your Wants by his Blessing upon your honest Endeavours.

Therefore, dear Children, be of good Courage, if your natural Fathers and Mothers have left you, your best, most certain, most powerful and everlasting FATHER ever remains, and cannot be removed into a Corner. *Farewel.* I recommend you to him, and leave you under his Care, and proceed to the next Particular, even to,

3dly. You honest and well-minded, trusty Apprentices, whom I salute in much Love, and for

for your Encouragement tell you, That many being faithful to the LORD, and to their own Masters, (according to the best of their Understandings) though but very poor as to this World, and even of mean Capacities too, in Comparison as to natural or acquired Parts, have made notable Improvements in their own natural Parts, and in the Arts and Mysteries that they were bound Apprentices to learn, have been wonderfully bless'd by divine Providence, have laid a Foundation in their Apprenticeships for their becoming in due Time honourable Tradesmen upon their own Bottom, yea many have risen (thro' God's Blessing on their honest Endeavours) from poor laborious Apprentices to prosperous, rich, and honourable Masters, and often even have been anointed for the Ministration of the glorious Gospel, and divers good Services in the Church of CHRIST ; while some rich Mens Sons have turn'd Prodigals, spent their Substance in bad Company, and have landed among insolvent Debtors in Prison-houses. Therefore, dear Children, continue faithful, have your Dependency upon *Jacob's* GOD, and he can raise you from the very lowest State, even from the Dunghill, to sit among Princes. Please to remember *Jacob's* having enter'd into Covenant with the LORD, the Articles whereof were on this wise, — *That if the LORD would give him Bread to eat, and Raiment to put on, would preserve and bring him safe to his Father's House at last, he should be his GOD.* After twenty Years faithful and hard Service in his Uncle *Laban's* House

Gen.  
xxviii. 20,  
21.

House and Field, he became a religious, prudent and exemplary Master of a large Family, and was made even two Bands: He was as a Blessing to his Uncle, Flock and Family; so often do faithful and conscientious Apprentices prove to their Masters Families. Those that are bound as Apprentices, and proceed honestly in all their Conduct, they are like as if they were casting good Seed into the Ground, which afterwards will produce a plentiful Harvest; such grow in Favour with God and good Friends, who will always be ready with Pleasure to assist them, as Occasion may require; for all those Friends, in whose Hearts the Truth and Gospel Spirit prevail and preside, have always a tender Regard to all such as this Epistle is directed to, whom these poor Creatures may freely consult and advise with in any difficult Emergency: Whilst they who are only Eye-servants, and in their Masters Absence loiter, purloin, and are unfaithful, lay a Foundation for **Shame, Poverty,** and sometimes for the **House of Correction** too. The LORD bless you, and preserve you; I must proceed to the next Particular.

*4thly.* My well-esteemed Friends, who are of orderly Conversation, and religiously inclin'd, in the Stations of Men-servants and Maid-servants, be of good Courage in the honest Discharge of your Duties to your Masters, Mistresses, and their Children, looking up unto, and begging a Blessing of your good and great LORD and  
**MASTER,**

MASTER which is in Heaven, so you'll be preserved by him from the many Snares of your grand Enemy and his Agents, which are cunningly and subtilly laid for the Feet of our dear young People in their several Posts and Capacities. As you persevere in the Ways of Virtue, you may become (with the trusty and hopeful Apprentices) a Blessing and Advantage to your Masters Families, being good Examples to their Children: Thus proceeding, though you have but little in this World, the God of *Jacob* will bless your Basket and your Store, and add unto you many Blessings, even beyond your Expectation; for you being Servants, will, by the Truth, be made the LORD's free Men and free Women, and if the Truth make you free, then are you free indeed. Such young Persons as these, are with the faithful Widows abovesaid, worthy of double Honour: These have a blessed Portion in the Truth: These have a goodly Heritage, and are, by the LORD and his People, esteemed far above those that are rich as to Things of this Life, but are high and irreligious. As you continue thus in the Way of Well-doing, ye may become very serviceable to the Church of CHRIST in your Generation, it may be both in the Discipline, and some of you in the Publication of the Gospel; being made experimental Witnesses (in your Measures and Degrees) of that glorious and evangelical Promise and Prediction, — *And it shall come to pass afterwards, that I will pour out my Spirit upon all Flesh, and your Sons, and your Daughters shall*



*shall prophecy, your old Men shall dream Dreams, your young Men shall see Visions: And also upon the Servants, and upon the Handmaids, in those Days will I pour out my Spirit.* O every one of you wait diligently to know this gracious Promise fulfill'd in you. And although some of you may (with some of the poor Apprentices) think your Places hard, and attended with divers Difficulties on some Accounts, yet fear the LORD, and depend upon him, and he will give you Patience, succour and support you; yea, he will alleviate all your Grievances, and sweeten your Bitters by his comfortable Presence, and the lifting up of his glorious Countenance upon you.

O dear Hearts, consider ye also the exercising Case of your Brother *Jacob* in former Times, who, though he had his Wages changed ten Times, and thus complain'd,—*In the Day the Drought consumed me, and the Frost by Night, and my Sleep departed from mine Eyes.* In all which twenty Years hard Service, the G O D of his Father, the G O D of *Abraham*, and the FEAR of *Isaac*, conducted and protected him safe through all to the End of his Servitude, and the End of his Life: And wheresoever Apprentices and Servants have their Lots cast in the Families of such religious Masters and Mistresses as don't only permit, but encourage and put forward their Servants in going to religious Meetings, both on First-days and other Days of the Week, let it be accounted as a great Privilege,

lege, and a singular Favour; which all ought carefully and thankfully to make proper Use of, who are favour'd therewith; and I hope and wish that all our well-minded young Men and Women, that are desirous to be Servants, may use proper Endeavours to get such Places in Friends Families, where the abovesaid valuable Privileges and Liberties may be allowed them, and enjoyed.

And, ye dear young People, who are Journey-men, or Boarders in Friends Families, diligently working for your Bread in your respective Employments, and also ye that are setting up for yourselves, and have not much of this World to begin with, being piously and religiously inclin'd, for such I am seeking out; please to observe the Apostle's Advice to the *Roman Church*, (that they should be) *not slothful in Business* (but) *servant in Spirit, serving the LORD: Rejoicing in Hope; patient in Tribulation; continuing instant in Prayer*. As you are diligently labouring with your Hands, breathe with your Hearts and Minds to the LORD for his Blessing upon your Endeavours, and be not too anxious about Temporals: Serve the LORD faithfully, and above all Things in this World, mind your Growth and Establishment in the Truth, and fear not that you shall ever want those three necessary Articles, MEAT, DRINK, and APPAREL; ever remembering the Exhortation and Promise of CHRIST, most worthy of Commemoration, most worthy to be written in Letters of Gold,  
and

Rom. xii.  
1, 12.

and ever to be reduced to constant Practice, —  
*Seek ye first the Kingdom of God, and his Righteousness, and all these Things shall be added unto you.* Mar. vi. 33  
 The Truth ever teaches all Tradesmen, who mind its Dictates, to keep within the Bounds of their own Stocks and Capacities. Besure follow this your sure Guide, and you'll do well. Under the Care and Keeping of *Jacob's* GOD I must now leave you for a while, and step along to the next particular, where I hope and expect to find Industry, Frugality, Justice, true Religion, and the Blessing of Heaven.

5thly. My well-beloved and much esteemed Friends, just as I was approaching you, that ancient Salutation (prescribed and commanded by our blessed LORD to his seventy Disciples, just setting out on their Gospel Visit to Families, Towns and Cities) sprang in my Mind, — *And into whatsoever House ye enter, first say, Peace be to this House:* Luk: x. 5  
 And inasmuch as I believe the PRINCE of PEACE is here among you honest, laborious, frugal, religious Fathers, Mothers and Children, all (that are capable thereof) co-working and employ'd together in your lawful and necessary Vocations, in Love and Harmony, in order to earn your Bread, and that your little Oil, through the Blessing of God, may be made sufficient to answer all just Demands made upon you, having at the same Time your Eye fix'd on the LORD above all Things; and depending upon him, being all along conscientiously and fervently concern'd to perform your several Duties  
 unto

unto GOD, who is the Author of your Being, and your Mercies, not daring to omit the attending religious Meetings, both on First-days and other Days of the Week, so far as your Circumstances and Situation (with respect to Distance from the Meeting-place, &c.) will reasonably allow; for Truth requires nothing unreasonable at our Hands: May the Peace of GOD rest upon you, and may all your Labours be water'd with his Blessing.

Suffer me, dear Friends, to lay before your serious Consideration, how that when CHRIST our LORD was going about in the Body of Flesh, doing Good, and calling Men to be his Disciples, Messengers and Promulgators of the Gospel, he went not to the Courts of Kings, Colleges or Academies of the Learned, but walking by the Sea of *Galilee*, he saw divers young Men aboard with their Fathers in Vessels, industriously concern'd and engag'd in their fishing Business, (as you are in your respective Vocations) some were casting a Net into the Sea, and others mending their Nets; to which young Persons JESUS said, — *Come ye after me, and I will make you to become Fishers of Men. And straightway they forsook their Nets, and followed him.* Stand open, I beseech you therefore, and wait for the Call, and give up yourselves, and faithfully obey and follow him that calleth. O consider their ready Obedience in straightway leaving both Fathers, Ships and Nets; and of how eminent and remarkable Service those poor Fishers became?—

Mat. i.  
17.

Not

*Not many wise Men after the Flesh, saith the* <sup>1 Cor. i.</sup>  
*Apostle, not many Mighty, not many Noble are* <sup>26, 27,</sup>  
*called. But GOD hath chosen the foolish Things* <sup>28, 29.</sup>  
*of the World to confound the Wise, and GOD hath*  
*chosen the weak Things of the World to confound*  
*the Things which are mighty; and base Things of*  
*the World, and Things which are despised, hath*  
*GOD chosen, yea, and Things which are not, to*  
*bring to nought Things that are; that no Flesh*  
*should glory in his Presence.* We see the faithful  
 Ministers and Elders are reduced to a few in  
 Number in some Places; yea, divers Meetings  
 have no publick Ministers belonging to them:  
 The present State of the Church therefore seems  
 to call for these kind of useful Instruments; the  
 LORD, we must own, is not awanting; but in  
 this Case we may say, *Though many are called,*  
*few are chosen,* by reason of their Disobedience  
 and Unwillingness to give up to the heavenly  
 Call and Vision. Too many of the young  
 People of this Generation, under the Profession  
 of Truth, (especially of those) that are rich and  
 full, living in the Affluence of the Enjoyments  
 of this Life, seem too much to soar above the  
 gracious Calls and Invitations of humble JESUS,  
 sometimes called the *Carpenter's Son*: I beg and  
 hope therefore that you, with the laborious  
 young Fishermen above-mention'd, may strait-  
 way leave all Incumbrances, when you are sen-  
 sible of the gracious and heavenly Call of the  
 good and great Shepherd of the Sheep, when-  
 soever he shall call you to Service among his  
 Lambs and Sheep. In the mean while, dear  
 I Children,

Children, as ye keep under the Conduct of the holy Spirit of Truth, the Comforter and Remembrancer, you will not forget, but often thankfully and humbly remember, acknowledge, and put a right Value upon the Favours of kind Providence which you enjoy; especially you that ~~you~~ have yet good Parents alive to apply unto, and to receive wholesome Counsel and Assistance from, and that you are not yet reduced to the Number of the poor Fatherless Children or Orphans; yet let your Rejoicings in the Enjoyments of these peculiar Blessings be always attended with Fear and Reverence, not knowing how soon they may be taken from you, or you from them.

But before I leave you, I must here insert a few Words in much *Christian* Sympathy and Commiseration (consistent with that apostolick *Rom. xii.* Advice, — *Weep with them that weep*) to every such faithful Father or Mother, whether properly appertaining to any of the particular Classes specified and greeted in this Epistle of Condolence, or placed in other Stations of the World, with regard to Enjoyments of this Life, as may be deeply tried with that very afflicting, heart-breaking, heavy Exercise, and extremely bitter Cup, of having a Son or Daughter who takes bad Courses, somewhat like *Esau*, who by hunting, roving about, and marrying out of the Counsel of God, and contrary to the Mind of his good Parents, almost ruin'd himself, and brought much Grief on them; under a Sense  
whereof,

whereof, his tender Mother sorrowing for the Mis-carriage of her elder Son, and solicitous for the Preservation of her Younger, thus complains in her moving and mournful Strains, on this wise, — *I am weary of my Life, because of the Daughters of Heth ; if Jacob take a Wife of the Daughters of Heth, such as these which are of the Daughters of the Land, what Good shall my Life do me ?* Or in some Respects like poor unhappy *Dinah*, the Daughter of her worthy Father *Jacob*, who letting out her Mind abroad, took a Tour into the Land to see the Daughters thereof ; and while she was casting her wandering Eyes upon the Daughters of the Land, a Son of that Land cast his Eyes upon her, ensnar'd and defiled her, to her own very great Loss and Shame, and to the inexpressible Grief of her honourable Father and Brethren. To every such distress'd Parent, I have, in much Compassion, to say, *Be not too much cast down, thou art under the tender Regard and merciful Notice of the LORD :* As I hope thou canst honestly make thy Appeal unto GOD, who knows the Hearts of all Men, that thou hast, both by Example and Precept, done thy very best for the Preservation of thy Child or Children ; and as from Time to Time, in much Humility and Sincerity thou spreadest thy Cause, and layest thy sorrowful Case before him, pouring out thy humble Petitions, Prayers and Supplications at the Throne of Grace, for his gracious Relief, he will undoubtedly take Notice and Pity of these thy distressing Circumstances and sorrowful Tears ; he will in due Time

mitigate this and all other thy Anxieties, and help thee more and yet more to cast thy Care upon him, who careth for thee; and not suffer thee to sink too low under thy Troubles and perplexing Care; yea, I am ready to hope that some, if not many, will yet live to see that joyful and much desired Day, in which they may have the Happiness (and after a long Time of mourning) to meet, embrace and kiss their long exil'd penitent, returning prodigal Sons or Daughters, and with Tears of Joy see them mercifully re-instated and re-admitted into the FATHER'S House.

Moreover, as I am now on my way enquiring for all the poor Friends in Distress, in order that a Word of Comfort and Advice might be tenderly dropt to each of them in this Visit of Love, I find I must not pass by without speaking to some particular Cases, where such a Couple or Couples may dwell, whether rich or poor, who having been Professors in the Church of *England*, or some other Communion (not of us) married therein; but some Time after Marriage, the Husbands or Wives being convinc'd of the blessed Truth, receive the same in the Love thereof, and resolve, through divine Assistance, to give up in faithful Obedience thereunto; yet by reason of the different Opinions and Ways of Thinking those Wives and Husbands are of, touching divine Worship, and several Particulars, as the using of sundry Ceremonies, Traditions and Formalities, and also touching



touching that weighty Point, the Education and Management of their Children (who have them) there are often Difficulties and proving Exercises, on divers Accounts, to be met with by such convinc'd Husbands or Wives, who are truly desirous faithfully to discharge their several Duties to GOD ALMIGHTY, to their (yet unconvinc'd) Wives or Husbands and their Children, &c. to each of these I find it to spring in my Mind, cordially to say, *Dear Brother or Sister*, as thou knowest thy marriage Covenant and nuptial Ties are not dissolv'd or cancell'd by thy Convincement, but art sensible that the precious Truth, thou art in thy Judgment convinc'd of, will ever teach and excite thee to demean thyself well, affectionately and prudently, in such manner as becomes the Truth, to thy Wife or Husband, though thou darest not join with her or him in the set Forms, Ceremonies and superficial Performances, &c. which the Truth hath given thee plainly to see not consistent with the Spirituality of the new Covenant or Gospel Dispensation in which we now live. For the Spirit of Truth leads its Followers into all Truth, in all their Stations and Relations, whether Husbands or Wives, Parents or Children, Masters or Servants, and helps all to perform their several Duties reciprocally one to another, so that, as thou keeps under the Conduct thereof, thou wilt be enabled to give undeniable Proofs to thy (yet unconvinc'd) Consort and others, that thy Change of Opinion or religious Principles hath not proceeded from a vain and whimsical

Imagination, but from a real, conscientious, sincere Heart-work, Concern, Conviction and Illumination ; which will also be farther confirm'd, if by thy prudent, circumspect and *Christian* Behaviour, thou shalt demonstrate to all impartial Beholders, that thou art not a worse, but a better Husband, Wife or Parent, than thou was before the said Change. And besure, my *dear Friend*, whenever thou argues or disputes either with thy Consort, or any other Person, about Matters of FAITH, be very careful and watchful that thou all along keep to, and retain that most excellent Gift CHARITY ; for it hath been often observ'd with Sorrow, that some, if not many, have in a fiery Zeal contended for FAITH, until they have lost CHARITY. As thou comest up in this *Christian* Department, who knows what good Effect and Influence thy prudent Conduct may in Time have on thy dissenting Consort in the conjugal Tye ; for, as saith the Apostle on the like Occasion, — *For what knowest thou, O Wife, whether thou shalt save thy Husband ? Or how knowest thou, O Man, whether thou shalt save thy Wife ?* However, the wise and cautious Behaviour of such a conscientious convinc'd Husband or Wife, may prove very winning and gaining upon his or her opposite Companion. Besides, it often happens that the poor Children of such Parents labour under their respective Difficulties, being many Times hard put to it, how to please both Father and Mother in their Addresses, Department and Proceedings in divers Respects.

1 *1 Cor.*  
vii. 16.

In much Brotherly-kindness therefore, I cordially say unto you convinc'd Fathers and Mothers, and your Children, who may incline to go along with you to religious Meetings : As your present Case, and the Difficulties you lie under, seem loudly to call for Wisdom and Prudence, Patience and Discretion, I earnestly entreat you to beg, and humbly wait for that Wisdom, which is first *pure*, then *peaceable*, *gentle*, &c. and for your Encouragement, the Apostle *James* speaks on this wise, — *If any of you lack Wisdom, let him ask of GOD, that giveth to all Men liberally, and upbraideth not, and it shall be given him ;* and I hope you'll be safely and honourably conducted in the several Steps you have to tread, whereby you'll be preserv'd from being overcome of Evil, and helped to overcome Evil with Good ; and experimentally learn the Truth of that Expression, — *Wisdom is better than Strength ;* and know that (seemingly) great Oppositions are often got thro' by patient Suffering ; the Fierceness of the Lion is often conquer'd by the Meekness of the Lamb : And as our good Friend *William Penn* saith in his Advice to his Children, — “ Silence to Passion, Prejudice and Mockery, is the best Answer, and often conquers what Resistance inflames.” I can but deeply condole with you, who are tried with these perplexing Circumstances, and I must in an especial Manner commiserate the Lot of those poor Children, who remembering the Commandment, — *Honour thy Father and thy Mother, that thy Days may be long in the* <sup>Exo<sup>d.</sup>.xx. 12.</sup> Land ;

*Land*; and being very willing and desirous to keep and perform the same, but the Fathers and Mothers differing so far in their Sentiments on the Score of Religion, it is (next to) impracticable or impossible, that their Children should always please them both, in Dress or Address, Language, Deportment, or the Performance of their religious Duties and Devotion; whilst the Father thinks and draws one Way, the Mother is of another Mind, thinks and draws another Way; the Father proposes one Thing, the Mother dissents therefrom, and proposes quite the Reverse; the poor affectionate Children lie under a pinching Dilemma, scarce knowing what to do, or what to say, or how to demean themselves, so as rightly to answer the Commandment abovesaid; for whilst they please their Father, they displease their Mother in divers Things, and by pleasing their Mother, they generally disoblige their Father.

A certain worthy publick Friend's Son, who unwarily let out his Mind to a young Woman of another Society, gain'd her Affections, and married her (I suppose) by a Priest; he had one Daughter by her, which poor Girl, as she grew up to Years conversible, fell under the aforesaid Difficulties, as I heard her Father with Sorrow relate; for when his Friends came to their House, the Child apprehended herself under Obligation to behave in Salutations and Conduct agreeable to her Father's Mind, though at the same Time quite contrary to her Mother's liking;

making ; and again, a while after, when a Visit is paid them by her Mother's Friends, the poor Child must wheel about, put on other Airs, appear after another Mode, in Conformity to her Mother's Fancy, though to the Grief and Trouble of her Father.

Alas ! the Confusion of mixt Marriages. In case all our young and unmarried Friends would seriously and timely ponder and consider the aforesaid Particulars, with all the Inconveniences and afflicting Circumstances that generally attend such unhappy Matches as those, wherein the Husband and Wife being of different Sentiments in Matters of Religion (which are of far greater Moment than Temporals), are linked together as uneasy Yoke-fellows in the inviolable Covenant of Matrimony for Term of Life ; we would hope they might be henceforward discourag'd and deter'd from such imprudent and unadvised Contracts, as have very often been an inexpressible Grief of Mind to Parents, prov'd perplexing Cases to the Parties concern'd, and have usher'd Confusion and Trouble into Families and the Society, (as above) and have been followed with such dismal Circumstances, as confirm many in their full Belief, that the Hand of divine Providence is against such mixt Matches. *Happy is he whom other Mens Harms do make to beware.*

Furthermore, I earnestly desire that the Fathers and Mothers, and Governors of Families, according

cording to the worthy Recommendation and Advice given from a late Yearly - meeting at *London*, may now and then sit down together in their respective Families to wait upon the LORD with their Children, Servants and Boarders (who have them) to feel his good Presence; that the Elders may know their Hearts open'd to drop a Word of Counsel to the Younger, as the Truth may make Way, and the Hearts of those that are Younger may be open'd to receive the same; so that the LORD may be comfortably remembred, and acceptably worshipped in our Families; and Parents, Children, Servants, and all the Household, may be mercifully reach'd unto, and mutually edify'd one with another, to the further Establishment of the Elders in, and the drawing of the Youth to a Sense and Knowledge of the blessed Truth, and preserving them from the Corruptions of bad Examples and unsuitable Company; in which Opportunities the Elders or Parents may probably have to give their Children, Servants, &c. at Times, some encouraging and instructive Relations of the LORD's gracious Dealings with them, according to that divine Direction given to *Israel* of old, viz. — *And these Words which I command thee this Day, shall be in thine Heart. And thou shalt teach them diligently unto thy Children, and shalt talk of them when thou sittest in thy House, and when thou walkest by the Way, and when thou liest down, and when thou risest up.*

*Deut. vi.*  
 6, 7.

And

And as Servants are tenderly exhorted to Fidelity and Circumspection in their Places, it is much desired that all Masters and Mistresses might so abide under the Guidance of the blessed Principle of Truth, as that they might always so behave themselves to their Servants with such prudent Gentleness, Justice and *Christian* Moderation on all Accounts, as becomes our holy Profession, consistent with the Apostle's Advice,

— *Masters, give unto your Servants that which is just and equal, knowing that ye also have a Master in Heaven; forbearing Threatning.* Col. iv. 1.

And agreeable to our honourable Friend *William Penn's* Advice to his Children, in case they should have Servants, on this wise, — Ephes. vi. 9.

“ Let them know their Business as well as their Wages; and as they do the one, pay them honestly the other. Though Servants, yet remember they are Brethren in CHRIST, and that you also are but Stewards, and must account to GOD. Wherefore let your Moderation appear unto them, and that will provoke them to Diligence for Love rather than Fear, which is the truest and best Motive to Service.” *Farewel.* Having made this Digression, I now find Drawings in my Mind to give some Counsel and Advice, in Brotherly Love and Charity, to such who may in divers Respects be said to dwell in the House of Mourning; and now,

6thly, and lastly. In much Compassion, Sympathy, and Brotherly-kindness, I am concern'd  
to

to visit you honest-hearted, infirm, afflicted dear Friends, with all the Faithful in Distress on any Account whatsoever, here or elsewhere, all the World over, bond or free, in your several Situations. Ye dear Elders, who by reason of Age find your natural Faculties and Abilities to fail, your Sight to wax very dim, and even quite, or almost to leave some of you; though you may in these proving Circumstances be confin'd to your Rooms or Beds, and being incapable to earn your Bread, may be supply'd by, and are under the tender Care of the Church; be not cast down, the LORD is with you, and as you depend upon him, he will be your Comfort; yea, my Beloved, he that was your Morning Light, will become your Evening Song: The LORD will strengthen you upon the Bed of Languishing, make all your Bed in your Sickness, bear up your Heads above the Waters, and sanctify your Conditions unto you, and in a while mercifully remove you out of this troublesome World, into his blisful Kingdom, where the Wicked cease from troubling, and where the Weary are at rest. And you, my dear poor Friends, who may not yet be attained to old Age, yet by the Permission of Providence, labour under some or divers Distempers, Infirmities, and disagreeable discouraging Circumstances, whether supply'd by the Benevolence of your Friends (with your elder Brethren aforesaid) or otherwise, be of good Comfort, you are also under the merciful Notice and Regard of the Physician of Value, the most compassionate



passionate Shepherd of the Sheep, and the glorious Bishop of the Souls of his People; as you have your Reliance upon him, he will sweeten your Passage, grant you Patience, strengthen your Faith, make all your Burthens tolerable to you; and if, my Beloved, we be but enabled to bear what is laid upon us with becoming Patience (which will be granted, in case we are not wanting on our Part) all will be well. May we remember that our Brother *Lazarus*, in the Parable, was afflicted with Sores, Pains, and Poverty, and the rich Man's Dogs afforded this poor Beggar more Relief than their voluptuous Master did; yet being under the tender Notice of Heaven, he was soon deliver'd from all his Troubles, and convey'd by Angels into *Abraham's* Bosom: Humbly and patiently therefore trust in the LORD; do your best to serve him with all your Heart, and in a short Time (I have to tell you) you'll be favoured with the like happy Change, and be removed hence from this your House of Mourning into the FATHER'S House of Joy, wherein are many blessed Mansions, where, though ye are poor in this World, ye will be Heirs, and Joint-heirs in the endless Kingdom of Glory, Rest and Peace; and in the mean Time, dear Brethren, though many of you, by reason of bodily Weakness, cannot personally attend religious Assemblies; to worship GOD with your Brethren, your private Devotion will be accepted, and you'll feel, according to your Degrees and Growths, a drinking of the Water that CHRIST shall give you,

you, which will be in you a Well of Water springing and bubbling up into eternal Life; when your afflicted Bodies are confined in your solitary Chambers or Apartments, and you may have to say, with a good Friend now gone to Rest, who express'd himself thus, a while before he made his Exit, — “ Although I cannot get “ to Meetings, yet I know the Way to my “ own Spring.”

Furthermore, for the Encouragement of every faithful Friend, and sincere Lover of holy JESUS, who is not capable personally to attend religious Meetings, 'tis most certain that both the FATHER and the SON will graciously meet with every such an one, and mercifully grant unto him (or her) a comfortable and permanent Visit, — *If a Man love me, saith blessed JESUS, he will keep my Words; and my FATHER will love him, and we will come unto him, and make our Abode with him.*

John xiv.  
23.

And before I take Leave of you, and bid you adieu, I must put you in mind for your Comfort, there is a most glorious Appointment made for you, and all greeted in this Epistle, as you and they persevere in well-doing; of which CHRIST our dear LORD is to be the Minister and Dispenser, as it is express'd, — *To appoint to them that mourn in Zion, to give unto them Beauty for Ashes, the Oil of Joy for Mourning, the Garment of Praise for the Spirit of Heaviness.* As these are the heavenly Graces and sweet Comforts you are  
in

Isa. lxi. 3.

in due Time to receive, in exchange for all your Sorrows and Anxieties; as this, I say, is the glorious Change of Apparel you are to be arrayed with, so I must put you all in Mind, who don't only profess, but keep, (*i. e.* have in Possession) the blessed Truth, though never so poor, you are Citizens of a glorious City, into which you are welcom'd by an Inhabitant of the said City, on this wise, — *In that Day shall this Song be sung in the Land of Judah; we have a strong City, Salvation will GOD appoint for Walls and Bulwarks. Open ye the Gates, that the righteous Nation, which keepeth the Truth, may enter in. Thou wilt keep him in perfect Peace, whose Mind is stayed on thee, because he trusteth in thee. Trust ye in the LORD for ever; for in the LORD JEHOVAH is everlasting Strength.* Isa. xxvi. 1, 2, 3, 4.

My dear Friends, of all the six Classes visited by this Epistle, it arises in my Heart further to put you in mind of the comfortable Expressions of our dear LORD and MASTER to his deeply tried Disciples, which I trust are applicable to your Circumstances in your respective Degrees, — *Are not five Sparrows sold for two Farthings, and not one of them is forgotten before GOD: But even the very Hairs of your Head are all number'd. Fear not therefore; ye are of more Value than many Sparrows. — Fear not little Flock, for it is your FATHER'S good Pleasure to give you the Kingdom. — Blessed are they that mourn, for they shall be comforted.* Luke xii. 6, 7. Luke xii. 32. Mat. v. 4.

Finally,

*Finally*, having thus far paid you, dear Friends, the Debt of Love I have long ow'd you, and left you this (it may be) my last Legacy after this Manner, I recommend you to GOD, his Keeping and Preservation; and as I can do no less than sympathize with and pray for you, I humbly crave your Prayers for me and mine; having met with Comfort in each of your Situations, for which I am thankful. I remain your affectionate Brother in Tribulation and the Patience of the Kingdom, (according to my small Measure)

*Skipton*, the 17<sup>th</sup> of the  
Twelfth Month, 1752.

DAVID HALL.

*N. B.* Notwithstanding the foregoing Lines are chiefly and especially intended, and sent as a consolatory Salutation, for the Encouragement of all the upright-hearted poor Friends in their several Straits and Distresses, yet I don't in any wise forget, but comfortably remember our dear faithful Friends, whom kind Providence has favour'd with a plentiful Share of temporal Blessings, whereby they are in a great Measure exempted from divers Difficulties which generally attend Persons in low and pinching Circumstances, praying for their Preservation, further Growth and Establishment in the blessed Truth; neither do I at all disregard or overlook those Professors of the Truth, in what Station of Life soever, who are as scatter'd and straying Sheep from the true Fold of Rest, whether  
their

their Wanderings be in a loose and immoral Conduct, or they under the Cloke of a plain outside and meer superficial Conformity in a moral Conversation among Men, yet are settled down in Indolence, with respect to the Spirit and vital Part of the true Religion, or are suffering the precious Seed of the Kingdom to be choaked in them by the Cares of this Life, or by the Deceitfulness of Riches, or by the Love of (or Lust after) other Things; very fervent Prayers are often in my Heart, and in the Hearts of many Brethren, that all the scattered and dispersed poor Wanderers may be happily prevail'd upon, speedily and timely to return unto our glorious Shepherd and his Fold, whilst the Door of Mercy is yet open, and the gracious Day of Visitation, and his compassionate Invitation, is yet mercifully afforded and lengthened out unto them, which was the blessed Experience of some whom the Apostle wrote unto on this wise, — *For ye were as Sheep going astray; but are now return'd unto the Shepherd and Bishop of your Souls.* 1 Pet. li. 25.

D. HALL.

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FRUITS

# F R U I T S

## O F EARLY PIETY,

Represented and exemplify'd in several Instances recorded in the HOLY SCRIPTURES, and other good Books, here recommended to the serious Observation of Children.

Dear and tender Children,

**I**N much Love I send you this little Epistle, whereby I dearly salute you, greatly desiring ye may strive to be good, and never speak any bad Words, or tell any false Stories, but always speak the Truth; and remember the great and glorious God that made you, in whose Hands your Lives are, who can call you to the silent Grave when he pleases, who many Ages since gave out that special Command, duly to be observ'd by all Children who have Fathers and Mothers living, with a gracious Promise join'd thereto, as follows, — Honour thy Father and Mother, that thy Days may be long upon the Land which the LORD thy God giveth thee. Besure constantly endeavour to keep this special Commandment, that so the LORD's enriching Blessing may attend you: And oh! seek to be acquainted with him, and the blessed Touches and Teachings

Teachings of his HOLY SPIRIT, now in your tender Years: For he hath often been graciously pleas'd in his Mercy, to reach unto the Hearts of many Children, as in the Morning of their Time, some of which, my dear little Friends, are here propos'd to you as Examples of early Piety, for your solid Consideration and Imitation, by a truly Loving and Well-wishing Friend of yours,

DAVID HALL

## FRUITS of early Piety, &c.

1<sup>st</sup>. **I** Recommend to your Notice how **JACOB**, that pious and dutiful Strippling, duly observing his good Parents Directions, in his young Days enter'd into Covenant with the LORD, and was remarkably bless'd every Way. Read *Genesis*. xxviii.

2<sup>d</sup>. **JOSEPH** his Son likewise was a remarkable Instance of God's merciful Regard to, and Preservation of, such dear Stripplings as fear him, and dare not yield to the Temptations of the wicked One and his Agents; and how the LORD by his Almighty Power can (and often doth) raise pious young Persons through many Sufferings (yea and sometimes through the evil

Treatment of envious Brethren, and false Accusations too) to great Dignities and signal Services. Read *Genesis xxxvii.* and *xxxix.*

1 Sam. ii.  
18, 19.

3d. SAMUEL, in his tender Years, ministred before the LORD, being a Child girded with a Linen Ephod. Moreover, his Mother made him a little Coat, and brought it to him from Year to Year, when she came up with her Husband to offer the Yearly Sacrifice. Being dutiful to his Parents and to his Master, he grew in Favour with God and Men, and the LORD blessed him, made himself known unto him, and reveal'd his Secrets unto him; so that all *Israel*, from *Dan* even to *Beersheba*, knew that *Samuel* was establish'd to be a Prophet of the LORD; and he was also an honourable and mighty serviceable Judge in *Israel*, and went, as saith the Scripture, from Year to Year, in Circuit, to *Bethel* and *Gilgal*, and *Mispeh*, and judg'd *Israel* in all those Places, being a wonderful Blessing and Help to the People many Ways.

Ch. ii.  
iii. vii.

1 Sam. xvi.

4th. DAVID, Son of *Jesse*, a virtuous and obedient Son, faithful in the Business his Father had committed to his Care, was, by divine Providence, promoted from the Sheepfold to the Crown and Kingdom of *Israel*, and was in the main, denominated a Man after God's own Heart, (the lamentable Case of *Uriah* being excepted.) Thus we see, dear Children, that the Fear of God is not only the Beginning of Wisdom,



*Wisdom*, but of all true Promotion to real Service and Honour.

5th. The early Piety and Devotion of JABEZ, procured him the Title of *being more honourable than his Brethren*, and he was thought worthy to be inserted in the Chronicles of sacred Writ. And Jabez called on the God of Israel, saying, *Oh! that thou wouldst bless me indeed, and enlarge my Coast, and that thine Hand may be with me, and that thou wouldst keep me from Evil, that it may not grieve me.* And God granted him that which he requested. Oh! that all Children and Youth would seek to be acquainted with their MAKER, and in true Sincerity thus address him for his Blessing and Preservation.

1 Chron.  
iv. 10.

6th. JOSIAH, that remarkable pious young Prince, was eight Years old when he began to reign, and he reigned thirty and one Years in *Jerusalem*. And he did that which was right in the Sight of the LORD, and walked in all the Ways of *David* his Father, and turn'd not aside to the right Hand or to the left. He caus'd the Book of the Law to be read; he renewed the Covenant of the LORD; destroy'd Idolatry, and brake down the Houses of the *Sodomites*.

2 Kings  
xxii. 1, 2.

Ch. xxiii.

Thus this honourable young Prince, liv'd beloved, and died lamented, after his signal good Services.

7th. RICHARD BURY, in his Collection of fundry notable Occurrences, gives us the following Account of a Boy, between three and four Years of Age, who was remarkable for his religious Disposition, very often reprov'g any Person he heard speak prophanely. The Day he died, though not attended with any apparent Illness, when he came from School in the Afternoon, as he was sitting on his Grandmother's Lap, on a sudden said, — *Hark, Grandmother, GOD ALMIGHTY calls*; to which she made some Answer, but he said the same again, adding, *Yes, but he doth call, and I must be gone*; and died that Night without any Illness perceiv'd by him, in the Year 1723. Oh! dear Hearts, take Notice hereby how soon the LORD can, and may make little Children sensible of his awakening Call.

8th. A worthy and honourable Minister, now gone to Rest, hath left behind him an Account of the LORD's gracious Dealings with him on this wise, — That when he was between six and seven Years old, being at Play with another Boy, through the Force of a sudden Temptation, he *swore an Oath*; which notwithstanding it was to a Truth, yet such secret Convictions of the Evil of so doing in the Sight of ALMIGHTY GOD, so affected his Mind with Sorrow and Remorse, as made a lasting Impression on his Judgment, and also imprinted that Warning and Fear in his Heart in this respect, that, he says, he never did the like since on any Occasion. Therefore my  
 dear

dear little Children, fear GOD, and mind the early Reproofs of Instruction, which are the Way of Life, and the LORD will bless you.

Likewise this good Friend hath left upon Record, — That when he was about twelve or thirteen Years old, a strong Inclination took place in him to have a Coat made with some more Resemblance of the Mode or Fashion of the Time, than in the plain Manner which he had, with other Friends, us'd, and prevail'd upon his Father to grant it ; but he was made uneasy in it, almost at the first wearing of it, and the more so in using it, feeling the certain Reproofs of the Spirit of Truth, for his so leaning to, and joining with the vain and restless Spirit of the World, and turning from the steady Plainness of the unchangeable Truth, &c. See Fothergill's *Journal*, Pag. 7, 8, 9.

9th. SARAH SCOTT, who died before she was quite thirteen Years of Age, a virtuous young Woman, is said to have frequently pray'd to the LORD in secret, and once being spoken to, when still, she said, *Let me alone, that I may meditate on my GOD*: And likewise said, *she enjoy'd the Streams of the Love of GOD*; adding, *she was sorry for all that did live wickedly, and lamented what many would do when they came upon a Death-bed*; desiring, *that one of her Acquaintance might take more Care of her Words and Actions, or she would find it hard when she came upon her Death-bed*. And she said, *I have had much Trouble, the*

*Enemy having been busy when I was in Meetings, so that I look'd out sometimes, and neglected the inward Work, for which I have known Sorrow: Lamenting those that live in Pride, and spend much Time in adorning the Body, and walking wantonly; advising one on this wise,—Be careful of thy Words and Carriage, especially in Meetings, to keep in thy Mind, for GOD is to be worshipped in Spirit and in Truth.*

10th. WILLIAM FENNEL, who died about twelve Years of Age, was often follow'd with the Reproofs and Convictions of GOD's holy Spirit, when he had sometimes been wild, and run to play among other Boys. When he was brought on his sick Bed, he was under an inward Exercise of Mind, desiring to have the ten Commandments read to him, which was done; and he was ask'd, *How far he found he had kept them?* He answer'd, *He had not, as he could remember, ever taken the LORD's Name in vain, and that he lov'd and honour'd his Father and Mother, and had been careful not to tell Lies, or false Stories:* Then calling for his Sisters and Brother, he exhorted them to love and fear GOD, and his Truth, and pray to him to fit them to die; and to attend religious Meetings; and to think upon GOD and good Things, and the LORD would love them; and bid them do what their Father and Mother commanded them, and be obedient to them, and look in their Bibles, and they would find it was GOD's Command to Children, to obey their Parents, for it is well-pleasing

*pleasing unto the LORD.* He was sorry he had been wild, and lov'd Play too much, as above, for which he was reprov'd often, and made so uneasy, that sometimes he has gone into the Garret, and wept bitterly: But when enticed by his Comrades, he was again prevail'd upon, and so laid a Foundation for renewing Repentance; and often pray'd to the LORD in the Night Season on his Knees, when others have been asleep. And this Child cried out, saying, *Oh! the Lord loves Solitariness; he doth not love laughing and joaking; I never read that CHRIST smil'd, but often pray'd and wept.* See Piety Promoted, Part 4th. Pag. 56.

It is fully believ'd, that this mercifully visited Stripling made an happy End. Oh! therefore, dear Children, I say again, duly observe the Reproofs of Instruction, which are the Way of Life, never consenting to any Companions, who would entice you to do those Things that afterwards will bring Trouble upon your tender Minds; by avoiding which you will make your Parents Hearts glad, and ye yourselves may be blessed and happy for ever.

11th. NICHOLAS GATES, desirous to have the true Knowledge of GOD in his Childhood, took great Delight in reading the holy Scriptures, and private Prayer: He receiv'd a Gift of the Ministry, became a serviceable Friend, given to Hospitality, a Labourer for the Preservation of  
Unity,

Unity, &c. See Piety Promoted, Part 5th. Pag. 117.

12th. MARY POST, aged about eight Years, was of a tender Spirit, sober Behaviour, religiously inclin'd, and a Lover of Plainness in Habit and Speech, but a Disliker of Pride and Finery in Apparel. Hearing some Boys in the Streets take God's Name in vain, she said, *They take God's Name in vain enough to fright one.* She also said, *She should delight to go to Meetings.* See Piety Promoted, Part 5th. Pag. 87.

13th. PHEBE DAUGHTY was dutiful to her Parents, and a great Comfort to them, being, from a Child mindful of Eternity, meditated on the best Things, and had God in her Thoughts, and would enquire the Meaning of some Scriptures. She was never given to speak that which was not true: So from these good Beginnings, she became an honourable Woman, liv'd well, and died happily. *Ibid.* Pag. 133.

14th. TANER COSTARD was of an innocent Conversation, dutiful, loving and affectionate to his Parents, religiously inclin'd from his Infancy, and greatly delighted to read the holy Scriptures, especially the new Testament. He experienced the Work of Truth in his Heart. So living the Life of the Righteous, he attain'd to a blessed Death like theirs. Aged about 22 Years. *Ibid.* Pag. 136.

15th. REBECCA TOOVEY, who died about the Age of nine Years, was a dutiful and pious Child, a great Reader and Lover of the holy Scriptures and Friends Books ; of an innocent and wise Behaviour and Carriage, and her Conversation was pleasing and acceptable ; though she was but a young Plant, it pleased the LORD to endue her with a large Understanding in Things both natural and divine : She was very just and equal in all she undertook, and never known to tell a Lie, or speak an ill Word. She lov'd to go to Meetings, and said, *it was sweet to her.* Thus proceeding, her short (but pious) Life was crown'd with a blessed Death. Piety Promoted, *Part 5th. Pag. 148.*

16th. GEORGE NEWLAND, of the City of *Dublin*, was also a remarkable Instance of early Virtue and Piety, very well worthy of the Observation of the Children and Striplings, being an orderly and dutiful Child, and sought the LORD in his young and tender Years ; and when he was drawn or persuaded by his School-fellows to play, or be wild, he afterwards would be under such Trouble in himself, that he would weep and mourn in the Night Season. And when about ten Years of Age, desir'd *he might be sent into the Country, and retire from his Companions in the City.* So in a while his Parents sent him into *England*, where, about eleven or twelve Years of Age, the LORD concern'd him to give Testimony unto the Truth, calling him  
into

into the Ministry, in which he was faithful, and travell'd in the Work thereof in divers Parts of Ireland.

As therefore a virtuous Life is the Way to an happy Death, to live in the Fear of GOD is the Way to die in his Favour, this honourable Stripling, after a pious and exemplary Life, came to an honourable and comfortable Death, near nineteen Years of Age. See Piety Promoted, Part 4th. Pag. 155.

17th. Another good Friend and Minister likewise, when between eight and ten Years of Age, was made very sensible of the LORD'S Dealings with him. Notwithstanding this early visited Boy hated to hear wicked Words, yet he lov'd Play exceedingly; and one Time in the Midst of his Sport, he was reach'd unto with strong Convictions, so that he could not forbear weeping. He also lov'd Musick, Dancing, and playing at Cards, though unknown to his honest Parents, but was followed with the righteous Judgments of GOD in the Secret of his Soul; by which righteous Judgments he was redeem'd from those Vanities, against which the Spirit of Truth always appears, and redeems all his faithful Followers from, how nearly soever any may have been attach'd thereto in Times past. He began to delight in Reading and Sobriety, and when he read the holy Scriptures, he would desire *that GOD would open them*



*them to his Understanding* ; and when he read of the Crucifixion of our blessed LORD and SAVIOUR JESUS CHRIST, it would break his Soul into Tenderness ; yet nevertheless, being advanced to about fourteen or fifteen Years of Age, he used to shun the Cross of speaking in the plain Language (which is always used in the holy Scriptures) to those whom he convers'd with, except his Father and Mother, who would not allow him to speak otherwise ; for which Evasions he also met with Judgment, and was brought to take up the Cross to that Flesh-pleasing kind of Expression of saying *You* to one Person, whether high or low, and from that Time forward used *Thou* and *Thee* to one Person, and in so doing both found Peace in his own Mind, and thereby got more Reputation among considerate Persons, than he had done by conforming to the Dialect of the vain World, both unsound in itself, and inconsistent with the Principle he profess'd. For People generally know when any of us, either young or old, appear in Deportment, Habit and Speech, inconsistent with our Principle : And pray, *what do any of us get by running counter to our Principle in any Shape, but Loss, Scorn and Contempt ?* Oh ! that all our young People, and modern, temporizing Professors of the blessed Truth, would duly consider those Things, and no longer think light of practising what our good Friends have suffer'd much for, by bearing their Testimony against, in this and other Respects. *T. Chalkley's Journal, Pag. 3, 4, 5, 6.*

18th. JOSEPH PIKE, near *Cork* in *Ireland*, upon whose tender Mind the divine Spirit began to work very early, even before he was seven Years old, to draw him off from childish Play and Vanities; from which Time, until he arriv'd at the Age of eighteen Years, he underwent great Conflicts of Soul, and at length grew up to be an useful Member of the Church. See *History of Friends in Ireland*, Pag. 316.

19th. We read that a certain Stripling in *Ireland*, eldest Son to a Counsellor at Law, and Justice of the Peace, possess'd of an Estate to the Yearly Value of 360*l. per Annum*, embrac'd the Truth and became very religious, and join'd with Friends; for which his said Father (being mightily offended when he met his Son with his Hat on) did not only treat him severely and cruelly with furious Blows, &c. but disinherited him, leaving him only 10*l. per Annum*, to keep him (as he said) from starving, or relying on those seducing People (meaning the *Quakers*) and threaten'd to turn any of his Children out of Doors that should go to their Meetings: Yet this suffering Youth became a worthy Man, and by the Cross attain'd to the Crown. *Ibid.* Pag. 325, &c.

Finally, *dear Children*, I have three Things to lay before your serious Notice and Consideration; 1<sup>st</sup>. That you (and all) who have good religious Parents, or Guardians, that are much concern'd

concern'd for your Welfare every way, and willing and desirous to bring you up in the Nurture and Admonition of the LORD, and to train you up in the Way you should go, affording you all due Encouragements to go to Meetings, and walk in all the Ways of Truth, Virtue and Piety, being also themselves good Examples to you therein: I say, that you prize these your highly valuable Privileges, and express the true Value you have for them, by a Conduct agreeable unto the good Precepts and Examples you are favour'd with.

2d. I would have you know and consider, that many Boys and Girls have not such Favours and Blessings, but are (alas!) either left without Parents or Guardians in this dangerous World, or are under the Tuition of such as are not properly concern'd for their right Education; but being left much to themselves, are lamentably expos'd to bad Company, and corrupting Examples, whence they generally learn vicious Habits.

3d. May, therefore, all Children of pious Parents be entreated, excited and prevail'd upon, to make a proper and right Application of the great and special Favours now put into their Hands, even by this Consideration,—*That many well disposed and religious Youths have met with much Discouragements and Hardship, and cruel Usage from their opposite Fathers and Relations,*  
when

*when in their Search after the Truth they inclin'd to go to the Meetings of Friends, as appears by the last cited Instance.*

*Skipson, the 8th of the Ninth Month 1753.*

**DAVID HALL.**

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**A MITE**

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A  
M I T E  
INTO THE  
T R E A S U R Y,  
O R

Some serious REMARKS on that solemn and indispenfable Duty of duly attending Affemblies for divine Worfhip, incumbent upon all Perfons come to Years of Underftanding (efpecially the Profefors of TRUTH) whilft favour'd with Health, Strength and Liberty; together with fome due ANIMADVERSIONS upon the Neglect thereof; as alfo a Word of Confolation to fuch fincere hearted Friends, as are render'd incapable of perfonally attending them, by reafon of old Age, fome bodily Diforder, or Confinement, &c.

To which is Subjoin'd,

An EPISTLE to FRIENDS of  
*Knarefborough* Monthly - Meeting.

---

By DAVID HALL.

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For where two or three are gather'd together in my Name, there am I in the Midft of them. *Mat. xviii. 20.*  
I befeech you, therefore, Brethren, by the Mercies of GOD, that ye prefent your Bodies a living Sacrifice, holy, acceptable unto GOD, which is your reasonable Service. *Rom. xii. 1.*  
Not forfaking the Affembling of ourfelves together, as the Manner of fome is; but Exhorting one another, and fo much the more, as ye fee the Day approaching. *Heb. x. 25.*

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L O N D O N:

Printed by LUKE HINDE 1758.

M I L M

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WASHINGTON, D. C.

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BY DAVID HALL

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T H E

# P R E F A C E.

F R I E N D L Y R E A D E R,

**M**AY it be remember'd that when Moses, that eminent and faithful Servant of the LORD, even the Mediator of the first Covenant, having been, by divine Commission and Assistance, signally and successfully instrumental in delivering poor sighing and groaning Israel out of the Egyptian Bondage, and was now bringing them on their Way towards the Land of Promise, flowing with Milk and Honey, being right sensible how liable People are (if not truly watchful) who have been very humble while in Adversity and Affliction, to become careless and forgetful of the LORD and his Succour in their foregoing Trials, when Prosperity smiles upon them, gave them the following timely Precautions and seasonable Charges, worthy of their and our due Observation and Notice, saying, — Hear O Israel, the LORD our GOD is one LORD. And thou shalt love the LORD thy GOD with all thine Heart, and with all thy Soul, and with all thy Might. And these Words which I command thee this Day shall be in thine Heart. And thou shalt teach them dili-

gently

*Deut. vi.*  
4, 5, 6, 7,  
8, 9, 10,  
11, 12.

gently unto thy Children, and shalt talk of them when thou fittest in thine House, and when thou walkest by the Way, and when thou liest down, and when thou risest up. And thou shalt bind them for a Sign upon thine Hand, and they shall be as Frontlets between thine Eyes. And thou shalt write them upon the Posts of thine House, and on thy Gates. And it shall be when the LORD thy GOD shall have brought thee into the Land which he sware unto thy Fathers, to *Abraham*, to *Isaac* and to *Jacob*, to give thee great and goodly Cities which thou buildedst not, and Houses full of all good Things which thou filledst not, and Wells digged which thou diggedst not, Vineyards and Olive-Trees which thou plantedst not; when thou shalt have eaten and be full, then beware lest thou forget the LORD, which brought thee forth out of the Land of *Egypt*, from the House of Bondage.

*But alas ! though Israel, during the Life of Joshua, and of the Elders that overliv'd Joshua, were preserv'd in some good Degree within the Bounds of good Order and Moderation, yet too many of the succeeding Generation took undue Liberties, and Jeshurun waxed fat, and kicked. Have not we just Cause to fear, that this is too much the Case with many of the Professors of the blessed Truth in these Days, wherein so great a Calm and Quiet, I say, in so gracious a Toleration as is now mercifully enjoy'd by us ?*



*We have now a large succeeding Generation coming up in our Society, but too few of them growing up in the real Work of Regeneration, and Obedience to the holy Spirit, their profess'd Principle, whence divers undue Liberties in Speech, Habit and Deportment, quite inconsistent with our said Principle, are run into. Some are seemingly soaring aloft as into the Air, as though they were above the Reproofs and Teachings of the meek Spirit of humble JESUS; others are grovelling as in the Earth, and they are hiding their Talents, tho' perhaps wrapp'd up in a Napkin of seeming or moral Righteousness: Others seem neither to be on the Wing in the airy Regions, nor yet choak'd with gaping and grasping after the Earth, but wrapp'd up, and, as it were, lull'd in that careless State of Indolence and base Neutrality, somewhat like the Inhabitants of Laish, and the secure Zidonians, as if they were not accountable Creatures for any Stewardships, either in Temporals or Spirituals: Others, again, are in the other Extream, pursuing the World as if it were their summum bonum, or chiefest Good, launching out into Multiplicity of Business, as a Horse into the Battle; mean while neglecting their respective spiritual Talents, and consequently the greatest and far most important Business of their Day and Generation, and for want of minding the Directions of the great PILOT, even the Spirit of Truth they profess, they are often driven into, and (as I may say) miserably shipwreck'd upon that scandalous Rock of Insolvency; and although some of our great, bustling, extensive Tradesmen, may not*

perhaps, as to their outward Affairs miscarry, yet, alas! they are often so much involv'd and taken up with the Hurries, Projects and Cares about Things of this Life, that they prove lamentably deficient in those most material and weighty Particulars, viz. In working out their own Salvation with Fear and Trembling, and in glorifying God in their respective Services in the Church, and in their own Families. Notwithstanding these last Observations, there are, I hope, some, though too few, extensive Tradesmen, who are very careful that their Hearts may have Room in them for the pure Religion and undefiled before God and the FATHER, and that the Temple may not be unsuitably crowded with Money-Changers and their Tables; but that their Hearts (though sometimes necessarily busy in Commerce) may be preserved really a House of Prayer. These religious Tradesmen are truly worthy of double Honour, remarkable for their prudent and Christian Conduct and Fortitude, not suffering Mammon to be their Master, but keeping him in his Place, at a proper Distance, as their Servant; so they are in a Capacity to serve GOD their LORD and MASTER, and chiefest SOVEREIGN, and also his Church and People in their respective Places. This kind of honourable Tradesmen, being above all other Things concern'd to improve their Talents of Grace, dare not easily omit attending their religious Meetings, either on the First-days, or other Days of the Week; yea, some have even shut up their Shops during the Meeting-time on the Week-days, lest their Skops should have shut them up, and debarr'd.

*debarr'd them from the Enjoyment of CHRIST'S Company with the two or three met in his Name : May not we account these like faithful Abraham, who said to his Servants upon a weighty Occasion, —Abide ye here, and I and the Lad will go yonder and worship, and come again to you. When this Sort of highly valuable Tradesmen are occasionally call'd abroad, and are riding their Circuits among their Chapmen, they endeavour, I believe, to get to as many Meetings, even on the Week-days, as they well can : These have good ground to hope for and expect the Blessing of kind Providence to attend their honest Endeavours.*

*We have also ground to fear, that too many under our Name keep and frequent unsuitable Company, taking more Pleasure in the Society of Wine-bibbers, at the Tavern or Alehouse, than with the two or three at the Meeting, waiting for the Appearing of blessed JESUS.*

*Moreover, another afflicting sorrowful Disorder, and, I fear, a growing Evil, in these Times of Liberty and Ease from Persecution, is Mixt-Marriages, which generally usher Confusion, Trouble and Perplexity into Families and the Society, much grieving, and almost (if not quite) breaking the Hearts of good Parents, so that many anxious Fathers and Mothers, observing with Sorrow the wide Courses which many are taking, do in Effect, frequently revolve in their pensrve Hearts that mournful Query of solicitous Rebekah of old,—*

If my Child or Children do as such and such have done, what Good shall my Life do me!

*Again, 'tis much to be fear'd there are some (I wish I had ground to say there are none) guilty of that absolute and absurd Contradiction of professing the peaceable Spirit of meek JESUS, the KING of Salem, and the PRINCE of Peace, and at the same Time are litigious and contentious Persons, seeming to delight in Strife, and striving for Mastery, either in the Church, or among Neighbours, or, it may be, sometimes both. — The Eyes of the People have long been, and still are upon us, and considering the Extent of our high Profession, have, and do make their Remarks upon us, and can quickly observe when our Conduct is consistent with our profess'd Principles, and when repugnant thereto, either in Habit, Speech or Deportment. Have not some been ready to make the following Observations? Such an one is an honest primitive Quaker, his or her Dress, Address, and whole Conduct, agree to what he or she professeth. But such and such are modern, fashionable Quakers, they profess the Spirit, yet, it is plain they live after the Flesh; so they are but Nominal Quakers.*

*Now inasmuch as the Continuance of the above mention'd Errors (and all others) are owing to, and caused by Mens slighting and disregarding the spiritual Appearance and refining Work of CHRIST in their Hearts, who is now come in Spirit to put an End to Sin, and to finish Transgression,*

gression, to make Reconciliation, to bring in everlasting Righteousness; and inasmuch as he hath promised his blessed Presence to those who, though very few in Number, meet in his Name, I have in much good Will wrote the following Lines for the Encouragement of the Faithful and Diligent, and for the rousing, if possible, the Remiss and Negligent, to that highly necessary and profitable Duty of rightly attending religious Meetings, where he hath promised to be in the Midst of such Meeters: So that Mens neglecting, being the Cause of these their continual Disorders (as CHRIST said,—While Men slept, an Enemy did Mischief in the Field) this being discontinued, and a vigilant Diligence being used in the Room thereof, that evil Cause being thus taken away, the evil Effects thereof might consequently cease.

But in case, after these my honest Endeavours and Labours of Love, I should be blamed for making the following Remarks, or producing particular Instances of the bad Effects commonly attending the forsaking of religious Meetings, as though I exposed the Weakness subsisting in our Society; I assure thee, friendly Reader, I am far from upbraiding any of my Friends with their Failures, but in good Will to the Cause, and the Souls of all, I found myself engag'd to write something on these Neglects and Disorders, and the pernicious Consequences thereof, which long before I pen'd these Lines, were too notorious, being plainly exposed by the very Persons themselves, found in the Errors spoken of here, and  
in

*in the subsequent Lines ; so that the Remarks made, and the Instances produced of the Deficiencies of any of the Professors of Truth, proceed not from ill Will, or were hidden Things heretofore, and now brought to Light, but alas ! have long been conspicuous, and noted by many. For notwithstanding the Prophet of old was commanded on*  
*Isa. lviii. this wise, — Cry aloud, and spare not, &c. yet I should be very sorry from hence, to presume to say or write any Thing against the real Interest of the good and great Cause, or to the Prejudice of any Man's Person, Condition or Character, but compassionating my Brethrens Ailings and Failings, am rather ready to cry out, — Tell it not in Gath, publish it not in Ashkelon.*

*In much Humility and good Will to the Souls of all, I cast my Bread upon the Waters, and subscribe myself,*

Thy really affectionate Friend,

DAVID HALL.

---

TO ALL THE  
**P R O F E S S O R S**  
 O F T H E  
**Blessed Truth,**

Wheresoever the subsequent Lines may come.

DEAR FRIENDS,

**I**N the universal Love of the glorious Gospel of CHRIST, which ever breaths out, *Glory to God in the highest, on Earth Peace, and good Will towards Men*, I cordially salute you, and therein take Freedom humbly to offer the following Observations to your solid Consideration.

Notwithstanding, with much Comfort I firmly hope, we have a large Number in our Society in a good degree faithful to the Principle of Truth we profess, giving Diligence *to make their Calling and Election sure*, walking *circumspectly and honestly as in the Day*, both with regard to their moral and religious Conversation, though not without their respective Exercises on divers Accounts, not daring to forsake the  
*assembling*

*assembling* of themselves together whilst capable ; for the Encouragement of all such beloved Brethren and Sisters, wheresoever their Lots are cast, (to whom my Heart is nearly knit in the Unity of the Spirit and the Bond of Peace) it springs up in my Mind to remind them of the

*Gal. vi.* Apostle's tender Advice, — *Let us not be weary in well-doing, for in due Season we shall reap if we*

*James v.* *faint not. Be patient therefore, Brethren, unto the Coming of the LORD. Behold the Husband-*

*man waiteth for the precious Fruit of the Earth, and bath long Patience for it, until he receive the early and latter Rain. Be ye also patient ; stablish your Hearts, for the Coming of the LORD*

*draweth nigh. Wherefore gird up the Loins of your Mind, be sober, and hope to the End, for the Grace that is to be brought unto you at the*

*Revelation of JESUS CHRIST. Watch ye, stand fast in the Faith, quit you like Men ; be strong. Let all your Things be done with Charity.*

Yet nevertheless, for the Sake of some, yea, alas ! (with Regret be it spoken) many of the Professors of the blessed Truth, who through Coldness, Lukewarmness, Inconsiderateness, Indolence, and the want of a true Hunger and Thirst after Righteousness, (occasioned by their *neglecting* the Work and Guidancé of the Spirit of Truth they profess) are become very remiss and negligent in this highly and necessary and reasonable Duty of *attending* religious Meetings on Week-days, as well as First-days, I find it to rise in my Heart, in much good Will, to  
 recommend



recommend the following Observations to their serious Notice and Consideration.

1<sup>st</sup>. Inſomuch as ALMIGHTY GOD, our faithful and righteous CREATOR, hath placed us in a Station abſolutely dependent on him, *in whom we live, and move, and have our Being*, in whoſe Hand and Diſpoſal we, our Lives, Health, Abilities both of Body and Mind; our Preſervation, our Protection, Support, Favours, Privileges and Enjoyments, both Temporal and Spiritual are, we being, as it were, Tenants at Will, having no known Leaſe of our Time, or Command of any Thing, we are under moſt reaſonable and cloſe Obligations to behave ourſelves as wholly dependent Creatures, humbly and honeſtly to pay due Homage and Obedience to him our gracious and bountiful SOVEREIGN, LORD and BENEFACITOR, for all his unmerited Favours we enjoy under him, in faithfully anſwering his Requirings, in *doing juſtly, loving Mercy, and walking humbly with him*; which three Articles briefly contain all our moral and religious Duties, which none rightly perform who are negligent in attending Meetings for divine Worſhip.

2<sup>dly</sup>. May it be remembered, that in the preceding Diſpenſations the LORD GOD requir'd of his People, and commanded them ſtrictly to obſerve divers Convocations, and Feaſt-days; as the Feaſt of *Paſſover*; ſolemn Feaſts and Faſts, as the Feaſts of the *Tabernacles*, of *unleavened*

*leavened Bread, of Weeks, of Solemn-days and Assemblies; in the sincere and devout Observation whereof the People of God were accepted of him. — Blow the Trumpet in Zion, saith the Prophet; sanctify a Fast, call a solemn Assembly. Gather the People: Sanctify the Congregation: Assemble the Elders; gather the Children, and those that suck the Breasts: Let the Bridegroom go forth of his Chamber, and the Bride out of her Closet. — Thus saith the LORD of Hosts; the Fast of the fourth Month, and the Fast of the fifth, and the Fast of the seventh, and the Fast of the tenth, shall be to the House of Judah Joy and Gladness, and chearful Feasts; therefore love the Truth and Peace. But the Neglect and slighting thereof displeas'd GOD, and turn'd much to their own Disadvantage, as being the sorrowful Effect of their Declension, Captivity and Servitude, through their Disobedience to the LORD. Judah, saith the Text, is gone into Captivity, &c. The Ways of Zion do mourn, because none come to the solemn Feasts: All her Gates are desolate, her Priests sigh, her Virgins are afflicted, and she is in Bitterness.*

3dly. 'Tis worthy our serious Notice and Consideration, how acceptable and pleasing to the LORD the Meetings, Communications, and the very Thoughts of those that fear'd him; and what peculiar Regard and tender Respect he had, what precious Promises he made unto them in those deprav'd Times, wherein Irreligion so much prevail'd, that the Proud were call'd  
happy;

Joel ii.  
15, 16.

Zeck.  
viii. 19.

happy; yea, they that wrought Wickedness were set up; yea, they that tempted God were even delivered:—Then, saith the Prophet Malachi, they Mal. iii. 16, 17. that feared the LORD, spake often one to another, (whence we may conclude they were met together) and the LORD hearken'd and heard it, and a Book of Remembrance was written before him, for them that feared the LORD, and that thought upon his Name. And they shall be mine, saith the LORD of Hosts, in that Day when I make up my Jewels; and I will spare them as a Man spareth his own Son that serveth him. The Passover was so strictly enjoyn'd, that it was commanded on this wise, Numb. ix. 13, 14.—The Man that is clean, and is not in a Journey, and forbeareth to keep the Passover, even the same Soul shall be cut off from his People; because he brought not the Offering of the LORD in his appointed Season: That Man shall bear his Sin. And if a Stranger shall sojourn among you, and will keep the Passover unto the LORD, according to the Ordinance of the Passover, and according to the Manner thereof, so he shall do: Ye shall have one Ordinance, both for the Stranger, and for him that was born in the Land.

Yet such was, and now is, the Mercy and Justice of God, that he neither ever did, nor now doth, require any Thing unreasonable or impracticable; for he condescended to allow a *second Passover* to such as were necessarily depriv'd of appearing at the First, by reason of Indisposition, through Uncleanness, or Absence in a Journey afar off.

4thly. Let us now come to the glorious Dispensation of the Gospel that we live in, wherein CHRIST, the Author thereof, our glorious High-Priest and blessed Mediator, himself speaks unto the Churches, who is the compleat Antitype, in whom all the Types, Shadows and Figures concenter; and let it be with solemn Reverence, and all due Regard, humbly observed, that he hath graciously promis'd on this wise,—*Where*

Mat. xviii. 20. *two or three are gathered together in my Name,*

Rom. xii. 1. *there am I in the Midst of them.—I beseech you, therefore, Brethren, by the Mercies of GOD, that ye present your Bodies a living Sacrifice, holy, acceptable unto GOD, which is your reasonable*

Heb. x. 25. *Service.—Not forsaking the Assembling of ourselves together, as the Manner of some is; but exhorting one another, and so much the more, as ye see the Day approaching.*

Now, dear Friends, have we not some ground to fear, that so many as under the Profession of the blessed Truth, who do, whilst in Health and Strength sadly neglect the attending of religious Meetings, so much encouraged by the Promise above, are not truly obedient, but neglecting their own Mercies, by so slighting our glorious High-Priest, and his blessed Company with his two or three gathered in his Name. Oh! that all the Professors of Truth were rightly concern'd duly to regard the said gracious Promise, with the full Extent and Conditions thereof; and also to reduce to Practice the Advice of the Apostle, — *Purge out therefore*

therefore the old Leaven, that ye may be a new Lump; as ye are unleavened. For even CHRIST our Passover is sacrificed for us. Therefore let us keep the Feast, not with old Leaven, neither with the Leaven of Malice and Wickedness, but with the unleavened Bread of Sincerity and Truth. 1 Cor. v. 7, 8.

May it therefore, I say, be humbly remembered, how this our gracious High-Priest hath not only promised his Attendance, and most worthy Company, where two or three are gathered in his Name, (as above) but hath also mercifully and tenderly invited needy Souls unto him, on this wise, — Come unto me all ye that labour and are heavy laden, and I will give you Rest. Take my Yoke upon you, and learn of me; for I am meek and lowly in Heart, and ye shall find Rest unto your Souls: For my Yoke is easy, and my Burden is light. And again, his Call is repeated, — In the last Day, that great Day of the Feast, JESUS stood and cried, saying, If any Man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of living Water. But this spake he of the Spirit, which they that believe on him should receive, &c. Mat xi. 28, 29, 30. John vii. 37, 38, 39.

5thly. May it be added to the Premises, how that soon after the breaking forth of the blessed Truth, after the long and dark Night of Apostacy, our ancient Friends, in the Morning of the Day, finding a conscientious Concern upon them to decline the Formalities then run into,

M

retir'd

retir'd and met together to wait upon the LORD,  
 to know and witness the fulfilling of that blessed  
*John* xiv. 26. Promise of CHRIST to his Disciples; — *But the*  
 COMFORTER *which is the HOLY GHOST, whom*  
*the FATHER will send in my Name, he shall*  
*teach you all Things, and bring all Things to*  
*your Remembrance, whatsoever I have said unto*  
*you.* — As they were (we have good ground cer-  
 tainly to believe) led into this Practice, and by  
 the same also mercifully regarded and protected  
 therein, through many and great Sufferings,  
 occasioned by the penal Laws then in Force  
 against those that dissented from the national  
 Church, established by Law; so that our dear  
 Fore-fathers and ancient faithful Friends, con-  
 scientiously then attended religious Meetings,  
 both on First-days and other Days of the Week,  
 under the Hazard of their Lives, Liberties  
 and Estates; yea, I say, they flock'd to Meet-  
 ings as Doves to the Windows, though some-  
 times a good many Miles distant, and found  
 great Peace in so doing, and the enriching  
 Blessing of God to attend them, and often their  
 Off-spring too: So in Time, as they increased,  
 by the Direction and sweet Influence of the  
 blessed Spirit, they were engag'd to appoint and  
 settle Meetings here and there, as in the Wis-  
 dom of Truth they saw convenient, both on  
 First-days and other Days of the Week; and  
 when they were haled from their Meetings  
 to Prisons, they had often precious Meetings  
 there, and found those Places, as *Jacob* said of  
*Bethel* on his Pillow of Stone, to be to them as  
 the

the *House of God*, and *Gate of Heaven*, being made to sing in the Prison as *Paul* and *Silas* did, when their Legs were in the Stocks, by the then secular Powers.

Now, therefore, I beseech all that profess the ever blessed Truth, and especially those that are remiss in this important and so material a Duty now before us, duly to remember, and truly consider, how wonderfully the LORD hath wrought for his Church and People, how he hath turn'd the Hearts of Kings, and, in effect, hath said to them, — *Touch not mine Anointed, do my Prophets no Harm.* What peaceable calm Times have we long enjoy'd, with respect to those violent Storms and rugged Billows of Persecution afore said! Are not we now both tolerated and protected in keeping our religious Meetings! What then will become of those poor Professors of the unchangeable Truth, who, in this Time of Tranquility, and, as I may say, Sabbath-day of Rest from the aforementioned Probations, are taking their Flight from the refining Work and Baptism of the HOLY SPIRIT they are making a Profession of, into the inordinate Cares or Pleasures of this World; or into Indolence, Indifferency and Lukewarmness, touching the vital Part of Religion; so as miserably to forsake (or at least too much neglect) the assembling of themselves together, in order to worship and pay due Homage to the bountiful Author of all our unmerited Mercies, temporal and spiritual!

Infomuch, therefore, as the divine Minister of the Sanctuary and true Tabernacle, which God hath pitched and not Man, hath so reasonably afforded us such great Encouragement to attend religious Meetings, tho' consisting of very few in Number, and hath shewn so undeniably and indisputably his peculiar Approbation thereof, by that gracious and special Promise of his vouchsafing to be present with the two or three that so meet: The same Duty being also urg'd and earnestly recommended by the Apostle to the Believers of his Day, that they should not forsake the *Assembling* of themselves together, as the Manner of some in those Times was, and, alas! of too many in these Days, though so highly favoured: — *And let us consider*, saith he, *one another, to provoke unto Love and to good Works: Not forsaking the Assembling of ourselves together, as the Manner of some is, but exhorting one another, and so much the more, as ye see the Day approaching.* And likewise remembering how the same Apostle fervently and pathetically addressed the *Roman Church*, exciting them to pious and devout Performance of this their reasonable Service, reminding them of the signal *Mercies of God*, as a pressing and cogent Argument, moving grateful and truly considerate Persons to the faithful Performance of their reasonable Duties to their merciful Benefactor, and the glorious Donor of all their Enjoyments, express'd his Address on this wise, — *I beseech you, therefore, (as above hinted) Brethren, by the Mercies of God, that ye present your Bodies a living*

Heb. x.  
24, 25.

Rom.  
xii. 1.



*living Sacrifice, holy, acceptable unto GOD, which is your reasonable Service.* May we not safely conclude, that the right attending of Assemblies for divine Worship, is both a Duty acceptable unto GOD, and signally advantageous unto our Souls ; and that, as this is an indispensable Duty (whilst we are in Health and Strength, and at Liberty) therefore the Omission of this weighty Service is of dangerous Consequence.—*Then were assembled unto me* (saith *Ezra*, that deeply concern'd Servant of the Lord) *every one that trembleth at the Words of the GOD of Israel.* The true hearted *Quakers* then did and now do (whilst Strength and Liberty do permit) assemble in order to obtain Help and Relief from the LORD, to worship him in Spirit and Truth, to enjoy the sweet and edifying Communion one with another, as Members of one Body, by feeling the one quickening Spirit from the holy Head, the living Circulation of the Blood of CHRIST.

*Ezra.*  
IX. 4.

And now, my Friends, may I take Freedom to make the following Remarks.

1<sup>st</sup>. It hath been objected by some on this *wile*, *That as the Sabbath was but one Day in the Week commanded and set apart for divine Service, in the Time of the Mosaick Law, what need so much ado about Week-day's Meetings now?* To which very weak and poor Objection, I shall in the first Place answer thus : Suppose there had been in that Dispensation no other Day but the

Seventh in each Week, appointed by the LORD, wherein his People should cease from servile Work, and devoutly and solemnly perform Worship to him; yet in this Gospel Dispensation we are, or ought to be, brought much nearer to GOD, and be much more devout and spiritually minded, according to the Apostle's Testimony,

19. *Heb. vii.* — *For the Law made nothing perfect, but the bringing in of a better Hope did, by the which we draw nigh unto GOD.* Besides, the Solemnities and holy Convocations, above mention'd, sufficiently refute the aforesaid very weak Plea and Objection, which Solemnities were to be observ'd by the LORD's People in that Dispensation; the Neglectors whereof were to be taken Notice of, and call'd to an Account. What Apology then, I say, shall those make, or how shall they answer it, who are remiss and negligent in observing and attending the solemn Meetings and Assemblies in this glorious Gospel Day?

2dly. Some may perhaps object, and seem to endeavour to excuse themselves in this Kind of Negligence, and Omission of so necessary and profitable a Duty, as we are, in much good Will to the Cause of Truth and the Souls of its Professors, treating of, by alledging, *That their Meeting is so small, or that they have no publick Minister settled therein, they may perhaps scarce think it worth their while constantly to attend the same.* *Answ.* Are not there two or three? If so many, CHRIST hath promised them his blessed Company, if met in a right Mind, who being the

the most excellent Minister of the Sanctuary and true Tabernacle, which God hath pitched and not Man, without whom, the greatest of instrumental Ministers can do nothing, are of no Service: But this most powerful, most merciful, and most glorious High-Priest, and heavenly Minister, appears with his People and Flock, according to his gracious Promise; he can when he pleases, whose Time is the best Time, effectually and suitably supply all the Wants of his true Followers, without instrumental Ministers, (altho' we own, and humbly confess, that the Ministry of the Gospel, by and through instruments influenced and actuated by the abovesaid all-powerful Minister, hath been, is, and ever will be of singular Service to the Husbandry, Heritage and Plantation of God, as it is rightly applied) and therefore ought to be valued in its Place. But oh, alas! how do those ungrateful Creatures undervalue and put a Slight upon our blessed Mediator of this new Covenant, our Physician of the greatest Value, the Bishop of our Souls, and our Saviour, who hath shed his precious Blood, and given his Life a Ransom for us, that in any wise can find in their Heart to omit the attending even small Meetings, tho' without any instrumental Minister, when he hath upon most reasonable Conditions promised his Life-giving Presence there.

3dly. As the true-hearted and faithful Followers of humble JESUS find it their indispensable Duty, and peculiar Interest, to attend religious

ligious Meetings, whether they be great or small, whether they have in them instrumental Ministers, or they have none, both on First-days and other Days of the Week, they grow and prosper in the Truth, even in the Root of true Religion, and are very often signally bless'd and favour'd by kind Providence, even in the Things of this Life, and come up in the real Improvement of their Talents, and consequently in their respective Services in the Church, enjoying their Peace whilst in Health, and the Aboundings thereof when on sick and dying Beds; whilst, on the other hand, those poor unthinking Professors of Truth, who, by neglecting the Work thereof in their own Hearts, become slack and backward in the attending of Meetings for divine Worship, letting in Reasonings, and probably the vain Allegations above-said, they don't thrive in the true Religion, and seem also sometimes blasted, as touching their Success in temporal Affairs, are of little or no Help (but rather Nusances) in the Society, and often are made to bewail their past Negligence on sick and dying Beds, of which more hereafter.

Divers remarkable Instances of the peculiar Blessing of kind Providence attending the Professors of Truth, who witness'd the real Work thereof in their own Hearts, and were obedient to its Requirings, have occur'd to my particular Notice in my Pilgrimage; one whereof I may here mention.

A certain

A certain worthy ancient Minister gave, in my Audience, the following Relation, “ That in his young Years, (having been from his Childhood educated in the Way of the national Church) being favour’d with the merciful Visitation of the LORD, he became uneasy with the traditional Singings and superficial Formalities used in the said Communion; whereupon seeking and enquiring for the right Way of Worship acceptable unto God, he dropt into a small Meeting of Friends, wherein no instrumental Ministry (as I remember) was heard that Day; yet nevertheless the seeking Youth was made contrite, melted, and throughly convinc’d of the Truth in that silent Meeting.” (The like Account I have also heard concerning the Convincement of some others) “ And thenceforward, persevering under an awful Regard to that gracious Hand that had so visited him, he grew in Grace and the saving Knowledge of God; who, being of poor and low Circumstances, as to Things of this Life, was oblig’d to labour hard for his Bread, and, being a *Taylor* by Trade, was often oblig’d to work at other Peoples Houses, yet could not be easy to omit Week-day Meetings, but laying aside his Work, was engag’d to walk often a pretty Way to Week-day Meetings; yet such was his Diligence and Industry before and after the said Meetings, that though he work’d for desir’d no Allowance or Abatement for the Time spent on Account of the

“ said

“ said Meetings. Some Time after this he  
 “ married a young Woman convinc’d of the  
 “ Truth a little while before. Now the Storms  
 “ of Persecution rose high, and having now  
 “ and then a Meeting in his House, (being  
 “ himself in the ministerial Capacity) they  
 “ cheerfully suffer’d the Spoiling of their Goods  
 “ for Truth’s Sake, and were stripp’d very bare  
 “ as to Temporals, having two small Children,  
 “ and his Wife with Child of the third; yet  
 “ keeping faithful, according to the best of their  
 “ Knowledge and Ability, and consequently not  
 “ daring to be remiss or indifferent in that im-  
 “ portant Duty of attending religious Meetings;  
 “ they were bless’d every Way, and their little  
 “ Oil and Meal were thereby render’d capable  
 “ to answer all just Demands, and moreover to  
 “ make many little Cakes for the Prophets of  
 “ the LORD, having all along a Place and House  
 “ of Reception and Hospitality for his Messen-  
 “ gers to the Day of their Death, which was  
 “ in Peace inexpressible.”

On the other hand many, by the wretched  
 Indifferency about spiritual and religious Mat-  
 ters, (though it may be at the same Time pretty  
 staunch Moralists) have become guilty of this  
 miserable Deficiency of neglecting or forsaking  
 the assembling themselves, in order to perform  
 divine Worship on Week-days, and some have  
 so lamentably been prevail’d upon by that In-  
 disposition of Lukewarmness, or by the surfeit-  
 ing, and choking Cares of this World, the  
 Deceitfulness

Deceitfulness of Riches, or the Love of other Things, (or, it may be in some weak Persons, by taking a Disgust against some Minister, Friend or Friends of the Meeting) have shamefully absented religious Assemblies, even often on the First-days of the Week, absolutely contrary to the Laws of God, the Laws of the Land, and the repeated Advices and well known Rules of the Society, they would unreasonably be accounted Members of. But alas! alas! such are in a miserable dwindling State and Habit of Soul, laying a Foundation for future Repentance, Anguish and Tribulation; many piteous Instances of this Kind have appear'd (and peradventure some such may at this Day be found) under the Profession of the Truth; one of which I shall here take Freedom to mention, as a Caution worthy to be taken Notice of.

“ A certain young Man, as I remember, be-  
 “ ginning Trade and Business for himself; was  
 “ thereby so engross'd and hurried in his anxious  
 “ Mind, that he too much omitted the attend-  
 “ ing of religious Meetings; but being attack'd  
 “ by Sickness, and brought to a Bed of Lan-  
 “ guishing, his past Negligence became his  
 “ Burden, under the Sense of which he groan'd  
 “ and bemoan'd himself; and being ask'd by  
 “ a Friend the Cause of his so great Distress of  
 “ Mind, he answer'd, *It was because he had*  
 “ *been too remiss in going to Meetings, especially*  
 “ *Week-day Meetings; but added, That if the*  
 “ *LORD would be pleas'd to raise him up again*  
 “ to

*“ to his former State of Health, he would for  
 “ the future be more careful and more diligent in  
 “ that important Duty.”*

Oh! therefore that all in Time of Liberty, Health and Strength of Body, may consider their own both Duty and Interest in this respect, as that they may not suffer themselves, through too eager Pursuit of, or too close Attachment to the Enjoyments of this fading World, or supine Indolence, to be depriv'd thereby of the many Gospel Privileges offered unto us, of which the peaceable Enjoyment of our religious Meetings is one of great Worth, and always so accounted and highly valued by the faithful and truly thoughtful People of God.

*4thly.* Besides what is afore said touching the great Disadvantage that accrues to those Particulars, who are found deficient in this momentous Duty now treated of, they are bad Examples to the young People and others, and especially those who have Children coming up, and perhaps Servants under their Care too, being in the Station of Governors of Families, (as they are evidently negligent) lose their Authority, and render themselves bad Precedents to their Children and Servants, and so, as such, can't give effectual Precepts and Advice to their Families; but alas! through their dismal Neglect and Indolence, their poor Children, being too much left to themselves, often prove Libertines, and run to Ruin. How then shall such unfaithful  
 Parents



Parents in the Day of Account answer for these Neglects, both with respect to their own Particulars, and poor Families, and the Meetings they belong to, which if they had been honestly concern'd, they might have been of good Service? Shall not such unjust Stewards be called to an Account? Oh! that all Parents of Children, and Governors of Families, would seriously and timely consider how pleasing and acceptable to the LORD. *Abraham's Care and Concern for his Children, and for those under his immediate Care was — Shall I, said the LORD, hide from Abraham that Thing which I do? For I know him, that he will command his Children and his Household after him, and they shall keep the Way of the LORD.* Gen xviii. 17, 19.

All those that meet, I say, *in the Name of JESUS*, that is, under a truly awful, religious and conscientious Concern of Mind, don't only perform their reasonable Service to GOD, and to reap his Peace and Blessing, but are of singular Help and Comfort to the true hearted in the Meeting; whilst the absent Worldlings, being as miserable Comforters, are neither just and honest to GOD, to themselves, nor to their Friends and Families: Manifold, therefore, I say, are the Obligations we are all under, and more especially we that have Children and Families, to come up in the honest Discharge of that our reasonable Service, *viz.* both with regard to the due Performance of, *1<sup>st</sup>*, Our Duties to GOD; *2<sup>dly</sup>*, To our Children and Families; *3<sup>dly</sup>*, To the Meetings

Meetings we respectively belong ; and *4thly*, That we may bear our Testimony openly to all Beholders, in assembling ourselves to wait upon, and worship the Father in Spirit and in Truth, even on Week-days as well as First-days.

*5thly*. It is almost surprizing to observe, how divers Professors of Truth, who seem very disregarding of CHRIST's glorious Promise, which they plainly discover by their slighting and absenting Meetings, where two or three are met ; yet if a noted publick Friend appoints a Meeting, how such are rais'd on the Wing, and flock to hear him, and sometimes follow him to the next Meeting. Now although we ought certainly, whilst capable, willingly and thankfully to give the LORD's Messengers and Ambassadors our Company, and seriously hear, and rightly apply their Messages ; yet insomuch as blessed JESUS, our great and good LORD and MASTER, hath promised to be in the Midst of two or three rightly met, we ought to prefer him above all ; I say, without slighting or undervaluing the least Servant who bringeth glad Tidings, whose very Feet are beautiful upon the Mountains : But they plainly appear to neglect and slight the most glorious Minister and High-Priest, who too seldom attend small Meetings, pursuant to his said conditional Promise, and ( as it were ) Appointment.

I would by no Means have my Reader to suppose, by what is afore said, that I am blaming  
my

my Friends for accompanying the Messengers of the LORD to the next Meeting, for that is a Brotherly Duty, which I myself took great Delight in, whilst in Health and Strength in my younger Years, and would encourage the right Minded in so doing; neither would I hereby discourage any, who having been Neglectors of Week-day's Meetings, may find themselves awaken'd and rous'd up by any Instrument: I would not, I say, discourage such from going along with such a Friend to the next Meeting, or further, as the Cords of Truth may draw him, and to keep close to that divine Touch and Influence they have been favour'd with, through the Ministry of the said Instrument, which they may undoubtedly find renewed and increas'd; as they humbly retire to the Master and Spring of all Good in their own Hearts, who hath promis'd to be with the two or three, who are, or shall be, rightly gather'd, when such instrumental Ministers may be far absent, or even removed from us (by Death.) The great and good Shepherd, speaking of himself and his Flock, saith thus; — *When he putteth forth his own Sheep, he goeth before them, and the Sheep follow him, for they know his Voice.* John x. 4. Whenever therefore he putteth forth any, old or young, Masters or Servants, rich or poor, and goeth before them, let them readily go forth and follow him. We heartily wish they may grow and prosper; yet I must say, wheresoever any Professors of Truth are found and observ'd from Time to Time to neglect or forsake, or at least, don't

don't duly attend their respective Meetings at Home, both on First-days and other Days of the Week; and yet it may be are forward to attend *Monthly, General,* and sometimes probably *Quarterly-meetings*; may not such their Proceedings be justly accounted irregular and preposterous? Or how can we expect those can be of real Service at Monthly and Quarterly-meetings, who slight and forsake the Meetings they belong to at Home? It is much desired therefore, that all professing the blessed Principle of Truth, in whatsoever Stations or Vocations they are placed, may let the Harms of others be their seasonable Caution, that they may be effectually rous'd up and excited to Diligence in the honest Performance of this weighty Duty, now spoken of in much good Will to Souls, the right Discharge whereof has often been, and is, attended with the enriching Blessing of kind Providence in spiritual Things, and sometimes in temporal; and the Neglect thereof is attended with Leanness of Soul, with many Disappointments and Disadvantages.

And further, with regard to that great Duty Friends owe to their Children, in the due Nurture and Education of them, to which they are bound by the Laws of God and Nature: We ought in the first Place to look well to ourselves, and then to our Children; — *Daughters of Jerusalem, weep not for me,* said CHRIST, *but weep for yourselves and for your Children.* How shall any be rightly concern'd for their Children, who  
are

are negligent touching their own Conditions? 'Tis to be fear'd the wide Courses of many Children have been often occasion'd (in great measure) by the Indolence and Irreligion of their Parents. I can't well omit taking Notice of one Stripling, whose Parents were Professors of Truth, rich in Things of this Life; yet alas! these Parents, being themselves too remiss in attending Week-day Meetings, and consequently not good Examples, did not train up their Son in the Performance of that Duty, wherein they themselves were deficient: So he grew up so much indulg'd in Liberty, that I was credibly inform'd he has been seen, even in the very Time of the Meeting, which was held near their Dwelling-house, to walk into the Fields with his Fowling-piece, &c. But oh! what was the Consequence of such irreligious Proceedings and Liberties; this Youth became rather an Affliction than a Comfort to Friends, liv'd fast as a Libertine, and died soon in the Flower of his Age: Which sorrowful Remarks I make with much Awe, Humility and Reverence.

*6thly.* Some Professors of Truth, as hinted before, have betray'd so much Indiscretion, and unmortified Temper of Mind, as to absent religious Meetings, and it may be, Meetings of Business too, through some Dislike or Offence taken against some particular Friend or Friends, or perhaps against some Steps in the Discipline, or it may be, against the Minister belonging to

the Meeting ; which unjustifiable Steps lead to Confusion, the Loss of Unity with the Society, and oftentimes is attended with great Disadvantage to the immortal Souls of these unhappy Persons, who foolishly fall into so bad a Practice ; and besides all this, it affords a very bad Example to the young People (especially) whose quick Eyes are upon them, and these their By-steps, and will very likely make shrew'd Remarks on such Misconduct, which is grievous to all good Men that behold it, but most pernicious to those guilty thereof ; of whom we *Job v. 2.* may say, — *Wrath killeth the foolish Man, and Envy slayeth the silly One.*

7thly. As the truly concern'd and faithful Friends to what they profess, do, whilst capable thereof, find it their incumbent Duty diligently to attend Meetings, both on First-days and other Days of the Week ; so 'tis their Care both to observe, as much as they well can, the Hour appointed for the Gathering of the Meetings, and also when there, to sit under a fervent and inward Concern, that they may be made sensible of the fulfilling of CHRIST's gracious Promise abovesaid, That CHRIST *will be in the Midst of them that meet in his Name* ; while on the other hand, many careless and lukewarm Professors are both slack in meeting together, and when they do come, often come very late and stragling, and when met, sit too much unconcerned, if not sleeping, whilst the Honest-hearted are in a deep Travail, and perhaps weeping ;

weeping ; to whom those negligent Professors are so far from being Help-meets, that they are too often a Burden to others truly concern'd, yet, alas ! the greatest Loss and Disadvantage is to their own Souls ; so that, though they go at Times to religious Assemblies, they don't reap that spiritual Benefit that they might do, because they *do not diligently sow to the Spirit*. Therefore, as faithful Friends, truly concern'd to improve their Time and Talents, find Meetings of Worship, Times and Places of Improvement, Pleasure and Profit ; and, therefore are like careful, industrious Tradesmen, very desirous, tho' through some Difficulties, to attend those Places, where the most Gain and Advantage may be in all Likelihood obtain'd. But pray, how should they, who through the Neglect of their Talents of Grace and Truth, find little or nothing of either Profit or Pleasure in religious Meetings, be desirous to press through Crowds to get to them ? Nay, may we not safely conclude those, who are remiss in getting to religious Meetings, do not experience (by reason of their own Neglect of the Gift of Grace) that sweet and excellent Gain of Godliness, which the Faithful do, and therefore may probably think it scarce worth their while to take much Pains about such a Matter ; when it is very likely the same Persons, in case they had ground to hope they could gain a Sum of Money, or make a considerable Improvement of their temporal Stock, in the Way of their outward Business, would be very careful not to miss the Opportunity, altho'

they can scarce be prevailed upon to use such Endeavours for the obtaining the most blessed, most excellent Company and Presence of JESUS, our glorious High-Priest, our Saviour, the King of *Salem*, and the Prince of Peace, though so lovingly invited by him. May not they, who slight such a gracious Promise, apply to themselves those Words of the ALMIGHTY, — *They that despise me shall be lightly esteem'd.* On the other hand, may not the true and faithful Attenders of religious Assemblies, by Faith lay hold on that Promise, — *Them that honour me, I will honour.* And likewise receive Consolation and Encourage-

i. *Sam.*  
ii. 30.

*Luke xii.* ment from these Words of CHRIST, — *Fear not little Flock, for it is your Father's good Pleasure to give you the Kingdom.* Faithful Friends forecast their Business so as nothing, so far as in them lies, may interfere and hinder them from attending Week-day Meetings. Do not we generally know on what Day the Week-day Meetings will fall? We ought therefore, I say, so to forecast, and as much as we can, to order our temporal Affairs, that nothing which may be well done on another Day, may be suffer'd to fall in our Way as an Impediment to hinder us from meeting with CHRIST and his two or three. If I attend religious Meetings only on such Days, wherein the very Laws of the Land suffer no Fairs or Markets to be held, nor will allow me to open my Shop, or to be engag'd in servile Work: If, I say, I serve (or pretend to serve) GOD in religious Assemblies on those Days only, on which the Laws of the Land do not allow

me

32.



me actually to labour for the Things of this World, *what Reward have I?*

3<sup>thly</sup>. As King Solomon adviseth, — *Train up* Prov. xxii. 6. *a Child in the Way he should go, &c.* it is fully believ'd by a large Cloud of living Witnessess, that as Men should go to, and diligently attend Meetings for divine Worship; so even Children ought to be train'd up in attending such Assemblies, when in the Wisdom of Truth, pious Parents, Guardians and Schoolmasters may see convenient and suitable, not at all doubting, but all those that have these tender Plants under their Care, as they mind their own Conditions and Growths in Grace, will be moved and help'd prudently and gradually to train them towards (and in due Time in) the real Performance of this so important a Duty; neither over-driving the little Lambs, nor, through a too fond Indulgence or Carelesness, leaving them behind, or suffer them to loiter, but always watching over them with an Eye of Regard, in a due Consideration of their tender Age, Capacities and Circumstances. Being thus conducted, I don't much question but they will often find themselves engag'd to bring the little Ones to Meetings at proper Times.

*Objection.* Some have objected to such Proposals on this wise, — *Let them first have Sense, and then bring them to Meetings.* *Answer.* He that was represented by a certain Householder, who went out early in the Morning to hire Labourers

into his Vineyard, hath often touch'd the tender Minds of Children in the early Part of their Time, and, as it were, in the Dawn and Morning of their Day; some about the sixth, seventh, eighth or tenth Year of their Age (or some sooner) have been graciously visited, broken and tender'd by the sweet Influences of him, who bless'd the little Children that were formerly brought unto him, commanding, *that such should be suffer'd, and in no wise forbidden.* We cannot fix the Time of Childrens Visitations, whether at the third, sixth, or ninth Hour he shall be pleas'd to give them an Invitation out of the Market-place into the Vineyard; however, it is firmly believ'd it is the indispensable Duty of Parents, School-masters, and those entrusted with the Nurture of Children, humbly to present them before the LORD in the solemn Meetings of Worship abovesaid, and fervently to beg his Blessing upon them; which I am sensible is and will be undoubtedly the Concern of all those Parents, &c. that are (or shall be) rightly concerned for their own Souls. But, oh! Friends, how can it be expected, that they who neglect their own States and Conditions, and their own respective Duties in attending Meetings, should be effectually concern'd for, and rightly bring those up in the Nurture and Admonition of the LORD, who are under their Care? How should those Parents, who do not weep for themselves, rightly weep for their Children? — *Weep not for me, said CHRIST, to the lamenting Daughters of Jerusalem, but weep for yourselves and your Children.*

*Children.* Nay, some of those Parents, remiss in their Duty to GOD and their own Souls (in Regard to attending Meetings, &c.) and consequently to their Offspring, have too often rejected and taken amiss the Advice of their wellwishing Friends, with respect to their Negligence, respecting their own Welfare, and consequently their Childrens Good. Some Parents it may be, have gone to Meetings themselves, but have too often left their Children (or at least too many of them) at Home, expos'd, very likely, to unsuitable Company, and undue Liberties. Nay, some living in the Town where the First-day and Week-day Meetings were held, have both themselves and their Children too much forsaken the Assembling themselves together, especially on the Week-days, and perhaps some of those irreligious Professors would be sitting, or walking, or talking in the Street, during the Week-day Meeting-time, and when admonish'd to a more becoming Conduct, they have taken it amiss, and spurn'd violently against the Advice and the Adviser; and by such Behaviour it has been thought they have harden'd their Children against Friends. But, alas! those imprudent Creatures, both Elder and Younger, have been attended with manifest Tokens of the great Loss they sustain'd thereby divers Ways. May therefore the Harms of others be our seasonable Precautions.

In Answer to the Objections some have made, or may make, *against bringing Children to*

*religious Meetings*, scarce thinking them perhaps capable of receiving Profit therein, I much desire the Words and Observations of our worthy Friend *Robert Barclay*, in his Proposition of Worship, *Pag.* 359, 360, may be seriously consider'd, as follows: "And this Power would  
 " sometimes also reach to, and wonderfully  
 " work in Meetings, even in little Children, to  
 " the Admiration and Astonishment of many."

When honest Parents have done what they could or can do, on Account of their own and their dear Childrens Souls Welfare, all may be little enough; but happy those poor Parents, who being tried with that exceeding bitter Cup, and Heart-breaking Exercise, of having a prodigal Son or Daughter, can in Sincerity appeal unto the LORD on this wise, — LORD, *thou knowest I have done my Best for my Children, both by humble Prayer and frequent Intercession with thee for them, as well as by Example and Precept, for their Preservation.*

But what will become of those unhappy Parents, who have afforded their Children neither good Examples nor Precepts, but disregarded the greatest Business of their Time, that is, of working out their own Salvation, and therefore have neglected (and by that Neglect render'd themselves incapable) to bring up their Children in the Nurture and Admonition of the LORD? What, I say, will become of such Parents, when they see the Miscarriages and bad  
 Courses

Courses of any of their Offspring, being conscions to themselves of their sinful Neglect touching their Education, and may be obliged to confess, and sorrowfully reflect on themselves for this their Deficiency, as being in some sort accessary to the Ruin of their poor Children.

I find in the Journal of our worthy Friend *Thomas Chalkley*, that he was sometimes concern'd to exhort Friends to bring their Children to Meetings, and educate them when young, in the Way they should go, that they might not depart from it when old; which I am persuaded faithful Friends have all along been (and still are) conscientiously concern'd to do, as being to them not a Matter of Indifferency, but ever esteem'd by them as their incumbent and paternal Duty. Don't we read that, besides the five Thousand Men, Women and Children who <sup>Mat.</sup> followed, and were fed by CHRIST, even in a <sup>XIV. 21.</sup> Wilderness or desert Place, when he appear'd amongst them in the Body of Flesh? Shall any therefore now be so unwise in these calm and quiet Times, wherein we may sit together peaceably and undisturbed in our religious Meetings, and wait for the spiritual Appearance of CHRIST: Can any, I say, be so unwise, as now to neglect religious Meetings? Should we not by all Means, in point of Gratitude to our gracious God, in point of Justice to our own Souls, our Children, Families, and our Friends, flock to our religious Meetings, both on First-days and other Days of the Week, taking our  
Children

Children along with us, and allowing all reasonable Liberty to our Servants? But oh! how shall those answer for it at the great Day of Account, who are, or shall be found negligent in an Affair of so great Importance! The late and disorderly coming to Meetings of some of the Professors of Truth, who generally drop in, when those who carefully observe the Hour appointed have sitten perhaps Half an Hour, or most of an Hour, don't only interrupt and hurt the Meeting, but is a bad Example to the young People and others, but the greatest Loss is their own. This irregular Practice of coming late to Meetings is inconsistent with our Reputation as a religious Society, and contrary to the Practice of Friends in the Beginning, of whom we read, that not only those of advanced Years were good Examples in this Respect, but also that some of their Children, who were left at Home during their Parents Imprisonment for keeping up this Testimony, were concerned honourably to attend their religious Meetings, and were themselves also call'd in question by the secular Powers for this their *Christian* Testimony in those trying and proving Times? Shall therefore any, either Parents or Children, dare through Indolence and Lukewarmness, to be guilty of such Ingratitude in neglecting, or not duly attending religious Meetings in these peaceable Times, wherein there is, through the Mercy of kind Providence, a great Calm to the Churches.

Here

Here I take Freedom to insert some sensible Expressions of some pious Children, a little before their Death, touching religious Meetings, as a convincing Argument that Children have received Benefit in attending them, and to obviate the Objections that some Parents have made, or may make, against the Concern of such Friends as advise Fathers and Mothers professing the Truth, to bring their Children to Meetings whilst young.

I. MARY POST, aged about eight Years, a little before her Death, express'd *her Delight in going to Meetings*. Piety promoted, Part 5th. Pag. 87.

II. REBEKAH TOOVEY, aged about nine Years, said (near her Death) *she lov'd to go to Meetings; they were sweet to her*. Ibid. Pag. 143.

III. WILLIAM FENNELL, aged about twelve Years when he dy'd, calling for his Sisters and Brother, (on his sick Bed) he exhorted them *to love Truth, and to go to Meetings, and think upon GOD and good Things, and the LORD would love them*.

'Tis plain therefore, that young Plants have often been, and may be, truly sensible of the singular Benefit to be reaped in religious Meetings.

9thly. 'Tis admirable to observe what Difficulties, even through Hail, Rain and Snow, up early and down late, will some Professors wade through, in order to attend Markets and Fairs, but what small Matters will sometimes deter them from setting out to a religious Meeting. *I had*, said one, *intended to have been at such a Meeting, but there came a Shower of Rain, when I was just going off, and prevented me.* May we not say to such a poor cool One, *O thou of little Faith.*

Our worthy Friend *Thomas Chalkley* observes in his Journal, Pag. 324, That "one *John Pickering*, the Governor of *Tortola*, made several new Forms to accommodate the People in religious Meetings in his own House, which he sent six Miles on Mens Heads, the Roads not being passable by Carriage, by Carts, &c. This I think worth noting, *says he*, that their Zeal may be had in Remembrance, and that ours may be stirr'd up to a more religious Concern, who will scarce go six Steps to a religious Meeting, or will not go at all."

10thly. When we remember and consider, as above observ'd, the heavy Exercises and deep Sufferings, Spoilings of Goods, Imprisonments, &c. our Fore-fathers were try'd with, and mercifully enabled faithfully and nobly to endure and go through with *Christian* Patience for their Testimonies-sake, in holding their religious Meetings: And when we also humbly consider,  
how



how our gracious GOD has rebuk'd the Storms of Persecution, and has caus'd a long Calm to his Church and People, this marvellous Work of the LORD ought never to be forgotten, but thankfully, and in deep Humility, ever to be remembred and duly acknowledged by all the Professors of Truth, by a Conduct truly religious, circumspect and agreeable to these invaluable Favours, and in the sincere, diligent and fervent Performance of all our several Duties we owe unto him the Author and Giver of all our Privileges.

But oh ! Friends, when the faithful in our *Israel*, with much Sorrow and Regret take Notice of the lamentable Lukewarmness of too many under the Profession of the blessed Truth in divers Places, who have not only too much forsaken the attending of Week-day Meetings, but in some Places have quite dropt them, as many faithful Brethren think, to the great and certain Loss of themselves, their Families and their Children, and to the Dishonour of our gracious God, to the Disadvantage of our Society in general, and the great Affliction of the living Members thereof, and is like to prove, as many good Friends fear, an Inlet to other undue Liberties and hurtful Things.

While I am writing these Words, the mournful Expostulation of *Moses*, with backsliding *Israel* of old, springs in my Mind, wherein he movingly cries out on this wise, — *Do ye thus* *Deut.*  
*requite* xxiii. 6.

*requite the LORD, O foolish People and unwise ? Is not he thy Father that hath bought thee ? Hath he not made thee and establish'd thee, &c.* Wherefore, with much Concern of Mind, for the LORD's Sake, for the Welfare of yourselves, Families and Children, (that have them) I cordially and compassionately address you, who may be guilty of this Defection and Revolt here mention'd and mourn'd for. Pray consider in time of this your Negligence, as the certain Effects of your slighting the Reproofs, Teachings and Operations of the Spirit of Truth ye make Profession of; and I beseech you, take away the Cause, that the Effects may cease, by timely, diligently and devoutly retiring to, and obeying this precious Gift of G O D in your own Hearts, whereby ye may be help'd, before your Day be over, to repair those lamentable Breaches, and, as I may say, rebuild these very sorrowful Desolations. Oh ! Friends, is this a Time to drop your religious Meetings, when the LORD hath so marvelously open'd our Way, so that, through the Clemency of the mild Government we live under, we, as a People, are not only tolerated, but protected in attending them ? He hath wonderfully, as I may say, divided and open'd our Way through the Opposition of *secular Powers, penal Laws, Prison-houses, &c.* Shall any of us now sit down at Ease in any Engagement of this uncertain World, short of a truly religious Concern and Perseverance in the Way and Work of *Regeneration*, when, I say, our Way is thus open'd ? I beg of you, by the

the Mercies of CHRIST, duly to remember, and practice according to the Command of the ALMIGHTY, when he had open'd the Way for his People, saying, — *Speak to my People that they go forward.* And, my Beloved, herein earnestly sought after, and in the Goodwill of the Gospel treated with, suffer me to say, as this grievous dropping of Week-day Meetings may justly be call'd a Backsliding from the Purity and Integrity of our worthy Ancients, and the Practice of the Faithful in this Day, and from the repeated Advices and Directions of many Particulars, as well as our Yearly-meeting from Time to Time, who have been engaged to counsel in divine Love; let such remember the tender Call of the LORD to his backsliding *Israel* of old, with the Heart-affecting conditional Promise annexed thereto, — *Return ye backsliding Children, and I will heal your Backslidings;* <sup>Jer. iii. 22.</sup> which gracious and compassionate Promise, I humbly hope, will be vouchsafed unto you, in case ye shall rightly observe the gracious Invitation to return, and shall be sincerely and heartily concern'd henceforward to let your past Negligence suffice, and for the future use your utmost Diligence to make your Calling and Election sure, and shall, as the Apostle exhorted the *Ephesians*, *walk circumspectly, not as Fools, but as Wise, redeeming the Time, because the Days* <sup>Eph. v. 15, 16.</sup> *are evil:* That when the great and notable approaching Day shall come, wherein each of you shall be called to an Account, — *Come, give an Account of thy Stewardship, for thou shalt be*

*no longer Steward; each of you may receive this most desirable and welcome Sentence,—*

*Mat. xxv. 21. Well done, thou good and faithful Servant, thou hast been faithful over a few Things, I will make thee Ruler over many Things; enter thou into the Joy of thy LORD.*

But alas! alas! how can they expect to be then denominated *good and faithful Servants*, who in this gracious Toleration are thus ungratefully neglecting or dropping their Week-day Meetings, and so slighting the encouraging Expressions of blessed JESUS, the righteous Judge of the Quick and Dead, while they are yet in Health and Strength, and in a Capacity to meet together with the two or three?

Again, may it be observ'd, that when *Moses*, that faithful Servant of the LORD, was near leaving the People, being one Hundred and twenty Years old, he wrote the Law, and delivered it to the Priests which bore the Ark of the LORD, and unto all the Elders of *Israel*, with this positive Command and Charge, saying,—*Gather the People together, Men, Women and Children, and thy Stranger which is within thy Gates, that they may hear, and that they may learn and fear the LORD your GOD, and observe to do all the Words of this Law: And that their Children, which have not known any Thing, may hear and learn to fear the LORD your GOD, as long as ye live in the Land whither ye go over Jordan to possess it.*

*Deut. xxxi. 12, 13.*

Please

Please to mark here, *Strangers*, and even *Children*, were not to be overlook'd or left at Home, but to appear among the Elders at the Time and Place appointed; neither were the People of the LORD to drop or omit the due Performance of this Charge so long as they should live in the Land. Shall Gospel Duties then be dropt in this glorious Gospel Dispensation? How many good Friends, even upon their dying Beds, have been frequently concerned to advise their Survivors, diligently and duly to attend religious Meetings?

May we remember that the *Jews* began their Preparation of the Sabbath at three o' Clock in the Afternoon of the foregoing Day, that is, of the Sixth-day of the Week: Should we not therefore now, as the Meeting-day and Time approaches, be, after a suitable Manner, abstracting our Minds and Thoughts from earthly Things, and get into a proper Concern for meeting in the Name of JESUS, with the two or three, in order to know him in the Midst of us. But would it not be a very sorry and piteous Case, if any of us should have our Minds so ingross'd and employ'd with Things of this World, that we should go talking and communing, on the Meeting-days, about earthly Concerns, almost to the Meeting-house Door, and likewise, Meeting being broken up, resume the same worldly Subjects of Discourse? If such should in the Meeting receive any Share of the heavenly Seed into their Hearts, (being too much like the

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Highway

Highway Ground) are they not in Danger of having the same devour'd by the Fowls of the Air? Oh! therefore, how great Care and Circumspection ought we to be found in, both in going to our Meetings, waiting reverently in them, and awfully returning from them, and even in the whole Course of our short and uncertain Time? If therefore an honest Concern of this kind was come into and duly observ'd by the Professors of Truth, that is, a proper Exercise, a strict Observation of the Hour appointed, and a suitable Concern and waiting for the sensible Enjoyment of the divine Presence; all which necessary Steps I am well assur'd the Principle we profess would, if rightly obey'd, lead all its Professors into; our religious Meetings would, in the best Sense, become Times and Places of Pleasure and Profit united; and as for the most Part, or often, our Meetings have in them some Children, some infirm Persons, who are scarce able to endure very long Meetings, though we cannot limit the Continuation of our Meetings by the Clock or Hour-glass, yet by the Methods abovesaid, thro' the LORD's Blessing thereupon, Meetings would be short and sweet, and the Performance of this our reasonable Duty would be render'd unto the general not grievous, but joyous and profitable, even to the sincere Weaklings of the Flock, according to the Assertion of him who has promised his blessed Company, — *My Yoke is easy, and my Burden is light.* And inasmuch as our Profession of the Guidance and Teachings of the HOLY SPIRIT in the Gospel-Dispensation,

Dispensation, implies an Abrogation of the typical Ceremonies commanded and practised under the *Mosaick* Law, how greatly it behoves us, and under how close Obligations do we lie, who profess the blessed Truth, so to demean ourselves at all Times, and in all Places, (but especially in our religious Meetings) that nothing inconsistent with our high Profession may appear; no scandalous Dulness or Sleepiness, no gaping or yawning, no wandering Eyes, no unbecoming or restless Postures, may ever appear in the Times of our Devotion; for, to be sure, whether we watch ourselves rightly or not, the Eyes of the People are upon us; and if, while we profess to be come beyond Ceremonies, formal Prayer, premeditated Sermons, formal Singings, and the like, any of us should be so unhappy and unwise, by an imprudent Conduct, Lukewarmness, and an unconcerned Frame of Mind in our religious Meetings, to give Occasion to any that have their Eyes upon us, some it may be for Good, and some otherwise, to say, *we, or any of us, are so poor, that we have neither Shadow nor Substance*, we shall certainly hurt our Souls, and be bad Examples to others.

*Finally*, my Friends, having in much Love, Charity and good Will, not (I assure you) with a View churlishly to expose the Failings of any weak Brother or Sister, but rather by Way of Caution to all where these Lines may come, made the foregoing Remarks, I now most dearly salute you our dear and near Friends, who have

dedicated the Day of your Health and Strength to the Service of Truth, in diligently attending Meetings, and faithfully discharging your Duties therein, but now either thro' want of Health, or by reason of old Age, or other Circumstances, are render'd incapable of appearing in religious Assemblies; be not discouraged, the LORD is with you, his holy Arms are about you.

—*Trust in the LORD, for in the LORD JEHOVAH is everlasting Strength*: He, who accepts of a Man according to what he hath, and not according to what he hath not, will accept of your sincere and private Devotions, and you may, I trust, by Faith, lay hold on these Words of

Luke xii. 32. CHRIST, as if spoken to you, — *Fear not little Flock, for it is your FATHER's good Pleasure to give you the Kingdom.* And also, I am satisfied

John xiv. 23. ye may lay hold on that Promise, — *If a Man love me, he will keep my Words, and my FATHER will love him, and we will come unto him, and make our Abode with him.* O my dearly Beloved, altho' you be depriv'd of appearing personally with your dear Friends in publick Assemblies, you have here each of you, through the most merciful Condescension of the LORD, a most comfortable, most gracious Promise of the permanent Company of the FATHER and the SON, who will make their Abode with you.

In the Love of the everlasting Gospel I greet you, and bid you all *Farewel*, who am your truly well-wishing Friend,

DAVID HALL.



*P. S.* Some may perhaps have said, or may say, *I can have as good a Meeting with a good Book by my Fire-side, as you can have at your publick Assembly.* *Answ.* We must own the LORD is omnipresent, and will undoubtedly own his Peoples private Devotion, tho' they cannot personally attend with their Friends; but whilst they are favoured with the Blessing of Health and Strength, it is according to the Apostle's Exhortation, *Heb. x. 25.* and divers other Scriptures, their undoubted Duty to meet and assemble together, to demonstrate their Care for the Maintenance of the publick Worship of ALMIGHTY GOD. And it is often observed, that this pretended Fire-side Devotion is only an Excuse, and tends to the Destruction rather than Edification, not only of such Particulars, but of the Society in general.

I much desire that the worthy and wholesome Advices, lovingly and suitably, from Time to Time, recommended to us by our Yearly-Meeting on divers particular Accounts, and especially these that follow, as pertinent to the Matter in hand, may be read and duly observ'd by us all.

### Yearly-Meeting's Epistle, 1754.

“ We farther find ourselves, *dearly beloved*  
 “ *Brethren*, earnestly concern'd to remind you  
 “ of another Mark of Degeneracy too visible  
 “ among us, *viz.* a Negligence of attending

“ our appointed Meetings for Worship, both  
 “ on the First-days and other Days of the  
 “ Week : A Neglect which calls for seasonable  
 “ Reproof, and a pressing Exhortation, that a  
 “ religious Concern of attending all your Meet-  
 “ ings, and especially of your Week-day Meet-  
 “ ings, may grow, increase, and become more  
 “ general; this we recommend as the proper  
 “ Means of renewing your Strength, and as  
 “ suitable Opportunities of abstracting your  
 “ Thoughts from the Hurries and Incumbrances  
 “ of worldly Affairs, and of habituating your  
 “ Minds to a serious Meditation on heavenly  
 “ Things: And, *dear Friends*, let not the Small-  
 “ nefs of your Numbers discourage you from  
 “ constantly attending those Meetings, inasmuch  
 “ as the Words of CHRIST remain unchange-  
 “ ably true and stedfast,—*Where two or three are*  
 “ *gathered together in my Name, there am I in the*  
 “ *Midst of them.* And as your Affections come  
 “ to be set on Things that are above, your De-  
 “ light will be in frequent Retirement from the  
 “ World, its Trade and Concerns, and your  
 “ chiefest Care will be to lay up Treasure in  
 “ Heaven, secure from the Reach of Corrup-  
 “ tion and Disappointment; and then where  
 “ your *Treasure* is, there will your Hearts be  
 “ also. But on the contrary, it hath been justly  
 “ observ’d, that where Remisness and Neglect  
 “ of attending Meetings for Worship hath  
 “ prevail’d, it hath been too often an Inlet to  
 “ farther Declension, and an Introducer of such  
 “ other

Mas.  
 xviii. 20.

“ other undue Liberties, as the *Truth* and its  
 “ Guidance do by no means admit of.

“ The real and substantial Enjoyment of  
 “ Peace, increasing in Proportion to your Pro-  
 “ gress in Obedience, your Assemblies for the  
 “ Worship of ALMIGHTY GOD will become  
 “ your chiefest Joy ; and your own Taste and  
 “ Experience of the Consolations therein re-  
 “ ceiv'd, will attract you to those Places of  
 “ spiritual Feeding and Refreshment, with an  
 “ Earnestness of Desire, even superior to that of  
 “ a natural Man, when being hungry, he resorts  
 “ to the Place of receiving his daily Bread. As  
 “ you attain this excellent Disposition of Mind,  
 “ you'll rather come before than after the ap-  
 “ pointed Time of Assembling, and render the  
 “ Repetition of the wholesome Advices, often  
 “ given on that Account, less necessary in Time  
 “ to come.”

### Yearly-Meeting's Epistle, 1755.

“ Let us, we earnestly intreat you, *Brethren*,  
 “ under the present Circumstances of outward  
 “ Ease and Liberty in Matters of Religion,  
 “ which God in his Mercy hath influenced the  
 “ King and Parliament to continue to these  
 “ Nations, beware of indulging ourselves, and  
 “ of sitting down at Rest, or falling asleep,  
 “ in a State of Indolence and carnal Security,  
 “ &c. And, *dear Friends*, be mindful to attend  
 “ your religious Meetings at the Times ap-

“ pointed, and labour diligently to have your  
 “ Minds gather’d to the Gift of divine Grace in  
 “ your own Hearts, that so you may witness a  
 “ profiting by your coming together. Where-  
 “ fore, assemble yourselves in Fear, and hold  
 “ your Meetings in an awful, humble, and  
 “ reverent Frame of Spirit, considering your-  
 “ selves as under the Inspection of his all-seeing  
 “ Eye, who penetrates into the most inmost  
 “ Recesses of Men’s Hearts, and from whom  
 “ nothing can be hid.”

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To FRIENDS of Knaresborough  
*Monthly-meeting, held at Asquith, the 29th. of  
 the Fifth Month 1755; with Desires the same  
 may be presented to the next ensuing Quarterly-  
 meeting at York; which, at the Request of the  
 said Quarterly-meeting, is here printed with  
 the foregoing Treatise.*

DEAR FRIENDS,

**N**otwithstanding I have sometimes hereto-  
 fore taken the Freedom to write unto you  
 in Brotherly Love, it may be, in some Degree;  
 to the like Import with the following Lines;  
 yet nevertheless, often remembering you in my  
 Prayers, in a renewed Manner I now find  
 Drawings in my Mind hereby to salute  
 you

you in the Love of the Gospel, even in a dear and near Manner, with earnest Desires that ye may every one, in your several Stations, Growths and Capacities, whether Elders or Younger, Parents or Children, Masters or Servants, be truly obedient to the Dictates and Guidance of the blessed Spirit of Truth ye profess, that thereby ye may be preserv'd from every hurtful Thing, and may be guided into all Truth, both in your temporal Concerns and religious Duties, and in faithfully bearing your several *Christian Testimonies* for GOD (when call'd thereunto) against Tithes, and all antichristian Impositions, Customs and Demands whatsoever, and may be graciously help'd to reduce to Practice those excellent Precepts of the Apostle to the *Ephesian Church*, viz.

—Children obey your Parents in the LORD, for *Ephes. vi.*  
 this is right. Honour thy Father and Mother, <sup>1, 2, 3,</sup> *Sc.*  
 (which is the first Commandment with Promise)  
 that it may be well with thee, and thou mayst live long on the Earth. And, ye Fathers, provoke not your Children to Wrath, but bring them up in the Nurture and Admonition of the LORD. Servants, be obedient to them that are your Masters according to the Flesh, with Fear and Trembling, in singleness of your Heart, as unto CHRIST; not with Eyeservice, as Men-pleasers, but as the Servants of CHRIST, doing the Will of GOD from the Heart; with good Will doing Service, as to the LORD, and not to Men: Knowing that whatsoever good Thing any Man doeth, the same shall he receive of the LORD, whether he be bond or free. And, ye Masters, do the same Things unto them, forbearing  
 Threatning,

*Threatning, knowing that your Master also is in Heaven, neither is there Respect of Persons with him, Finally, my Brethren, be strong in the LORD, and in the Power of his Might. Put on the whole Armour of God, that ye may be able to stand against the Wiles of the Devil.*

*My dearly beloved Friends, in much Brotherly Kindness and Charity, I tenderly sympathize with you that may be under Suffering or Discouragement in any Respect, and particularly in this, That divers of the worthy Elders and Ministers, in some Places, are remov'd from you by Death, and divers Meetings may now be small and reduced; I beg you will not be too much discouraged on this Account; for the all-sufficient Rock and Root remains, which, as ye duly observe it, will supply all your Wants, and will qualify and teach Parents and Elders to be good Examples, and rightly to instruct their Children and young Generation, by Precept and Pattern, as nursing Fathers and nursing Mothers, and likewise would direct and help Children and Youths to demean themselves aright toward Parents and Elders; Servants towards Masters, and Masters towards Servants.*

*O dear Friends, I beseech you go not out after the Lo-heres, and Lo-theres, now crying aloud in the Nation, but diligently attend your religious Meetings, both on the First-days and Week-days, and other Meetings for Truth's Service, as you may find your Way opened,*  
while

while you are favoured with the Blessings of Health and Strength, and there devoutly wait for the spiritual Appearance of CHRIST, who hath given this gracious Promise,—*Where two or three are gathered together in my Name, there am I in the Midst of them.* Mat. xviii. 20.

It is now in my Heart lovingly to address and advise you, concerning two particular Things of no small Importance, *viz.*

1<sup>st</sup>. Befure to watch against the least Appearance of any Thing that would gender to *Discord*, and, with all Care and Circumspection, labour to keep the *Unity of the Spirit in the Bond of Peace*. — Now I beseech you, as saith the Apostle, 1 Cor. i. 10.  
*Brethren, by the Name of our LORD JESUS CHRIST, that ye all speak the same Thing, and that there be no Divisions among you, but that ye be perfectly joined together in the same Mind, and in the same Judgment.* Wherefore, whenever any Matter of Debate may happen to be, wherein Friends may be of different Sentiments, it is much to be desired, that all Friends would labour so to keep to and under the Government of the meek Spirit of JESUS, as that all Animosities, Ill-temper, exasperating Expressions and Resentments, may be prevented, and that mutual Love, that certain distinguishing Characteristick of the Disciples of CHRIST, may ever be in all Cases maintain'd and retain'd among us; which honest Care and Concern, would, I firmly believe, greatly tend to the Praise of him our heavenly

heavenly

heavenly Head, and to the Edification of his Church and People, through the Influence of the divine Spirit, so that we might thereby really and experimentally know the blessed Efficacy of divine Love, according to the Apostle's extensive and moving Assertion.— God is Love, and he that dwelleth in Love, dwelleth in God, and God in him. O blessed Dwelling! O glorious, and safe, O comfortable Habitation!

1 John iv.  
16.

2dly. That all the young and rising Generation, and Children of believing Parents especially, may carefully wait, and truly endeavour to know and dwell under the Cross of CHRIST, and to be acquainted with the blessed Truth, even the glorious Appearance of CHRIST in their own Hearts and Souls, being the Principle of their Education, and the refining, absolutely necessary saving Baptism thereof, that thereby they may be made truly useful Members of the one Church and Body of CHRIST, be serviceable and honourable Instruments therein while here, (as right Successors of the faithful Ministers and Elders now gone, and going off the Stage) and Inheritors of the Kingdom of Heaven hereafter.

— Acquaint thyself therefore with him, and be at Peace, so shall Good come unto thee, saith one in Job. If our dear young People would be persuaded to chuse the blessed Truth for their Portion, and the God of Jacob for the Lot of their Inheritance, then would the enriching Blessing of God attend them in all their Enterprizes; then would the LORD bring up many that are low,

Job xxii.  
21.



low, to sit as among Princes, and would provide for them, and supply their Wants, according to the gracious Promise of blessed JESUS, — *Seek Mat. vi. ye first the Kingdom of GOD, and his Righteousness, 33. and all these Things shall be added unto you :* And, as the Royal Psalmist saith, — *The LORD GOD is Psalm a Sun and Shield, the LORD will give Grace and xxxiv. Glory, no good Thing will he withhold from them II. that walk uprightly.* And thus would they be preserved from the various Snares and Gins that are cunningly laid by our common Adversary for the Feet of the Youth, especially in this afflicting Case of *mixt Marriages*, wherein so many of our careless, disobedient Youths have so often fallen, and alas! yet are falling, to the inexpressible Sorrow of their honest Parents, and to the great Trouble and Exercise of their truly welwishing Friends, and the Society in general; but alas! the greatest Loss is their own. And verily, we have many Instances at this Time of the miserable Situation such poor resolute inconsiderate Creatures have brought themselves into, by their imprudent and disagreeable Proceedings and Contracts on Account of that very momentous Affair of *Marriage*. Let therefore, I beseech you my dear young and unmarried Friends, the Harms and By-steps of others, with the dismal Consequences thereof, be your timely Cautions.

Faithful Friends in these sorrowful Times, can but deeply lament to see so many of our young Men and Women so far straying from  
the

the Principles of their Education, and the settled and well known Rules of our Society in divers Respects, but in particular, I say, in that, (which is now weightily before me and many others) even that disagreeable, dangerous Error of *mixt Marriages*, whereby Confusion and Perplexity are usher'd into Families, Meetings, and the Society. How many that might probably have been of singular Service in the Society many Ways, have forfeited their Unity with Friends, render'd themselves lame, and rather Causes of Affliction, than Help to the Community; have involv'd themselves in many Inconveniences, by resolutely deviating from the said wholesome and safe Rules agreed upon by the Society in the Wisdom of Truth, in this very afflicting Case? Wherefore, in the Bowels of Love, once more I earnestly intreat you, that are not yet enthrall'd in that dismal Yoke of Bondage, *Stand upon your Guard; watch and pray, that ye enter not into Temptation* of any Kind, and especially that ye be not allur'd into these Snares of being *unequally yoked* in these Kinds of unsuitable Marriages, which have perhaps seem'd pleasant to some at the first, but generally have, and do prove bitter Cups afterwards, it having long been, and yet is, the Sense of solid and judicious Friends, that the Hand of divine Providence is against such disagreeable Matches.—*Bread of Deceit is sweet to a Man, but afterwards his Mouth shall be fill'd with Gravel*, saith wise King Solomon.

PROV. XX.

17.

Finally,

Finally, my dearly Beloved, who have at Heart the Prosperity of *Zion*, as the present State of Affairs, with regard to the Church, and the secular Powers, seems loudly, in an especial manner to call upon us, as in Times past on a certain Occasion,—*Prepare to meet thy God*, O Israel! I humbly and fervently beg, that we may dwell so inward with the LORD, so humble ourselves under his mighty Hand, that we, being ourselves preserv'd in Covenant with him, may in true Brotherly Love, and *Christian* Sympathy, be help'd rightly to remember and pray for our Brethren all the World over, and particularly for those our dear Friends who may now be under Sufferings and Probations; occasion'd by the Commotions of *War*, which we in these Parts do but, as yet, hear the Rumours of, that the everlasting Arms may be underneath their Souls, that they may be by him directed, protected and supported through, and under all the Trials they may, by divine Permission, meet with; and, with the Exhortation of the Apostle, — *Watch ye, stand fast in the Faith, quit you like Men, be strong. Let all your Things be done with Charity*; I bid you Farewel, who am

*Your Brother in the Unity of the Spirit,  
and Bond of Peace,*

Skipton, the 24th of the  
Fifth Month, 1755.

DAVID HALL.

P. S.

P. S. I beseech you, dear Friends, bear this further Caution and following Word of Exhortation, that is to say, Carefully beware of, and avoid that vile and antichristian Practice of *Evil-surmising, Backbiting, or spreading evil Reports of any Brother or Sister behind their Backs*; but rather, if any of us should hear something amiss concerning any Friend, let such who hear of it, in a friendly and brotherly Manner, go to the Person of whom the Report is rais'd, lovingly enquire into the Truth of the Case, and friendly admonish as the Case may require, pursuant to that cordial and *Christian* Direction of the Apostle,— *Brethren, if a Man be overtaken with a Fault, ye which are spiritual, restore such an one in the Spirit of Meekness, considering thyself, lest thou also be tempted*; ever mindful of CHRIST'S excellent Precept,— *And as ye would that Men should do to you, do ye so to them likewise.*

Gal. vi.

1.

D. HALL.

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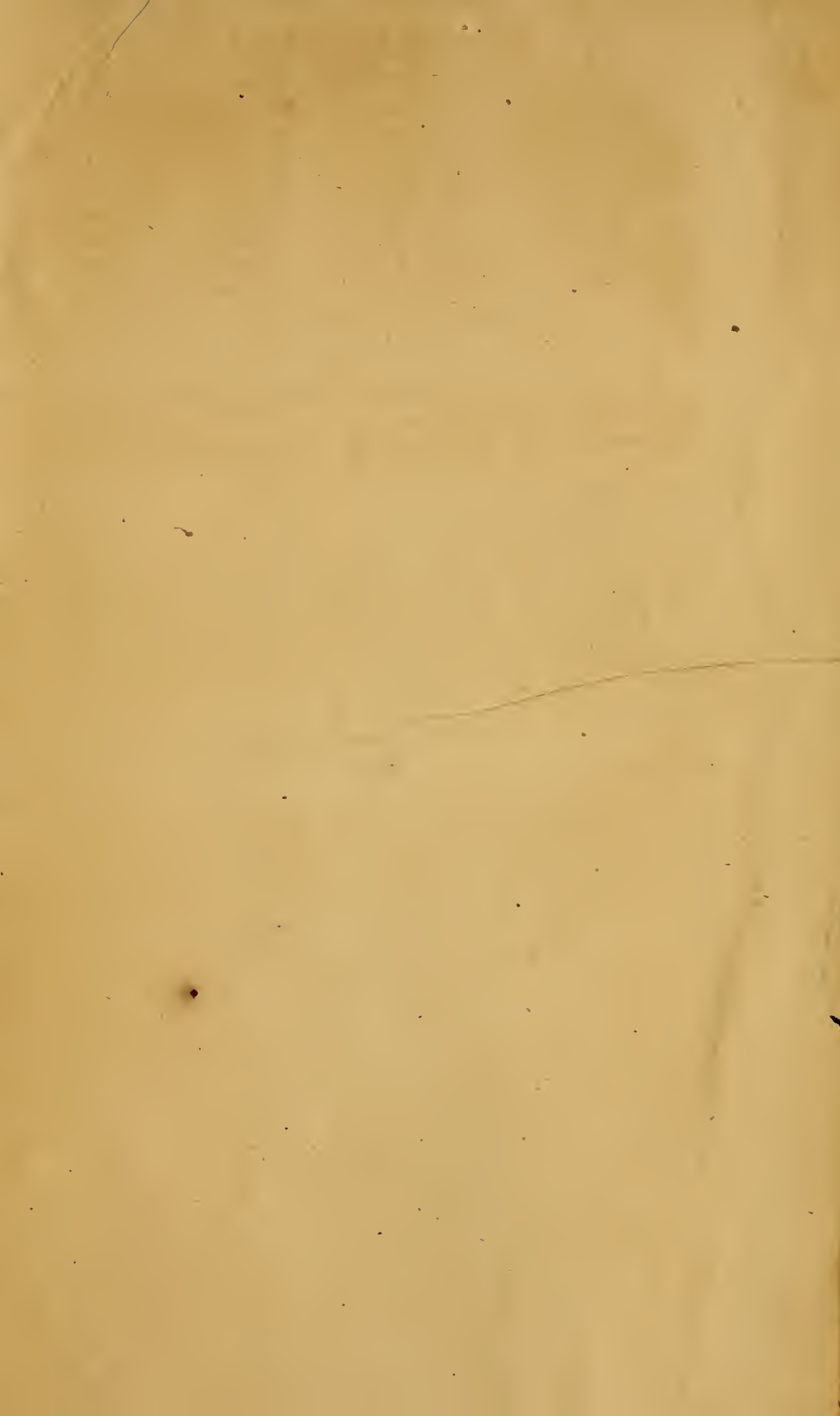
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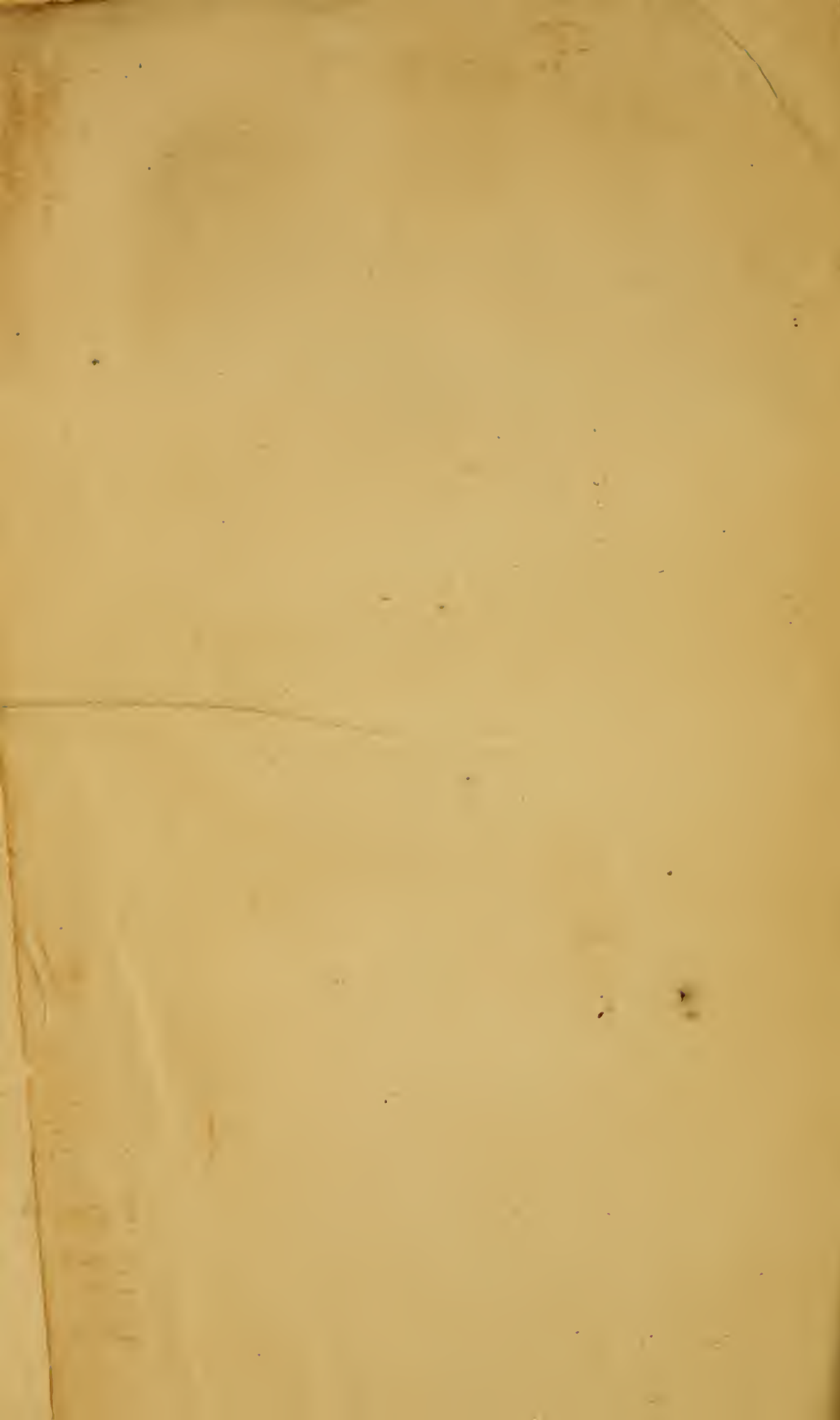
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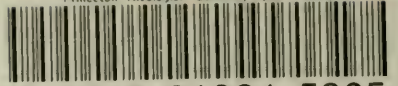




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