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JOB Scott  
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THE  
WORKS

OF

THAT EMINENT MINISTER OF THE GOSPEL,

**JOB SCOTT,**

LATE OF

PROVIDENCE, RHODE ISLAND.

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VOL. I.

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Philadelphia:

PUBLISHED BY JOHN COMLY;

AND TO BE HAD OF

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**JOURNAL**

OF THE

**LIFE, TRAVELS, GOSPEL LABOURS,**

AND

**CHRISTIAN EXPERIENCES,**

OF

THAT FAITHFUL SERVANT AND MINISTER OF CHRIST,

**JOB SCOTT.**

TO WHICH ARE ADDED,

**REMARKS**

ON THE

NATURE OF SALVATION BY CHRIST, &c.

## ADVERTISEMENT.

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THE Meeting for Sufferings in New England, having carefully examined the manuscript Journal of Job Scott, soon after his decease, made such selections and abridgments, as to them appeared likely to be productive of usefulness. The Journal, thus arranged, was first printed in New York, in the year 1797. It has since passed through several editions, both in America and Europe. Some additions were made to that published by William Phillips and William Alexander, in England, in the year 1815. In their advertisement, they state as follows: "The additions are derived from authentic sources, and one of the most considerable, from a manuscript in the author's own handwriting." "The additional account of his last illness is given by one of his attendants, through the whole of that painful, and yet joyous scene."

It is now several years, since most of the original manuscripts of Job Scott were placed in my hands, by his father-in-law and children, principally for the purpose of making out a fair copy, for private use, of such parts of the Journal and other essays which had not been published, as appeared worthy of preservation. Such a transcript having been carefully made from the originals, and occasionally perused by a considerable number of Friends, and the circumstance becoming thus known, that a large and valuable portion of the Journal and other works, had never been printed, a general interest has been excited, and desires have been frequently expressed, that the whole Journal and Works of Job Scott should be published.

In accordance with these desires, and the design of the author, (as appears by the following memorandums made by himself,) and in order that a knowledge of his views, exercises, and labours for promoting the cause of truth, and the good of mankind, may be more widely diffused, the present edition is presented to the public.

In conformity with the discipline and regulations of the Yearly Meeting of Friends held in Philadelphia, the additional manuscripts have been submitted to the Committee representing said meeting in its recess, and their advice and assistance obtained in making those corrections and arrangements which appeared to comport with the views of the author.

The title prefixed by Job Scott is thus expressed: "The Journal of my life, written in thankful acknowledgment of God's gracious dealings with me." Among the objects for continuing his narratives, he expressed the "hope that some benefit might result, at least to himself and near connexions, by rescuing from oblivion, some of the exercises, probations, and deliverances, that attend a life of piety, and perseverance in the pursuit of that holiness, without which none shall ever rejoicingly see the Lord."

Not long before his decease he wrote thus: "I have preserved a Journal of my whole life. There are some things therein, that I am fully persuaded are true, in the visions of God; but which many of the wise, even in our society, cannot receive, so as feelingly to approve and promote. Some think there are Journals enough printed. I never had any idea, that so many were or would be published, as to render any more useless. I think I don't wish *mine* ever printed, from any thing I feel, but a desire for the good of mankind. If, with proper and sufficient (not too punctilious) corrections, *it* be really thought likely to promote the cause of truth, let it appear; if not, let it remain among my papers."

"On the whole," continues he, "I have believed it my duty to preserve these memoirs, and to the disposal of Divine Providence I freely submit myself and them, with all that is mine, or near and dear to me; little regarding what happens to me, in this life, so that my soul may be made, and preserved pure in the sight of my God."

Such being the views and objects of the author, and believing with him that "some benefit may result to survivors," and that it will be "likely to promote the cause of truth," "by rescuing from oblivion," much that has been omitted in the former editions of this interesting and valuable Journal, it is submitted "to the disposal of Divine Providence," and to the serious perusal of the unprejudiced reader.

The additions made from original manuscripts, as stated by the publishers of the English edition in 1815, and also their "additional account of his last illness," have been introduced, in full confidence of the authenticity of the sources whence they were derived.

Notwithstanding the general accuracy of the first New York edition, of 1797, numerous errors have been discovered in it. These have been carefully corrected, by comparing with the original manuscripts, and in divers cases, where omissions had been made, the text

and meaning have been restored, by which the writer's feelings, sentiments, and narratives are rendered more clear and perspicuous.

In giving publicity to the opinions, and doctrinal views, exhibited by Job Scott, as interspersed among the narrative parts of his Journal and other essays, neither the publisher, nor the Society of Friends are held responsible for their defence or support. They are faithfully copied from the manuscripts left by the author, and must stand or fall, according to the light and evidence in the mind of the reader. The writer appears to have been "fully persuaded they were true, in the visions of God." Perhaps others, who at first "cannot receive, so as feelingly to approve" them, may, when the veil is removed, "see eye to eye," and thus be led into clearer views of the spirituality of the gospel dispensation.

"I know," says the author, "I have treated some mysteries a little more openly, and handled them a little differently from what I have seen in any writings. But as I am deeply grounded in them, as being the very life and substance of all true christianity, indeed of all true religion, I am very doubtful that a *suppression of them*, would *retard*, rather than *promote* the true knowledge of Christ."

"Truth," he continues, "has rarely been promoted, after a time of stagnation, ease, and superficial profession, but in and through the fresh openings of something, that the spirit of the world, however high in profession, could not receive. I am firm in the faith, that the veil will yet further be rent, and the covering more and more removed, that is spread over the face of all nations. Times and seasons will come, wherein that which is revealed in the ear, must and will be declared on the house-top. The Lord is on his way, gradually unveiling himself to his *inquiring*, seeking children; and wo! wo! from an all-righteous Judge, to those who dare to lift a hand against the right-timed openings and revelations of his heavenly mysteries."

In conclusion, it may be stated, that the three tracts on Salvation by Christ, and the prefatory remarks preceding them, have, contrary to the original design, been added to the present volume, partly because of their intimate connexion with the same subject, divers times treated of in the Journal, and partly in order more nearly to equalise the size of the two volumes.

JOHN COMLY.

Byberry, 12th mo. 1830.

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# A TESTIMONY

FROM THE

MONTHLY MEETING OF PROVIDENCE,

CONCERNING

JOB SCOTT.

---

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

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

Being thus humbled under the various turnings of the Lord's hand upon him, and clearly convinced of the power and effi-

cacy of the distinguishing principle of our holy profession, viz. the light of Christ within man, as God's gift for his salvation, he requested the care, and became a member of the Monthly Meeting of Smithfield, then extending to Providence; and being of strong and ready abilities, and his mind improved and enlarged by the sanctifying power of Truth, he was enabled, and zealously and very usefully disposed for the promotion of the cause of righteousness in which he was engaged.

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

At this time he taught a school in Providence, in which employ he continued for several years, and afterwards in Smithfield, much to the satisfaction of his employers, and the children and youth under his care, whose confidence and affections he very generally gained and preserved, to some of whom his memory is yet precious. In his attendance of all our religious meetings, and in the various duties of private life, as well as in the relations of son, husband, parent, and neighbour, he was truly exemplary. His appearance in the ministry was not very frequent when at home, and he was frequently led into an example of silence when abroad, circumspect not to minister with-

out fresh anointing, and careful in attending closely to the turnings of the key of David; well knowing when that shuts none can open, and therefore, when he perceived his subject to close and the life withdraw, however clear his opening, and free the spring of life had been at his beginning, he would suddenly sit down, however in the cross; for he had a testimony to bear against all superficial and lifeless ministry, and very exemplarily avoided it.

His first visit abroad was to the northerly parts of the Yearly Meeting of New York, which proved a season of close probation and conflict of mind, yet endeavouring to attend to the pointings of duty from place to place, he was, as appears by his certificates, favoured to return with the approbation of those he visited; and by a prospect which it appears he had as he was returning home, not wholly unlike the apostle Paul's, 2 Cor. xii., he was strengthened to perseverance in a dedication of heart to the Lord: for, in this luminous and extatic prospect, it appeared to him, that all his corruptions and spots were made clean before the Lamb, and he made to partake of the consolations and joys of the heavenly host. Yet, like the apostle, he had soon to experience a thorn in the flesh, lest he should be exalted above measure, and even the messenger of satan was permitted to buffet him; but he besought the Lord for his preservation, and received the consoling answer of "My grace is sufficient for thee; for my strength is made perfect in weakness." Thus buffeted, tried, and tempted, he had to tread in the steps of the great apostle, and his dear Lord and Master, and thereby became more perfected through sufferings.

He afterwards visited New York, New Jersey, and Pennsylvania twice, and once the Southern states as far as Georgia, returning certificates of the approbation of those he visited, among whom we have good reason to believe he has left many seals of his gospel ministry, and impressions of near and dear unity and fellowship with him as a brother beloved, as well in these as in other parts of our own Yearly Meeting. He also visited some part of the state of Connecticut, and had meetings among those not of our society. Soon after which a prospect, that for some years before had opened to his view, of visiting Great Britain

and Ireland, had so ripened on his mind, as to induce him to open the same to his friends, for their concurrence and certificate. In the ninth month, 1792, he received one from this Monthly Meeting, and also one in the tenth month from our Quarterly Meeting for Rhode Island. On the 26th of the 11th month he took a solemn leave of his family and friends at home, and sailed from Boston the 5th of the 12th month, for Dunkirk in France. On the passage the ship sprung a leak, and had a severe gale of wind; but it appears this our friend was preserved "resigned and stayed through all," while the mariners on board were tossed with amazement and terror; corresponding with a prospect which he received, and recorded in his Journal left at home, about twelve months before he sailed. On a view of which a striking evidence is thereby raised, that prophecy, or communication to the mind of future events, has not ceased; but that the Lord still continues graciously to open his visions of light to his devoted servants, by way of pointing to duty, forewarning of events, and guiding the mind through them, in confirmation of divine superintendence, and their faith in his gracious appearance.

He arrived at Dunkirk the 5th of the 1st month, and after tarrying there about ten days, much to his own and Friends' satisfaction, he proceeded to England, taking some meetings in Kent; went to London, attended the different meetings in that city; then into Wales, and attended the several monthly and quarterly meetings, and the Yearly Meeting at Carmathan; thence to Bristol, and, returning to London, attended the Yearly Meeting there, who, in their epistle to ours, speak of him in a very satisfactory manner. He then went to Liverpool, taking meetings in his way, and so passed over to Ireland, and visited all the meetings of Friends and some of other societies there; attended the national Half-year's Meeting in Dublin; and, while visiting a few meetings a second time, he was taken ill of the small-pox, at the house of our friend Elizabeth Shackleton, in Ballitore, from whence he dictated a letter, on the 14th of the 11th month, to his relations and friends; out of which, and an account taken by the Friends who attended him, we extract the following. He says, "I am now twenty-eight Irish miles

from Dublin, entered five days into the small-pox ; I feel easiest to address you, principally that you may know my mind enjoys that which removes beyond all sorrow." Of his children he says, " I wish them to get a little more learning than some of them are at present in the way of; and although I do not wish much of the world's polish, yet it is, at this awful moment, my desire that they may not be brought up with much rusticity, for this I believe has not very often contributed either to civil or religious usefulness. My desire for my children's substantial growth in the truth, and strict adherence to all its discoveries to the close of their days, is by far my principal wish for them. Out of the enjoyment of a good degree of this precious inheritance, I know of nothing in this world worth living for. Ye that know it, suffer nothing, I most cordially beseech you, ever to divert your minds from an increasing and fervent pursuit after the fulness of it; even unto the measure and stature of the fulness of Christ." At another time he said, " My spirits are under little or no depression ; perhaps I never saw a time before, when all things not criminal were so nearly alike to me in point of any disturbance to the mind. When I verge a little towards sleep, I am all afloat, from the state of my nerves, and forced immediately from beginning repose ; but through all, the soul seems deeply anchored in God:"—adding, " My heart seems melted within me in retrospective view ; all the former conflicts, however grievous in their time, are lighter now than vanity, except as they are clearly seen to have contributed largely to the sanctification of the soul ; as they are remembered with awfulness and gratitude before Him who has not been wanting to preserve through them all ; and as they seem likely to introduce, before long, an exceeding and eternal weight of glory." At another time he said, " It is the Lord that enables to coincide with his will, and say amen, to all the trials and conflicts he permits to attend us. My mind is centred in that which brings into perfect acquiescence. There is nothing in this world worth being enjoyed out of the divine will."

He gave directions, that if he should go hence, every thing about his interment should be plain and simple ; expressed his entire resignation to divine disposal ; and that he found nothing

to stand between him and the Fountain of everlasting love. At another time said, "I have no fear, for perfect love casteth out all fear, and he that feareth is not perfected in love." His stomach refusing all nourishment, and a hiccough coming on, he said, "Do not force nature; let me pass quietly away to the eternal inheritance." Soon after said, "I am waiting patiently to see the salvation of God: do you wait patiently with me. I have no desire, nor the shadow of a desire, to be restored. I hope the doctors will soon find that they have done their part." To one he said, "Thy being here has been an inexpressible satisfaction to me." Afterwards said, "I have known something of that law of love, whereby all boasting is entirely excluded; but I may say, through that which has supported me under all the trials and conflicts which have attended my passage through life, to you my beloved friends, as to dear children, Follow me as I have endeavoured to follow Christ Jesus, the Lord of life and glory, and the rock of my eternal salvation." We omit many other weighty and instructive expressions of our beloved friend, which he uttered during his illness and till near his close, lest this testimony should extend beyond its proper limits. He quietly departed this life the 22d of the 11th mo. 1793, at the house of our aforesaid friend, Elizabeth Shackleton, in Ballitore, in Ireland; and we doubt not finished his course with joy, and is entered into the place of his rest, where the righteous shine forth as the sun, in the kingdom of their Father.

Signed in and on behalf of said monthly meeting, by

JOHN HOLDEN, }  
 LYDIA ARNOLD, } Clerks.

*He died in  
 43<sup>d</sup> year of age.*

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

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

From genuine marks evinced in the course of his religious services, we believe him to have been an instrument fitted and prepared by the great Master, through deep and repeated baptism, for use and service in his church militant; called and sent forth by the immediate influences of his spirit to publish the gospel; and being preserved, in an eminent degree, carefully attentive to the leadings thereof, the word of the Lord through him was often "as a fire and as a hammer, to break the rock in pieces." Many were the bitter cups allotted him, in the dispensations of unerring wisdom, which though hard to flesh and blood, yet he appeared not to shrink therefrom; but in resignation to the divine will, and a surrender of his own, he was concerned to follow the captain of his salvation, who was made perfect through suffering: and thus, by abiding under the power of the cross, he might well have adopted the language of the apostle, "By the grace of God I am what I am, and his grace which was bestowed on me was not in vain; but I laboured abundantly, yet not I, but the grace of God which was with me."

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

His conversation was coupled with fear, as well as seasoned with grace; and being deep in heavenly mysteries, he was cautious of squandering the same, yet, when at liberty for conver-

sation, his communications were agreeable, and remarkably instructive.

He visited the meetings of Friends in this nation—also had much religious service among those not in profession with us, and was a sharp threshing instrument in the Lord's hand, against all who preached for hire, and divined for money, being earnestly concerned to call the people off from dead works, that they might be brought to experience the efficacy of true religion in the newness of life.

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

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

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

JAMES FISHER, *Clerk to the men's meeting.*

ANNA SHANNON, *Clerk to the women's meeting.*

**JOURNAL**  
OF THE  
**LIFE, TRAVELS, &c.**  
OF  
**JOB SCOTT.**

---

CHAPTER I.

FORASMUCH as it hath pleased Divine Wisdom to lead and conduct my soul through many, various, and afflictive dispensations; as well as through some very comfortable enjoyments; giving me to partake largely of afflictions; bearing up my mind through them; bringing me forth again and again rejoicing, after scenes of deep distress; and wonderfully preserving me through some very deep, and perhaps somewhat unusual probations, in my travel towards the land of rest: I feel, and have often felt, an engagement of mind to leave behind me some memorandums in commemoration of his gracious dealings with me from my youth.

I was born, according to the best account I could obtain, and according to the present or new style, on the 18th day of the 10th month, 1751, in the township of Providence, now North Providence, in the colony (now state) of Rhode Island and Providence Plantations, in New England. My parents' names were John and Lydia Scott; who were accounted honest people, though my father made but little profession of religion. My mother was more zealous, and attended Friends' meetings when she conveniently could, taking me divers times with her, and I think a few times another or two of the children; though we

were all but young, for I, being the eldest, was but ten years old when she died. I can well remember the serious impressions and contemplations which, at that early period of life, and for some years before my mother's decease, attended my mind as I sat in meeting with her, and on the way home. I even had longing desires to become truly religious, and to serve and fear God, as Abraham, Isaac, and Jacob did, and others that I read or heard of. My mother endeavoured much to restrain us from being in the company of rude and vicious children, and would sometimes call us together, and labour to have us sit in silence with her, which we did: and though I then understood but little of the intent of it, it has since afforded me a degree of solid satisfaction, in believing the Lord had given her to know and partake of the sublime enjoyments and substantial benefits of true, inward, christian silence, and waiting upon God; and that she was desirous we her children might, in our tender years, be made acquainted with at least some secret touches of that divine favour which I doubt not she felt and experienced in such seasons of retirement. And though, as I observed, I understood but little about it then, yet I have since had reason to believe it was a real advantage to me, and that it has often been remembered since to my benefit.

I am fully persuaded of the great advantage, and spiritual usefulness, to children and others, resulting from frequent silent waiting on the Lord. I have seen lively and convincing evidence of it, even in children very young in years; and fully believe the impressions of divine goodness have been such to their minds at some such seasons, even when there has not been a word uttered vocally, as have lastingly remained, and powerfully tended to beget the true fear and love of God in their young and tender hearts. And Oh! that parents were more generally concerned to do all they could towards leading their tender offspring into an early acquaintance with, and relish of divine things: best learned, and most livingly, and experimentally sealed upon the soul, in a state of silent introversion, and feeling after God.

I was told by some of my kindred who were present at my mother's death, (for it being night I was not present myself,)

that her departure was joyful and glorious; and that very near her last breath was spent in fervent supplication to the Lord her God.

And now, not at all doubting but her immortal spirit is at rest in Jesus, I leave her, and proceed to a further relation of the exercise of my own mind, having this testimony to bear, that almost as early as I can remember any thing, I can well remember the Lord's secret workings in my heart, by his grace or holy spirit; very sensibly bringing me under condemnation for my evil thoughts and actions, rudeness and bad words; (though not frequent in the use of them;) disobedience to parents; inwardly wishing, in moments of anger, some evil to such as offended me; and such like childish and corrupt dispositions and practices, which over and beyond all outward instruction I was made sensible were evil, and sprang from a real root of evil in me. I know some men argue, that all we know of good and evil, is by education, tuition, or what we imbibe and receive from others; that the influence of custom and opinion determines, and is the standard of morals. But the fallacy of this argument may be easily shown, as my own experience, and I doubt not, the experience of thousands, can testify. Thus, in very early life, I was made feelingly and convictively sensible that certain thoughts, wishes, and propensities in my own mind, which no mortal else, ever knew any thing about, and concerning which I had never had any human caution, counsel, or instruction whatever, were of corrupt and evil tendency, and arose from a corrupt source in myself. And I am in a full belief, that in every quarter of the globe, children, at an early age, have good and evil set before them, in the shinings of the light of Christ in their hearts, with clearness and evidence sufficient to ascertain to them their duty, if they honestly attend to it. And though I am deeply sensible of the necessity and utility of much careful guardianship, cultivation, and instruction, in order to guard children against the corrupting influence of example, invitation, and perverse inclination, which abundantly and prevalently surround them; yet I fear a great part of the tuition, which too many children receive under the name of christian instruction, tends rather to blunt the true sense and

evidence of divine truths upon the mind, and to substitute notions and systems instead thereof, than to encourage an honest attention to the teachings which lead *into all truth*. I am satisfied, if the teachings of men were never to thwart the teachings of the holy spirit, many things would fix on the minds of children to be evils, which they are now instructed and persuaded by their Christian teachers, so called, are innocent and commendable: and, on the other hand, I believe they would see pretty clearly, as they grew up, that religion has nothing to do with such kind of rites and observances as are some of those they are now, by a perversion from the true discernment, made to believe are of real importance in religious life. Indeed, it is mournful to observe how many of them are bolstered up, by their blind guides, in pride, vanity, and revenge; taught to plume themselves upon their supposed superiority of parts and attainments; nursed up in the ideas of grandeur and worldly honour; yea, inspired with exalted notions of the merit of valour, heroism, and human slaughter; and at the same time settled down at ease in a round of outward performances, as in great degree satisfying the demands of religion. Thus the very image of God, which more or less shines in the countenance, and in the tender sensibilities, and compassionate, commiserating feelings of an innocent child, is defaced or obscured, by what is called christian instruction.

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

or that the seeds of evil, and propensities to evil actions, are some of the first things evident in them.

The state of man here below, is a state of probation, a spiritual warfare. There is much to die to. The cross and daily self-denial are our proper business. The furnace is our place of refinement. At first the gold is in the ore: but "verily there is a vein for silver, and a place for gold, where they fine it." Were there nothing in us to be purged out, no dross to be done away, or separated from the gold, there would be nothing for the furnace. No cross, no self denial, no mortification,—there would be no conquest. But such this scene was never designed to be. It was, and is, a state of probation, and ever intended as such by the Author of our existence. The cross was preached to Adam and Eve, when, in the image of God, they stood in pure innocency, undepraved; and immediate death was held up to their view, as the consequence of their indulgence in that, wherein the trial of their allegiance lay. Had not their nature inclined to such indulgence, their state could scarcely have been a state of trial and probation. I have no doubt that they had in their nature, those propensities and inclinations, which being indulged contrary to divine manifestation and prohibition, would unavoidably introduce sin into the world, by introducing depravity into their own minds; bringing them under the powerful prevalency of evil habits, setting the example, leading the way, and facilitating the practice and progress of wickedness. Far be it from me to suppose their nature such, as irresistibly to compel them into transgression. I disclaim the idea entirely. I am as sure as I think I ought to wish to be, that God's law requires no impossibilities. I believe that as our state, (beginning with the first of our race,) was by God ordained and designed to be a state of probation, it was needful, in order to constitute it such, for some prohibition to be made, and to be known, in regard to something to which human nature was prone and inclinable; but that, in order to instate man in a full possibility of perfect obedience to the divine law, or conformity to the divine will, and in order to give him a superiority to all the powers of seduction and temptation, God Almighty, in whom he lived, moved, and had his being, was so near him, so wrought

upon him, so opened his mind and influenced him, as just left it in his own choice to stand or fall. His earthly nature, though yet totally undepraved, would, from its inherent propensities, (as being of the earth, earthy,) incline him to forbidden indulgences, and thus procure his fall, were it not for that all-sufficient illumination, operation, and support, which the power of God, in and upon his soul, supplied him plentifully with, giving him such advantages and abilities, as rendered him "sufficient to have stood, yet free to fall."

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

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

good degree of dominion, in the strength of divine life, over the strength of evil inclinations in them, whether they ever heard of the bible, the law of Moses, or the name of Christ, or not. The divine law being written in living characters in their hearts, like the virtuous among the ancient heathen, they would become, as it were, "a law unto themselves." It was by the energy of the *divine nature* in them, that those heathen were a law to themselves. Hence, as the apostle declares, it "showed" the work of the law written in their hearts, which is the very glory of the new covenant.

Some may be surprised, and query, Were the heathen under the new covenant? I answer, that so far as the law was written in the heart, and conformed unto, among the heathen, Jews, Mahometans, Negroes, Indians, or any other race of men whatever, and whenever, they were so far under the new covenant. The new covenant is called *new*, because in regard to the Jews, it was to supersede, or follow after that outward, literal law and covenant, which entered because of transgression. The law written in the heart, was ever, under all dispensations, as far as man would attend to it, God's covenant, or the way of his manifestation to man. But man, not abiding at home with his God, but wandering from him, seeking out many inventions, hewing out "broken cisterns," and building Babels, God was graciously pleased to meet him in his wanderings, and accommodate an outward law to his outward wandering state; yet so directed and adapted, as to operate as a "schoolmaster to lead unto Christ;" who ever was, and is, the *divine life* and salvation of the soul.

There never has been but one way of salvation: this was, and is *Christ*, for ever. The gospel was preached to Abraham. He saw Christ's day, and rejoiced in the then present enjoyment of the very life, light, and power of it. When the Jews gain-sayed the testimony of Christ, that Abraham saw his day, and urged that he was not yet fifty years old, he did not, to confute them, tell them that Abraham saw his day afar off, by faith; for that was not the thing he aimed at: but, in confirmation that *Christ within* was ever the alone "hope of glory," in all ages, and was Abraham's divine life, and source of true rejoicing, he

comes home to the all-important point of doctrine, and declares, "Before Abraham was, I am." As if he had said, "I am, not *now only*. This body that you see, is but a *body prepared for me*. 'The flesh profiteth nothing,' *I am*, through all time, the life of religion, the salvation of man, the everlasting covenant." This he was *inwardly*; and unless we know him *inwardly* our *life*, our hope of glory, we know nothing about Christ substantially or savingly.

Men are ever prone to idolatry. Speculative faith, speculative salvation, and an outside knowledge or opinion respecting Christ, now pass current for gospel faith and salvation. The only real salvation of souls, was always the spirit of man united to God, the fountain of divine life. "He that is joined to the Lord," says the apostle, "is one spirit." This was ever *Emanuel*, God with man, and man united to God. As man strayed from that which would, if kept to, have perfected this union, an outward law became necessary. This was therefore added, tending in its direction, and pointing through many types, ceremonies, and symbols, to "Christ within, the hope of glory;" and strikingly inculcating the necessity of death to the first nature, and of the consuming fire of the Lord, in order to acceptance and fellowship with him. This was still further exemplified in the coming of Christ, clothed with human nature, wherein we read, *Emanuel*, God with man, in actual union, as a lively display of the only possible salvation, in any age or nation. It must be one forever. The outward dispensations arise in condescension to man's outwardness and wandering: God, in and under them all, still leading and pointing, and drawing the mind, to the *one thing needful*, that is, *union with himself*. And as this can never take place, further than death takes place upon that which revolts from, and sins against him; so, both the symbols of the law, and Christ's outward death and sufferings, declare, the way to reconciliation and union with God, is through death to the transgressing nature. "He that will save his life, shall lose it." This through all ages, past and succeeding, is the one standing doctrine of the gospel. So far as the patriarchs, prophets, and virtuous heathen, knew this inward death, and therethrough arose into *newness of life*,

they were in the new covenant, united to God, and rejoiced in the gospel.

The gospel is no upstart thing, of only about eighteen hundred years standing. No soul ever was, or could be, saved without it, out of the life of it, or in ignorance of its redeeming power. It is never ideal, or speculative, but is always inward, vital, and experimental; and no man knows any thing more of it than he *so* knoweth it. Even though we may have known Christ, literally or historically, after the flesh; yet, if our faith is genuine and saving, it *is*, it *must* be, in living, vital union with God, and therein we may say with the apostle, "Yet now henceforth know we him so no more."

The gospel was preached to Adam, to Cain, Abraham, and all mankind. It is still preached in every rational creature, the world over. Some suppose the gospel is unconnected with obedience in man. But it is ever connected with it, requires it, leads to it, and effects it. "If thou doest well, shalt thou not be accepted? But if thou doest not well, sin lieth at thy door." This short sermon, preached by God himself to Cain, some may think is all *law*, (for speculative Christians don't understand the distinction,) but the truth is, this was the preaching of the gospel, "the everlasting gospel;"—not everlasting only as it looks forward; it includes all ages. The gospel never did nor can propose any easier terms, than death to sin in the soul, the only sure way of *well doing*.

The written, outward law takes hold of outward actions; hence can never make the comers thereunto perfect, since the most rigid observance of it, as a mere outward rule, cannot destroy the life of sin, and unite the soul to God. The law, observed only so far as respects outward actions, restrains only outward crimes, but the gospel lays the axe to the root of every corrupt, indeed every fruitless tree in the heart; and not a branch or two, nor indeed a tree or two, but "every tree that bringeth not forth good fruit, is hewn down and cast into the fire." 'This is the baptism of him "whose fan is in his hand," in order to winnow the chaff from the wheat, that it may be burnt up with unquenchable fire. 'Thus he thoroughly purges, (not in *part* only,) the *whole floor* of the heart. And accord-

ingly in preaching the gospel to the people, he stops not at outward acts, he goes beyond the outward law, and strikes at the very root and life of sin. He condemns lust as containing the very essence of sin; he supersedes the law of retaliation, an eye for an eye, &c. by condemning the inward disposition to revenge, or to resist violence by violence. He so much more than forbids *killing*, (which the law also forbids,) that he prohibits *anger*. Instead of barely restraining the hand and eye that offend, from the outward commission, he enjoins cutting off, plucking out, and casting away, that is, the eradication of the disposition. Instead of simply prohibiting forswearing, or false swearing, he strikes at the very occasion of it, and forbids swearing *at all*. Instead of only loving those that love us, and returning kindnesses received, he insists on a heart of inward, settled, universal benevolence, that would do good to all, enemies as well as friends.

This is the way in which the gospel exceeds the law, and the righteousness of a real Christian, that of the scribes and Pharisees. These are some of the very points wherein Christ exemplified the nature and meaning of his assertion, "except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case, enter into the kingdom of heaven." For, immediately after these expressions, follows his enumeration of the forementioned points, wherein the gospel exceeds and supersedes, but by no means destroys or disannuls the law.

Many are amused with an idea of evangelical righteousness, as they very improperly call it, which, though it leaves the soul in sin and actual unrighteousness, and even in transgression of the outward law, they contend is the true righteousness of faith, and that, by an easy scheme of imputation, it exceeds the righteousness of the law. This they may dream of as long as they live; but they never can enter into the heavenly kingdom, till their real, inherent, actual righteousness, exceeds the most rigid outward observance of the outward law, in the very way described in that chapter by the dear Redeemer, that is, by a real death unto sin, and a new life of holiness, and holy tempers and dispositions, which, and which only, brings into the

fulness of the Emanuel-state, by uniting the human and divine natures, and joining man to God, in the one eternal spirit.

Men may seek to excuse themselves from the real death and destruction of sin in them, (the very work of Christ in man,) and so long as they hold themselves excused, or, under any specious pretence whatever, keep back from it, and save their own *life*, they are, notwithstanding all their talk of faith, imputation, and magnifying the merits of Christ, in a state of *death* and alienation from the divine life, and can no more enter into the kingdom of heaven in that state, than pride can become humility; enmity, benevolence; or inexorable revenge, that love and forgiveness of injuries which the gospel requires.

I am well aware how contrary these sentiments are, to the current doctrines of our day. I mourn under a sense of the doctrinal, as well as practical departure of professing Christians, from the gospel of Christ. Great part of the systems and doctrines, for several centuries past, preached up as gospel doctrines, is exactly calculated to evade the true force, meaning, and work of the gospel. That which first leads into sin, is in all ages, and under all dispensations, working to divert the mind from the shedding of that blood, without which there is no remission. The Jews rested and trusted in the law, and thought the blood of their mere figurative sacrifices, would answer for atonement; until "he that sacrificed a lamb," became, in God's view, "as if he had cut off a dog's neck; he that offered incense, as if he had offered swine's blood," &c. The professed Christian, in the same state, thinks the blood of Jesus, outwardly shed, answers all purposes for atonement. Thus, instead of seeing the true scope of all dispensations, and offering up the firstlings of the flock, the *life of the first nature*, men are seeking to save *self* alive, and hope to live and reign with Christ, without experiencing his death and sufferings in themselves. Instead of seeing, that *death* to the very *life* of sin, and sinful motions, is the drift and doctrine of the gospel, and yielding to it, they are striving to believe Christ *has died* that they might be excused from the death of sin. This is antichristian doctrine.

If, reader, the sentiments thou here findest, seem repug-

nant to any thing thou hast esteemed a doctrine of the gospel, it may be well for thee to consider, that antichrist has long sat in the temple of God; and that under pretence of gospel doctrines, his ministers have been, age after age, inculcating doctrines as contrary to the gospel itself, as darkness is to light. And thou may receive it for truth, that if ever thou gettest quite redeemed from the influence of these antichristian teachers, thou wilt find the true doctrine, life, and power of the gospel, striking undisguisedly and unequivocally at the whole life and power of sin in man. Christ's work is to finish sin, and make an utter end of transgression in the soul; and he does it infallibly, whenever he becomes the soul's complete salvation. Perhaps the words, antichristian teachers, may give thee offence. I tell thee, if Christ were now on earth, just as formerly, in that prepared body, his zeal would lash these ministers and professors of our day, with as much vehemency and seeming harshness, as it did the doctors and teachers of that day. It is the same thing in spirit and substance which now rules in these, that then ruled in them. It is the art and cunning of satan, to accommodate himself to any profession, doctrine, or dispensation, which becomes fashionable. He matters not what the faith, (or rather *opinion*,) and doctrines are. He can immediately call himself Christian, orthodox, or any thing to keep in credit, and then set up the cry of uncharitable! censorious! bigoted! and the like, against Christ in his true messengers, whenever he would strip the wolf of the sheep's clothing, and unveil the hidden and concealed face of antichrist.

Come, reader, consider a little. Did the true prophets steadily cry *woe*, against the false? Did the false abound through all former ages? Did they overrun the church in the time of Christ's appearance in that body? Did he most cuttingly expose and condemn them? And dost thou suppose our age, or our country, is clear of them? I tell thee, nay. The land now swarms with them, in our time, and in our corner of the earth. I see them, and I know them, from place to place, almost wherever I go. I am as sure they are ministers of antichrist, as I am of any thing in the gospel. They do the same which Christ accused their brethren of in that day. They take away

the key of knowledge, and substitute human acquirements, notions, systems, and performances. They "shut up the kingdom of heaven," and will neither enter into it themselves, nor suffer those that would enter, if they can hinder them; and yet all the time they are seemingly inviting them to enter. "Oh! no," says their deluded admirer, who is thus hindered and kept from the kingdom, and from knowing what the kingdom is, where it is, and what is meant by entering into it, "surely these reverend divines are not such doleful creatures. They are certainly pious, godly men, and take a deal of pains for the salvation of souls." But art thou not mistaken? Are not the pains they take for their own profit? They make a trade of preaching; they "teach for hire, and divine for money," false-prophet-like. They crouch and truckle to the inclinations of their feeders. They pervert the doctrines of the gospel, and accommodate their lectures to the taste, liking, and gratification of the people; especially the great and affluent, their great masters. They strike full against the design of the gospel, and maintain the impossibility of overcoming sin on this side the grave; though the destruction of sin is the very work of the gospel, and this side the grave the only scene of conquest over it. They pamper up the proud, ambitious, and martial spirit of man; and, in direct repugnancy to the very genius and spirit of the gospel, blow up the people to wage war with their fellow creatures, and imbrue their hands in the blood of mankind. They are the tools of government and party. They foment, and are applied to, and called upon, to foment, or to soothe and settle, the minds of the people, as suits the will or caprice of their employers. They pray, on one side, for the success of arms, to the destruction or defeat of the adverse party; and, on the other side, those of the same communion pray for success of arms, and destruction or defeat, in direct opposition. They are still in good unity, as brethren, professedly. They pretend to pray to the same God, and in his name, whose unfailing promise is to all his true disciples, that whatsoever they really ask in his name, shall be granted them.

In short, there will never be much true gospel life, or preaching, among men hired to preach; and who undertake it with an

expectation of procuring thereby an outward livelihood. They run of themselves. God doth not send them; nor is it likely he will often qualify them, or bless their labours to the people, otherwise than as he over-rules events, and brings good out of many other evils. I do most seriously consider the standing orders of man-made ministers, as more pregnant with real injury, and as being in itself, and in its train of consequences, a more serious evil, an evil of greater magnitude to mankind, than any one evil beside, under the sun, that I have any knowledge of. Though I suppose some who think with me herein, would scarcely like to have it so bluntly declared in public. But I believe it *must*, and will be declared. God has determined the downfall of Babylon, and he will have a few faithful testimony-bearers against her. She *shall* be *exposed*; and all her harlots, whoredoms, and sorceries detected. And though she may shift sides, change her dress, call herself the Lamb's wife, cry out against Babylon, and affect to abhor her merchandise; yet, through all her arts and evasions, she is seen, and shall be seen by the single-eyed followers of the Lamb, the true leader, who together make war with the beast, and will finally overcome him: for the Lamb and his followers shall have the victory.

Our state in this life is a state of probation. Such was the state of man originally, and such it is now. In order to its being such, both then and now, there must have been, and now must be, something to watch against, and wage war with. And in order that man at first, or ever after, might be able to conquer in this war, or be justly punishable for desertion or defeat, he was, is, and must be, armed with armour invincible against all the powers that were or are suffered to assail him. This is just our ground, our state and situation. Subject to vanity, or to many and various temptations; yet being inwardly armed with the spirit of Omnipotence, so far as we stand faithful, and fight valiantly in the strength afforded us, we are sure of victory. Our strength or help is only in God; but then it is near us, it is *in us*; it is no less than the very life and power of God—nothing inferior to omnipotent aid; a force superior to all possible opposition; a force that never was, nor can be foiled in battle.

We are free to stand in this almighty and unconquerable ability, and defeat the powers of darkness ; or to turn from it, and be foiled and overcome. When we stand, we know it is God alone upholds us ; and when we fall, we feel that our fall or destruction is of ourselves.

I am very clear in it, that at six and seven years of age, the *inward principle*, (which is the hand and power of God, lovingly operative upon the soul,) so wrought, and shone, and moved within me, as to give me a sure and distinguishing sense of *right* and *wrong*, *good* and *evil*, in divers particulars ; and in some things, altogether independent of human information.

I have nothing to boast of in regard to the penetrations of my own mind. I am what I am : and it is the rejoicing of my soul, that what I am, I am by the *grace of God*, in things of religious concernment, and not by human wisdom, or scholastic attainment.

It is likely, since Christ himself is “ the way ;” and since himself has truly declared, the *way is narrow*, and that “ few there be that find it ;” that *seven* may *profess*, to *one* that comes truly to *possess*, a living and saving acquaintance with him. I do not mean this in any wise as a calculation, or even as a guess, at the proportion. But is it not true, spiritually, that *seven women* do lay hold of the skirts of one *man*. Their choice is, to *eat their own bread*, and *wear their own apparel*. They don't like to renounce *self*, and become wholly dependant for food and clothing ; *their own* suits them better : and yet they wish to be called by the man's *name*, to *take away their reproach*. To be called by *his name*, they must make at least some profession of espousals ; they must *seem* to be changed. And this they are very fond of ; they wish to pass for *changed persons*, and can readily consent to be changed in *name*, though wholly unwilling to change either their *food* or their *clothing*. They have *food* of their *own*, and their *table* becomes a *snare to them*. They feed on the tree of *knowledge*. They are *puffed up*, and conceited. They clothe themselves with *embroidered garments*, yet are destitute of that clothing, which the *King's daughter*, being *all-glorious within*, is clothed with. “ Her clothing is of wrought gold.”

In this ignorance of the true riches, and dignity of the *bride*, the *Lamb's wife*, and in this fulness of themselves and that which is *their own*, they are *always ready*; because they never wait to be made *rightly ready*, by being *fed, filled, qualified, and clothed* by the true husband. Here, they seem not at a loss; they can readily judge in divine things; yea, they would usurp the privilege that belongs only to the truly *spiritual man*, and *judge all things*. But as God has hid the mysteries of his kingdom from them, and is determined ever to confound the "wisdom of the wise," and "bring to nought the understanding of the prudent," they err in counsel and stumble in judgment. They put light for darkness, and darkness for light; bitter for sweet, and sweet for bitter. They call the very *light* of heaven, "that enlighteneth every man that cometh into the world," a natural light, an ignis fatuus, or by some other ignominious epithet; though the scripture declares it to be the very *life* of the holy "word, that was in the beginning with God, and truly was God." Thus dark and ignorant are all men, in a natural state, notwithstanding all their profession of faith, and regeneration, and calling themselves by the *name* of Christ. There are many of them, who, under a notion of advocating the true cause and doctrine of Christ, strike violently against the very life of it; and will not allow that the "manifestation of the spirit is given to every man to profit withal," though the scriptures expressly assert it, and experience confirms it to those who rightly profit by the measure received. Many who have, from tradition and education, for a season believed the holy spirit graciously vouchsafed them, was some very inferior thing to the true spirit of the everlasting and most holy God, have at length, by yielding to its dictates, and taking it for their leader, grown wiser than their teachers, and been indubitably instructed and assured that it was indeed the *eternal spirit*, that, from their infantile days, strove with them, for their reconciliation with God, the eternal source of it, as it did with the old world, for their recovery from their corrupted, alienated state.

We find that when the earth was corrupt before God, and filled with violence;—when "God looked upon the earth, and behold it was corrupt, for *all* flesh had corrupted his way upon

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

If God's love is such to men, that he follows them by the strivings of his own spirit, and spares them, until by disobedience they become totally abandoned and corrupted, before his spirit ceases striving with them, what greater evidence can we desire to have of the universality of his love, the long-suffering of his patience, and impartial vouchsafement of his holy spirit, not to a few, to the exclusion of the rest, but to all mankind the world over. And what more than all reasoning confirms it to be so, is, the absolute truth of the fact in the individual experience of all. It is true many deny it. The Jews also denied Christ to be the son of God. They did not know who, and what he was, and their insulting query, "Whom makest thou thyself?" was just as natural to proceed from them in their dark and carnal state, as is the confidence wherewith thousands, high in profession of godliness, now utterly disallow the holy spirit that is given to all, to be the holy spirit. But this consolation have all wisdom's children, that "wisdom is justified of them *all*;" and that the unbelief of others can never make void their faith: they are taught of God, and great is their peace."

In regard to my own early acquaintance with the holy spirit's operation, though I *then* knew not what it was, I have *now* no more doubt about it than I have about the existence and omni-

presence of God. It is sealed upon my heart, with as much clearness and certainty, that it is the spirit of the living God, and that it visits, woos, invites, and strives with all, at least for a season, as it is, that God is no respecter of persons. And I as fully believe no man can have any clear knowledge of God, or of his own religious duty, without the holy spirit's influence, as I believe the wisdom of this world is foolishness with God, and that the world by wisdom knows him not. Yea, so quick and powerful, so discerning the thoughts and intents of the heart; and so just and distinguishing, in approving and condemning them, according as they are good or bad, is this spirit, word, and witness in man; that not only *without* the aid of human injunction or information; but in direct *dissent from*, and *diapprobation of*, the sentiments, advice, and pressing invitations and persuasions of my play-mates, and those much older than myself, and who confidently and repeatedly declared to me, that such and such things were innocent, and not at all wicked, and that nobody thought them so but myself; the testimony of truth would and did arise and live in my heart when very young, through the shining of divine light or influence of the holy spirit, that those things were evil, were wicked; and I thought, notwithstanding all those young persons could say to the contrary, that all good people would think as I did; and believe they would be generally so accounted, if all men kept strictly to the holy spirit's teachings. But violence being done to clear conviction in the mind, *death* takes place, as in Adam in the day he ate the forbidden fruit. And in this state of *death*, the *truth* is not so easily distinguished from *error*, or *good* from *evil*, as before transgression. Evil habits gain strength; darkness covers the mind; temptation is renewed; and though the spirit again in some degree premonisheth, and bids beware, the mind, habituated to the stifling of conviction, too commonly again rushes forward, and becomes more and more hardened and darkened, until what was at first plainly condemned as evil, by the unflattering witness in the mind, is at length maintained to be innocent and sinless. This is the too usual course of poor mankind.

God makes his appearance in them in very early life. They

too generally rebel against the light which he graciously affords them. This prevents their knowing "the way thereof;" because "they abide not in the paths thereof." And how is it likely they should know the way of truth, or increase in divine wisdom, when they sin against what God has already made known to them? Is it strange, seeing when they know God, in some degree, by his shining in them, they glorify him not as God, by obedience, that "they become vain in their imagination, and their foolish hearts are darkened?" And what is next? Why just what follows in this scripture passage; for it is a very natural consequence of rebellion and darkness, and we often see it verified among men: they soon begin to *profess themselves wise*, and so become fools. "Now we know better, (think they,) than to believe this and the other thing is sinful. They are trifles. God takes no account of such minute affairs. These precise men are over-scrupulous. They are overrun with notions. There is nothing in their nice conceits. If they give way to all these vain fears, and suffer themselves to be frightened with dreams of evil, in so many of the innocent amusements of life, they will soon fancy nothing in the world is innocent." This, and such like, is the language of *that wisdom* from beneath, which governs the darkened minds of such as transgress the early convictions of truth, and rebel against the light of heaven. On the contrary, those who, while they have the light, believe and walk in it, do truly become the *children* of it; and therein are most joyfully the children of the day of God's salvation.

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

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

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

Oh! that children and all people would be careful in their very early years, and as they grow up and advance in life, to

mind the "reproofs of instruction" in their own breasts; they are known to be "the way of life," divine life to the soul. This *something*, though they know not what it is, that checks them in secret for evil, both before and after they yield to the temptation, warning them beforehand not to touch or taste, partake of, or commit iniquity, and afterwards condemning them if they do so; and inwardly inclining them to a life of religion and virtue: this is the very thing, dear young people, whereby God worketh in you, to will and to do; and by which he will, if you cleave to it, and work with it, enable you to work out your own salvation with fear and trembling before him. Despise it not; do no violence to its motions; love it, cherish it, reverence it; hearken to its pleadings with you; give up without delay to its requirings, and obey its teachings. It is God's messenger for good to thy immortal soul: its voice in thy streets is truly the voice of the living God: its call is a kind invitation to thee from the throne of grace. Hear it, and it will lead thee; obey it, and it will save thee: it will save thee from the power of sin and satan: it will finally lead thee to an inheritance incorruptible in the mansions of rest, the house not made with hands, eternal in the heavens.

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

My father sometimes reprov'd me in those days for my conduct; but sinning against divine light and visitations, hardened me against his advice. I grew more and more vain, proud, airy,

and wanton. I put myself in the way of much evil communication; and it mournfully corrupted good manners. My taste for pleasure and amusement grew keen, my spirits were low and languid when alone, and I rushed into company and merriment for alleviation.

Thus I went on frolicking and gaming, and spending my precious time in vanity. Often at night, or in the night, and sometimes near break of day, I have returned home from my merry meetings grievously condemned, distressed, and ashamed; wishing I had not gone into such company, and resolving to do so no more: but soon my resolutions failed me, and away I went again and again; and thus continued making still greater strides in folly than before. The Lord followed me close, in mercy, and often brake in powerfully upon me, turning all my mirth into mourning; yet I still got over the holy witness, did despite to the spirit of grace, and repaired again to my haunts of diversion and merriment. Sometimes when I have stood upon the floor to dance, with a partner by the hand, before all were quite ready, God has arisen in judgment, and smitten me to the very heart. Oh! I still feelingly remember the majesty of his appearance within me, when none knew the agony of my soul; how he erected his tribunal in my bosom, as in an instant, and in awfulness arraigned me before him. I felt ready to sink under the weight of condemnation and anguish; but resolutely mustering all the stoutness I was master of, I brazened it out, until the music called me to the dance, and then I soon drowned the voice of conviction, became merry, and caroused among my companions in dissipation, until time urged a dismissal of our jovial assembly, and called me to return, often lonely, to my father's house, my outward habitation. Ah me! how fared it with me then? I assure thee, reader, I have not forgotten those sad and mournful walks, at the conclusion of my midnight revellings. I have been broken down in deep abasement and self-abhorrence, have come to a full stand, stopped and sat down on a stump, stone, or log, by the way, wrung my hands, and strewed my tears before the Lord, in sorrow and extremity of anguish, bordering almost on desperation. I have begged forgiveness, implored assistance, vowed amendment, obtained some relief, and

returned home in hope of reformation. But alas, alas! my resolutions were written, as it were, in sand; the power of habit had enslaved me, and almost the next invitation of my associates, overcame all my engagements. The eagerness of desires for diversions and pastime, brake through all the sanctions of vows, and violated the solemnity of sacred promises to my God. I rushed again into transgression, as a horse rushes into the battle: again and again I took my swing, and drank my fill; and again and again remorse and compunction seized upon me. Adored forever be the name of the Lord, he forsook me not, but followed me still closer and closer, and sounded the alarm louder and louder in mine ears. There was in me an immortal part, which his love was towards; the recovery of which, from the thralldom of sin and corruption, his goodness engaged him to seek by mercy and by judgment, frowns and smiles, chastisements and endearments, and all in love inexpressible.

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

Sometimes I spent near all the first-day of the week, when I should have been at meeting, in playing cards, idle, if not dissolute conversation, and other vain amusements, returning home at night in condemnation, and sometimes sighing and crying; and yet through all this the Lord preserved me from hard drinking, though often in the way of temptation and solicitation

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

I had seasons of very serious consideration upon religion. What instructions I had outwardly received, were mostly in the way of Friends; but when I came near to man's estate, falling in company with some of the Baptist society, I was drawn to attend their meetings in Providence. Friends' meetings were oftener held in silence than suited my itching ear. I loved to hear words, began to grow inquisitive, and to search pretty deeply into doctrines and tenets of religion; and the Baptist preachers filled my ears with words, and my head with arguments and distinctions; but my heart was little or not at all improved by them. I almost forsook the meetings of Friends, except yearly meetings, and meetings appointed by travellers in the service of the gospel. But when I went to these, Oh! how livingly I still remember the heavenly and heart-ter-dering impressions I sometimes, received under the lively, animating testimonies delivered in the evidence and demonstration of the holy spirit, and in the very life of the gospel. Here my *heart* was helped, though my *head* was less amused than among the Baptists: however, as I knew not clearly what caused the difference, as Friends' meetings remained still often silent, and as I still wished the gratification of argumentative, systematic discourses, I still pretty diligently attended the Baptist meeting; and, in my most religious seasons, I began to think of being baptized in water. For the head-work so far outran the heart-work, during my attendance of these wordy meetings, that I

became convinced in speculation, that that outward performance was an ordinance of Christ ; though I have since seen, as clear as day-light, that it never was ordained by Jesus ; but was a forerunning, preparatory, and decreasing institution, and has long since done its office, and ceased in the church in point of obligation ; and that there is now to the true church but one Lord, one faith, and one baptism, that of the holy ghost and fire, which only can purify and make clean the inside. Oh ! my heart, my very soul is fully satisfied in this matter ; having felt the living efficacy of this one saving baptism, and known its full sufficiency, without any other.

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

“teach, baptizing.” It is one and the same act; and those who livingly witness the *gospel*, the power of God unto salvation, preached unto them, they feel it, and receive it in, and only in, “the holy ghost sent down from heaven;” they are taught baptizingly, “in the demonstration of the spirit and of power.” And no preaching has a whit more of the gospel in it, than it has of the holy ghost, the alone true baptizing power. I don’t marvel that the letter-learned teachers of our day who run unsent, who are *always ready*, are ignorant that a true gospel minister is clothed with baptizing authority from on high. I may not now go much further into the discussion of the subject of baptism, though I scarce know how to dismiss it, so many things occur in evidence that there is and can be but *one* in the gospel, and that this is and must be spiritual.

There is not a text in the Bible, but what appears to me perfectly consistent with the entire disuse of outward water in baptism, under the new covenant; and I am fully persuaded, that the use of it, after Christ’s resurrection, was merely in condescension. But whilst the veil is over people’s understandings, perhaps they will never see clearly the spirituality of the gospel dispensation; nor how it happened that the *old things* of John, and of Moses, were not immediately and totally disused, as soon as they were *fulfilled*. Though to the *single eye*, it is not at all mysterious, nor could it well have been otherwise. It requires a great deal of care, caution, and moderation, rightly to lay aside superseded observations. The practice of circumcision continued a considerable number of years, after the ascension of the Lord Jesus, and was in such veneration, that, I think, Paul feared, after he had preached the gospel among the Gentiles, well on towards twenty years, to let it be generally known among the brethren at Jerusalem, that he had preached to those Gentiles without the inculcation of circumcision, or any such outward ordinance, lest he should run in vain, or labour in vain at Jerusalem. For they were there so zealous of the ceremonies of the law of Moses, that even the few, to whom he did declare his practice, were very apprehensive he would be obnoxious to the zeal of the Jewish

brethren; and so, in order to keep the way open among them, he was advised to purify, and be at charges, that they might see he walked in the way they thought "orderly."

Thus, we see how hard it was to drop circumcision and water-baptism all at once. The people could scarcely bear it, and prudence might require a great deal of condescension and indulgence for a time, in their continuance.

But to return to my own early exercises about receiving this watery symbol. I could not, at that time, persuade myself, that I was fit for it. I thought it was a sacred ordinance, which none had a right to, but such as, I now see, have no need of it, and can receive no benefit from it, that is, those who had first received its antitype, the *saving baptism of Christ*. This I was too much a stranger to, and my being so, was the reason that I could be so weak and ignorant, as to think *them* the proper persons to be abiding in the *type* who had come to the enjoyment of the *antitype*, which the type was, at best, but to point out and lead to.

I had not yet fully given up to the motions of divine life in my own heart. My mind was too much turned outward; and the preaching of those I sometimes went to hear, who preached in their own time, had a powerful tendency to keep it outward. In this state of outward attention and inquiry, I found nothing that could give me power over sin and corruption; but notwithstanding all my serious thoughtfulness, and frequent and ardent desires to become truly religious, I still, once in a while, broke loose, and launched forth into as great degrees of vanity and wickedness as ever: and then again a turn of seriousness would come over me. One time under deep exercise, after reasoning and hesitating great part of a day, whether I had best give up with full purpose of heart, to lead a religious life or not; at length I gave up, and entered once more into solemn covenant, to serve God, and deny myself, according to the best of my understanding. Almost as soon as I had thus given up, and come to this good conclusion, in stepped the grand adversary, and blundered and distressed my mind exceedingly with the doctrine of predestination; powerfully insinuating that a certain number were infallibly ordained to eternal salvation, the rest to

inevitable detraction; and that not all the religious exercises of my mind could possibly make any alteration in my final destination and allotment. If God had damned me from all eternity, I must be damned forever; if he had chosen me to eternal salvation, I might set my heart at rest, and live just such a life as would most gratify my natural inclinations; for what advantage could there be in religion, and self-denial, if an eternal, unalterable decree secured my salvation. I felt willing to hope I was a chosen vessel; and for a short time these absurd, and may I not say, blasphemous ideas so crowded into my mind, that I was even ready to conclude a God all goodness had doomed the far greater part of mankind to never ending misery, without any provocation on their part. I now view the doctrine of unconditional election to eternal life, and reprobation to eternal destruction, with abhorrence. I almost marvel, that even under a cloud of darkness, my rational faculties could ever be so imposed upon, as to assent to so monstrous a sentiment. I know of no doctrine in the world, that more shockingly reflects on the character of the Deity.

I did not, indeed, so drink down this stupifying potion of false doctrine, as to relinquish my purpose of amendment all at once; I held out a few weeks, when, mournful to relate, the influence of young company, and my vehement desires for creaturely indulgence, through the tolerating influence of the aforesaid insinuations, brake through all my most solemn engagements, threw down the walls and fortifications, and exposed me an easy prey to the grand enemy of my soul's salvation. Again I took my swing in vanity, amusements, and dissipation. This, however, was but a short race, though a wretched one. The Lord, in unspeakable lovingkindness, followed me with his judgments, inwardly revealed against sin. The prince of darkness also followed me, with temptation upon temptation to evil, and with various subtle insinuations, and dark notions, to rid me of all fear, restraint, or tenderness of conscience. At length, notwithstanding all I had felt of the power of God upon me, in reproof for sin, and invitation to holiness, yea, though I had had some true relish of divine good, the holy witness became so stifled, that I began to conclude there was *no God*; that all

things came by chance, by nature, by the fortuitous jumble and concourse of atoms, without any designing cause, or intelligent arrangement; that it was idle, chimerical, and delusive, to think of serving or fearing a being who had no existence but in imagination. Here let it be well considered, what a powerful influence the admission of one false doctrine, and the violation of divine manifestation and conviction, have in paving the way for other false doctrines. Not much sooner had I received and cherished one of the grand falsehoods of the father of lies, the doctrine of irresistible necessity and predestination, than in the mists of darkness which spread over my mind, under the baleful influence thereof, I even dared to deny the eternal Deity, and, horrible to the last degree to think of, I began to rejoice in the idea of unbounded, unrestrained licentiousness and carnality, and that I was unaccountable for my conduct; not considering that, on my atheistical scheme, I was unprotected, and had no more to hope than to fear, none to look up to for defence and succour, but must be left a prey to violence, and all kinds of adversity.

Oh! the depravity of taste and inclination, as well as of understanding, which I was plunged into! I as much marvel that I could wish there was no God, as that I could believe so intolerable an absurdity. One evening in company with some of my merry companions, divers subjects were conversed on, till at length, I introduced my *new* subject, to see what the company could advance against it. And being unwilling they should know that I seriously entertained the idea I advanced, I introduced it as a supposition, declaring, that for argument's sake, I could prove by reason, that there was no God, clearer than they could prove there was one. I talked, indeed, as upon mere supposition; but I was truly, that "fool that said in his heart, there is no God." Yes, in my very heart, I was saying, wishing, and in measure, believing, that there was no rewarder of the righteous, nor punisher of the wicked; none to bring me to a reckoning hereafter, for any of my conduct. Doleful delusion! sad sentiment to lay hold on for consolation! I think nothing would now more certainly overwhelm my mind with melancholy, and the most dismal despair.

Some of the company thought strange of my extravagance and presumption; some laughed at my nonsense; and some seemed pleased with the novelty. At length we dropt it. Fear and condemnation soon seized upon me, even before I left my merry companions. I tried all I could to laugh, and mount above my fears; but my heart trembled with amazement within me, to think what a pitch I had arrived to, and what would become of me. I took my leave of them, and went home in agony. I now think I should be cruel in the extreme, were I to wish my greatest enemy to endure, unnecessarily, such fear, horror, anxiety, and amazement, as I passed through that night, both going home, and after I arrived there. I scarcely dared to go into my bed-chamber, lest I should be suddenly, and in some awful manner, brought to judgment, and punished for my audacity and folly.

I went on a few months after this much in the same manner. My days I spent in vanity and rebellion; my nights frequently in horror and distress! Many a night I scarce durst enter my chamber, or lay me down in bed. I have the most unshaken ground to believe, it was the immediate power of God upon me, that thus terrified my guilty soul; and that in the most fatherly goodness, condescension, and mercy, in order to prevent my going on to endless perdition, to which I seemed to be swiftly posting. But as I did not yet yield, for all this dreadful condemnation, I was still further tried and amazed. I was so destitute of divine countenance and support, so left to my own emptiness and folly, and so pressed upon by the power of Omnipotence, in just and righteous judgment and indignation, that I began to be exceedingly terrified with strange apprehensions and fears of ghosts and spectres. And why might not the hand of the Lord be even in this also? Why, after trying me, both with mercy and judgment, and I still remaining obstinately unreclaimed, might he not in wisdom, and distinguished justice, give me up to be perplexed and tormented, by my own imaginations? Especially since I had daringly denied him any other existence than imaginary? The wise sceptical reasoner may laugh at me, as being now, as much as ever, under the dominion of imagination; but I confess my rejoicing, that I am not too

wise to believe, that the hand of God was pointedly operative, and strikingly manifested, in making that the very seat of my torment, which I had vilely assigned as his only seat of existence. Day after day, and night after night I was distressed!—the Lord setting my sins in order before me, and pleading with me to return unto him and live. At last I fled again to religious engagement for relief, betook myself to prayer, and cried to the Lord, in the bitterness and agony of my spirit. Sometimes I begged and interceded for mercy, and power to make a stand and overcome sin, with such vehemency as if my very heart would break! Tears gushed from my eyes! My soul was overwhelmed with anguish! O young man, whoever thou art, that readest these lines, I warn thee, I beseech thee, shun such misery, by obedience; such unutterable anxiety by cleaving to the Lord.—I prayed, I cried, I repented, I sinned. For after all this, Pharaoh yet again hardened his heart, nor would he consent to let Israel go. Young company, music, gaming, pleasure, again rallied their forces, and had such influence over my resolutions, as evidenced them written as in dust, though mingled with tears, with wormwood and gall, and I abandoned all again, to enjoy the pleasures of sin for a season. But God, rich in mercy, and long-suffering kindness, still interrupted my career, disturbed my carnal satisfaction, and blasted all my joys. Once more a sense of just and holy indignation kindled up in my breast for transgression and grievous revolt. Awfulness took hold on me; amazement swallowed me up. I knew not which way to turn. The wrath of an offended long-suffering God seemed closing upon me on every side. I had tried repeatedly to reform. I had as repeatedly failed. I had therefore no courage to try again. I had no resolution to re-attempt a halt: and in pursuing my course, I knew I was pursuing my daily and almost insupportable distress. I felt myself in thralldom, and almost without hope. I knew myself a prisoner, and yet I hugged my chains.

About four or five times, in a few months, I had the following dream, repeated nearly in the same manner. I beheld in my dream the sun nearly approaching the horizon, being just ready

to set, sometimes in one part of the hemisphere, and sometimes in another. As it drew near setting, my soul was suddenly filled with such awfulness and anxiety, as was scarcely supportable. A strong persuasion seized upon me, that now the world was to be instantly dissolved, and that I, altogether unprepared, should immediately launch into vast and endless eternity. Directly, upon this dreadful apprehension, the sun every time reached the earth; and as it apparently struck the earth, the fire kindled as in an instant, at the place where it struck, and passing over the earth's surface, almost as quick as lightning, would in a moment be surrounding close upon me; approaching with the utmost rapidity, as if no flesh was to escape immediate destruction, nor a single soul have time to think before death. In this terrible dilemma, I thought, I every time fell awfully on my knees, and in the deepest anguish called on the name of the Lord, whom I had grievously offended, and begged aloud for mercy. Almost as soon as I was brought on my knees, in deep and true humiliation, the fire immediately all went out, and tranquillity and peace were instantly restored. At this I awoke, I believe each time, almost overcome with joy, that I had escaped such imminent danger.

But all proved insufficient to induce a re-engagement for reformation. It takes more and more to bend the will, as it has been hardened against more and more lively impressions. I went on a while longer, and wherever I went, conviction went with me. My accuser, and yet my best friend, lay close in my bosom, and, whilst I rebelled, as a gnawing worm, tormented me both night and day; yet all in tender love, in order to redeem my precious soul, and bow my stubborn will to the obedience of the cross.

## CHAPTER II.

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

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

The death of Christ is nothing at all to thee, savingly, fur-

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ther than thou hast the living, saving efficacy of it sealed to thee. Nothing can possibly do this, without touching and changing thy heart. If thou dost not *feel* it, it is nothing. Thou may imagine and dream a thousand things about faith, regeneration, and imputation; but unless the holy spirit change thee, and give thee to feel and know salvation, in and for thy own soul, thou would be just as much benefited, by imagining that Joseph of Arimathea, or any other person, had purchased thy salvation, and that, by imputation of what he had done, God would, at some future time, save thee. For every thing that is not *felt*, is as totally unavailing to thee, as the most ungrounded imagination: and until thou sensibly feelest some *real* benefit, thou hast received no more, substantially and savingly, than thou mightest receive by a strong imagination, persuasion, and hope, from any other quarter.

While the doctrine of salvation by Christ, is *only ideal* with thee, it is nothing as yet experimentally in thy possession. And ideal it is, must, and ever will be, till thou *feelest* it. And feel it savingly, thou never canst, but in and by the holy spirit, the very life of the whole mystery.

Christ says in so many words, "It is the spirit that quickeneth, the flesh profiteth nothing." Thou mayst think Christ can do something for thee, without the spirit. If thou dost think so, thou hast not yet learned the A, B, C, of religion. Neither Christ, nor any thing else can, in the least degree, regenerate thy soul, but through the holy spirit. Blessings, curses, judgments, sickness, pain, famine, preaching, reading, and all providences, so far as they profitably affect thy mind, are set home by the spirit of God, and could otherwise no more operate to a real change in thee, than infection could be conveyed to thy body, communicate the small-pox, or any other disorder, and thereby terminate thy life, and yet never touch thee.

"God is a spirit." Is thy heart changed? Then God changed it. And what is the change? If saving, it is thy soul joined to thy God: for there never was, nor can be, any other salvation of the soul. Thou art born again, as truly so as ever thou wast born of a woman. It is a *real* birth, arising from a *real union* of the seed of God, and man, spiritually. Thou art ab-

solutely born of "the incorruptible seed and word of God." This joins thee to the Lord. "He that is joined to the Lord is one spirit." Thou art become a *son* of the living God, by real, and not by mere metaphorical, regeneration. This makes thee a true heir of all things; of all that is God's;—an "heir of God, and joint-heir with Christ." Christ is the begotten of the Father, so art thou, if truly regenerated; if not, all thy talk of faith avails thee nothing. But, if begotten, and *born* of God, thou art as certainly a *joint-heir*, as thou art a true believer.

Religion, or regeneration, is a reality; and all the substantial reality of it, centres in one word, "Emmanuel," that is, "God with man." And until something of this union is livingly known, there is nothing known of true religion. The world, under various forms of profession, is amused with dreams, systems, and imaginations, whilst the "*one thing needful*," is too little experienced. The one thing needful is *real union* with God, an actual joining to him, in the one spirit. Without *this union*, let a man know what he will; believe, possess, and enjoy whatever he may or can, he is but an alien, and a wanderer on the earth. Nothing else can ever satisfy his soul, or abidingly stay his mind. There is no other possible permanent rest for the sole of his foot. He may drive, toil, and bustle about, and many may think him in a state of enjoyment; but it is all a delusion. In the midst of all earth's caresses, if he presumes to declare himself happy, he does violence to truth and his own feelings, and the truly "wise are privy to the lie." If he professes religion, goes to meeting, practises the exteriors of devotion, and talks much about faith and godliness, it may, for a moment, quiet his mind, and deceive his own soul and others; but long he cannot rest composed, without living *union* with God. He may turn to the right and left, look this way and that, seek enjoyment in society, in sensual gratifications, in wealth, honour, and worldly advancement; or he may read, pray, meditate, sing, write, and dip deeply into creaturely devotion: but without this *vital union*, he is lost, unanchored, "miserable, poor, blind, and naked." And this is mournfully the case, at this day, in the divers outward communions, with many, who are striving hard to make them-

selves believe, that they are, notwithstanding, "rich, and increased with goods, and have need of nothing."

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

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

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

Thus instructed, I bowed in reverence; and as it became from time to time necessary to procure new clothing, I endeavoured to conform my outward appearance in this respect to the

dictates of truth, in which I found true peace and satisfaction. Also he instructed me to use the plain scripture language, THOU to one, and YOU to more than one. The cross greatly offended me in regard to these things. This of language in particular, looked so trifling and foolish to the worldly wise part in me, and the fear of the "world's dread laugh," so powerfully opposed it, that I gave way to carnal reasoning. What good can this exactness of language do? May I not as well serve God in a less singular and less contemptible way, as to get into those things that will be sure to render me ridiculous? The world can see nothing in this but whim and superstition; and of what possible use can a man be to others, if his singularity shuts him out from their favourable notice and attention? And if it is of none to others, where is the harm to me, as an individual, to continue in my customary language? Such reasonings as these, and many more, presented in opposition to the holy injunction. But the Lord showed me, that if I "would be wise," I must "first become a fool;" if I would be his disciple, I must first deny myself, take up my cross daily, in whatever he required of me, and follow him in the way of his leadings. It was very hard and trying to my natural will to give up to this duty. I thought if my right hand would excuse my compliance, I would gladly sacrifice it, or yield it up, rather than give up to use such a despised language, and submit to be laughed at, as viewing religion concerned in such things as these. This may seem incredible to some, but it is true, and as fresh with me as almost any past exercise. This exercise beset me day and night for some time, during which I had many sorrowful and bitter tears, pleaded many excuses, and greatly wished some substitute might be accepted instead of the thing called for. But he who called me into the performance of these foolish things, (to the world's wisdom,) was graciously pleased to show me with indubitable clearness, that he would choose his sacrifice himself; and that neither a right hand nor a right eye, neither thousands of rams, nor ten thousands of rivers of oil, would by any means answer instead of his requiremgs. If he called for so weak or foolish a thing as the words *thou* and *thee* to a single person, instead of *you*, nothing else of my substituting would do instead of it; for 'the foolish-

ness of God is wiser than men." Let none dispute the ground with Omnipotence, nor confer with flesh and blood ; lest therein, *despising the day of small things, they fall by little and little.* For be assured, O thou *called* of the Lord, thou canst never become his *chosen*, unless thou obey his *call*, and come out of all he calls thee from. If thou art not *faithful in the little*, thou wilt not be made *ruler over much*.

Perhaps few will believe the fulness of heavenly joy which sprang in my bosom, as a well-spring of living waters, after my giving up in faithfulness to this requisition. And yet this flow of divine consolation lasted not long at this time ; for though I gave up to whatever the Lord required of me, yet as I had so long and so stubbornly rebelled against him, he saw meet, in his infinite wisdom, soon to hide his face from me again, and close me up in almost utter darkness, which rendered my days truly tedious, and my nights wearisome to my soul. I was fully convinced that God was to be known inwardly, in power and great glory, by those who obey him, and wait upon him. My heart was inflamed with love towards him. I had seen a little of his comeliness ; he had become the beloved of my soul, the chiefest among ten thousands ; therefore I often retired alone, and in profound reverential silence, sought after him, and pressingly solicited a nearer acquaintance with him. But he knowing what was best for me, graciously hid his presence from me. And though this was a painful suspension, yet I could not be easy to give over seeking him ; I still continued my ardent silent approaches, or waitings. I waited, indeed, with all the reverence, humility, and solicitude that my soul was capable of ; but all seemed in vain. No spark or ray of light could I behold, no glimpse of heaven's returning favour. Oh ! the mourning and lamentation, the distress and bitter weeping, that almost continually overwhelmed me for several months together, for the want of the soul-enlivening presence of my God. Oh ! said I in my heart, will he never arise for my help and deliverance ? Well, be it as it may, I will seek him until my dying day ; my soul cannot live without him ; and it may be, if he hide his face from me until my last moments, he may own me at that solemn period, and receive me to a mansion of glory. This was

often, very often, the language of my heart; and under this resolution I pressed forward in the bitterness of my soul. I trust the wormwood and the gall, the sorrow and the sighing, the days and nights of anguish, will scarcely ever be forgotten. It seems to me that certain spots of earth, some particular fields and groves, will ever, while life and sensibility remain, continue to have a moving and affecting influence on my mind, as often as I pass by and see them, or call them to remembrance. I think they must remain peculiarly distinguished to me by the tears and the groans, the sighs and solicitations, of which they have been the silent witnesses.

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

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

After some time I had many clear openings respecting the many trials, experiences, jeopardies, and deliverances of his followers in days past; and a hope was kindled in me, that now I should go forward without meeting with such besetments, and withdrawings of light, as heretofore: for though the Lord still at times withdrew from me, yet as his return was not long after,

and as his presence was much more constantly with me, I was ready to conclude it would continue with increasing brightness, till I should be wholly and continually swallowed up in his love. For, as such a state was sometimes permitted me, I not clearly understanding the counsel of his divine will, was apt to wish it for my constant condition; not then seeing, as I have since seen, that it was far from being best for me to enjoy a constancy of sunshine and fair weather. Even the outward order and economy of divine providence afford instruction, which often beautifully applies to our inward experiences. It is not all calm and sunshine: the divine wisdom orders many and great vicissitudes and changes in the natural world: insomuch that, perhaps in the most pleasant and flourishing season in the whole year, after a few days of clear shining and tranquillity, there arises a most terrible storm, with wind, lightning, and tremendous thunder; and it may be with hailstones scattered abroad upon the face of the earth. At other times high and rushing winds succeed the calmest day, or pinching droughts the most fruitful season. Even the settled order and succession of seasons is a continual revolution of day and night, summer and winter, seed-time and harvest. We have cold as well as heat; darkness as well as light; and cutting frosts as well as most refreshing dews; and a variety of other changes. All this is in infinite wisdom and goodness, and displays to the discerning eye the providential power and glory of the great Superintendent. My soul hath sometimes been enraptured whilst I have viewed and contemplated the operations of his hand in these things; together with the situation of places; rocks and lofty mountains; sturdy oaks and tall cedars; rivers, lakes, and oceans; meadows, fields, and forests; deserts and vast howling wildernesses; with the various inhabitants of both land and water. And over and above all these, the sun, moon, and stars in their courses; the spangled firmament, and constellations of heaven! All these things, though far short of being sufficient food for immortal souls, and perhaps not best to dwell much upon, have nevertheless animatingly affected my mind in the contemplation of them, and raised my soul in adoration to him who is the former of all things; and who, when he was pleased to answer

out of the whirlwind, and awfully to interrogate his servant Job, for his instruction, was pleased to make the wonderful works of his hand, and the excellent order of his government, the subjects of his demands. And who among the sons of men can read the solemn queries then uttered by the Divine Majesty, and not feel some tender emotions of soul—some sacred emanations of light, and life, and divine power breaking in upon him! “Hast thou commanded the morning since thy days, and caused the day-spring to know his place?” is one among the many solemn and sublime interrogatories, by the wisdom of an all-knowing God, demanded of his servant; sufficiently declaring, beyond all hesitation, how infinitely exalted above all human comprehension, he is in wisdom, power, and glory; as well as amply setting forth his goodness to the sons of men, in causing the regular returns of day and night, and other wonderful successions and revolutions, for the benefit and comfort of his dependant creatures! Bow, O my soul! adore and worship the God of thy life, who is the length of thy days, and thy portion for ever. His works are wondrous, past finding out, marvellous, and beyond thy comprehension. Thou seest in part the multitude and magnitude of his wonderful works; thou beholdest a small part of the changes and vicissitudes attending them: and yet through all, what excellent order, harmony, and regularity are preserved! Surely nothing less than omnipotence joined with omniscience could possibly effect or produce all this. Thou seest he is faithful in performing his ancient gracious promise. Day and night, seed-time and harvest, &c. do not fail. Whatever he absolutely determines, he is therein immutable. He is a God of truth and he cannot lie. His promises are all yea and amen, for ever. And though he exercise the souls of his chosen with various and afflictive dispensations, yea, even *choose* them in the furnace of affliction; yet his love to them can no more fail, than day and night can cease, or *his* covenant with them be disannulled. He never said unto the seed of Jacob, “seek ye my face in vain.” Nay verily; the language of his compassionate regard, on the contrary, is, Fear not, worm Jacob, I will never leave thee nor forsake thee: when thou goest through the water, it shall not overwhelm thee; or when through the fire, it shall not kindle

upon thee. It is as much in wisdom and goodness that he sometimes as it were withdraws, hides from, and leaves his children, and then again returns gloriously for their unspeakable consolation, as is the succession of darkness and light, cold and warm seasons, in the outward.

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

Under the refining hand of God's power, whereby he thus humbled and abased my soul, I was given clearly to see the need I should have of this excellent qualification, *humility*, in my further progress in religious life. I saw pretty clearly, in the midst of my deepest depression, that if I should be favoured with unremitted tranquillity and divine enjoyment, I should be in danger of spiritual pride and exaltation. Blessed be the

name of the Lord for this among his many other favours, that he taught me the necessity of humility, and forewarned, and therein forearmed me against the wiles of satan, which I afterwards became more fully acquainted with. Oh! with what ardency of desire did my prayers ascend before him, that he would rebuke the proud luciferian spirit, and appoint my dwelling in the low valley, where the grass is green, and where the fragrant flowers give forth a pleasant smell. I saw that on the lofty mountains often reign barrenness and desolation. My mind was almost constantly impressed, in those days, with the love and desire of deep humility. I saw something of its real beauty, and craved it as one of the greatest blessings. Oh! said I, that I may put it on as a garment, and wear it for ever: yea, even appear in it before my Judge, in the assembly of saints and angels, in a future state. "O Lord, my God!" was then my language, and my heart now joins it, "suffer me never to forget my tribulations, nor to cease my supplications to thee, for the continuance of this precious blessing; let it be the first and the last in the catalogue of my requests."

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

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

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

In this guarded frame of mind I passed on for some time, often seeking to the Lord for counsel and direction in this and other concerns of importance. And though I believe I might have publicly borne testimony in the name, power, and approbation of the Lord, rather sooner than I did; yet as I was not obstinately, but carefully backward, I seldom felt much condemnation for withholding: however, I did a few times find some real uneasiness on that account. But he who laid the concern upon me, well knowing the integrity of my heart, and that I was bent faithfully to serve him, without going too fast, or yet tarrying behind my guide, dealt graciously with me, passed by my little withholdings, favoured with fresh and increasing incomes of his love, and, from time to time, cast up my way with still greater clearness; and at length in a manner so clear and confirming, as erased doubt and hesitation from my mind: in the fresh au-

thority whereof I uttered a few words in our meeting at Providence, on the first day of the week, and 10th of the 4th month, 1774, to my own and I believe my friends' satisfaction. I felt the returns of peace in my own bosom, as a river of life, for a considerable time afterwards, sweetly comforting my mind, and confirming me in this solemn undertaking. The words I uttered were as follow: "My mind hath often, yea, very often, been attended with earnest desires for the good of souls, particularly for the attenders of this meeting; and in an especial manner for a remnant, whose hearts, I believe, God has touched. And the language of my mind hath often been after this manner: Oh! that Zion might arise and shake herself from the dust of the earth, and put on her beautiful garments." Having, in brokenness of heart, and in great care not to exceed the bounds of divine requisition, uttered these few words, I sat down, and was, as it were, swallowed up in the luminous presence of him who inhabits eternity, and dwells in the light.

After some time of heavenly rejoicing, I began again to be tried with various exercises and conflicts of mind, though still frequently favoured with the flowings of divine love, in a very comfortable and soul-satisfying manner. At divers time I had lively impressions to say a few words more, in public testimony; but still waited to be well assured. The unspeakable consolation which I found, on my first uttering a few words, and that after a considerable time of rather holding back, than hasty procedure, had fully confirmed me that there is greater safety in turning the fleece, and well proving it, both wet and dry, than in rushing forward in the first operations or openings. The beasts allowed in sacrifice, were to chew the cud and divide the hoof. Chewing the cud is a deliberate act: they chew and swallow, and chew and swallow again. The division of the hoof, being on the *stepping* member, shows the danger of taking a single step in divine services, without a clear division of things, and the way cast up in the mind. As I thus waited for clearness, not being by once succeeding, encouraged to run too fast, I was favoured to know the fire of the Lord rightly kindled upon his altar; and to witness an offering of his own preparing. And

I am well assured that such, and such only, are the offerings which will find acceptance with him. He never will reject these, any more than accept those of human obtruding.

My second public appearance in the ministry was at the lower meeting-house in Smithfield, the 19th of the 10th month, 1774, when I found a living concern to encourage a careful engagement before the Lord, out of meetings; and to press it upon Friends to draw nigh unto him from day to day, that strength may be renewed, and the divine savour of life retained, lest we lose the living sense of what we often graciously enjoy in our religious meetings. Life, divine life, attended me in this little testimony, as in the former: and after meeting I enjoyed the sweet influence of him who is the God of my salvation, in a degree that was greatly to my confirmation and encouragement.

After this I still continued seeking unto and waiting upon God for counsel and direction; in which frame of mind I was favoured to renew and increase a living acquaintance with him, and witnessed fresh instruction to my mind. I appeared but seldom in public testimony, and mostly in a few words at a time, and yet I have some few times been made sensible of saying too much; and for which I have felt more pain of mind than I have often felt, if ever, for withholding. However, through merciful preservation, I have seldom, to my knowledge, appeared oftener or said more than has tended to my own relief and satisfaction, and, for aught I know, to the satisfaction of my brethren. Blessed be the name of the Lord my God! I bow awfully before him, for his directing and preserving presence, through many deep probations. He hath been with me in the heights and in the depths; has strung my bow, and covered my head in the day of battle. May I serve him faithfully all the days of my stay here, until I go hence, and be seen of men no more.

## CHAPTER III.

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

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

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

About these days I went through great discouragements and heavy exercises; but was mostly enabled to hope and believe it was all for my good, and would tend, if rightly endured, to my furtherance and enlargement in divine things. And, blessed be the name of him who led and supported me through them, he did indeed arise for my help and consolation, even with healing in his wings; and that too, when I was almost ready to faint, and despair of his help; which made me hope I should trust in him, and rely upon him, for the future; even in and through all trying dispensations. Indeed it is easy to hope

and believe we shall trust in the Lord, when he shines upon us with fulness of light, and sheds abroad his love in our hearts, making us livingly to joy and rejoice in his presence, which was now graciously my happy experience; but, alas! when we have again and again to pass through the *living* and shadow of death, it is not so easy to stand firm, *keep the faith*, and trust in God.

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

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

Fifth day, 2d of 2d month. In time of silence and retirement, in family devotion, wherein we were engaged to wait upon the Lord, for the renewal of strength together, my mind was livingly opened into a fresh and humbling sense of the unspeakable love and goodness of God to poor, frail, finite man in ancient days: particularly I was bowed in consideration of his wonderful dealings with Noah; and how he was with him in

the ark; and how he taught him to prepare it for his own and family's preservation: how he was with Abraham when he left his father's house at his command, and went forth not knowing whither he was to go. Also how he was with Israel in Egypt, through the Red sea, the wilderness, and Jordan; with David, when he fled from Saul, being hunted as a partridge upon the mountains; with Jonah, in the whale's belly; with Daniel, in the lion's den; and the three children, in the fiery furnace; with his own well beloved son, in the great trials and temptations which he was led through in the wilderness and among men. Also how he was with the apostles, and supported them when men rose up against them; and through all their perils by sea and land, and by and among false brethren. What shall I say? he hath ever been a sanctuary and safe hiding place for the righteous in all ages, and remains to be so still; and as truly and powerfully so now as ever. And as my mind was thus led and opened, earnest breathings were begotten in me, that we of the present generation, who have known his lovingkindness, may walk worthy of the continuance thereof, and never distrust his care and providence; assuredly believing, that he who hath been with us in six troubles, will not leave us in the seventh, if we firmly trust in, and steadfastly follow him. But if we should draw back, his soul would then have no pleasure in us. Oh! therefore, saith my soul, that we may be vigilant, knowing that our adversary the devil, like a roaring lion, goes about continually, seeking whom he may devour.

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

On first-day, the 18th of 6th month, a paper was sent from our deputy-governor to the Friends of our meeting, requesting that such as had small arms would produce them at the courthouse next day, in order that the guns in the government might be

known, and an account thereof sent to the continental congress. After mature consideration, a paper was signed by such male members of our society as lived within the town, in answer to said request, informing that our religious principles and conscientious persuasion, did not admit of a compliance. This was carried to the deputy-governor, who received it kindly, and seemed satisfied, saying, he believed liberty of conscience was the natural right of all mankind. Thus the Lord made way for us; blessed be his holy name for ever.

Much close exercise of mind I had for a considerable length of time, on account of some particular scruples, which from time to time revived with weight, and so pressingly accompanied me, that I could not get rid of them. It being a time of war, and preparations for war between Great Britain and America, and the rulers of America having made a paper currency professedly for the special purpose of promoting or maintaining said war; and it being expected that Friends would be tried by requisitions for taxes, principally for the support of war; I was greatly exercised in spirit, both on the account of taking and passing said money, and in regard to the payment of such taxes, neither of which felt easy to my mind. I believed a time would come when Christians would not so far contribute to the encouragement and support of war and fightings, as voluntarily to pay taxes that were mainly, or even in considerable proportion, for defraying the expenses thereof; and it was also impressed upon my mind, that if I took and passed the money that I knew was made on purpose to uphold war, I should not bear a testimony against war that for me, as an individual, would be a faithful one. I knew the people's minds were in a rage against such as, from any motive whatever, said or acted any thing tending to discountenance the war. I was sensible that refusing to pay the taxes, or to take the currency, would immediately be construed as a pointed opposition to the present war in particular, as even our refusing to bear arms was, notwithstanding our long and well known testimony against it. I had abundant reason to expect great censure, and some suffering, in consequence of my faithfulness, if I should stand faithful in these things, though I knew that my scruples were unconnected with any party con-

siderations, and uninfluenced by any motives but such as respect the propriety of a truly christian conduct in regard to war at large. I had no desire to promote the opposition to Great Britain; neither had I any desire, on the other hand, to promote the measures or success of Great Britain. I believed it my business not to meddle with any thing from such views; but to let the potsherds of the earth alone in their smiting one against another. But I wished to be clear in the sight of God, and to do all that he might require of me towards the more full introduction and coming of his peaceable kingdom and government on earth. I found many well concerned brethren, who seemed to have little or nothing of these scruples; and some others who were like-minded with me herein. Under all these considerations the times looked somewhat gloomy; and at seasons great discouragement spread over my mind. But after some strugglings, and a length of close exercise, attended with much inward looking to the Lord for direction and support, I was enabled to cast my care upon him, and to risk myself and my all in his service, come whatever might come, or suffer whatever I might suffer, in consequence thereof. I was well aware of many arguments and objections against attending to such scruples; and some seemingly very plausible ones from several passages of scripture, especially respecting taxes; but I believed I saw them all to arise from a want of clear understanding respecting the true meaning of said passages; and I knew I had no worldly interest, ease, or honour, to promote by an honest attention to what I believed were the reproofs and convictions of divine instruction. I well knew, not only by reading, but experimentally, that "he that doubteth is damned (condemned) if he eat;" and that what is contrary to faith and conviction is sin: therefore I chose rather to suffer in this world, than incur the displeasure of him from whom cometh all my consolation and blessings.

First of the 9th month. This evening my heart was filled with the love of God, under the influence whereof ardent desires were begotten in my soul, that the little handful of Friends hereaway, might draw nearer and nearer, and bow in holy awfulness, and reverential fear before the great Shepherd of Israel; undoubtedly believing, that were this enough the case,

we should witness in a much greater degree, the unity of the spirit in the bond of peace; which would cement us together in that divine harmony, wherein we should become as an army with banners, and as a royal diadem in the hand of our God. And, being engaged in a holy watchfulness one over another for good, the strong would be made willing to bear the infirmities of the weak. Thus should we walk together to the city of our God, rejoicing in that holy fellowship, which Christ and his disciples enjoy. When this becomes fully witnessed, I believe the eyes of many tender hearted inquirers will be turned towards us; and perhaps they may be smitten with a sense of that inward adorning which renders the King's daughter all glorious within. And who knows but that under such feeling prospects, some might be ready to cry out, with one formerly, "Happy art thou, O Israel! who is like unto thee, O people favoured by the Lord, the shield of thy help, and who is the sword of thy excellency! There is no enchantment against Jacob nor divination against Israel." And by this means, many souls might be brought to love the beauty of holiness, and to give up in faithfulness and obedience to the divine law, until they might obtain "part in the first resurrection," and be made to sing with joy, with the generation of the righteous, who "walk in white." Thus might the knowledge of God increase from time to time, until the earth might enjoy her sabbaths again. O Lord God Almighty! thou who art from everlasting to everlasting, whose watchful eye beholds the state of thy creatures, wherever scattered over the face of the earth. O holy Father! let thine ear be attent to the secret breathing of thy pure seed, which groans for deliverance from the power of corruption. Bring many, O eternal God! who are strangers to thy holy covenant of rest and peace, and aliens to the commonwealth of Israel—bring them, dearest Father, into a nearer acquaintance with thee, the Fountain of ancient, everlasting goodness, and the Well-spring of life. Bring them from the barren mountains of empty profession, into thy green pastures, and cause them to drink of the rivers of pleasures which are at thy right hand. And, gracious God! I earnestly beseech thee, with a heart contrite before thee, to remember with a fatherly regard, thy little babes, whom thou

hast allured as into the wilderness, and made willing to follow thee, through great tribulation. Remember them, O Lord! and take thy lambs in thy bosom. Feed them with the heritage of Jacob their father, and be with them in all their probations; and suffer not their faith to fail, when thou mayst see meet to hide thyself from them for a moment; but arise again, O thou most mighty! and save thy people: and beget an unfailing confidence in them. Make them to know that thou encampst round about them that fear thee. Unite them, O Lord! in an holy covenant with thyself, and in dear unity one with another. Strengthen them in the inward man. Make them—establish them, as mount Zion, which can never be removed. And when their painful race is run, and they yield up the ghost, take them to thyself, O infinite Jehovah! with Abraham, Isaac, and Jacob, to join the general assembly, in celebrating thy ever worthy name forever and forevermore.

This is what flowed through my heart this evening, with such ardency of desire, such fervency of engagement, as made me willing to commit it to writing, for my own review; believing that it arose from the workings of that divine love, a degree of which is extended to every human being; and would, if full obedience was yielded to its requirings, gather all nations to the fold of eternal rest.

On the 18th of 5th month, 1776, I made a visit to my dear friend Jonathan Farnum, at Uxbridge, who was very far gone in a consumption. I sat up with him during the night, and in the morning we had some serious conversation together; in the course of which, after mentioning that he had given up all expectation of recovery, and felt resigned in mind, and willing to leave all, even his dear children, he said considerable about the taxes, and something about the paper money; that he had been much exercised upon these subjects, and it appeared clear to him that Friends ought to have nothing to do with either. It also appeared to him, he said, that such as took the money, helped the people to use the sword. “And Oh!” said he, “that Friends may keep their hands clean, and not defile them with blood.” I suppose his meaning was, that the money being made expressly for the support of war, to give it currency was at least re-

motely helping forward and promoting war, and in that sense assisting people to use the sword. After this he said considerable by way of lamentation over the low and degenerated state of many in our society, saying, "This have I seen to my sorrow, that a worldly spirit has crept, and is creeping into our society, and prevailing over many; and some, who have been somewhat shining, are become very dim, and are rather stumbling blocks in the way of others. I would not judge hard of my friends. I believe there is a little remnant that are honest; but far the greater part, appear to me to run with the tide; and instead of being alarmed at these alarming and distressing times, seem to have sunk deeper into the spirit of the world; and are engaged to scrape together, and think they can heap up, and build barns, and so on: and I don't know that any thing will alarm them, till it is too late." After a time of silence, he began again, saying, "I am glad to see my friends. I respect them; and some who seem engaged, are very near to me; they feel near to me. But such as seem to come out of curiosity, don't feel so near." He then in a very lovely and affecting manner, resumed the mournful subject of worldly-mindedness, wishing that those who were deeply entangled in it, might come down, and feel after their real state; saying also that he had felt his mind engaged to sound an alarm to almost every friend that had been to visit him.

Sometime after, he said: "Such as have tender scruples in their minds, ought not to be discouraged, but rather otherwise. But how can those who are in the spirit of the world, judge of these things? They must be redeemed, before they can be judges. They must come out of the spirit and reasonings of the world. For it is not reasoning upon policy that is the thing; but waiting to feel what the Lord requires. And there is no way of safety, when we have tender scruples, but in attending to them; and not reason, and reason ourselves into the dark. I believe I had, when the first bill was presented to me, a sufficient check, had it been attended to, to have prevented my touching it. I believe so. We must have a care of that spirit which says, We cannot live without taking it. David said, he had never seen the righteous forsaken, nor his seed begging bread;

and I believe God never will forsake the faithful, nor will their seed beg bread. This spirit of the world!—Oh! that Friends may be redeemed out of it.”

And further, speaking of the danger and delusiveness of the temptations by which Friends are drawn away into worldly-mindedness, he lamented that it overcame them without their being fully sensible of it, adding, “It is the most secret, artful, and ensnaring temptation that ever I was tried with.” He seemed much concerned that he himself had not kept more fully clear of it; but hoped his great Master, when he had suffered enough, would pass by and forgive his faults in this respect. “Oh!” said he, “I think I could say a great deal to some Friends, if they were here. I believe the great Jehovah will sift his church. I don’t doubt it. I don’t doubt it. And I hope the sincere mourners here and there, will not be discouraged. Their spirits are near to me; but I want the others to be alarmed, and get down, and search out the spirit of the world.”

This discourse was attended with great sensibility, tenderness, and solemnity. My mind was much affected, under a sense of the pertinency of it to the real state of things among us; and living desires arose powerfully within me, that we might indeed be rightly alarmed; and also truly redeemed from the world. But while, with him, I mourned over the desolations of sin, I was made greatly to rejoice at the lovely and heavenly frame of dear Jonathan’s mind. Indeed, I sensibly felt him in the fellowship and covenant of divine life. And therein, taking leave of him, I returned home, rejoicing that I had thus been favoured with such a sweetly encouraging opportunity, as it was truly to me, to press forward through all the crowds of opposition, and to hold fast the testimony of truth, without wavering, steadfastly to the end.

In the 9th month this year, in company with my dear friend Moses Farnum, I visited Friends at Richmond, in New Hampshire government, a branch of our Monthly Meeting. We were twice at their meeting, and visited, I believe, all their families. It was an exercising time to me; and I was almost wholly silent both in meetings and families; and even much restrained from conversation. Yet I had a hope that all was

working together for my good ; and I endured my trials with a degree of patience, though I often groaned inwardly for deliverance. However, the Lord brought me through all, and gave me to rejoice in his salvation.

We here saw a very noisy man, in talk and preaching, (as I suppose he accounted it,) about religion. He spoke a great deal about the motions of the spirit, and said he was acting in obedience to his Lord and Master Jesus Christ. But the frothy, insensible, and unsavoury state that he appeared to act and speak in, was enough, I thought, to prejudice almost any one, who was not well established in the truth of the doctrine of divine assistance, and the influence and leadings of the spirit in the work of the ministry, against any such doctrine. To all who are livingly acquainted with the openings and influence of the holy spirit, the great difference is very evident, between every thing that proceeds livingly therefrom, and the confusion, nonsense, and ranterism, which this wild pretender thereto was overrun with. And this remark occurs: that it is probable there would be few pretenders to divine influence, if no such thing was known at all as a reality. All counterfeit coin implies, and is an imitation of, something real and substantial. And they who are well acquainted with the reality, know certainly that there is such a thing ; however others may be dealing in counterfeits. But as we do see, both the possibility and frequency of counterfeits, it highly behoves all who would not impose, nor be imposed upon, to see well to the currency they are taking or passing; and not rest satisfied either to receive or circulate, under the specious pretence of divine impulses or the motions of the spirit, any kind of false, counterfeit coin ; but carefully rejecting all such, keep close to *that* which comes out of the King's mint, and has his royal stamp upon it. This will pass currently throughout all his dominions, and none need be ashamed to receive nor to pass it.

But, to dismiss the simile, there is a wildfire now, as there was formerly ; and it can no more have place now, in true gospel worship, than the wild (or strange) fire could be approved in the offerings under the law, where we find it was strictly forbidden. And whether it be generally known and understood to

be so now, or not, the prohibition is in as full force, and as binding on all true worshippers in our day, as ever it was of old. Oh! that Israel may ever observe strictly, this important prohibition. I am persuaded that a due observance thereof would contribute greatly to the brightness and prosperity of our religious society, and to the spreading and advancement of the kingdom of the Messiah.

Fifth of 10th month. Having for nearly a year declined taking the paper currency, agreeably to the secret persuasion which I had of my duty therein, as before mentioned, I have now the satisfaction of comparing the different rewards of obedience and disobedience. For though, from the very first circulation of said money, I felt uneasy in taking it; yet fears and reasonings of one kind or another prevailed on me to take it for a season, and then it became harder to refuse it than it would probably have been at first. But growing more uneasy and distressed about it, at length I refused it altogether; since which I have felt great peace and satisfaction of mind therein, which has in a very confirming manner been increasing from time to time, the longer I have refused it. And although I get almost no money of any kind, little other being in circulation, yet I had much rather live and depend on Divine Providence, for a daily supply, than to increase in the mammon of this world's goods, by any ways or means inconsistent with the holy will of my heavenly Father. And the prayer of my soul to him is, that I, and all his children, may be preserved faithful to him in all his requirings, and out of that love of things here below, which alienates from the true love of, and communion with him.

In the 11th month this year, I visited, in company with a Friend of our Monthly Meeting, the meetings and many of the families of Friends on Rhode Island, and had much satisfaction therein: for though I had hard work in some families, and passed through some close exercises, yet the Lord  $\gamma$ as with me and bore me up through all, opening my way in the spring of divine life, and furnishing with suitable matter for communication, to the relief and consolation of my own mind, and I hope to the benefit and comfort of others. And it was remarkable to me, that in a very short time, indeed not many days, after I had thus

discharged my duty, and paid this legacy of love to my dear friends on this island, the king's troops took possession thereof, whereby the communication was greatly obstructed for a considerable length of time between Friends there and on the main land; that, had I not given up to perform this small service just as I did, and when the weight of it was livingly upon me, it is probable I might never have done it at all, or not to much satisfaction. A sense of the Lord's goodness in enabling me to go in the right time, and to find relief and satisfaction in the visit, bowed my mind, and raised desires therein, that I might ever live like one who knows himself to be but a pilgrim on the earth, and that God alone can sustain him. Amen.

First day, 8th of twelfth month. Divers Friends of our meeting at Providence, became exercised in regard to a commotion that was prevailing among the inhabitants. It was said, and I suppose was true, that a British fleet with troops had been seen not far from Rhode Island; and it was supposed they were aiming to come into New-Port harbour, and probably up the river to this town. This greatly surprised many of the inhabitants. Many moved their goods, and some their families, out of town in great haste and precipitancy. The town seemed in an uproar; carts rattling, and teams driving all night; and, among others, a few Friends, in this sudden consternation, were induced to move some of their effects also, and a small matter was done at moving their families. And this being, in the view of some concerned Friends, a weighty, serious matter, a conference was held after the afternoon meeting upon the occasion, some Friends of other meetings also being present; and though nothing censorious or uncharitable appeared in any, respecting the conduct of any, yet it was advised that Friends should be very careful to act in moderation, and not in the hurry, but wait for clearness, and for ability to act becoming our holy profession. Next day this advice was further inculcated by the Meeting for Sufferings which sat in town, and which, after solid consideration, advised that Friends keep still and quiet, and do no more, unless, upon deep and solid consideration, the way should be clearly seen for any one to move. It was also thought adviseable for Friends, in all things to conduct so as not to increase the com-

motion and intimidation which was already too prevalent among the people. This advice was very savoury to some of our minds, whose exercise was great on this occasion; and whose travail of soul was, that Friends might be preserved in the stability of the unchangeable truth.

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

If this was enough prevalent among us, we should enjoy the divine presence, in our solemn assemblies and sittings together; and it would prevent tale-bearing and back-biting among us, and supply a mantle of love to cast over each other's weaknesses and infirmities, so that though we might have occasion sometimes to advise, and deal plainly with one another, yet we should be careful of entertaining hard thoughts, or using any hard speeches about each other. Indeed there is too much work to do at home, when we are rightly engaged, to allow us either much time, or much inclination, to be speaking or thinking lightly of others. A sense of our own weakness bows us to the root; and a travail of soul is experienced for our own, and others' preservation: and in this state, it is much more eligible to us to suffer with and for each other, than to indulge a whispering, tattling, tale-bearing disposition.

First day, 5th of 1st month 1777. For the want of close attention to the word of divine life in my own soul, I made a blunder in my public testimony, which greatly humbled me, and made me very careful and watchful afterwards. Oh! it is good to trust in the Lord with all our hearts, not leaning to our own understandings. It was relying to much on my own understanding and memory, which brought this great anxiety upon me; and I record it for future caution; mean-while beseeching God Almighty to preserve me, and all his true gospel ministers, in the right line of safety and divine qualification, which is in and with the opening of the spirit, and with the understanding also.

Fifth day, 3d of 4th month. After a few words which I be-

came concerned to express in our week-day meeting, my mind was so clothed with the spirit of prayer and supplication, that I was prevailed upon to kneel down and publicly address the throne of grace, nearly in these words: "O Lord God Almighty! thou who art from everlasting to everlasting! Hear, O Lord, we pray thee, and arise for the help of the suffering seed. Circumcise thy people's hearts to love and fear thee. Baptize us in the river of judgment. Spare not thy rod, nor withhold thy hand, till thou hast bowed the stubborn will, and brought forth judgment unto victory. And then, O gracious Father! pour in the oil of consolation, and heal the wounds with the balm of Gilead. Sanctify us, O Lord, for thy service. Cleanse us, we humbly pray thee, in thy fire which is in Sion, and purify us in thy furnace which is at Jerusalem, that we may be a people to the praise of thy great name, which is worthy of all adoration and praise for evermore. Amen, amen." This was the first time I ever appeared in vocal, public supplication; and it was truly much in the cross, as also in great fear and reverence. It was indeed to me an awful thing publicly to call on the name of the Lord, and I have been many times sorely grieved at the light, easy, and unfeeling manner in which many do it.

I had divers times before felt my mind so impressed with something of a like engagement, that I scarcely forbore the utterance of it; but was afraid of false fire and of idolatry. Alas, for many professing Christians of our day! How little they are aware of the prevalence of idolatry among them! The same indeed in the ground, spring, and substance of it, as that which is so repeatedly and severely reprov'd in the scriptures. For truly, every offering which is not of God's immediate preparation in us, is idolatry, and not a whit more useful to men, or acceptable to God, than those idolatries among the Jews.

"The preparation of the heart in man, and the answer of the tongue, are of the Lord." And whoever presumes to offer an offering, that *he* has not prepared, is implicitly saying, that God Almighty can be moved, influenced, and induced by a sound of words, or by the warmth and passions, or vehement affections and address of man. When God draws out our souls, as it were, towards him, through his own mighty power, and lively

influence upon us, and lays upon us a living necessity to call upon him, it never, yea, *never* fails to do us good. But it is he only that therein does us good. It is not we that do ourselves good, or that stir him up, or move him to do us good. And therefore, all prayer, which is not of his immediate begetting in us, is mockery and idolatry. "We know not what to pray for," but as his holy "spirit helpeth our infirmities," and teacheth us. And it is often the case, that even then, when his spirit sensibly helpeth our infirmities, and giveth us the clear knowledge what to pray for, we cannot safely, nor without the loss of the very life, and help, and holy unction thus afforded us, even attempt the vocal utterance of those petitions, which he enables us silently, fervently, and effectually to address unto him. For the help thus afforded amounts, at those seasons, only to the begetting of, and is wholly terminated in, *groanings which cannot be vocally*, and, at the same time, *livingly and acceptably uttered*. And Oh! how grievously do they err from the true standard of all acceptable prayer, who, at such times, in their own strength and forward willings and runnings, will be intruding upon God and the assembly, a vocal utterance of that, which, according to his design, and to the utmost of his present assistance, *cannot be profitably uttered*.

The forward will and warmth of man's spirit may, at any time when he has the use of speech, prompt him to the *utterance* of any thing that he has the conception of; and often does so prompt him, to his great loss in, or the prevention of his attainment of, real substance. But rightly to utter a request to God, always requires his divine, living, and immediate assistance. So that though men may, in a formal, lifeless, or even very animated manner, in the sparks of their own kindling, utter almost any thing that arises in their minds; yet seeing that without divine qualification for *vocal utterance*, as well as inward silent groanings, no man can rightly and usefully utter any thing before God, it is truly said, in this sense of the expression, that many times, even what we are rightly enabled to breathe and groan inwardly to God for, "cannot be uttered."

"He that believeth, must not make haste." Indeed whenever he rightly believeth, he dares not be hasty; for he always

then knows, that his help is only in God; that the *root* must bear him, and not he the root; that God must *move him*, and that *he cannot move God*. All true prayer is the soul livingly in real motion towards God, truly drawing near to him, and laying hold of him. This, man never did of himself, and never will do. Nor can he any more draw God to him, or induce him to show favour, or grant requests, than he can go to God. Therefore, the breathings of his soul are, often in silence and sometimes in utterance, "Draw me, and I will run after thee." He knows that unless he really thus draws near to God, his vocal prayers are useless. He knows that he never does draw near to God, but when God draws him; therefore he waits for that "preparation of the heart and answer of the tongue," which are indeed "of the Lord." And in this, he as certainly draws near to God, as he ever fails of it by all his own willings and runnings. He knows, if he kindles a fire, in the warmth and vehemency of his own forward affections and desires, and warms himself, or others, by the sparks of his own kindling, that God has said, and will fulfil it to all such, "This shall ye have of mine hand, saith the Lord, *ye shall lie down in sorrow*." Therefore he is afraid to tempt God; and dares not, like some formerly, *set up his altar under every green tree*; dares not rush into utterance, with every fresh motion even of divine life; much less, without any such motion at all. Indeed he finds it far more useful, to commune with his own heart, and be still, and inwardly to *wait upon God*, than to run without his requirings.

*Waiting upon God*, implies a time of patient looking for his coming, and *waiting* to know his will, and receive his orders. Willing and running, and hastily intruding upon him with expression and utterance of our own, is *not waiting*. "I waited patiently," says David, "upon the Lord." Here was patience, and holy expectation; not rushing hastily forward. And what was the consequence? Why, God heard his cry, and, says David, "He inclined unto me." Here was a real experience and real discernment of the Divine operation, increasing upon him as he *waited patiently for it*. Well, he adds, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." Truly, "the steps

of a good man, are ordered of the Lord." For indeed, "it is not in man that walketh, to direct his steps." This was David's experience. For, as he *did not make haste*; did not run of himself, but *waited*, and that *patiently*, upon God, he found his course directed, his *steps* ordered, his *goings* established, by the Lord himself, and not by his own wisdom, strength, or creaturely fervency.

Now let us attend to what David obtained further, and we shall find, that after getting thus established upon the eternal, unshaken rock, and not on the sandy foundation of creaturely devotion, he had "a *new song* put into his mouth." Oh! the blessedness of *waiting patiently* upon the Lord for his coming and direction; be it longer or shorter that we have thus to wait. Had David grown weary of *waiting*; had his patience failed him, whilst his Lord tarried, he might readily have set himself to work, willed, run, and even have taken some *old song* into his own mouth. But this would all have been on the sandy foundation; not on the rock of ages. This would have been attempting to order his own steps, and establish his own goings, even though he might, in words, have asked God to do it. But as he chose rather to *wait patiently* the Lord's time, and until he evidently felt, and knew him to *incline unto him*, he was favoured with a *new song*. Oh! this is vastly different from an *old one*, which is only in the lines of others' experience, made ready to our hand. And why was it *new*? Because *the Lord* "put it into his mouth," as he says expressly. He did not take it into his own mouth, as many now do, in the *oldness of the letter*; but waited till the God on whom he relied, put it into his mouth *in the newness of life*. Well, therefore, might he sing living "praises to our God."

He who runs into prayer, preaching, &c. before Christ, the life, livingly moves him thereto, makes *haste*, and is not therein a *true believer*. Every true believer believes in, and waits for, the living coming in spirit, and qualifications of Christ, his life. It is Christ that liveth and acteth in him.

A few weeks after this, to wit, the 25th of the 4th month, in writing a little piece on a special occasion, after particularly and affectionately mentioning the tender feelings and emotions of

my heart towards several particular friends and acquaintances, my soul seemed overwhelmed with love and almost unutterable good-will to the people of the Lord, wherever scattered, the world over; in the fresh flowings whereof I enlarged nearly as follows: "But above all, O Zion, thou city of the living God! what shall I say to thee! all that is alive within me is moved at thy being now brought into my remembrance! How shall I express the overflowings of that love which I now feel for thee? or that ardently travailing exercise, which in the rolling of tender bowels engages my soul for thy everlasting welfare! May the Lord of hosts encamp round about thee, as a wall of fire for thy defence. Mayst thou know an abiding in thy tents, O Israel! Let not the earth, nor all its enchantments, entice thee from the cross, O Israel! The Lord alone can keep thee, and he only is worthy of thy closest attention. Keep near, keep near, O chosen generation, keep near thy divine teacher, who is graciously vouchsafing to teach thee himself! Dwell deep, O ye travailing souls; give not back; go on with him that hath called you, although it may be through fire and water; through frowns and reproaches: the everlasting Arm will be underneath to support you, as you make God your refuge, and continue faithful in the glorious work of reformation which he is fitting some of you for. My life in tenderness runs out towards you: ye are as bone of my bone, and flesh of my flesh. Oh! may the Lord protect and preserve you: may the blessings of the everlasting hills rest upon you; and especially upon such of you as have been as it were separated from your brethren, and devoted to the great work of the Lord in the earth. And be ye assured, if ye hold fast the beginning of your confidence and engagement steadfastly to the end, no weapon formed against you shall ever prosper; the tongue that riseth in judgment against you shall be condemned; and even though Gog and Magog wage war and oppose you, "the Lamb and his followers shall have the victory." And as I have good grounds to believe this was written in "the good-will of him who dwelt in the bush," I feel easy to transcribe it here, and give it a place in these memoirs.

In the tenth month, this year, I accompanied my esteemed friend Mary Callender, to Worcester, in Massachusetts, she

having a concern to have a religious opportunity with the inhabitants of that town, being mostly Presbyterians. Leave was obtained to hold a meeting at their meeting house; but dear Mary, feeling easy to see them at the close of their afternoon meeting, it being first day, had good service, and spake with life and pertinency of the inward appearance of Christ; exhorting them to believe in it as such, and to come into obedience thereto, as the only thing that could give them power over their sins and corruptions, and save them with an everlasting salvation. After she had enlarged considerably, and sat down, I found an engagement to add a little; after which she said a few words more, and then we took leave of the people, who appeared attentive. Thus we departed, greatly relieved in mind of a heavy weight of inward exercise, under which we had laboured.

After this, I accompanied her, in the eleventh month following, to Friends' meeting at Swanzey, on first day, and next day to a burial at the same place; and so, on fourth day, to our Preparative Meeting at Smithfield.

First day, 14th of 12th month, George Dillwyn and Benjamin Jones from New Jersey, on a religious visit to our parts, attended our meeting; and Thomas Arnold and myself accompanied them to Cranston, West and East Greenwich, and Warwick. We had some solid satisfaction in these meetings, especially the last; wherein it was very evident to me, that a divine visitation was eminently extended to some of the youth and others present. But, alas! though they were livingly invited to seek the Lord, and serve him with full purpose of heart, little appearance of real religious exercise, has since been remarkable among them. The world, and the things thereof, seem to maintain the government of their affections; which indeed is sorrowfully too much the case in other places; and the life of religion is, in consequence thereof, but little known and enjoyed by many, very many, in our society; even those of a plain outward appearance, and, in many things, of exemplary lives.

The power of seduction has in all ages been exertive in settling poor man into a dependence upon a regular, orderly conduct, moral uprightness and integrity, with the performance of

certain real, or supposed duties, which, however good and necessary any of them may be in themselves, have never made the comers thereunto, or the performers thereof, perfect. For, let us think of whatever duty we will, as performed in man's own strength, though with ever so great professions of strict obedience to the law and will of God, it is, and ever will be, as true of such duty, as ever it was of circumcision, "he is not a" true spiritual "Jew, who is" ever so strictly, uprightly, and zealously, "one outwardly; neither is" the effectual "circumcision, that which is outward" in the flesh. But he is the true Jew "who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of man, but of God."

Oh! how have I mourned to see how men of all societies are resting in the letter; yea, in the "oldness of the letter;" therein doing and performing something or other, that they are too much trusting in; though they know little or nothing of the real *newness of life*, nor are acting and doing in the fresh spring thereof. And whatever any plain Friend, or zealous Baptist, or any other professor, may think of their state, because of their punctual observance, and exact performance of any ceremonious duty whatever, even to the most rigid compliance with all that can be reached in the oldness of the letter, it will forever remain as true of all this, as of circumcision and uncircumcision; neither the one nor the other; neither the most earnest attachment to, and performance of them, nor the most careful omission of, and fixed opposition to them, or any of them, except only in the fresh spring and "newness of life," *is any thing at all rightly in religion*; but the *new creature*, and what is done by the new creature, and in and by the *new life*, in the new and living faith, which is truly the "faith of the operation of God," in and upon the soul, and not a mere belief, *is all in all*.

Oh! the deadness and dryness of the works and obedience, the duties and devotions, of the great bulk of Christian professors, in the several societies! Each can see formality in the members of others, but too few suspect it in themselves. I think I clearly see, that dead formality is as prevalent in many of our plain Friends, and constant attenders of our meetings, and

such who are scrupulously honest in all their dealings, exact in their moral conduct, and who also can join in condemning the formality of most other societies, as it is in those they so freely condemn. I don't mean that the manner of their condemning the formality of others, is uncharitable or blameable, or without real pertinency; but I mean, that a degree of formality as dangerous, and as unseen by themselves, prevails with many of our own members, even, outwardly, very orderly walkers, and such as think that sitting down in silence, is far more acceptable to God, than words uttered in man's time, strength, and wisdom.

I know of nothing more acceptable to God, nor more useful, instructive, and strengthening to the souls of men, than true silent worship, and waiting on God for help immediately from his holy presence; nor of scarcely any thing more formal and lifeless, than that dull, unfeeling silence, which too many of our society are satisfying themselves with, the year round, and from year to year. Oh! it is the life, the life, that is the thing! and this is too little witnessed, or even rightly waited for, by many. Some are not content with such vocal services, as God, by his holy spirit, quickens and immediately qualifies for the performance of; but are busily and zealously doing a great deal of themselves, and in their own puttings forth: all which brings them not a whit nearer to God, nor further on in the true christian experience and stability. Others, who see this pretty clearly to be so, are yet sitting at ease, in a state as little profitable to themselves as others. They see through the emptiness of many outward performances, and creaturely exertions; and therefore suppose themselves much more refined, and nearer the true and spiritual worship; and yet scarcely know any thing of that burial "by baptism into death" with Christ, and that rising with him, and in him, in "the newness of life," wherein alone true gospel worship, in spirit and in truth, is performed. And what can be said or done to awaken the one or the other of these sorts of formalists, from their false rest in the letter, and in the outward-court worship, that so, being awakened from sleep, and raised from death and formality, Christ may "give them light," and in and by the shining thereof, guide them into the inner temple, and engage them in the spiritual worship and

devotion thereof! Indeed, if this were to become their happy experience, they would soon see that "by the deeds of the law, no flesh can be saved." No possible performances in the oldness of the letter, and in creaturely ability, will do. It is only in the fresh spring of divine life, and under its quickening influence, that any of our duties and obedience, finds full acceptance with God, or advances us in substantial knowledge and goodness.

"There is none," essentially, and in himself, "*good*, but one; that is, God." All the good that others have, do, or can attain to, is only by communication and influence from him, the source of all real goodness. He is the worker of all our good works in us. "We are his workmanship, created anew in Christ Jesus, unto good works." "The preparation of the heart, and answer of the tongue" are from him alone. Therefore, let all wait upon him, feel after him, and draw near unto him, in spirit and in truth; so will he draw near unto them, enliven, and qualify them, for every good word, work, and service. They will not dare to run of themselves, without, or before, nor stay idly behind his leadings. By waiting for his help and putting forth, they will acknowledge, that he works all their works *in them*; and that they are *really*, and not only *professionally*, his workmanship, in all they know, act, and experience in religion. And, at the same time, by a lively co-operation with him in the work, and when he worketh in them, and therein by a diligent working out of their own salvation, through him, and alone in and by his immediate help and influence, they will also acknowledge, that it is not merely unto an opinion, which they call faith, nor unto forms, ceremonies, and outward performances, but strictly, truly, and livingly, "*unto good works*," that he creates them anew in Christ Jesus.

Here the "twain are made one." Here "the man is not without the woman; nor the woman without the man, in the Lord." Here, "it is God, that worketh in us." And it is truly *we*, that, through this his working and influence in us, work out our own salvation. And "what God has thus joined together, let no man put asunder," or think to be saved by any thing that can be done without his own co-operation; nor yet, that of himself, he can do any, the least thing, as of himself, towards his salvation.

## CHAPTER IV.

HAVING, some time before this, dismissed my school at Providence, I opened one at Smithfield, on the 12th of the 4th month 1778, under the care, inspection, and direction of a solid committee appointed by the Monthly Meeting for that purpose.

Soon after this, I took several colds one after another, until at length, on the 26th of the 2d month, leaving our Monthly Meeting, being quite unable to sit through it, I went to my sister's, where I was confined several weeks, brought very low, and at times ready to doubt my recovery. Indeed many of my friends and relations pretty much gave over expecting it. I was, after a season of deep exercise and probation, enabled to resign up life and all into the hands of him who made me, and to say in sincerity, thy will be done in life or death. And as I lay one night in great distress of body, and deep thoughtfulness of mind, I was drawn into an awful view of death, eternity, and eternal judgment, in a manner that I never had before; but feeling my mind perfectly resigned to depart this life and launch into an endless eternity, if so the Lord my God should please to order it, and finding all pain of body and anxiety of mind removed, I lay still some time, thinking probably I might ere long be released from all the pangs and toils of time, into the glorious rejoicings of eternal life. But after a considerable length of time had passed in inward and profound stillness and adoration, large fields of labour were opened, and I saw that I must travel from place to place in this and distant lands, in the Lord's commission and service. From this time I never entertained a doubt of my recovery, although I had afterwards a return or two of the disorder more severe than before: for these openings were in the fresh evidence of divine life, which never deceived me. A fulness of divine favour, in the sheddings abroad of the love of God in my heart, remained fresh and living with me through most of the remaining time of my illness. After a few days I

began to recover, and pretty soon got a little about again, and before a great while, attained my usual state of health. May thanksgiving, and glory, and honour be ever ascribed by my soul to him who has been with me in sickness and in health, supporting and preserving me in both, and enabling me to resign to his divine disposal. May I ever live answerable to such regard of the Highest to me a poor worm of the dust. My soul has been bowed, self has been abased; and through deep prostration I have been made to joy in the Lord, and rejoice in the salvation of my God and saviour.

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

Sometimes, through holy help, I have rejoiced in perceiving that the divine witness in their hearts, has been so reached, as to rise up in them an advocate for the innocency, uprightness, and christian propriety of my conduct, and conscientious scru-

ples and persuasion. I believe I was ever preserved in such meekness, as never to say or do any thing that raised anger or resentment in any of them. They ever heard me with attention, appeared unwilling to distress me, spoke to me in moderation, and left me without distraining any thing from me. And although I could hear of their getting very warm and angry with some Friends, who I feared were a little rough with them, they were constantly quite mild and gentle with me. And though they frequently made heavy distraints, even to very considerable amounts, upon many of our friends, and that to the distressing of some of their families; yet they never took a farthing from me, though I refused entirely to pay any part of divers taxes demanded of me; as also a greater or less proportion of divers others, according as I found them more or less for war-charges. Indeed, I continued to decline the payment, in part or whole, for years after most other Friends made no scruple to pay them; because I found very considerable mixtures of war-charges in them, for some years after the war was over, and therefore could not be easy to pay them. Notwithstanding they told me I was singular and alone, and that all other Friends paid them, they still treated me very respectfully; and though some of them would say, they could not afford to lose it, but must make distraint, and even appointed times when they would come again and do it, yet none of them ever did it.

These things I record in thankful acknowledgment, and commemoration of the Lord's gracious dealings with me, and for encouragement of others to a strict faithfulness to all his requiremings.

I may now express a little of what has lived in my mind, as a fixed belief, viz. that a people will one day be raised up, by him who is the great Father of the family and governor of the world, to bear a faithful testimony, in his eternal power, against the payment of such taxes. And this one thing I have no doubt of, that if Friends walk humbly enough, and dwell enough in the inward, attentive, feeling, and discerning state, to discover and discern the signs of the times; to hear the voice and call of the true Shepherd, and follow him faithfully wherever he leadeth; they will hear the call and invitation to this neces-

sary work and service; and, if obedient, this testimony will be committed unto them to bear.

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

I think I have seen in the light, that too many that have come forth in a degree of true heavenly beauty, and through the furnace, being in some degree refined, have afterwards loved this present world, delighted in its friendship, rejoiced in earthly accumulations, and too much let go their hold on heavenly good. Alas, for these! if they were but as diligent, watchful, and solicitous for Zion's welfare, and to lay up treasures in heaven, as they are to gather something on earth, they would be sure to grow rich in faith and good works, and become heirs of the heavenly kingdom. These can never, so long as their rejoicings are so much in earth's enchanting pursuits and acquisitions, rightly bear truth's holy testimony, or lift up its standard to the nations. Nay, nay: this state prepares them at best to bear a superficial, lifeless testimony; but very commonly to reason, argue, and dispute, and that too, as they think, very wisely, against the rising, spreading, and increase of the testimony and government of the Prince of peace.

They even seal the stone, and set a watch to prevent *him* from coming forth, who is "the resurrection and the life." Not professedly so. The Jews called him a deceiver, a blasphemer. The state they were in prevented their knowing him. Had they rightly known him, they would not have crucified him. Truth is seldom or never opposed as truth, but as error. And the Jew outward, in every divided sect or society in Christendom, is just as blind now, and insensible of Christ, of what is, and what is not of him, as the Jew outward then was. The different periods of time make no alteration; names make none. It is life, and the real inward state of people's minds, that make the

alterations, as to their knowledge of Christ, and reception of him, in his way, coming, and appearance; and prepare them to stand faithful in his testimony from time to time, and in whatever he opens to, and requires of them, whether in things new or old, and by which they are enabled to discern with clearness the signs of the times, in all his unfoldings and dispensations.

If there is not a diligent waiting at wisdom's gate, and in the valley of humiliation, in the true faith and patience of the saints, the sense of divine things is gradually lessened and lost; and instead thereof, a kind of wise reasoning takes place, wherein the divine life, and its blessed testimony, are stifled and rejected; and those who stand faithful therein, are censured and condemned. "Ye do always resist the holy ghost; as your fathers did, so do ye," will ever be applicable to all in the same state, in every age, and in every society. "Which of the prophets have not your fathers persecuted?" And which of them now, who stand their ground in truth's testimony, will not be persecuted in some mode or other? "He that is born after the flesh, will persecute him that is born after the spirit. Hence the truth and propriety of this declaration: "If ye will live godly in Christ Jesus, ye must suffer persecution." Oh! that professors of all names were rightly aware of it. Each society can very readily conceive the danger of it in others; but few are enough aware of it at home, and in themselves. It will hold good in all cases, where the love of the world, ease, honour, or creaturely activity, suppresses the pure and living sense of the holy, innocent life of truth. There is great probability, that in proportion as people grow up in this state, into influence, rule, and authority, in any society, however refined their principles and profession, they will become opposers of Christ in his sincere followers, and in his peculiar designs, openings, and dispensations, and do what in them lies to prevent the spreading of divine light and reformation; even though they may be very zealously engaged in their way, in exertions to promote the cause of truth, as they think, in many branches of its already established testimonies.

Oh! the deception which this state is ever liable to! It gropes

in darkness, and cannot find the right way of the Lord. For God himself lays the stumbling block in the way of those, who choose and rush into this state; and that on purpose "that they may stumble, and be snared and taken." He will hide his mysteries from every state but that of the "little child," the babe and suckling. Unto this he reveals, and will reveal them; and when he does so, they are often tried and afflicted with the oppositions and hard sayings of many in the other state, who scarcely ever suspect themselves of being grown up in, and acting from, the same life and disposition, which ever opposed the pure testimony of truth in those who were giving up all to follow the Lamb, in all his leadings.

I have seen it in the light of Christ, that if there be not a diligent waiting for, and giving up to, the leadings of divine light and life, the kingdom of antichrist will gain ground for a season, even among the once visited and called of the Lord. The church will lose her beauty, strength, and authority, for a while, even until greater and due attention, integrity, and holiness, shall prevail. By little and little, her members will mix and unite with the world, and worldly spirit, till her brightness fade away, her discerning depart from her, and a night of darkness overtake and come upon her. My heart's desire and prayer to God have been fervent, night and day, that this may never be her case. And I have at times a reviving hope, that as a general thing it never may. But confirmed I am, wherever it is not her sad and sorrowful situation and condition, it must be prevented by timely and persevering diligence, watchfulness, humility, and heavenly mindedness. And that thus it may be prevented, and that she may, in the general, and in all her particular branches, be preserved in strength, purity, and comeliness, "clothed with the sun, the moon under her feet," crowned and adorned with her crown of twelve bright stars, full of light and glory, is the secret, yet fervent prayer and travail of my soul, in deep prostration before the God of all grace and preservation.

May his holy name, from age to age, be kept sacred among us as a people, indeed among all people. May it ever be known as a strong tower of safety. May our fleeing be con-

stantly to it, in life, substance, and reality, and not in mere profession, and creaturely zeal and activity; that so the pure standard of truth, from generation to generation, may be exalted and maintained in our Zion, henceforward and forever. And, O thou exercised travailing soul, whoever thou art, hold on thy way; hold fast thine integrity; be not discouraged at the lukewarmness or want of true judgment and discerning in others; but be thou valiant for the cause of truth in thy day; and then, notwithstanding all the opposition thou mayst meet with, within or without, the Lord will be thy shepherd; the holy One of Israel will watch over, protect, and defend thee; and as thou leanest wholly to the arm of his help, and trustest steadfastly in his divine light for thy leader, he will surely uphold and sustain thee through all thy combats and fiery trials in this militant state; and when thy faithful warfare here below is fully accomplished, he will receive thee into his glorious church triumphant, there for ever to join the shouts and hallelujahs of saints and angels in a glorious and unspeakable participation and fruition of perfect blessedness.

8th month 4th. I have now freedom to commit to writing, a little of what I have often thought respecting the custom among Friends, of calling one another *friend*, as, friend Rodman, friend Arnold, &c. instead of calling them by their proper given names. I think it deserves serious consideration, why this way of speaking to those whose names we are acquainted with, is adopted or continued in. Is it not to shun the cross? or because calling persons by their names, John, James, Peter, &c. sounds too unmodish; or as some may think, too clownish, and others, too disrespectful? Is there nothing of the spirit of the world in thus flinching from strict plainness and simplicity? Is there no tincture of pride, or worldly honour in it? Does it not spring from, please, and centre in, the same spirit which produces that superabundance of vain compliments, and mere shadows of respect, which prevail in the world? Whence proceeds Mr. such a one, and Mrs. such a one, and a multiplicity of other forms of address? Is it not from the want of true self-denial? Is not their origin from a proud and unsubjected will or life?—a spirit or disposition that despiseth, or is ashamed

to act, and appear in, the meekness and simplicity of Jesus, our heavenly pattern, and of his primitive and mortified followers? Are not humility, abasement, and primitive simplicity, looked down upon with contempt, by many of the great professors, and even teachers of this age? They glory to call Christ their Lord, but will not have him to reign over them. They profess him their leader, but walk counter to the teachings of his holy spirit, as also to his blessed example, and excellent instructions.

Far be it from me to wish any to make more of these things than they really are; or to stick, settle, or trust in them. Some appear vainly to think, if they get to be very plain and regular outwardly, they have a right to think pretty well of their state. And, alas! too many place much of religion in little outside things, as dress, language, forms, &c. little better in themselves than tything mint and rue, and the like. And though they have very little of the true life, and inward, living spring of religion, are yet vainly built up in self-estimation, look upon others, not quite so outside-religious, with disapprobation, and are secretly saying, "Stand by thyself, I am holier than thou." I know of scarcely any state among men, more remote from true Christianity, harder to reach, or more painfully depressing to the livingly exercised in true gospel-travail, than this rank Phariseism. Indeed, it is natural for minds not much experienced in true religion, when once they begin to find a real necessity to submit the outside to the humbling, forming influence of the cross, to verge into a reliance on outside reformations and mortifications, and to grow censorious, rigid, conceited, and self-righteous. I have, with so much pain and regret, felt and seen it, in numerous instances, that I have often been afraid to recommend the necessary attention to, and faithfulness in, these external things, lest an apprehension of their intrinsic value, and substantial goodness in themselves, should debase the mind into that deplorable state of outside pharisaical holiness above mentioned.

I often find even libertines more susceptible of truth's humbling and heart-tendering reaches and impressions, than these rigid, self-righteous, outside professors. For, dry and lifeless as the latter are, they are generally very confident that they are

the people. And Oh! that none of them may indulge an idea that wisdom will die with them.

There is much divine instruction in the account of Jesus' going into the house of a Pharisee, to eat meat, when the woman washed his feet with her tears, and wiped them with the hairs of her head. It seems she had been a sinner; and the regular, exact Pharisee, condemned both her and her Lord;—*her*, as a sinner, and because she was not so exact and outwardly circumspect as himself; and *him*, because, as he vainly thought, he did not know what she was. For, surely, thought he, in his whole, exact, and secure condition, if this man "were a prophet, he would have known who, and what manner of woman this is, that is so free with him, "for she is a sinner," a libertine, one who has not paid such scrupulous regard to, nor been so zealously affected with, the outside regulations and exact observance of the law, as he and others like him were; for his and their religion lay in these things. And yet, libertine as she had before been, it seems she had now become so broken and tendered, under a sense of her undone condition, and so deeply affected and engaged about the great things of her soul's salvation, that, in presence of the saviour of souls, and under the animating influence of his mighty power upon her, the tears so plentifully flowed from her eyes, that she even washed his feet with them. And yet so unmoved and insensible, was the narrow-hearted Pharisee, the formal, outside professor, that all this afforded him no evidence or conviction, of her penitential frame of mind; nor of her Lord's true discernment, goodness, and benevolence. He was so swallowed up in his outside holiness, that blindness prevailed over him. He was not able to behold the beauty and humiliation of her contrited soul, and how unspeakably it excelled his dry, flat, and formal exactness, and lifeless devotion. Jesus, who knew their hearts, pointed out to him, what *she* had, and what *he* had *not* done to him, since he came under his roof, in terms sufficiently plain and striking to have convinced him, had he been open to truth's holy instructions, and feelingly susceptible of its heart-enlivening influences, and of the great excellency of true tenderness and contrition, above all possible exactness of outside regularity.

Let none suppose this gives liberty to deviate from a life of daily self-denial, even in outward conformity to the plainness and simplicity of the gospel; for the language of the holy teacher is, "These ought ye to have done, and not to leave the other undone." Many suppose this passage, and that of the publican, who smote on his breast, begged mercy as a sinner, and went down to his house justified rather than the exact and praying, fasting and alms-giving Pharisee, give countenance to vile and hardened publicans and sinners to hope, if they do but vocally confess their sins, in however formal, insensible, impenitent, and lifeless a manner, that their state is pretty well; that they are in a better condition, than such as are honestly endeavouring to have their whole life, conduct, and conversation, conformed to the counsel and will of God; and that Christ will accept and save them, because they profess to renounce all their own righteousness, and to trust wholly in his, for salvation. Oh fools! he never accepts nor saves any, further than their souls are sanctified and redeemed from the filth of sin. Sin remaining in any soul, in a greater or less degree, is an absolute separation of that soul from a state of reconciliation with God. He cannot possibly be reconciled to any degree of sin, nor to a soul in sin. Salvation is ever *from* sin, not merely from the imputation of it, but from the very life and influence of it. Sin is in direct opposition to God. It is a life and will in the soul, in counter-action to his holy life and will, and to his secret operations on the soul. This is the very life, nature, and essence of sin. This is what makes any act, habit, disposition, or indulgence, sinful. Christ came in the flesh, that sin might be made to appear exceeding sinful. He appears in us, in living testimony against, and condemnation of, all sin: and by his light, still shows it to be sinful, in that it is in opposition to, and counteracts his heart-cleansing influence in our souls. If at any time we were unreconciled to God, because of our sins, we shall forever be so, unless, or until they are absolutely done away. And done away they never can be, so long as that contrariety to divine light, manifestation, and operation, remaineth in us, which ever made them sinful.

The poor, penitent, weeping woman, and the poor publican

smiting on his breast, and begging for mercy, were in a very different state from that of the common, lifeless, unfeeling confession of sins, which abounds among professors, in our day, who are very faintly striving, if at all, to overcome sin; very easy under the contaminating influence and bondage of it, and who profess boldly their full expectation of living all the days of their lives in it, and yet claim salvation by the merits of a crucified saviour, a saviour who never saved a single soul, a whit further than that soul was truly sanctified and cleansed from sin. Sin ever must, and ever will be imputed to every soul, so far as the life of it prevails in him; and the merits of Christ can be no further or otherwise imputed, to the reconciliation of souls unto God, than they are restored and cleansed from that which caused their alienation from him. He is unchangeable, and eternally as much unreconciled to a soul, or a sinner, at one time as another, in the same state. He can never possibly change into a state of reconciliation with any soul, that remains in that actual filth, or sin, on account of which, he was ever unreconciled to him.

The work of Christ in salvation, is sanctification from sin. Hence, his forerunner represented him with a "fan in his hand;" and that he would *thoroughly* purge his "floor." Hence also, John dipped those who came to his symbolical, and representative baptism, *all over* in water; that they might see, that *his* baptism, of which that in water, was but a sign or figure, must effect a total cleansing, in all that would rightly receive him, and submit to his fiery and refining operations. But, alas! men have sought out many inventions. They find self-righteousness condemned by the gospel. They find it declared, that there is no name under heaven, for salvation, but that of Jesus. They find an humble confession of sins, prevailed beyond many mere outward good works; and also, that all who would get to heaven any other way than by Christ, the door, were thieves and robbers. And now, Oh how full, (as far as words, talk, and profession will go,) of the renunciation of their own works, and of all self-righteousness! How ready to confess their sins! How loud and bold, in their claim to salvation by Jesus only, though they never know a real entrance by him, the door, into the new

and living way of purity, and true holiness ! As if, saying they disclaimed all their own righteousness, was the thing itself, and at once entitled them to a full right in Christ's righteousness ; as if it were possible to have his, without having it wrought in them ; and as if his righteousness were any thing else than purity and holiness, or a perfect obedience and conformity to the will of God : or, as if, being such, it could possibly be so imputed to men, in a state the reverse to itself, as to render them directly the contrary, (in *his* sight, and to *his* acceptance, who ever sees all men and all things, just as they are,) of what they are, in their own actual state and condition.

Christ preaches the way to life, as a narrow way, a way of the cross, and daily self-denial ; but man would have it a very easy and broad way, a way of sin and self-gratification. It is a very easy thing, in a formal, customary way, to cry, " Lord, have mercy on us, miserable sinners ! " to say, " We renounce all our own righteousness, and rely wholly on Christ ; " and yet have none of his righteousness, and know nothing at all truly, either of him or it. Ever since confession of sins was commanded, and preferred before formal exactness and creaturely devotion, the devil has been lulling men to sleep, in a round or repetition of confessions, as formal, as lifeless, as dangerous, and destructive, as was ever the punctilious and mere outward observance of times and seasons, signs and symbols. This has emboldened men, to risk their eternal salvation upon something long ago done for them, wholly without them ; and which can have no possible influence upon their present, or final acceptance with God, further than it operates towards a real change in them. For, nothing is clearer than that, where any two are in a state of opposition to, and unreconciliation with, each other, one of the two must change in order to a reconciliation ; and that the change must be of that very state which caused, and continued the opposition, alienation, or disagreement. Hence it follows, as God cannot change, the unreconciliation must remain, till the change is actually wrought in us. And whilst the change is but in part, the reconciliation can never be complete ; any more than there can be a full reconciliation, fellowship, and communion, between bitter and

sweet, light and darkness, good and evil, Christ and belial. It is therefore of the utmost importance, that we give all diligence to make our calling and election sure, in a sure and living experience of the full and perfect subjection of our hearts and lives, to the power and manifestation of the divine will: even as the apostle expresseth it, "every thought, brought into captivity, to the obedience of Christ."

If I am not mistaken, we shall, whenever we arrive to this blessed experience, be willing to deny ourselves, and take up the cross, even in things foolish; yea, foolishness itself to this world's wisdom. For it is in such things that the wisdom of God is often pleased to exercise and prove the integrity of his children, in order to confirm and establish their humiliation and subjection of will, and settle their souls in full dedication to him, and his holy, inward law. Here pride has no free scope. The spirit and friendship of the world, are carefully and faithfully renounced, and the cross, in all its necessary operations, submitted to and embraced. A plain, decent dress becomes a humble follower of a meek and humble saviour. A plain and humble life, house, furniture, and fare, in all things, will best comport with, and adorn the character. And plainness and simplicity of language, to a real, mortified christian state of mind, will ever be most welcome and acceptable. No apish imitations of a vain and gay world, in its vain and foolish customs and salutations, will be indulged. The plain names of persons and things will be sufficient.

But where pride secretly prevails, even under a profession of plainness and self-denial, a desire is felt to ease off, and either to fall in with the world's fulsome, complimentary manners, and modes of behaviour and address; or else, to find some substitute instead thereof, that may seem a little more plain and friendly. And is not this the ground on which "Friend such a one," is used, particularly in speaking to the rich or great, and John, Jacob, &c. to the poor, and those of low rank, and less note in society? How can this partiality be accounted for, but upon the principles of worldly distinction and worldly grandeur? Was any such distinction observed among Christ's disciples, and primitive followers? Or did any of them covet to be called

Friend Matthew, Friend Bartholomew, &c. in distinction from the rest? Or did any of them want to make such distinctions, or even any such additions to their proper names, any more than to add Mr., My lord, or the like.

Why is a poor, low-ranked person's plain and simple name good enough for him or her to be called by, while the rich and great have an addition to theirs; and that given by the same persons who can constantly address the ranks of humble and obscure life, in the plain style of Robert, John, &c.? I think a poor, plain, honest member of society as truly my friend as a man of opulence. Nor is either true religion, or sound friendship, less frequent in the humble walks of obscure life, than among the great and honourable in the world's estimation.

Think not I am moved or tintured in these remarks with any thing like envy. I have too often been called Friend Scott, to feel the want of that distinguishing appellation. But I do feel a desire that we may be more ennobled than to continue in such a foolish partiality. And in order to its rejection, it may be well for us to read and weigh carefully, the second chapter of James' epistle, respecting a man with a gold ring, and goodly apparel, and a poor man in vile raiment, and what he says thereon, "If ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." I think the holy law written in the heart, duly attended to, would bring into condemnation for these things. Though this is a subject that some, in our refined age, may ridicule, I do think it is worthy of serious consideration.

I leave these hints and remarks to the reader's religious contemplation. If I appear singular, let it be remembered that true religion has in all ages appeared so to many who have been high in profession; that "the foolishness of God is wiser than men;" that the cross of Christ, and the gospel of salvation, are to the Jews a stumbling-block, and to the Greeks foolishness. In the midst of all my zeal for plainness and simplicity, I abundantly prefer a state of some latitude in these things, with a frank, open, charitable disposition, and a lively, feeling exercise, and travail of soul, to all possible exactness in exteriors, with a rigid, narrow, self-righteous disposition, and a starched, censo-

rious heart that says, "Stand by thyself!—I am holier than thou."

This morning, 4th of 8th month, I waited on the Lord, in inward silent retirement and travail of soul, as was my usual and very useful practice. Yet, in the course of the day, I gave way to too much lightness in conversation; for which judgment and condemnation came over me. And in the evening, the family sitting awhile in silence, my mind was much humbled, under a sense of my unworthiness and instability, even to deep mourning and shedding of tears. Indeed, I have never found any more ready and effectual way to have my sins set in clear order before me, and my heart rightly contrited under a sense of them, than to retire from all the noises and bustles of the world, and from all the tumults of my own mind, to the gift of God in the soul, the unflattering, and yet never falsely-accusing witness, which he has placed there, or, placed us in a lively and feeling sense of it, as we are enough inward and attentive to it.

In these days I often renewed covenant with my God, sat much alone, kept silence, and bore his yoke and rod upon me. Many days I spent nearly, if not quite, without condemnation; and I believe without sin; though many others were so spent as to cause more or less of anxiety and wo: but I even found the ministration of condemnation was truly glorious, because it prepared my mind for, and led to, the more glorious ministration of justification. Fervent was the engagement of my mind; and often my peace flowed like a river, and Sion's welfare swallowed up almost all other considerations and concerns. Much travail did I often feel for the preservation and growth of the Lord's visited children, I mean those who had become livingly sensible of the operations of his divine power upon their spirits; and to some of these I wrote once in a while an encouraging or persuasive letter. A considerable number of these I have by me, but to avoid swelling these memoirs, I omit them here, as also a great part of the minutes and memorandums which I made of my exercises, watchings, strivings, and trials in those days.

In the time of waiting on the Lord in silent retirement alone, which was mostly my daily practice, it sometimes pleased him

to veil his holy presence from me, in order to prove my patience and steadfast reliance upon him; and sometimes to command a solemn, awful silence in me, wherein he often stood revealed in majestic all-sufficiency before me, in a manner which I have no words to convey a clear idea of to any who have not experienced the same in themselves. But I am assured that all, who rightly wait upon him in their own minds, will find him a God nigh at hand, and graciously disposed to replenish and satisfy the hungry soul. I do not believe a man can go aside, and sit down alone, to make the experiment, merely to see what the consequence of sitting in silence will be, without a real hunger and heart-felt travail; and therein be favoured with the flowings of the holy oil. But none ever wait rightly and perseveringly upon God in vain. The incomes of his love afford more true joy, than all earth's richest enjoyments. "A feast of fat things, of wines on the lees well refined," is the comfortable portion of his chosen.

In these awful approaches, I beheld at times with clearness the kind hand of the Lord in leading me through many deep probations. I viewed his overturning influence among men, in these outwardly troublesome times; and now and then my prospects were livingly extended, in great good-will, and rolling of bowels, towards the church in general, and some places in particular, with a living evidence sealed on my heart, that, if I abode faithful, I must devote considerable time in the service of the gospel in my day and generation. I saw much dross and tin, and even reprobate silver, to be purged away before we should be a pure people; and that God, in his goodness, would turn against, or rather stand unalterably opposed to, every thing in us, however specious in religious appearance, that has not the sanction of his fiery law upon it; that through all generations his baptism of fire will keep burning in those who quench it not, till nothing remains in them, but what can "dwell with devouring fire, and everlasting burnings;" and that nothing else can ever enter his holy kingdom. I saw, beyond all doubt, that a state of real holiness may be attained in this life, and will be, by all who resist not the holy spirit, given them to profit withal. I had an assurance, that a people would yet be raised up that

would walk with God in white; and who, through judgment and burning, would be so united to him, in an everlasting covenant, no more to be forgotten, as that many would become pillars in his house, that should not be thence removed again forever. For they would abide with him in the furnace, under that operation whereby he subdues all things in his people to himself, until Christ delivers up all things to the Father, and God becomes all in all.

These things are true, sure, and substantial; though seen and rightly believed only in the light of the Lamb, and in the fellowship of Jesus; and therefore neither seen nor believed by multitudes, who are loud in profession of faith in his blood; because that profession, whilst they are wholly outward in their views, can do no more towards opening divine mysteries, than a profession of faith in Mahomet.

My soul, and all alive within me, under the animating influence of these openings and prospects, at seasons bowed in reverent prostration before Emmanuel, God with us. The very windows of heaven seemed opened, and the fountains of the great deep broken up. The new song was put into my mouth, and I sang hallelujahs to the Lord God and the Lamb.

9th month 4th. Sat silent this morning in retirement, with much more satisfaction than I feel in too much conversation;—then to school. Also attended meeting, which was silent, and I felt a degree of true silence in my own mind.

5th and 6th. Sat in silence; then to school.

On the 7th of 9th month, had conversation with a man who had been to see his son, whose leg was lately shot off above the knee, in the engagement on Rhode Island. He told me he saw also another wounded young man, who informed him that just before he received his wound, he had discharged his gun at another man of the adverse party, and that immediately after he saw him fall, wringing his hands; upon which he said he was immediately filled with horror, and thought he should never dare to charge his gun again for war. But while he stood thus filled with horror to think he had killed a man, there came a ball and gave him a wound. He further said, if he ever got well he never would go into the war again.

Thus we see the Lord can smite the stout-hearted warrior with horror and amazement, under a sense of the blackness of that guilt, which, in violation of the laws of the Prince of Peace, and the sweet precepts of the gospel, lead men to murder one another, by hundreds and thousands, for the sake of the mammon of this world. Oh! lamentable! lamentable! May their eyes be opened to see the unrighteousness of such conduct! The *law* allowed of war and fighting; but the *gospel* utterly forbids both. The super-excellency of the gospel dispensation above that of the law, was conspicuously displayed when Jesus taught the better way than that of resisting force by force, and taking "eye for eye," by positively commanding, "Resist not evil," &c. May the fighters in this day, who call themselves Christians, seriously ask themselves: "Are we under the law or under grace? Do we not value ourselves upon being, not under the law, but under grace? Have we not miserably fallen short of what the gospel enjoins, and turned back to the old law to prove the lawfulness of what the gospel forbids? Or can we find one text in the New Testament that in any wise countenances carnal war? But do we not find many that discountenance it? Nay, is not the whole drift of the New Testament against any thing of the nature of violence, revenge, and war? Can we, then, be Christians, and live in open rebellion against the laws of Christ?"

Such questions as these might alarm a serious mind, who had heard those who call themselves Christ's ministers, without shame and blushing, standing in the pulpit, preach up war, and excite the poor deluded youth to bloodshed and slaughter.

Tremble at your horrid apostacy, O ye fallen pretenders to the name of Christ's ambassadors! who have perverted the glad tidings of the gospel of peace, and are so much under the influence of those who feed you, that instead of preaching the mortification of their wrathful and unchristian passions, ye are (Oh! woful to think!) spurring them on to the gratification thereof. The apostles were not such perverters of gospel truths, but had light enough to see that wars and fightings came of men's lusts. But, alas! ye who pretend that the scriptures are your rule, ye preach another gospel, and such the apostles

held to be accursed. O ye bewildered sons of the night! ye apostatized gropers in thick darkness! in the name and fear of the everlasting Jehovah, I testify, that in this part of your preaching you serve not God, but the old dragon; who rejoiceth to have your sanction upon his destructive works, and to see the poor people whom you pretend to teach, held in gross darkness. This is meat and drink to that old adversary, whose work is destruction. Think not to excuse yourselves. You are seen in the light of God's everlasting day. You are measured by the measuring reed of his spirit. You are weighed in the balance of the sanctuary, and found wanting.

Truly, my very soul mourns, and my very heart yearns over the dismal situation and state of miserable, deluded Christendom, which, though high in profession, is taught, by those who should know better, to violate the doctrine of the Prince of Peace. And, alas! there is great reason to fear that antichrist's reign on earth will continue in triumph and dominion, till God arise and deliver poor mankind from the prison of these antichristian teachers, who, though they may think hard to be told of it, are the very props of the kingdom of darkness: "teaching for hire, and divining for money." So long as this is the case, we have no reason to expect, but that they will divine or teach such things as will please those who pay them: for a man would not expect to be paid for preaching against the inclinations of those who hired him. If they say, preach war, how can he expect to please them by preaching the gospel of peace? Those who hire, think they may order the hired. And, alas! this sort of hirelings are very orderly in preaching to suit those who pay them. I believe many young ministers, when they first begin, think they never will depart from the purity of the gospel; but "the love of money" being the "root of all evil," we may be assured, *that man* whose ministry is supported by money, paid for preaching, does better than one in a thousand if he be not corrupted.

I have seen, I believe, in the light of the Lord, that when antichrist's kingdom is completely overthrown, preaching up war, and making a trade of preaching to get money by, will both be utterly abolished, and remembered with wonder that

ever they could have a place among professed Christians. They will be considered, as in truth they are, as the works of the night of apostacy, which can have no place but in darkness; for the light condemns them. I believe the Lord will open people's eyes to see beyond them; and that he will gather some, in this and succeeding ages, to serve him "in newness of life," and will carry on his work in the earth, till the kingdoms of the world become the kingdoms of Christ; and peace, harmony, and happiness, will reign among his chosen.

A day or two after this, as I sat in silence, drawing near to God, I saw the insufficiency of all human endeavours to worship or please him, without the assistance of his holy spirit, to enable us first to know and then to do his will.

9th month 12th. This day I felt strong desires to be wholly redeemed, and given up to serve the Lord; and the breathings of my mind were on this wise: O Lord! enable me to walk circumspectly, as an example of true sobriety, gravity, and holiness, among those whose hearts thou hast touched; that no lameness or weakness may remain among us, by means of ill examples, or for want of good ones.

In conversation this evening, a person plead the suitability and propriety of rich people's associating with rich, and those of equal circumstances in the world, with each other; alleging, that it was so, with respect to religious circumstances; for that those rich in faith and good works, could not use the same freedom with those who are poor in faith, &c. as with each other. I loved this person; but was grieved to hear such carnal arguments, as these appeared to me to be. That because truly religious persons are more nearly united, and can use more freedom with each other, than with irreligious or less religious persons, that therefore rich people in the mammon of this world, ought to associate together and use more freedom with each other, than rich and poor though equally good. This doctrine, or opinion, strikes directly against the very intent and meaning of many affecting passages of scripture. For if this is not respecting of persons, I know not what is. I would that all might have the faith of our Lord Jesus Christ, without respect of persons. William Penn taught no such doctrine as the above. His

reflections and maxims teach the reverse—"not to think any one, nor one's self, the better or worse, for money, or the want of money." I am sensible, that spirit which begets this love of great company, is fruitful in furnishing arguments to justify it. But let the arguments be drawn from the precepts and example of Jesus, our holy pattern, and such arguments will deserve consideration. Others, I think not to spend much time to refute. But, however any may rest in such polluted conclusions, I have known great travail of spirit and breathings to my great Master, that I may be redeemed from such partiality.

O Lord my God! redeem my soul from every tincture of that love of greatness, and great men's company, which invents such arguments; and root out of my heart every seed of corruption, that would lead me to love a rich man's company, better than a poor man's. For, dear Lord, thou hast shown my exercised soul, the baseness of such respect and partiality, and the deceitfulness of that spirit, which prompts to and pleads for it. Teach also, all thy chosen, O blessed Father! and purify all our hearts to do, as well as to know, thy blessed will.

16th. Sat in silence; then to school.

In our Preparative Meeting this month, among other things, some labour was bestowed, to stir up Friends to a due consideration of the nature of paying taxes, a considerable part of which is for the support of war; not only to pay soldiers, but priests and chaplains, who, under pretence of being ambassadors of the Prince of Peace, do so grossly pervert the gospel of peace, as to preach up, and animate poor inexperienced youth, to war and fighting. Oh! the lamentable degeneracy of these hireling teachers! How have they fallen far short of deserving even the name of ministers of the gospel! How have they become ministers of revenge, bloodshed, and cruelty! Though I am thus close upon them, I know I wish their eternal welfare. But I have an unshaken assurance sealed upon the spirit of my mind, that the great Shepherd of Israel, the God of peace, abhors their presumption, and that mockery wherewith they pretend to come before him, as ministers of his everlasting gospel; while their hearts are so polluted and darkened by the love of money, the root of all evil, as to preach for doctrines not only the traditions

of men, but even their corruptions, and that which comes only of their lusts. Many of these preachers seem to glory in being engaged in such kind of inflammatory preaching. (Ah! they "glory in their shame!") They thereby poison people's souls, and are acting as the very bellows, to blow up men's corrupt and revengeful passions, and kindle the flames of that fire, the fierce burning of which is the dragon's greatest glory, yea, his highest triumph over the greatest mark of the disciples of Christ. Indeed, it is his meat and drink, to behold those who are professing to be Christ's disciples, kill and devour one another. For he knows that none are the disciples of Christ, but those *who love one another*; and that *love* one to another, is the greatest mark of being his disciples. Consequently, when this roving, devouring adversary, can rule and reign in those who profess to enlist under Christ's banner; and when he can so far rob them of the mark of discipleship, as to make them, (instead of fighting the good fight of faith, and warring in the Lamb's warfare, against their own lusts,) kill, distress, and destroy one another; then does he most abundantly rejoice and triumph, (as I said,) over the greatest and highest mark of true discipleship: especially when he can engage the interest of the professed ministers of Christ, the Prince of Peace, to forward his bloody designs, and prevent, as much as possible, the spreading of the peaceable gospel and kingdom of Christ in the earth; and to the utmost of his power, retard the fulfilment of those glorious prophecies, delivered by God's ancient prophets, respecting the time wherein swords shall be beaten into plowshares, and spears into pruning-hooks; when nation shall not lift up sword against nation, nor even so much as learn war any more.

But this reformation seems to be little looked for, and perhaps less promoted, by those hireling teachers; who, by blowing up the wrathful passions of men, and kindling the fire of revenge and destruction, are rejoicing that old adversary of all good, and saddening and afflicting the hearts of God's faithful children, who mourn over the desolations that prevail.

It affects my heart to consider that Friends are paying taxes, a great proportion of which is used to pay war-charges; and,

among the rest, to pay these perverters of the sweet and blessed gospel of purity and peace. My very soul mourns over them, and on account of the mischief they are accessory to. I believe I have seen them, in the light of life. I believe it necessary that they should be exposed, and mankind better instructed. I have no other end in writing as I do of them, but to open people's eyes, and hasten the downfall of antichrist, that mystery of iniquity, that has got into the temple, and would be worshipped as God, and exalted above all that is called God, and that ought of right, to be worshipped; and also to hasten or promote the coming of the peaceable kingdom of the Lord on earth, as it is in heaven.

May the servants of the living God, of all denominations, and may my beloved friends, in an especial manner, be preserved from affording any encouragement to the works of war and darkness, priestcraft and delusion. May they dig deep, feel the everlasting foundation, and come up nobly, as far as truth may lead and open, in a faithful testimony against paying such taxes. What though our worthy forefathers did pay them! did they not also hold slaves? Must we do all they did? Or, did they pretend to have perfected the reformation? Did they not, on the other hand, manifest great doubts, respecting this very matter? Read John Richardson's Journal, where it is shown that the payment of such taxes, was borne with, rather than approved. "Follow no man, further than he follows Christ," is both a safe, and a just maxim. And as true it is, that reformation may be retarded, by looking at the example of those esteemed good people, either living or departed. Those who are gone might have done all they were required to do in their day, and might not have come to the sight of some things that may be obligatory upon us at this day. The work of reformation goes on by degrees; and the diligence of *past ages* has by no means perfected the work, so as to leave nothing for *this* to move in. I am persuaded, whether I live to see it or not, a day will come, when God will raise up a people, who by faithfulness to his light, will be enabled in his power, to refuse the payment of such taxes. And blessed be his name, he has raised

up several such in this age; may they not be discouraged. This testimony shall yet be glorious, and will be seen and owned to have arisen from the pure enlightenings of truth.

In one of our meetings, it opened upon my mind, that people in the first nature, before a change of heart is wrought, were in that state wherein the old law became necessary; and that in this state, their passions being unsubdued, and their resentments keen and furious, they were ready to invoke the Almighty, to avenge them on their outward adversaries, and to subdue their enemies before them: this being no further an advance in reformation, at most, than the dispensation of the law. But as people are faithful to the leadings of truth, under the several dispensations of the Almighty, their passions become more and more subjected, their resentments more and more bounded, and their wills more resigned, and they at length arrive to the dispensation of the prophets, that is, to the prophetic, or foreseeing dispensation: under which they have stronger impressions and clearer views of the coming of a further dispensation still; and of the necessity of their own wills being still more given up and resigned; being impressed with a foresight and belief, that it is not only necessary, but attainable, through faithfulness, even so far as to know and feel, that vengeance is the Lord's, and that he will repay; and that man must cease from exercising revenge, and leave his cause with the Lord. Under this foreseeing dispensation, many, I believe, have been made sensible, that a time would come, wherein themselves, as individuals, would be restrained from learning war, or lifting up sword against outward enemies any more.

All this I believe may be witnessed under the dispensation of the prophets, or of prophecy or foresight, which is a further advance than that of the mere law, wherein the wrathful passions may for a season prevail, and yet not come to the complete bringing in of the Messiah, or the gospel dispensation. For I clearly saw, beyond all doubt, that whoever comes to know the peaceable Messiah's dispensation brought in, and completely established in his soul, will certainly breathe forth in life, conversation, and conduct, "Glory to God in the highest, and on earth peace, good will toward men." This was the song of the

angels at the very birth of Christ, the Prince of Peace, and must and will be the song or language of those in whose hearts he is allowed to rule and reign, exercising in full dominion the power by which he is the exalted Son of God; which, in plain words, is the *power of love*.

When this comes to be the case with any soul, that soul is "passed from death to life," and is not under the law, but under grace. Yea, when this gospel dispensation is established in the soul, it is neither under the law, nor under the prophetic or foreseeing dispensation, which is a state of expecting and waiting for; but this is a state of witnessing, and experiencing the beating of swords into plowshares, and learning war no more. How different is the prayer of the soul under this dispensation from the prayer of the fighter, at best but under the law. The gospel prayer is not, "O Lord, avenge us on our outward adversaries, and subdue our outward enemies," but "Forgive us our trespasses as *we forgive* those that trespass against us." Observe well, the very foundation of asking forgiveness is, *as we forgive*. This is the gospel prayer. This is the prayer which Jesus taught. And yet many have the presumption to call themselves his ministers, and even to use these words in prayer, while at the same time they are wishing God to help them to overcome and destroy their fellow men. Oh! horrid presumption! Will they presume to approach the Lord Almighty with invocations to him to *destroy* those that *trespass against them*, and yet not blush at their own hypocrisy and formality when they talk about and cry out, "Forgive us as we forgive those that trespass against us."

Hear, O ye heavens! and be astonished, O earth! at the confusion and inconsistency of those who yet profess to be the followers of the Prince of Peace; even of him who not only taught us to pray to be forgiven *as we forgive*, saying, "If ye forgive men their trespasses, your heavenly Father will also forgive you;" and telling Peter to forgive "not only till seven times, but until seventy times seven." I say he not only taught this doctrine, but exemplified it, particularly in this remarkable language or prayer for his crucifiers: "Father, forgive them, for they know not what they do." This was the example which

he set for his followers to imitate ; and which that pious martyr Stephen so fully imitated, that when he was stoned, being filled with the holy spirit, he kneeled down and cried with a loud voice, " Lord, lay not this sin to their charge."

This was ancient Christianity ! O glorious day ! O blessed Christians ! But, alas ! now men would pass for Christians, who are living in the spirit of revenge and war. Oh ! when will their eyes be opened to see their inconsistency, and their hearts changed from wrath to love !

In the 10th month, being in town, I saw a person confined to a sick bed, who appeared to be in great distress of mind. He confessed that he had been tenderly visited in order for his reformation, but said he, " I did not keep close to it." He manifested much concern that others might be warned of their danger, and excited to look about themselves and see where they stand ; saying, in some agony of mind, " If I had kept up in all things, O Lord, how blessed, how happy, should I now be !"

Oh ! that all people, particularly the youth, may be awakened by such awful examples, and preserved from the like evils. For whatever they may think in times of health and prosperity, and however they may lull their consciences to sleep, a time will come when the judgments of the Lord will assuredly bring those into a state of anguish, condemnation, and distress, who practise wicked works. Think, dear youth, timely think, how much better, how much more comfortable it will be, on a sick or dying bed, to have lived righteously, and to have your hearts filled with joy unspeakable, and your mouths with songs of consolation and praises, than to live wickedly, and on a dying pillow to have, in deep anguish and keen condemnation, to cry out as this poor man did, " O Lord ! what shall I do ? what shall I do ? Oh ! the poor sinners ! Oh ! the distressed souls !" And at the same time to be obliged to own yourselves of that number, and in deep lamentation to reflect how disobedient you have been, and how blessed and happy you might have been, had you been faithful. Oh ! that all young people would take warning, would keep near the light, and learn early to number their days, and apply their hearts unto wisdom, that so their

latter end may be peace, and their future state in another world joy unspeakable and full of glory.

For a considerable length of time, I had believed it best for me to write how every day was spent. This was useful to me, by bringing me to a kind of daily reckoning. But as what has once been a useful practice may be too long persisted in, and thus become a mere formality, I felt easy to omit, at least for a season, the continuation of so particular an account. The practice of silent waiting, has afforded solid satisfaction to my mind. I have felt the precious effects of such seasons, for years past; and often, when I have neglected it, I have had sorrowfully to repent of something or other that has happened by reason of my mind being off its watch. Oh! that I may henceforward be favoured not only with frequency of such opportunities, but with a heart sensible of the blessing that attends them.

11th month 22d. Blessed be the God of Abraham, Isaac, and Jacob, that he has been pleased to teach my soul how and where to wait upon him, and enjoy his holy presence, while multitudes in this benighted world are groping in darkness, being directed by their hireling teachers to look *without*, for what they must find *within*. Thus are they seeking the living among the dead. Oh! that the eyes of all may be opened, and their hearts rightly impressed with a sense that the inward reproofs of instruction are the way of life," and that, to wait upon the Lord, is the way to renew a Christian's strength.

12th month 6th. I have of late been made sensible of the confusion produced by some pretending to the ministry. I have been so painfully affected with the fruits of their unsanctified zeal, that my spirit has almost groaned within me; and I now feel a freedom thus to pen it down, hoping I may ever be on my watch, and never be found ministering in a careless frame of mind, crying peace, peace, where there is none; nor yet from a warm zeal, without knowledge, threshing and whipping, without any proper authority, clear sense, or divine opening, but merely from an uneasy frame of spirit, and darkness in the mind; thence, judging whole meetings, supposing the blame in

others, when in reality it may be in myself. May I and all others, wait for the word of command, and minister only from the pure openings of the gift of God, speaking as his oracles. Such ministry, and such only, the Lord owneth, and causeth to reach the just witness in the hearts of the hearers; having the sanction of him who "is a consuming fire," and who "maketh his angels spirits, and his ministers a flame of fire."

O Lord my God! preserve me. Preserve me, dearest Father, from reproaching thy name, and from burdening thy heritage with unsanctified offerings, the untimely fruits of a spirit of forwardness, the vain productions of a superficial mind, or the rash exertions of an infatuated zeal. But, O blessed Lord! may thy holy name ever be kept sacred, and thy ministers enabled to rise up in thy awful dread and holy authority, having on the Urim and the Thummim, and being adorned with the girdle of truth, the "bell and the pomegranate;" that so, the glory, honour, and renown may be feelingly and reverently ascribed unto thee, forevermore. Amen, amen, saith my soul.

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## CHAPTER V.

AT our Yearly Meeting this year, 1779, the subject of Friends paying taxes for war, came under solid consideration, Friends were unanimous, that the testimony of truth, and of our society, was clearly against our paying such taxes as were wholly for war; and many solid Friends manifested a lively testimony against the payment of those in the mixture; which testimony appeared evidently to me to be on substantial ground, arising and spreading in the authority of truth. It was a time of refreshment to an exercised number, whose spirits, I trust, were feelingly relieved, in a joyful sense of the light which then sprung up among us. On the whole, I am renewedly confirmed, that however the burden-bearers of the present generation

among us may hold on their way, or fall short and give back, the Lord will raise up a band of faithful followers, who, preferring Jerusalem's welfare to their chiefest joys, will press through the crowd of reasonings, and follow the Lamb whithersoever he leadeth them. They shall be supported by the power of an endless life, that shall be quickened and maintained in them. The heat and drought by day, shall not defeat them; nor shall they be dismayed at the frost and cold by night. Salvation shall the Lord appoint for walls and bulwarks round about them. Omnipotence shall be their shield; their lamp, the light of Jesus. They shall set sufferings and dangers at defiance, and disregard persecution: yet meekness and gentleness shall adorn them. False zeal and rashness they shall carefully shun. Though bold as lions in the Lamb's cause and combat, they shall be kind, loving, and not causelessly severe or provoking.

This is the people mine eyes have seen in prospect. In vision I have beheld this chosen heritage of God. As the apple of his eye he will keep them, and watch over them, and water them as a garden enclosed.

First-day, the 19th of 9th month, was a day to be remembered by me, with thankful acknowledgment to my God; who, after great wrestling of spirit, and deep inward travail, caused the powerful word of life to arise, as a light breaking out of darkness. I was drawn into vocal utterance, in an earnest call to faithfulness, circumspection, and true waiting upon God, in deep, inward retirement, and holy, awful silence before him. After which my soul was drawn forth in solemn supplication, and earnest intercession to the God who still answers by fire; bowingly pleading with him to strengthen the faint-hearted, and such as were ready to stumble and halt; and to bring many who were strangers to the enlivening influences of his love, shed abroad in the hearts of the faithful, into an heart-felt and animating acquaintance therewith. Great awfulness, humiliation, and reverence\* possessed my mind. I was greatly encouraged and strengthened in my inner man. Glory to him who only is able to help in every needful time. I am his debtor, for multiplied favours, and desire to be thankful through all his dealings and dispensations with me.

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

“For *all* I bless thee, most for the *severe*.”

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

saying in my heart, "It is enough. O Lord my God, thou hast filled my soul with thy goodness."

The 31st of the 3d month, 1780, I went to see my much beloved friend Moses Farnum, at Uxbridge, in his last sickness. His disorder was paralytic. He could not speak so as to communicate much of his mind by words; but the lively sensibility of his mind, and the tenderness and brokenness of his spirit, were refreshing to my soul. Divers Friends were present, and nearly all were melted into tears and heart-felt tenderness. He was just able to make us sensible of his great peace of mind in his late religious travels; and that the seal and evidence of divine approbation therein, was now impressed on his mind. Light and life appeared to triumph over all in him. He seemed resigned to every trial; he also manifested great gladness that in health he had settled and disposed of his outward affairs to satisfaction. On the 11th of the fifth month he was decently buried, having gradually declined until death removed him from works to rewards. I trust he now enjoys a mansion of undisturbed repose in the paradise of God. He was, in the latter part of his life, a pillar in the Lord's house, a faithful watchman on the walls of Sion. His memory is precious among the saints, and his removal will be felt in the congregation.

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

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

*Most affectionately beloved,*

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

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

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

This, my dear, our minds must come to, if we intend to be happy ; yet this I know, that one who cannot lie, has promised to add all things necessary to those who seek first the kingdom of heaven, and in this I confide. Let us, therefore, unite in seeking this heavenly kingdom, and that in the first place. And may we, the remainder of our lives, earnestly press after resignation to the Lord's will ; and, above all things, strive to please him who only can give peace in whatever circumstances we may be. Then, I trust, the guardian angel of his holy presence will encamp around, and his everlasting arms be underneath to support us. Farewell, my dear, farewell, says thy sure friend,

JOB SCOTT.

While I was from home at our Quarterly Meeting in the 7th month, I wrote as follows :

Lord ! when I contemplate on thy wonderful condescension to me a poor worm of the dust ; when I remember thy early and repeated calls and visitations ; and how thou pluckedst my feet out of the mire, and led me into the green pastures of life, filling my heart with joy and gladness, after condemnation for evil, and chastisement therefor ; my soul bows in reverence before thee ; gratitude affects my heart. But, alas ! when I take a view

of my steppings along since those times; my want of constant stavedness in covenant with thee; the weakness of my resolutions, and my manifold infirmities; mourning and lamentation fill my heart; sorrow and distress surround me. Lord, what is man, that thou art mindful of him? and the son of man, that thou visitest him? Were it not for thy mercies, I must often have been rejected; were it not for thy tender compassions, I must have been shut up in darkness and perplexity. But, blessed be thy holy name, through judgment and correction thou hast from time to time reduced me to that tenderness wherein the flowings of thy love are felt to be precious.

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

In the 1st month 1781, I went to Rhode Island, and, having suitable company, visited about forty-six families, and attended several meetings among Friends there. In the course of this visit, I passed through a time of painful stripping for a short season, yet it was a time of great openness and divine favour, through almost all the meetings and sittings. My mind was low, humble, and dependant, almost constantly looking for the way to shut up, as had been my experience at some other times: but now it pleased the Shepherd of Israel to fit and qualify for service. The holy anointing oil flowed livingly among us. Truth's testimony was again and again exalted, the Lord's name and goodness magnified and praised, and the hearts of the true worshippers rejoiced; and the careless sons and daughters of Sion were admonished and warned. I returned home with thankful acknowledgments to the Author of all consolation for this blessed season of heavenly enlargement and holy confirmation. I was greatly relieved from the exercise that had for a considerable time been impressed upon my spirit, constraining me into this little field of service.

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

31st of 3d month. I have for years felt strong desires to be wholly redeemed from the improper pursuit of worldly enjoyments, and even from all desires of wealth beyond what my heavenly Father knoweth I have need of; as also from all use of things, the procuring of which would require more of my time than would be consistent with my religious duty; or which would cause me, or any under me, to labour beyond the true medium, or beyond the degree which best promotes health of body and tranquillity of mind. I have mourned to see the true standard so lamentably departed from in these respects, among all societies of professing Christians. Multitudes are miserably toiling and drudging, from day to day, and from year to year, scarce allowing themselves time to assemble for divine worship, nor scarce time to rest and refresh their bodies. And many, when they do get to their religious meetings, are too often so exhausted by immoderate fatigue, that they are fitter for sleep than divine worship. I am fully satisfied if men would keep to that holy principle which bounds the desires, and gives content in a moderate way of living, they would enjoy more solid peace and happiness than is often experienced in the apartments of affluence, or in the walks of magnificence. What is all the glitter and show of high life in comparison of,

“What nothing earthly gives, nor can destroy,  
The soul’s calm sunshine, and the heart-felt joy.  
True virtue’s prize.”

Thousands are anxiously aiming to keep up an appearance, which, though far behind many, is yet above their real ability to support without injury to their circumstances; indeed, a little straining beyond our circumstances may embarrass us through life, keep us upon the toil, and discompose our minds, or at least absorb our attention, so as to embitter our lives, or prevent that true quiet, wherein we might dwell so inward and resigned as to *acquaint ourselves with God, and be at peace.* Moreover, it is too commonly the case, that even religious people, that is, such as have been really so for a season, when they give way to this dangerous desire of wealth, or of living too much as they see others live, gradually lose ground, until, in their planning and contriving, they get more or less in a way of overreaching, or at least of crowding too hard upon those they deal with, bearing them down in their prices, or in some degree extorting too great a price for things sold them. There are many ways to oppress a little, take small advantages, and exercise some degree of extortion. And when the mind becomes habituated and gradually reconciled to a less degree, the way is too often paved to a greater degree, until many things will go down pretty easily which would have sat very uneasy upon the mind in days of greater tenderness, and more conscientious exactness and holy fear. I doubt not, many have seen and deplored these things in their early progress, thought they would not for all earth's glory be overtaken in them, and yet, letting out their desires after more than is meet for them, have slid gradually into the same error. I have seen the progress of this spirit with sorrow, and mourned over some who have been grievously entangled and ensnared in it. O thou traveller Sion-ward! flee, flee for thy life, from all these allurements; take God for thy portion, and his holy spirit for thy law and limitation. Be content with what is convenient for thee; there is more true joy therein than in all the accumulations of avarice. I believe it will be good for me, and all that would live godly in Christ Jesus, often to examine impartially, Do I exercise no degrees of extortion? Am I redeemed from the love and friendship of the world? Do I not give way to desires of living above what

truth or my circumstances allow of? Am I not in the use of some things which are not necessary? If thou hast this belief, see to it, and endeavour to deny thyself, and be satisfied with such things, and supplies of them, as thy heavenly Father knoweth thou hast need of.

At the Meeting for Sufferings in the 5th month, a solid, exercised Friend, John Forman, from Pennsylvania, treating on the care necessary to be extended to the poor, said, "I have heard something as I have passed about in these parts, like the bleating of the sheep and lambs, which hath put me in mind of the fulness I have partaken of in some places."

I believe when people come into the right use of outward things, the poor will be comfortably provided for. Indeed, I hope and trust a good degree of provision is generally made for them in almost all places in our society; and yet, I fear, the indulgence of too many, in things not really needful, in some degree robs, or withholds from some, in tried circumstances, a part that might more usefully be bestowed on them.

Not long after this, as I lay down to sleep one night, about common bed time, soon after closing my eyes, it seemed as if I intelligibly heard the voice of a gospel minister, whose words, though an entire stranger, seemed very familiar to me. He seemed to stand in a very erect and fixed posture, and with awfulness and authority uttered these words: "The Lord of hosts is about to extend, and exalt the testimony of truth on earth; and he will exalt it more and more; although many among Friends have opposed its uniform arising in this land." This language aroused me as from a state of slumber; and soon after I was again in a state, wherein I heard, or seemed to hear, the same voice, which distinctly said, "The truth shall gain the victory. It has gained a victory in time past; but the victory which it shall gain, shall be greater than the victory which it hath already gained."

6th month. At our Yearly Meeting, the testimony so far prevailed, that it was agreed and advised, that Friends of each Monthly Meeting should collect and send up accounts of the sufferings of such as could not for conscience-sake, pay taxes, a part whereof was for the purpose of war and fighting. Parti-

cular care was to be taken that these accounts should stand clear, as a testimony against war, without regard to this or that government or administration. For it was the desire of Friends, at the same time, to support both testimonies; that against war, and that of submission to government; and not to admit of accounts of sufferings arising from scruples about the new government, if any such should arise. Seeing it is our testimony, and we believe truth leads to it, to obey actively or passively every government set over us; *actively*, where the things required of us affect not the jurisdiction of conscience; and *passively*, or by suffering, where the requisition invades that jurisdiction.

At our Quarterly Meeting in the 7th month, a committee was appointed to visit the several Monthly Meetings, and labour, as ability might be given, for a reformation. Some endeavours were used to dissuade Friends from that use of things, and from the use of such things, which promote not the true harmony of mankind, nor do any essential good to those who use them. This ought to be a serious consideration with all Christians. "They that are Christ's have crucified the flesh, with the affections and lusts." What then have they to do with care, toil, and anxiety, to procure things needless; with pride, vanity, and indulgence, in the use of them? All the use of this world's goods, is but to provide for our outward comfort through this passage or life; and yet how many make themselves slaves, or at least greatly lessen or prevent their own comfort in life, by giving way to the influence of improper desires and imaginary wants.

At the Quarterly Meeting in the 10th month, I was bowed under a sense of my own utter insufficiency to do any thing usefully, without the aid of the holy spirit. I retired to the gift in myself, waited its immediate operation, and therein, toward the close of the meeting, was enabled so to discharge my duty, in relation to the exercises I was under, as to obtain substantial relief and solid satisfaction. May we all be wholly redeemed from all thoughts of self-importance, and creaturely sufficiency. There is scarcely any thing, which more eminently disqualifies for service in the church, or obstructs the current of life in our meetings; and there is very great danger of getting into a way of acting in religious matters, without a living sense of the holy

anointing and qualifying oil. Too many take the warmth and flashes of their own forward spirits, for divine impulse and inspiration. Indeed, some have gone great lengths into rank enthusiasm, and even ranterism, at different times in the world, under mistaken apprehensions of divine motions.

I am as well settled in a firm belief of the reality of divine inspiration, and that it is as truly the privilege of Christians now, as ever it was of any in any age of the world, as I am of any doctrine of the gospel. It is no new thing for pretenders to assume it, who are sadly beguiled by the workings of a warm and wild imagination. A counterfeit is rather an evidence of a reality, than a solid argument against it. And though one, in the days of the apostles, might, unauthorized, set up for "the great power of God," or give out "that himself was some great one," it could not prevent the evident operations and displays of divine power, in and by the apostles. And as Christ was, according to his promise, with his people in that day, by the blessed influences and inspirations of his holy spirit, so he most assuredly will be with them "to the end of the world." Let all be careful to wait for his inward and spiritual coming; and by no means take up with a counterfeit appearance in his absence, lest the sad mistake be too late discovered, and loss and disappointment be the dreadful consequence of the awful deception.

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

This, at once, strikes directly against the doctrine of absolute, unconditional election and reprobation; and also against the doctrine of a necessity of continuing in sin. He that would

*gather from one sin, would from all, were it not for the "would not," on our part. If he can, and would, gather and redeem from all sin, then there is no impossibility of our living without sin. If there is an impossibility of our attaining to any state in this life, it is no sin in us to fall short of it. If we attain all that we can, we are perfect; for nothing which we cannot, is required, or even considered by our God as belonging to the idea of perfection in us. If any of us have fully improved all divine assistance afforded us; have done all we can, and are yet actual sinners and transgressors at the present time, let such maintain the necessity of sin for term of life; but then let them not lay the blame to man, but to him, who, according to this notion, withholds assistance sufficient to perfect the work. But if any have not yet duly improved the talents committed to them, let them not presume to determine, that a due improvement thereof, would not render their state perfect, according to their kind, and to what God requires of them. If men would honestly occupy their Lord's money, it would soon redeem them from the injurious and unjust complaint, contained in the doctrine which maintains the necessity of sin, during life—that God is austere, reaping where he has not sowed, and gathering where he has not strewed; and it would give them such an evidence of the sufficiency of the power of grace upon them, to redeem from all evil, as would remove all doubt about it.*

4th month 22, 1782.

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

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

A thankful heart I feel,  
 In peace my mind is staid;  
 Balsamic ointments heal,  
 The wounds by sorrow made.

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

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

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

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

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

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

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

And well assured I am,  
    True peace is only known,  
Where he, the harmless Lamb,  
    Has made the *heart* his *throne*.

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

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

Oh! the love of money! what destruction it has made of religious engagements! What desolation it has spread over the minds of many, whose state once resembled a well watered garden! How mournfully true the expressions of the poet:

“By it, at fifty, oft have been undone,  
 The virtues of a saint at twenty-one.”

What coldness! what numbness, insensibility, and slackness of true religious engagement, have gradually come over too many once serious, seeking, humble souls! Methinks that ancient alarm might again be properly sounded throughout the camp of Israel, “O earth! earth! earth! hear the word of the Lord!” But who, alas! shall sound it? Or, by whom shall Jacob arise, for truly the wrestling seed is small? Shall any among the sons of men be able to sound the necessary alarm? Or, are all gone astray, from the priest (who engaged, at first, for gold) to the prophet, (one truly sent of the Lord, and weaned from the love of gain?) Has covetousness, which is idolatry, drawn many from their steadfastness, and even benumbed the Lord’s anointed?

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

I feel that I keep not alive my own soul, in true godliness,

and yet that without my co-operation with the free grace of God, whereby he worketh in me, I am ever liable to fall. Indeed, I *do know*, notwithstanding all that subtle reasoners may advance to the contrary, that when I have relaxed my engagement, and neglected the constant, holy watch, under the specious pretence of trusting to God to do all for me, without any care or concern on my part, I have soon begun to degenerate into a state that has brought condemnation, notwithstanding all my resolutions not to be imposed upon by an imaginary condemnation. I have, again and again, in time past, tried it thoroughly; even striving hard to be callous and unfeeling to any sense of remorse, but have constantly found, that this is striving against the holy law of God, written by his eternal finger, on the table of the heart, in characters not wholly to be obliterated or blotted out, by all the art of reasoning, or stubbornness of unbelief. But this law does, and will remain, even while in disobedience and rebellion against it, as the awful hand-writing on the wall, manifesting in that state, “Thou art weighed in the balance, and art found wanting.”

This is the *word nigh in the heart and in the mouth*, and which Paul expressly declares, is “the word of faith, which we preach,” and is *Christ in man*; for, says he, referring to the words of Moses, “The righteousness which is of faith, speaketh on this wise: Say not in thine heart, who shall ascend into heaven? (that is, to bring *Christ* down from above;) or, who shall descend into the deep? (that is, to bring up *Christ* again from the dead.) But what saith it? *The word* is nigh thee, even in thy mouth, and in thy heart, that is, the word of faith, which we preach.” It is clear, Paul here understands the word, appearing and speaking in the heart, to be nothing short of *Christ in spirit*, or the *word which was in the beginning*; and that the true christian righteousness and faith, stand in this holy, inward principle; which is something that we are capable of *hearing*, and that so intelligibly, as to be able through its helping influence, to *do* the things it requires of us. This is that *voice*, of which it is said, “Thou shalt hear a voice behind thee, saying, this is the way, walk in it.”

Paul opposed the doctrine of Christ, notwithstanding all out-

ward evidences and arguments, till "it pleased God to reveal his son *in him*." This came home to the quick, and convinced him that *Christ in man*, was the very riches and glory of God's inheritance *in the saints*; the very mystery which had been hid from ages; and which, being revealed, was seen to be the sure *hope of glory*.

If there had ever been any other way of salvation, than that which is in the *Emmanuel state*, which is a real union of *God and man, God with us*, wherein "he that is joined to the Lord is one spirit," in the heavenly unity, Christ's coming and suffering in that prepared body would have had no relation or analogy to the salvation of souls. Salvation is ever *one* thing, through all ages; and that one thing is, the life of man joined in a holy oneness with the life of God; wherein God becomes all in all, in the government and direction of the man. This is brought about by the overshadowing of the holy ghost, being attended to by the mind of man, embraced and wholly joined in with; thus bringing forth a new creature, that is *born of God*, of the very *life and seed of God*, "the incorruptible seed and word of God, that liveth and abideth forever." This is the *new birth*. Any thing but this being taken for the new birth, deceives the soul, and beguiles it of its true fellowship with God. He that has faith in Christ, has Christ more or less *risen in him*. The knowledge of him after the flesh, avails not. For though we may have known him after the flesh, and striven to make that knowledge answer, "yet now henceforth, (as saith the apostle,) we know him so no more." Paul knew that a faith in Christ's mere outward appearance or coming, was not the true faith. He knew that "the flesh profiteth nothing." It is that knowledge of Christ, wherein "the spirit quickeneth" and maketh alive, that is the true "life eternal," and salvation of the soul. It is a work of *God in man*, wherein man worketh by and *with God*; and herein, as in the outward, "the man is not without the woman, nor the woman without the man;" so it is in the inward, spiritual work "*in the Lord*." The *new creature*, is brought forth or produced, through the co-operation of *man with God*, whereby man works out his own salvation, through yielding to God's working in him, by his grace or spirit, to will

and to do. The work can go on no further than man goes on with God in it; nor can a *birth of God*, any more be brought forth in man, without the man's co-action, than outwardly the *man* is without the *woman*. Neither can the *new birth* ever be effected by man himself, without the overshadowing of the holy ghost upon him, any more than outwardly the *woman* is without the *man*. God, of his mere free grace and goodness, visits, invites, woos, and overshadows the mind of man: if man joins in and works with God, the work goes forward, the *new birth* is brought forth, and thus the soul's salvation is wrought out; that is, man is *joined to the Lord* in the heavenly oneness, wherein his fellowship is with the Father, and with his son Jesus Christ.

But if man slights, neglects, turns from, or rebels against this precious visitation, and overshadowing of the holy spirit, he remains in a state of separation and alienation from God. Thus "many are called, but few are chosen," because though "all have heard," yet they have not all obeyed the call. Many disobey, and grievously rebel against the holy spirit, that "is given unto every man to profit withal." But though a man rebel to that degree, as to render himself almost insensible of it, for a time, yet it will again speak, and, in an awakening manner, declare unto man his thoughts. It will, as it were, strike up a light in obscurity, that will manifest the hidden things of dishonesty, notwithstanding all the artful reasonings of flesh and blood, or cunning evasions of worldly wisdom, by which God never was, nor can be known.

The man who walks humbly in the sight of God, and transgresses not the testimony of truth in his own heart, is in the way to eternal blessedness, let his belief be whatever it may, or his allotment in whatever dark corner of the earth it may be; while he who rebels against the light that shines in his own heart, let his profession be ever so splendid, his faith ever so literally orthodox, or his zeal ever so ardent, he is not in the way of life and salvation, but is in the way of danger; and if he persists in such rebellion, will inevitably perish. Man may, and too often does, resist and grieve the holy spirit, turn the grace of God into wantonness, or turn from it to wantonness; and thus

he may provoke the Lord from time to time, till his spirit cease to strive with him, and till he be shut up in everlasting darkness.

O thou wise reasoner ! thou acute disputer, and cunning unbeliever ! Though thou mayst set at defiance, the just judgments of God, and endeavour to eradicate from thy mind every idea of future punishment, and to overthrow the foundation of moral obligation ;—believe me, thy wisdom is foolishness ; thy liberty is bondage ; thy life is a life of thralldom ; and, without amendment, thy end will be disappointment. Tribulation and anguish will find thee. The worm that dies not, and the fire that is not quenched, thou wilt not be able to escape. These are solemn things. I entreat thee, sport not away thy precious moments. For thy own soul's sake, I beseech thee, be serious. Say not, these awful apprehensions of futurity are the vain imaginations of an infatuated mind, or the idle dreams of a distempered fancy. I tell thee, thou art mistaken. But, perhaps thou dost not, or rather, wilt not, believe me : however, it highly behoves thee to consider seriously, that at least thou *mayst be mistaken*. I would advise thee, if thou art cool enough for calm reflection, to try whether thou canst find an answer, that will satisfy thy own conscience, to each of the following queries.

First. What is *that* in my own mind, which condemns me for sin, or for opposition to its own manifestations ?

Second. Why can I not, by all my art and reasoning, so stifle it, but that it will, at times, break forth, like the sun through the clouds, setting my sins in order before me ? or, at least, accusing me with defection, and reproaching me with a sense of my own wretchedness ?

Third. Has chance woven this condemning witness, into all men's constitutions ? Is it in me, and in all, undesignedly, and for no good purpose ? Or, has the God of nature placed it in every mind, and, as it were, stamped it on every heart, in order to the restraint, restoration, and preservation of mankind ?

Fourth. Can it be of the devil ? Will he reprove and condemn the very actions which he inclines me to ?

Fifth. Can it be merely natural ? Will nature condemn for

its own gratifications? Is nature up in arms against itself? Are not two things, which are constantly and irreconcilably opposite to each other, of different natures?

Sixth. Have I any reason to believe, that God would subject me, and all mankind, to the tormenting sting of this condemning principle, through the whole course of life, when it is violated and its jurisdiction infringed, and that beyond the possibility of getting fully rid of it, or long avoiding its scourges; and yet that he will, though we live and die in rebellion against it, the moment after death, remove it from us, so that we never more shall feel its sting?

Seventh. Have I not much more reason to believe, that when separated from every thing which, in this life, serves, in degree, to drown its voice, or divert my attention from it, to blunt the painful sensibility of its influence, and alleviate my distress, I shall sink into the gulf of its tormenting operation, feel the full force of its power, and be obliged to drink the full cup of its indignation, (or of God's divine indignation in it,) without mixture; having nothing any longer to mitigate my misery, or divert my mind from its only painful theme, to wit: my weight of woe and condemnation?

Eighth. As it is altogether unreasonable to suppose, that God has subjected man to the domineering influence of an arbitrary and tyrannical principle within himself;—as the principle which we find condemning all evil, is just in all its decisions, and gives us no pain or uneasiness, but when we transgress;—as it is highly probable, that the sentence pronounced by this impartial and accurately discriminating judge, will be eternally confirmed by God, who placed us under the tuition and inspection of it;—as it appears, from the precision of its all-righteous determinations, from its exactness in scrutinizing all our deviations, from its faithfulness in reprehending all evil, indeed, from every rational consideration respecting it, and respecting its operations and office in man, to be the voice of God himself, the immediate operation of his power, his holy law written in the heart, and, as it were, his vicegerent on earth:—is it not much more truly wise, noble, and prudent, to keep on the safe side, live in conformity to its dictates, and die in peace, and

fulness of hope, consolation, and holy assurance; as we are told all do, who strictly obey it? Is not this much better, than to violate its wholesome admonitions; live in perpetual pain, condemnation, and inquietude; die in horror, anxiety, and amazement; and run the dreadful hazard of eternal pain and wretchedness?

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

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

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

Ninth month 23d. In reading the occurrences of Abraham's life, in Elwood's Sacred History, my heart was deeply affected. Oh! his faith how firm, his devotion how lively! See him leave his father's house, his native land, and go forth at the call of the Lord, not knowing whither he went. See him erecting his altar to the Most High, and "calling on the name of the Lord, the everlasting God." See him on Moriah's mount resigning his beloved son! What heart unmoved can view the transactions of such a life, or read with indifference the dealings of the Almighty with this father of the faithful? He was the friend of God, and God was his friend. Oh! that we, who boast the light of gospel

days, were true successors in the faith of Abraham : a living faith that wrought with his works, and by his works of righteousness, devotion, and true holiness, was made perfect.

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

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## CHAPTER VI.

ON the 5th of the 4th month, 1783, I moved with my family to Gloucester, within the limits of the meeting of Uxbridge, a branch of our Monthly Meeting, having for some time before believed, under divers considerations, and of different kinds, that it might be best for me to spend a portion of my time in that neighbourhood, about eighteen miles from my home in North-Providence. I fully expected to return again some time or other, but did not know when it might be. I remembered the movements of Abraham, Isaac, and Jacob, and in the recollection thereof, a degree of solid satisfaction was afforded me. I had some outward prospects in removing ; but I not only did not aim at wealth, nor expect an increase of outward substance, but I had other and I trust higher motives in it than related to my own temporal concerns.

Soon after I became settled there, I found a field of service opening before me in a religious line, a sense whereof I had for some time had upon my mind previous to this removal. There

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

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

My aged grandmother, Mercy Comstock, died the same day, at West Greenwich, in the 90th or 91st year of her age. She was a woman of exemplary life and conversation, and I trust prepared for her final change. My grandfather, John Scott, also departed this life, at my late habitation in North Providence, the 27th of 7th month last year, aged almost eighty-eight years. He expressed before his death his willingness to depart, and that he saw nothing but that it might be well with him.

I have been renewedly confirmed in the great advantage to families, and even to small children, that results from sitting down in solemn silence, and therein waiting upon God. I have seen the children much broken and tendered in such seasons, so that, even when there has not been a word spoken, the tears have rolled down their checks, and their looks have been evidently expressive of heart-felt sensations. This practice also learns them silence and subjection; it curbs their wills, and habituates them to restraint, and a patient waiting for their parents' permission to engage in their little diversions. The habits of silence, subjection, and patient waiting for permission, are very

useful to children from infancy to mature age, and many suffer much for want of it. I have also seen much advantage to children, and indeed to whole families, from the practice of a solemn pause at meals: it learns children stillness, decency, and reverence; and, where it is done in a feeling manner, with minds rightly turned to feel after God and experience his blessing, and is not practised in a slight formal manner, it tends to season and solemnize the minds of young and old: I have seen it done in a very careless, lifeless manner, with scarce any reverence; divers of the family conversing not far from the table, and scarce any sense of the divine presence prevalent in the minds of those around it; and perhaps the pause scarce long enough to allow of much solid sensibility or reverential acknowledgment of the favours received from the bounty of a gracious God, in the ample provisions of his providential care for our bodies, or his continued extension of fatherly regard to our immortal souls. I think such an undevout appearance can be very little to the divine acceptance; but where a proper pause is observed, and the Lord is therein seriously sought to, the mind being feelingly impressed with a sense of his aid and assistance, and all branches of the family are reverently silent, it is an oblation well-pleasing in the sight of God, and very useful to such families. I am morally certain, that I have many a day gone through the cares and concerns of life with much more composure, stability, satisfaction, and propriety, for the strength and assistance I have found in drawing near to God in solemn silence in my family; and I wish the practice of reverently adoring him in this way may increase more and more.

I am, beyond all doubt, assured, it is a practice abundantly more acceptable to God, and useful to men, than that of set, vocal prayers. I believe that, very generally, those prayers are dry, flat, and formal. Indeed, they ever will be so, while men will rush into them, without waiting for divine qualification. They may indeed think they have done something; and the better they are satisfied with prayers of their own preparation or conceiving, the greater their danger; for it puts them the further from seeking to God for the help of his holy spirit. But they who wait on him reverently, and hungrily desire and

feel after his holy help, though they may not at all times find it their business to utter a word vocally, do yet truly ask it, and comfortably receive it. Wait on the Lord, O my soul! and oftener than the morning draw near unto him, and feel after him.

5th month, 24th. I feel comfort in giving up at seasons, in the duty of family retirement, to wait upon God. My prayers have often ascended, in the sincerity of my soul, to the Guardian of my life, that he would ever guide me aright, in the practice of every duty, and preserve me in the way of holiness.

6th month, 9th. My mind has been much exercised on account of an unsanctified ministry, that appears too much, even among some in our society. When once people give way to this forward spirit, they grow confident, and are apt to spurn at, or neglect, wholesome admonition. I have mourned over some who seemed to me, like the prophets of Baal, the idolaters of old. "They set up their idols under every green tree." I have thought they could scarcely forbear proceeding to an offering, in almost every little flash that they felt; and even endeavouring to stir up, and warm themselves and others, by the sparks of their own kindling. But the end of all this must be, to "lie down in sorrow."

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

After this meeting, in company with divers other Friends, who with myself were under the Yearly Meeting's appointment to visit the Quarterly and Monthly Meetings, I visited Acoakset, Dartmouth, Nantucket, Sandwich, and Swanzey Monthly Meetings, Sandwich Quarterly Meeting held at Nantucket, and our own at Smithfield.

At Acoakset, we found some members overrun with a false and fiery zeal; giving way to a narrow, censorious spirit; judging and condemning their brethren, even those deeper in true religious experience than themselves, because they were not so

strenuous and exact in some little outside things as they were; and in regard to real faults, magnifying molehills into mountains, instead of exercising that living and divine charity that covers the multitude of sins. I was grieved in perceiving the blindness of this false and fiery zeal prevailing. I saw its narrowing influence on the minds of its deluded votaries, and its oppressive bearing on some who saw beyond it. I believe it will never be best to lay so much stress on these outward things, however individuals may be rightly led into them, as to censure or lightly esteem those who do not feel their minds exercised in them. I cannot conceive any real advantage in an exact uniformity, in all outward appearances, and ways of living and acting. There are certain important things, concerning which I believe an outward rule of society, requiring conformity, is actually necessary and useful; but it is clear to my mind, there are many lesser matters, wherein a diversity of action and appearance, may be much better than rigid uniformity.

The life of religion is an internal thing; and though, doubtless affected by an outward conduct, yet I think men are, and in every age will be, liable to get too much outward in their views, and lay too much stress on exteriors. How has water-baptism, bread and wine, &c. diverted thousands from the solid substance! All exterior things in a religious life may be overrated, and relied upon, till they become as the brazen serpent, *Nehushtan*, a mere piece of brass. And I think, if one exact, uniform appearance in all things, ever takes place in our society, and is thought necessary and insisted on, it will be when the form has eat out the substance; or when, for want of a real, living growth in the inward life, the form becomes the main object, instead of the substance. Yet I am a hearty well-wisher to plainness; I grieve to see the sorrowful departure from it into pride and superfluity. I never saw an instance of any very considerable departure of this kind, but I had reason to be convinced that a real loss was sustained by the individuals, or their best advancement prevented. But I have suffered much deep distress of soul under a painful and depressing sense of that contracted, illiberal, and harsh spirit, which in some instances has the ascendancy, leading them into extremes without the

life. I know the truth leads into great regularity and circumspection of life; and I abhor that light chaffy spirit that makes ridicule of it, and lightly esteems the exemplary appearance and true religious zeal of the faithful. I doubt not many libertine minds may lay hold of such remarks as the above to justify their own deviations from the plain path of truth, the narrow way that leads to life; and think thereby to screen themselves from the just judgment of truth through the brethren; but this will not avail them; the way remains, as ever of old, a narrow way, a way of self-denial, and the daily cross. But, O unhappy and deluded people! whoever they are, that in their zeal for externals, lose charity. They depart from the life and lay hold on formality: for all outward things in religion dwindle unavoidably into formality, in proportion as charity is departed from, and zeal takes place in things pertaining to the outside of the cup and platter, without a living sense of the inward spring of life, which can never be experienced without living, fervent charity. I wish the living may ever vigilantly and zealously exert themselves in truth's authority, to suppress superfluity, and every species of pride, ostentation, and vanity. But I believe it will ever be best that so much vanity in some things should continue, as to help weak minds, in some degree, to a discovery, that the life does not consist so much, or so essentially, in these outward things, as many might otherwise be induced to suppose. Therefore, let us ever keep steadily to our plain way of living, in the life of truth: for I am assured, so far as it is rightly kept to, truth owns and supports it; and its influence on the mind is very beneficial. But Oh! that we may ever be preserved from a narrow, rash, censorious spirit; and from overrating any outward regularity or exact living; lest, as we grow in the form, we dwindle as to the life. Although these remarks may not have a very extensive influence in rightly guarding others; yet I must write what I have to write and leave it, hoping Divine Providence will yet build up Sion and fortify Jerusalem, directing the course of the sincere-hearted between all the extremes, in the sure and safe path of virtue, where a lively, active zeal is tempered with liberality of heart and sentiment, in the flowings of true charity.

We laboured in the Monthly Meetings as ability was afforded, and I trust to some solid satisfaction. Dartmouth Monthly Meeting we found in the contrary extreme, though lying contiguous to Acoakset. It is a large meeting, much departed from plainness, and very little in the exercise of a living engagement for good order or reformation, either in regard to inward righteousness, or outward conduct and conversation. We had very hard work among them, but it seemed to very little good purpose. What was said to them appeared to make no more impression on some, than water spilt on a rock, which immediately runs off again, And from others it rebounded back, like an elastic ball thrown against an impenetrable substance. I am satisfied plain, close dealing is much wanting, and must be used in many places. And though it cannot be expected all will think well of it, or rightly receive it, yet as the labourers keep to truth's anointing, they will be carried through, and receive the reward of their faithfulness.

Nantucket is a pretty orderly Monthly Meeting. They exhibit outward plainness, and generally, to appearance, walk in good degree circumspectly. They have had a good deal of true gospel-preaching; the servants having been frequently sent among them. They love to hear it; and yet, it appears to me, many of them are far more in form than substance. They are too little in the true medium, wherein a living, vigorous concern for a deep indwelling in the divine life, and therein maintaining a strict discipline and good order, is united with a lively flow of extensive charity, and true christian liberality. Many of them, I fear, esteem themselves as Abraham's children, and have scarce any true sense that they ever were, or now are, in bondage. And though a few are alive in the holy root, yet too many are too well satisfied with outward regularity, and too much unacquainted with the substance of true religion. Real renovation and regeneration are too much wanting among them. They were warned of their danger, and called to a deep consideration of the necessity of a more living experience of the essentials of religion.

Before we left the island, we were relieved in mind, having endeavoured to show Friends the insufficiency and unsuitable-

ness of husks, (an outside thing,) for food for man; and the necessity of gathering manna, fresh every day: for, whatever was gathered, even by themselves, in times past, will not sustain the soul to-day; much less what was gathered by their ancestors before they were born. I fear too many are striving to live on such old gatherings; and if so, it will surely breed worms, as in the camp of Israel in ancient days. I hope a little remnant of living wrestlers will wrestle till the break of day, and so obtain the blessing. May these be preserved, and their number increase.

I fear we had too much preaching in the Quarterly Meeting. It is a very different thing to get down, and preach to the spirits in prison, from that of moving the passions. There is a vast difference between the genuine fire of the holy ghost, and all the false likenesses thereof, kindled by the warmth of man's spirit; or, as it were, brought from heaven by the false prophet, in the sight, and under the influence of the beast. Oh! that all who attempt to be mouth for the Highest, may dwell deep, and know a thorough ceasing from, and dying to, all mere *self-activity*, and wait in the silence of all flesh, till *he* comes to rule and reign, whose right it is, and whose *words are spirit and life*.

And O my own soul! learn thou this sacred lesson; and presume not to speak in the name of the Lord, without the word of his command. Ever wait his opening, and his assistance, to give the utterance. Then, and not till then, will thy offerings be pleasant, and acceptable to the Lord, and substantially profitable to the people.

In Sandwich Monthly Meeting my mind was impressed with a sense of a state of long continued unfaithfulness in some present, even from youth to old age. Notwithstanding many renewed visitations of divine good, great insensibility had come upon them; so that I even feared, (and had to express it,) that the day of grace was almost expired with some, unless they were soon prevailed on to repent. In the openings of life they were reminded of the precious visitations heretofore extended for their gathering; and that God's spirit would not always strive with man; that the midnight cry must ere long be heard, Behold the bridegroom cometh, go ye out to meet him; and that at that awful period, the lamp of profession, without the oil, would not

profitably avail them. But that "when once the good man of the house hath risen up, and shut the door," it will be in vain to stand without, knocking for an entrance, and saying, "Lord, Lord, open unto us." For that awful sentence must go forth against all the finally impenitent, "Depart from me, ye workers of iniquity, I know you not."

The business of this meeting was conducted with condescension to each other, which is ever truly commendable, and worthy the imitation of some, who highly value themselves upon more spirituality and fervency of engagement, than appeared here.

May the ministers in our society ever remember, that of themselves, without Christ, they can do nothing. May they remember and maintain the testimony of truth, against that cloud of lifeless ministry, which abounds in the nations, and is, indeed, (without breach of charity,) "a common eclipse between God and the souls of the people."

After this we attended Rochester particular meeting on first-day, and so on to Swanzey Monthly Meeting, on second-day. We were silent in the public meeting for worship there. In the meeting for discipline, we laboured for the support of good order, and had some satisfaction therein.

I got home to my dear wife and family, the 8th of the 7th month, and, finding them tolerably well, I left home next day, to attend our own Quarterly Meeting. Here I was rather too active in discipline. I have found it my business, sometimes of late, to be more inward in travail, and less active in the exercise of the wholesome rules of society, than I once was; and believe, when I have obeyed the call into this inward, still abode, and there felt my loins rightly girded, it has contributed much more to the right exercise of the discipline, than when, through a desire for its proper administration, I have, by over-acting, seemed to do a good deal for its execution.

In the night, the 9th of the 8th month, there was a frost, which killed some of the vegetables, even some Indian corn. This being so very early in the year, and coming after a season of many refreshing showers, and at a time of very fair and promising prospect of plentiful crops, my mind was led into a train

of serious reflections, how the Almighty, who had thus brought forward our fields and prospects, could cut them all off; and how entirely dependant we are upon his bounty for every blessing. Were his compassions to fail, his providential aids to be withdrawn, alas! we, poor frail mortals, should soon perish.

In the 9th month, in company with my dear friend Jaazaniah Barrett, I visited Friends' families at Richmond, New-Hampshire, a very distant branch of our Monthly Meeting; we were also at their meeting there on first-day. We were silent in nearly all the families, and the first-day meeting was very painful. "The Lord has covered the daughter of Zion with a cloud in his anger," in this place, because of backsliding, unfaithfulness, and earthly-mindedness. "Oh! that mine head were waters, and mine eyes a fountain of tears, that I might weep day and night, for the slain of the daughter of my people." The children are ready to fly away, and the parents, sunk into the earth, seem very much unconcerned about them. Alas! what will they answer, in the day when inquisition for blood shall be made? when inquiry shall be made for the lambs committed to their care in the wilderness, the wilderness of this wicked, tempting, and prevalently alluring world?

I thought much of the mountains of Gilboa; for it seems to me, that at Richmond, there is scarcely a drop of dew, or rain, and very little of any thing in the nature of true fields of offerings. For there indeed, "the shield of the mighty is vilely cast away. How are the weapons of war perished!" Ye daughters of Israel, weep over the desolations of Zion! I believe we viewed the mansions of the dead, in some of our silent, painful sittings among Friends in this place. At several of our meetings at Uxbridge, not long after this, I had livingly to sound an alarm among Friends; calling on them to awake, and arise from that awful lethargy, that has prevailed over too many, whose earlier days were days of divine favour and living exercise. These days they were reminded of, and as of a day of revival, which divers deceased Friends, as Samuel Fothergill, John Churchman, and others, have expressed a living foresight of. Oh! that we of the present age, may so draw near to the fountain of life, as to witness something of this blessed revival.

Previous to these late meetings, I had not, since my removal to Uxbridge, risen enough in my mind, above the depressions occasioned by the lifeless babblings that too much abound here under the pretence of divine qualification, to utter any thing in any of our public meetings; but now, being lifted up in the pure power of eternal truth, above all that lifeless, chaffy kind of communication, my soul humbly rejoiced in the relief I obtained in these few favoured meetings.

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

A number of well-concerned Friends of this Monthly Meeting, from a desire of good to themselves, and to promote the good of society, having for some time a desire to meet together, at seasons, solidly to confer together upon such subjects as might appear profitable, did, some time past, make a beginning. We have met divers times, and have been, at several of these seasons, baptized into death, or such creaturely abasement, as not to be able, for a considerable length of time, to move forward upon any subject. But as we have lain low, and been willing to be with Christ, in his depression, his agony, his death, and his burial, we have been livingly raised with him in his resurrection, into newness of divine life, and have sensibly known him to be "the resurrection and the life," to, and in our own souls. Then have we gone forward rejoicing, he going before us. Divers important matters have been the subjects of these our religious conferences. We have had much solid satisfaction in them, and a belief has been sealed on our minds, that such opportunities are very profitable, and might be highly promotive of the welfare of society, if rightly encouraged and attended, in the several Monthly Meetings; and, perhaps in some places, members from several Monthly Meetings, might usefully attend such conferences.

Under the exercises, conflicts, and deep inward trials, which I had to experience through this year, it has gradually, from time to time, been opened and sealed on my mind, that a great part of the scriptures, which many generally understand to speak only of outward things, is either only a metaphorical or allegorical relation and description of things inward, expressed by outward images or representations, or that the real outward acts and occurrences may be understood, by the truly enlightened mind, to convey much inward and spiritual instruction. God's design is to confound the wisdom of the wise, and bring to naught the understanding of the prudent. He has hid, and will hide, divine things from the wise and prudent, and reveal them unto babes.

The natural man not only *does not*, but *cannot* know them, because they are only "spiritually discerned." To this purpose Christ spake in parables, that such as had an eye inward to the divine light, which alone gives the true spiritual discerning, might understand, receive, and know the mysteries of his kingdom, while all the wise and learned could but guess, mistake, stumble, and be confounded. So when the disciples asked him why he spake in parables, he informed them it was because it was given to them to know these things, but to others it was not given. It was not given to them to the exclusion of others in the same state of inward seeking, docility, and child-like simplicity.

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

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

on this ground, and in this wisdom; for through all ages it is true, "if any man thinketh that he knoweth any thing, he knoweth nothing yet as he ought to know." Even Paul declares, "I know nothing by myself."

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

Here, first, it is *God* that *hath shined*; secondly, it is "*in our hearts*;" thirdly, it is to *give us* what we had not before, and could not have without this inshining, that is, *the light of the knowledge of his own glory*; fourthly, it is "*in the face of Jesus Christ*." It is only in *his face*, his inward appearance, whereby he causeth his *face to shine upon us*, in order that we may be saved, that we can ever see "the light of the knowledge of the glory of God;" according to the true saying, "In his light shall we see light." His light shining "in our hearts," is the only possible medium wherein and whereby we can ever see God, or clearly discern his glory: for it is an eternal truth, "whatsoever doth make manifest is light." Natural light manifests natural things, and spiritual and divine light, spiritual and divine things. As water rises but to the height of the fountain head; and as effects cannot exceed their causes; so nothing short of divine light, a real, substantial ray from God himself, an emanation of his own holy light, life, and substance, can ever fully manifest him to the mind of man.

The outward sun can only be seen through the medium of its own light. Nothing lower or less can ever manifest or reveal

it. A thousand other lights may be lighted up, or schemes contrived to exhibit or reveal its glory; but it is impossible they should ever do it. The *sun* is essential *light* in itself. Other lights may show many other objects; but any less lights will be swallowed up, or outshone by the rays of the sun, and cannot manifest the sun. Any greater or brighter light, if such could be in natural things, instead of revealing or showing us the sun, would but outshine, and so obscure it; as we see the sun itself outshines, obscures, or hides wholly from our view, the stars that glow, and in brightness shine by night, when the sunbeams are withdrawn from our eyes, and let the lesser lights appear. So God can never be seen, but in his own divine light. He ever is light, and *dwells always in the light*, and “*in him is no darkness at all.*” What then can ever manifest or reveal him, but his own light, by which he *shineth in our hearts*, to give us to know him, and behold his glory. Reason is a lesser light, as the moon, to rule the night; or things that not so much require the sun’s *immediate rays*. Now, if we set reason to work, as a light to *manifest* God, it can never do it, so as to show him in his own bright glory. We see the moon. If we had never seen the sun, we should probably think the *moon* the greatest, brightest light, in *naturals*, as many think *reason* is in *spirituals*. Thus, as the moon could not manifest the sun, but would take up the attention, and obtain the confidence and esteem which belong only to the sun, so, reason when relied on, in divine things, and considered as the greatest, brightest light in spirituals, instead of revealing God, leads into endless mistakes, and prevents the true revelation of God, by his own *immediate rays* of divine light; by which obstruction he remains still hid from the wise and prudent, the learned, deep-read sons of science, and great masters of reason. But he is revealed unto *babes*; who having all to learn, and not being built up with ideas and notions of their own knowledge and comprehension, keep an eye single to the light, till their whole mind becomes full of divine light, which is “the light of the knowledge of the glory of God,” in the face of Jesus Christ, “the light of the world.”

Now, let us suppose we had long seen the moon, and thought it the supreme, outward light; but that after a time, the sun

should arise upon us; query, would the moon reveal the sun, or assist in our seeing it? Nay: but if we kept our eye on the moon, and obstinately turned from the sun's immediate shining, this looking at the moon would greatly hinder our clear view and knowledge of the sun, if not prevent it; especially if the moon came between us and the sun; for then it might totally eclipse and hide the sun from us; but in no case, could it ever give us to behold that so much brighter luminary.

If we should pertinaciously persist, that the moon can, and must, and is designed to reveal or manifest the sun, and so keep our eye on the moon, even as it approaches nearer and nearer to the sun, eagerly hoping, by and by, to see the sun by moon-light; we should find, that after a certain nearness of the moon's approach, it would be totally hid or obscured in the sun's bright blaze.

In like manner, if we have not seen, or have paid no attention to the divine light, God's *immediate* ray in the soul; but have had our eye to human reason, as our greatest light, and thought it was so, and that God must be revealed by its shining; and after a season, the sun of righteousness should so arise and shine upon us, that we pretty clearly behold it as a light above, distinct from, and brighter far than mere human reason, in the discovery of God and of divine things; yet, if we will set up mere human reason, as our supreme light, and obstinately keep our eye to it in preference, it may, and mournfully does, divert our attention from the immediate light of heaven. And if we suffer it to come, or place it between the eye of the mind and the divine light, it causes an eclipse. We may look and look, and think to see, till we are darkened and confounded, and see nothing clearly. Or, if we reason and reason, and think thus to draw near to God, and behold his glory, we shall find there are certain bounds and limitations, all round on every side, within which reason cannot penetrate, but is swallowed up, confused, and darkened. Yet still within this circle divine truth opens upon the passive mind, in full sunshine, as a clear light to our path, enlightening our darkness, and directing our way, in a sure and certain manner, in duties wherein reason is altogether blind, and affords no assistance. Not only are certain duties clearly

manifested to the individuals to whom God makes them duties, (which reason can never discover,) but deep mysteries are opened which mere human reason never saw, and, to the end of ages, never shall see. The clearness of these discoveries depends on the singleness of the eye to the divine light.

But if we will pry and pry to behold these mysteries by moonlight, (that is, by reason, where reason ever fails, or is absorbed in light divine,) we may divert, perplex, and darken our own minds, (as the eye is dazzled that looks long for, or at the moon, just in the sun's full blaze,) but shall never by mere reason's dimmer beams, discover what divine light only can disclose or reveal. Yet still, if our eye be single to the true light of life, it shines bright, full, and clear: the whole body is full of light, and all things needful we behold and see.

Thus, no lesser light than God himself, can reveal him clearly to our view, any more than the moon can the sun. For God being light in himself, even the greatest light of all, no lesser or borrowed light can exhibit him to our minds, in his true divinity, effulgency, and glory; for all lesser lights must vail before him, and forbear their glimmering in his full blaze; or, as the poet says of the stars, "hide their diminished heads."

The scriptures will ever remain, in great degree, a sealed book to the mere natural understandings of the wisest of men. Volume after volume of commentaries have been written upon them, which, I have no doubt, have often served, as a certain author has advanced, "to entomb, rather than enshrine them;" or to darken, rather than explain their genuine meaning. Thousands pass the time of their sojourning here below, hoodwinked and muffled up in darkness, under the baleful influence of this kind of theological or systematical knowledge or speculation, falsely called divinity. But in the midst of all this learned ignorance, and, in degree, acquired blindness, which overruns the nations, the God of grace is not wanting in the extension of his own immediate rays upon the minds of men. Those who turn from, disregard, and rebel against the light, are justly left in darkness, for being, as those in Job's days, "of them who rebel against the light, they know not the ways thereof, nor abide in the paths thereof." But those who, while they "have light,

believe in the light," and walk in it, "they become the children of it," and are led into all *truth*. To these in every age, and among all people, God never fails to fulfil his promise of sending the comforter to lead and guide them in the way of holiness, and unto the knowledge of all they need to know of divine things.

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

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

Thus also the doctrines of Christ and his apostles, as to their most lively and spiritual signification, are to this day, hid from the wise and prudent, and revealed to babes. Oh! the divine depth, the excellency of these heavenly mysteries! How it shines in our blessed Lord's parables, in Paul's Epistles, and in the Revelations of John! And yet in all, it is involved in impenetrable darkness, and sealed up with seven seals, to all

who witness not their opening, by the Lion of the tribe of Judah, who alone unseals them, and reveals them to his humble babes. To these they are *gradually* opened, not *all* at once. "I have many things," says this wonderful counsellor and opener, "to say unto you, but ye cannot bear them *now*." So he opens progressively, as we are able to receive, one seal after another. There are *seven seals*, because none can ever come to the full understanding of the whole mystery, and have *all the book of life laid open*, until they *rest*, and *cease* wholly from *man*, from *themselves*, and all their own *workings*, guessings, and conceivings, which ever will attend them, more or less, through the *six working days*, until they come to the complete *sabbath of rest* on the *seventh day*, wherein they "rest from their own works, as God did from his." Here God becomes their *all in all*, their whole dependance for opening and illumination; and therefore, *here* the *seventh seal* is opened, and the heavenly mystery disclosed.

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

ry is seen, God stands revealed to the soul, his works are known; and in the true knowledge of him, the beginning of eternal life is enjoyed even here on earth, for it is the real *knowledge of God*, not the ideal conceivings, that is the *eternal life* of immortal spirits. And until this is attained, do as much as we will in the *sixes*, there is the *one thing needful* wanting, which, while it is *wanting*, cannot be numbered; for indeed, we can never number or perceive it clearly, truly, and fully, so long as the *seventh seal* remains unopened to us. For until they are all opened, we shall ever be liable to be guessing, contriving, inventing, and hewing out broken cisterns to ourselves. Many may and do suppose the opening of the seals is only hereafter; but those to whom they are opening and opened, know they have their opening here in time, progressively: but this is only as God is *waited upon*. For unless we wait upon him for the opening, we are ever liable to obscure our own minds, and cloud our understandings by our own busy workings and speculations. And therefore, at the opening of the seals, chap. vi., the call, "Come and see," was divers times repeated; intimating that we must come quite away from our own notions and imaginations, keep a single eye to the light of life, waiting upon God in and through the divers openings. In this attentive, single, waiting state, deep mysteries are opened. But instead of peace to the carnal mind, the openings begin with the voice of thunder. For when the lamb opened the first seal, John "heard as it were, the voice of thunder," ver. 1. For terrible things in judgment accompany that abasement of creaturely pride and comprehension, through which the veil is rent, and the seals that have shut up the understanding are opened. "Sion shall be redeemed with judgment."

In this work of redemption, renovation, and removal of the seals, (for it goes on gradually together,) the Lord, who is light in himself, and ever dwells in the light, that is, in his own essence, appears to our minds as breaking through the clouds. The clouds are in us and not in him; and in dispelling them, that so the seals may be opened, he appears in ways of terror and amazement to the creature, represented by the "*noise of thunder*." Thus we read in another place, "Clouds and darkness are

round about him," and "with God is *terrible majesty*." And experience abundantly confirmeth, that, in dispersion of the *clouds*, he often appears in *terrible majesty* indeed; causing the thunders, and indeed, before the whole mystery is disclosed, even *seven thunders* to utter their voices. Hence we find, chap. x. 1., John saw a "mighty angel come down from heaven," and though "a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire," yet (Oh, divine instruction!) he was "clothed with a cloud." This cloud must be removed before the whole mystery could be revealed; and in order to it, "he cried with a loud voice, as when a lion roareth; and when he had cried, seven thunders (note their number) uttered their voices." Less than seven would have been short of the complete rest, wherein the whole mystery is completed. "But in the days of the voice of the *seventh* angel, when he shall begin to sound, the mystery of God should be finished," said the holy angel, "as he hath declared to his servants the prophets," see ver. 7. But John was commanded "to seal up those things which the seven thunders had uttered, and write them not," ver. 4. This I believe is often the case for a season. Some hints are allowed to be given; but as to the full declaration of divine things, it is often with the servants as with the master, "Mine hour is not yet come." For though the time is to come, when that which "is spoken in the ear," shall be "declared on the house top;" yet it is not always and at all times so to be: for it can never be with the divinely girded, limited, and directed servants of God, as with the letter-learned scribes and Pharisees, whose "time is always ready."

At the opening of the second seal, the call "Come and see," as at the opening of the first, is heard; for the *waiting frame*, the *single eye*, is still necessary: and now a "great sword" is given to him that sat on the red horse; and also "power was given him to take peace from the earth," ver. 4. Some may suppose the meaning of this opening by the red horse confined so entirely to outward blood and bloody persecution, as to have no relation to the state of their minds who experience the opening of the seals; but it is obvious to the enlightened mind, that many passages in scripture have both an outward or literal, and

an inward and mystical meaning; and there really is a sword known, and peace taken from the earthly man, in the rending of the vail and opening of the seals: a sore trial indeed to such as have not yet fully submitted to have their carnal peace in the earthly, natural state, broken and destroyed. But there is this comfort, that however peace is taken from this state, yet at the opening of the third seal, a charge is given, ver. 6., not to "hurt the oil nor the wine." The precious things are safe through every tumult and trial, to all who rightly endure them. But though a little hope and consolation is received, now and then, by such manifestations of divine care and protection; yet new tribulations soon plunge the baptized soul into fresh and oftentimes greater consternation.

Thus, at the opening of the next seal, his name, who rides the pale horse, is "death; and hell followed with him," ver. 8. Oh! this *death*, this dying to the first nature and will; to the life of self, and all corrupt and selfish desires and gratifications; it must be known and endured, that so the life, which is hid with Christ in God, may be enjoyed; which never was, nor can ever be, without dying with him: and here the very pains and power of hell are felt, and take hold of the soul.

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

Oh! what is it that does not rise up to torment the poor soul! But all works together for the good of the faithful; no matter by

what the necessary death is effected, nor by how many kinds of distress; the Lord is gracious through it all, and wounds to heal, yea, kills to make alive. Under the operations of these various modes, or messengers of death, the language often is, "Oh! wretched man that I am, who shall deliver me from the body of this death." It is painful enduring the sword to wound and slay; with pinching hunger, and famishing want, and sore afflictions from the bestial part, which rages the more, the more it is disturbed by that which comes to take away its life, until the strength of its wild nature is weakened and broken.

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

What an encouraging prospect is this when opened in the true light, by the alone opener of the seals, the lion of Judah's princely tribe? How does it reanimate the mind to persevere through all tribulations, dangers and death, until the crown immortal is enjoyed?

Oh! the mystery of godliness; it is great indeed, and never rightly understood by the carnal mind. To these the book is ever sealed, and none but he who has the key can open the seals. Carnal minded men may read of holy souls under the altar, and of their white robes, &c. but to understand it, the inward eye must be opened, and the book unsealed; then the right understanding is received, and therein divine encouragement is felt, to stand firm in the testimony of Jesus, even though they should be joined to the number of those "fellow servants and brethren that should be killed," ver. 11. Therefore the poor pilgrim journeys on, strengthened and revived; and is thus enabled to endure the remaining tribulations which are necessary for a full refinement, and in order to the removal of all that can be shaken, that that alone which cannot be shaken, may remain. In

order whereunto, he who knows how to carry on the work, dispensing the several parts and portions of probationary exercise in infinite wisdom, and as they can be borne, soon brings on the fiery ordeal or purifying trial, to complete the emancipation of his tribulated seed, and bring out the prisoner with shouts of joy. For now the sixth seal is opened, which leads through renewed works of wonder and amazement, terror and abasement, even to the stripping off of almost all that ever was attained: for now the earth is made to *quake*, the sun itself is darkened, the moon becomes as blood, the stars fall from heaven, yea, the heaven departs as a scroll, and every mountain and island is removed. There seems nothing to depend upon, not so much as an island in the midst of the hoisterous ocean, to set the sole of the foot upon. The drooping soul, notwithstanding its late animating prospects, now almost sinks into despair; nor sun, nor moon, nor stars, shine in their usual lustre.

This state is like that of the bridegroom of souls, when he cried out, "My God, my God, why hast thou forsaken me?" And the very same, in degree, that he the nendured, when total darkness covered all the land from the sixth hour unto the ninth, must all the seed endure. The eternal light of heaven, the emanations of the divinity, are now obscured by fogs and clouds that intervene, and blackness or darkness overwhelms the mind. The fainter light of reason, the moon, affords no aid, nor scarcely shines, or shines dimly, as we see the outward moon through fogs and vapours, red almost as blood: for the weighed down mind is so distressed, tossed up and down, that distraction or a cessation of intellectual arrangement seems almost ready to overspread the whole man. And moreover the example of the saints, the stars of past and present times, which in serener moments greatly stayed the mind, and spread reviving light around, (for says Christ, Ye are the light or lights of the world,) yet now this is all hid, that there is scarce any thing that looks like light from any quarter. This is truly, in a sense, the great day of God's wrath upon all in man that is not to dwell with him for ever.

Now the very kings, the great, the rich, the mighty, the bond and the free, are ready to hide in dens, or wish to be covered by the mountains, from the face of the all-searching God. A

time of trial, a season of anxiety indeed, well known in the experience of the Lord's sanctified servants.

The more extensive and general signification and meaning of these mysterious metaphors, I am not at present to enter upon here; nor, indeed, is it very much our business, as individuals, to inquire. Suffice it to know pride hid from us, the haughtiness of man laid low, and every exalted imagination brought thoroughly down. Oh! blessed, though for the present, painful reduction! Rejoice, O christian traveller! when thou art so happy as to know the stronger bind the strong and mighty in thee: yea, rejoice in the very pangs and probations through which all his goods and riches in thee are spoiled, and he cast out, with all his pomp, magnificence, and merchandise, for ever. For nothing shall be able to stand or abide his coming, but what cannot be shaken. The pure gold endures the fire, and is not hurt or lessened in its brightness, worth, or weight. The redeemed soul that has endured the saving, cleansing baptism of Jesus, is by him made free; and these, and only these, *are free indeed*; and having endured the great day of wrath and judgment for sin in themselves, their works are gone beforehand to judgment, and they are not afraid of the day of wrath to the wicked, for perfect love casts out all such fear; they are heirs of God, and joint-heirs with Christ; they have part in the first resurrection, and the second death hath no power over them.

And now, having passed through the very hour and power of darkness, endured the fiery trial, drunk the cup the crucified saviour drank of, and been baptized with his baptism, they come to witness, as he did after his temptations, the ministration of holy angels. Indeed he has promised all those who continue with him in his temptations, a place in his kingdom; and as the angels ministered to him in the days of his flesh, immediately after his sore temptation and trials, so is it in his brethren's experience; for after their deep abasement and fiery baptism in the afflictive dispensation of the sixth seal, their prospects open into a discovery of the powers, or ministring spirits, that stand on and over all that is earthly; as John saw the four angels standing on the four corners of the earth. Now the *four corners* seem to comprehend the whole earth; and indeed it

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

If thou art but one of wrestling Jacob’s spiritual offspring, and wrestlest rightly for the blessing until the break of day, in that which as a prince prevaieth, and has power both with God and men, thou shalt surely, with Jacob thy father, obtain the name of *Israel*. And notwithstanding all thy painful, fiery trials, the power thou hast with God will enable thee to go on conquering and to conquer all thy soul’s enemies, and the holy angel of the divine presence shall seal thee with the seal of the living God ; for thou belongest to the number of the hundred and forty and four thousand, which were sealed of all the tribes of the children of Israel ; or to the great multitude which no man could number, of all nations, kindreds, people, and tongues, which stood before the throne and before the Lamb, clothed with white robes, and palms in their hands. And thou shalt, when the day of indignation is over, even in this life, and also

in endless fruition, join their songs of praise with a loud voice, saying, "Salvation to our God, which sitteth upon the throne, and to the Lamb:" yea, thou shalt join the angels' holy anthem, with them worshipping before God, and saying, "Amen: blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God, for ever and ever. Amen."

It is worthy of special notice, that in the midst of all this triumph and adoration, it is not forgotten that a path of suffering and self-denial was the way that led to these seraphic enjoyments; for a question being asked, what are these which are arrayed in white robes? and whence came they? the answer was, "These are they which came out of great tribulation, and have washed their robes, and made them white, in the blood of the Lamb: therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more; neither shall the sun light on them, nor any heat: for the Lamb, which is in the midst of them, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." Now, having passed the fiery furnace; come through the great tribulations; washed their garments, and received the seal of the living God; the mind is prepared for the opening of the seventh and last seal, which leads into profound silence. "And when he had opened the seventh seal, there was silence in heaven for the space of half an hour." Here all the powers of the soul are silenced; every faculty of the creature, and all creaturely activity, are restrained! all vocal songs of praise, and hallelujahs, cease! the angelic chorus of holy, holy, holy, is suspended! and God is worshipped in inward, awful adoration, and reverential, solemn silence. Rapturous devotion! superior to the use of words, superseding vocal sounds, and which language, in its utmost sublimity, can scarce ever describe; but which may be felt and experienced by the sanctified soul, in an heavenly, ecstatic enjoyment, unknown to all the sons of Adam in the fall; an enjoyment and adoration, a transporting felicity and fruition, even in this life, in degree, of which a full idea can never be conveyed to an unregenerate soul, by all the arts of description, all the powers of rhetoric

or elocution; and which the carnal mind can never conceive an adequate idea of by all the reasonings of flesh and blood, or penetrations of human wisdom.

The wise, the scribe, the disputer of this world, may imagine and contend, in ignorance and darkness; but can never in that state have the living knowledge and experience of these things; while they that endure the day of trial, continue with Christ in his temptations, drink his cup, and abide his baptisms, his agonies and death, thus resting from all their own works, come to the true christian sabbath, and therein worship God in spirit and in truth, in the pure, living experience of that sacred, awful, reverential silence which is known in heaven. These know what is meant by the smoke of the incense which continually ascends up before God, from the angel's hand, and from the golden altar for ever; and are in good preparation to witness and understand the remaining wonders—the soundings of the angels, the measure of the temple, the leaving out of the outward court, the woman clothed with the sun, the dragon's tail, and many other deep mysteries, which are never clearly understood but as he that hath the key of David opens them. But, as far as needful, he fails not to open them to all who follow him in the regeneration, wheresoever he leadeth them; who are redeemed from the earth, and from among men. These shall stand with him on Mount Sion, and, having their Father's name written in their foreheads, shall sing the new song, receive the blessing of those who obey his commands, have a right to the tree of life, and enter in through the gates into the city. They shall rest from their labours, and their works shall follow them.

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

times injurious diversion of their minds from the only work and fulfilment of many passages, which they may ever properly expect to experience.

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

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

## CHAPTER VII.

6th month 12th. I HAVE divers times lately very clearly seen the great folly of thinking ourselves of much importance, either in religious society, or in the world. How would it seem, how would it sound, to a truly humble mind, to see one professing himself to be a meek and humble follower of the Lamb, get into a noted place of concourse, and utter himself thus: "I am a great and good man, and the Lord has given me great influence and authority. I am very meek and lowly; but he hath lifted me up. He hath rewarded my faithfulness and humility with great power and great sway. I have a *right* to be heard. I am heard, and *can* be heard; and when I speak, others give way, for indeed they know *who* and *what* I am, and they ought to give way?"

Doubtless this would sound very contrary to true humility; but is it not as contrary thereto, for one who professes himself to be a Christian, and to tremble at the word of the Lord, to *think* in the foregoing manner, as to *speak* so. Oh! may my soul ever dwell in true abasement! And may every one that reads these lines carefully (not superficially) examine, and inquire at the oracle within, whether there is not a secret, lurking pride, in his or her heart; something, that in some degree would plume itself on account of some importance, and be ready at times to say or to think, "I am somebody, I am considerable." Now though many may never arrive to that height of arrogancy, as even to think of themselves as I have supposed one expressing himself, as above, yet many who have once been brought into sufferings and abasement, when they get a little ease, and begin to grow a little active, give way to an aspiring mind, and at length begin to think they are of some considerable importance; that they can speak pretty well, and to the purpose, and are therefore heard. Nay, they almost forget, without whom it is that they *can do nothing*, and are ready to

think they can do something for the cause of truth of themselves. The least degree of self-sufficiency, cuts off our dependence, in some degree, from the Lord, on whom alone it ought to be; and in such proportion as we presume to act in his cause independent of him, in the same proportion he will, in due time, confound us and our language. For the very beginning of this self-exaltation is the beginning of Babel. And he that gets up a considerable height in this activity and self-importance, does but climb up the tower of Babel, from whence he must come down, for God will have all the glory: and blessed and happy is he that knows a being brought down, yea, down low, and there abiding; for until all and every degree of self-exaltation is entirely rooted out of our minds, we are not quite what God would have us to be; and his turning and overturning in us, is in order, if not resisted, thus to make us; and until we do, from the centre of our souls, give him *all* the glory, there remains in us a source of unhappiness, disorder, and confusion. O man! how great is the work of thy salvation; how many deaths thou hast to die, before that comes to reign in thee which lives for ever! for know thou, that thou canst never fully enjoy that life which is hid with Christ in God, until thou diest to thy own selfish life. It is he that loses his life for Christ's sake that shall *find* it; yea, our blessed saviour declares, "If any man *hate* not his own life, he cannot be my disciple:" and at this juncture of time I sincerely *do so*.

Lord God Almighty! carry on thy great work in my soul; bow every exalted imagination, and lay all that is not of thy own immediate begettings in me, level with the dust, that I may altogether, and at all times, *hate my own life*, with perfect hatred, until I come livingly to know that it is thy only begotten in whom thou art well pleased; and with no man further than he dies to himself, and lives, in the son of thy love, a life unknown to the benighted sons of Adam in the fall, and only faintly conceived of by thousands that have known a degree of renovation. Lord! when it shall please thee, awake them, arouse and alarm them, that they may arise from their lethargy, and be enabled to look and behold Jerusalem a quiet habitation, and be admitted, pure and perfect, into the communion and fellow-

ship of her ransomed sons, where thou, O Most Holy, rulest God over all, and self-exaltation finds no admittance.

Having for some time past, felt drawings in my mind to pay a religious visit to Friends of Oblong and Nine-Partners Quarterly Meetings, and perceiving a like concern in my friend Daniel Aldrich, of our Monthly Meeting of Uxbridge, we laid our prospects before our brethren at home, and, obtaining their certificates of concurrence from our Monthly and Quarterly Meetings, I left my dear wife and family, in much heart-felt tenderness and affection, the 19th of the 7th month, and rode that night to my said friend Daniel's house, about nine miles; and next morning, taking our solid leave of his family, we got on our way between forty and fifty miles to Coventry, in Connecticut. 21st, we got to Litchfield, near fifty miles, and next day, the 22d, got to Friends' fifth-day meeting at New Milford, upwards of twenty miles, though we knew not that there was a meeting there of course that day, but the probability made us press on a little, so that we reached it seasonably: it was very small and silent. I suppose it not far from one hundred and thirty miles from my home to this meeting, and near all the way among Presbyterians, who used us civilly; and I have reason to believe there is much more openness and charity in many of their minds towards Friends than formerly.

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

On the 24th of 7th month, we were at the Valley meeting. I suffered the meeting through, under a close exercise, but could not find a way sufficiently open to attempt to clear my mind by public testimony. Thence we rode to my dear uncle Thomas Comstock's, a tribulated follower of the Lamb, a minister of deep experience. Staid all night with him; and on first day, 25th, were at Peachpond meeting, about two miles from his house, and ten from the Valley. The meeting here felt much to me like a pond of stagnant water. Luke-warmness and indifferency among them sensibly oppressed my

spirit. They were hard to reach, but we cleared our minds among them, I believe to our satisfaction. May it be to their arousing; for great is the need, lest some of them be spewed out, who I thought were afraid to have a necessary, lively zeal, for fear it should be a fiery one. But unless more of a fiery work be known by some of them, I fear too much dross, and tin, and reprobate silver will remain in them.

After meeting we dined at David Palmer's; had a solid favoured opportunity in that family, among a number of young, and a few elderly persons. The spring of life, I believe, was opened, the tender youth encouraged and persuaded, the prodigal son invited home to the Father's house, where there is bread enough and to spare, the aged were excited to a doubling of diligence, and the Lord Almighty supplicated to extend his holy influences, to gather, refine, and preserve them.

Second-day, 26th. Rode to Andrew Merritt's, where Friends hold a meeting for worship. Here we had a good open meeting, though hard in the forepart. But through suffering with Christ, we came to reign with him, and were enlarged in counsel, admonition, and caution to those present; who seemed to have good desires, but were not enough in earnest, understood too little of true wrestling for the blessing, or of the baptism of the holy spirit and fire; but seemed to be loving other things more than Christ, and laying up treasure where moth and rust may corrupt, and thieves break through and steal. We tenderly entreated them to more ardency of engagement in the things that belong to their peace, warned of the danger of loving any thing more than Christ, and parted with them in great good will; they having been mostly reached and tendered, and we comforted, under a sense of the ownings of the great Shepherd and Bishop of souls. It was a precious opportunity, though a small meeting. Let God have all the glory. We then attended the meeting at Shappaqua, which was a memorable time; may we never forget the loving kindness of him without whom we can do nothing. He it is that opens the sealed book, and gives ability to dip into the states of meetings, and drop a word suitably thereto. Oh! that our dependance may ever be upon him; for, as it is, we shall witness the insufficiency of human

greatness, worldly wisdom, self-importance, or creaturely contrivance. I have reason to believe that, as it was our engagement this day, thus to bow before him, wait upon him, and move in his movings, we were made instrumental to reach the pure witness in many hearts, and to leave impressions on them that will not soon be forgotten. May the remembrance thereof be attended with real usefulness. After meeting we had a family sitting, nearly in silence. I felt great caution not to move in words, unless a fresh opening induced me, fearing I might be carried too far in the fulness of this day's favour; as I believe I have seen some who have kept running on, in the strength of what was at first a true opening, until they have dried up the spring, bewildered their own minds, and brought sorrow and confusion upon themselves. Oh! how strict a watch is necessary, lest we take our flight upon the sabbath-day. Lord, preserve us in a constant dependance upon thee, and the openings of thy holy spirit!

Fourth day, 28th of 7th month, we attended the Select Quarterly Meeting at Purchase. Daniel dropped a few words, but I sat in silence, not without some distressing sensations. However, divers Friends seemed to be favoured in the exercise of their gifts. Next day attended their Quarterly Meeting for worship and church discipline, and, at the conclusion thereof, the adjournment of the select meeting. Through all which my tongue clave, as it were, to the roof of my mouth. I was dumb with silence, yet enabled to keep in a good degree in the patience. Divers public testimonies were borne, and I suppose, to many it was a good meeting; and indeed, I conclude it was so to me; but in no other way than because *suffering* is good for me; and of that my cup was largely replenished. Blessed be him who leads me in the way of refinement.

After meeting we rode home with E. B.; staid all night; and I was abundantly confirmed in the belief, that earthly riches often greatly hurt the offspring of those who possess them. How hardly do those who are rich enter into the kingdom of heaven. I rejoice, yea, I greatly rejoice, that the humbling, overturning hand of divine power and goodness, has made me, in a good de-

gree, content with a little. May that disposition be increased in me.

30th. Were at Mamaroneck meeting. This was also a heavy exercising season to me. S. Underhill, a sweet-spirited Friend, who had been in our parts, spoke considerable in this, as he did in the Quarterly Meeting. I felt endeared love and affection toward him. May he be preserved!

After meeting we went home with James Mott, a valuable elder, who had also been in our parts.

31st. Attended Westchester meeting. And, alas! this I think exceeded all we had been at, for anguish and bitterness of soul. Oh! I believe, if my distress were to continue steadily, equal to what it was in this meeting, I should, ere long, think death would be a welcome release. It seemed as if I could scarce find a breath of fresh air, (spiritually,) during the whole meeting. We were entirely silent, and came away in bonds of anguish; but felt more comfortable after a while. Went home with James Mott again.

First-day, 1st of 8th month. Rode to Purchase meeting, which was a very heavy, laborious one. My companion rose twice, encouraging to faithfulness, and to keep close to that which began the work. My mind was carried away to the mountains of Gilboa, where it was said, "Let there be no dew, neither let there be rain upon you; nor fields of offerings." I viewed the mighty fallen in the war, and the weapons of warfare perished, or perishing; yea, the shield of the mighty vilely cast away; and had to think whether the uncircumcised would not rejoice and triumph, when they came to strip the slain. I touched a little upon these things, but got very little relief; and after meeting let in doubtings whether any of it was pertinent to any state present; but finally settled in the belief that it was right.

2nd. Attended the meeting at Amawalk. My soul was, in and after this meeting, like a sparrow alone on the house top. Silent suffering was my portion. Afternoon, that ancient Friend and minister Edward Hallock, accompanied us over the North river, and over a great mountain, to David Sands'. I thought the

roughness and difficulty of this day's travel resembled my inward travail of mind. The relation of dear old Edward's experience tended to my encouragement, so that I rode on moderately cheerful, part of the way. Next day we had an appointed meeting at Cornwall. I was still shut up in silence. In the evening rode home with our friend Edward Hallock to New Marlborough, and on fourth-day, the 4th of the month, were at meeting there. In this meeting, and after it, I felt a state entirely negative, and was as easy to return home, as any way: but felt a degree of freedom to be directed by my dear friend, Daniel Aldrich.

We staid at Edward Hallock's till the afternoon of next day, when he accompanied us to Crum-Elbow, on the other side of the North river. We lodged at the house of an elderly Friend, who plead excuses from giving out notices of a meeting to be appointed for us; alleging he had no boy to send, although he had a number of hired lads at work for him. I told him I should be glad to have a little notice spread among the neighbours, though perhaps nothing might be said at the meeting; adding, We have come some distance to see you, and have given up to leave our families and outward business, a great deal longer than it would take to give notice of one meeting. But, alas! it seemed to me that his treasure and heart were so much in the earth, that little could be said to him to advantage. A meeting however was appointed, and was held in a Friend's barn, which we attended on sixth-day. It was painful and heavy, especially the fore part; yet through deep poverty and want, we came to experience a good dominion, and to feel truth reign over all.

After the public meeting ended, we had an opportunity with the members by themselves, to good satisfaction; though we were sensible religion was at a low ebb among them.

First-day 8th. Were at the Creek meeting, held in a large stone meeting house. It was a small gathering, by reason of the rain, (as we understood,) but a blessed opportunity it proved to be before it ended; life reigning, to the great consolation of our weary souls. Next day we attended a meeting appointed for us at Little Nine Partners. It was held in the barn of our

friend Obadiah Gifford. At this place there is a meeting granted by the Monthly Meeting, once a week, though not on first days, under care of a committee. In this meeting the love of Truth was felt sweetly to flow toward a pretty large gathering, mostly not of our religious society, and the doctrines of truth were opened among them, in a good degree of life and demonstration. After meeting, calling to see a few Friends by the way, we went to Tiddeman Hull's for the night.

Third-day, 10th of 8th month. We went to the select preparative meeting at Nine Partners, composed of the ministers and elders of Creek and Nine Partners Monthly Meetings. The affairs of this meeting were conducted in some degree of the savour of truth; though it is evident a growth is wanting in some of the members, and a more earnest engagement, and strict faithfulness, might be a benefit to most of them. We said but little among them, but it was, to my mind, a time of some sense of divine favour. Next day attended the Quarterly Meeting of ministers and elders at this place, to pretty good satisfaction. I felt truth's dominion over all in my mind, and rejoiced in the loving kindness of the Lord.

Fifth-day, 12th. Attended the Quarterly Meeting for worship and discipline at the same place. We were silent in the meeting for worship, but yet there was no want of words for the people, there being no less than eight Friends who bore testimony in the said public meeting. I thought some of them, at least, could preach very easily. Before a word was outwardly spoken by any, it was inwardly spoken in my mind, "Keep thy foot with all diligence, when thou goest into the house of God, and be more ready to hear, than to offer the sacrifice of fools." The frequent revival of this solemn injunction, during the meeting for worship and discipline, kept me on my seat, till near the conclusion of that for discipline. Though several times, in both meetings, I felt as if something was ripening in my mind, to be delivered among them, yet before it was quite clear and ripe, (as I thought,) the revival of said cautionary injunction, divers times so operated, as to prevent my rising. And I have cause thankfully to believe it was right and best that I was thus prevented, and preserved from offering any thing like unripe fruit;

as it is likely it would have been, had I attempted it in any of those several impressions which I felt; for, as I was thus carefully attentive, these impressions wore off, even divers times.

Near the close of the meeting, my mind was livingly opened and illuminated, and standing up, I mentioned how it had been with me, as before related. Oh! how careful we ought to be, lest we set up an "altar under every green tree," every flash, or seeming impression! Alas! how apt the human mind is to be taken up with images and false-likenesses! I had to recommend to Friends, to keep in the littleness, lowness, and in a sense of our own self-nothingness, following him who was meek and low of heart, and who, when they would have made him a king, went and hid himself. Enlarging a little upon these things, I let them know the exercise I felt in the meeting for worship, under a sense, that not only others, but Friends also, were, instead of waiting and travailing inwardly to be delivered, rather looking outward, and waiting for words from men. Oh! how this hurts the individual, and even the whole meeting, but especially the testimony-bearers, if they are not exceedingly careful.

At the close of this meeting we attended the adjournment of the Select Quarterly Meeting, in which I was livingly engaged to advise ministers and elders to "dwell deep," to know their feet to go down to the very bottom of Jordan, the river of judgment, not thinking it will do only to touch the surface, or to get down a little depth; but to get down to the bottom, and thence bring up stones of memorial.

We staid the night at Isaac Thorn's, and on the 13th, a meeting was appointed for us at Oswego, which was a pretty full meeting, in which the current of gospel love, power, and utterance, flowed freely and refreshingly; it was, indeed, a precious opportunity, and ought to be remembered with thankfulness to the great opener and leader, who out of weakness makes strong. I believe it may, in great truth and humiliation, be said, as William Penn said, "The holy oil swam atop of all." Blessed be the Lord.

Seventh-day, 14th. We attended a meeting at Apoquage. It was hard getting at any pleasant spring in this meeting. The people's minds were too much outward; they sat at ease, and it

was hard entering them. But our dear friend Edward Hallock, led the way, to good satisfaction; my companion followed him, and then I stood up; found hard work, but gradually arose to a good degree of dominion. I fear I stood too long, which much lessened my satisfaction, and yet I was not easy without rising again, though not till after a long and too lifeless testimony was delivered by a Friend present, who was much in the elevation, full of words, and spun out divers times, after he seemed about concluding. I mourned in pain, under it, believing it greatly hurt the meeting, and turned the people's minds to look for great things, while they should be attending to the little, low manifestations of truth, which they were overlooking, and needed to be turned to, and to wait in. And this was my concern to caution them about, fearing they would be left gazing up into the clouds, as it were, for some extraordinary opening, appearance, or operation; and thus neglect the little "mustard seed," to their lasting loss.

First-day, 15th. We were again at Peachpond meeting, where we found very little engagement among those met. We laboured to rouse them to an exercise, but found very little room in their hearts, or sensibility in their minds. It would not be strange, if that meeting-house should be left standing empty, as a monument, unless a renewed engagement takes place.

Dined with my dear uncle Thomas Comstock, and rode to the Valley, to a meeting appointed there at the fourth hour, afternoon. It was a hard, painful meeting, covered with a thick dark cloud, as when we were there before. We were all shut up in painful silence, except myself, and I said only a few words, not being quite easy to leave them without letting them know, that I plainly felt a thick cloud of darkness hanging over the meeting. I just dropt it, and left it. Upon which one poor creature fell on his knees, and called out with vehemency to the Lord, to rend the veil; as though he thought a loud, noisy, passionate outcry could remove the clouds of darkness, when, alas! it is the most likely way to cause them to gather and hang over a meeting.

16th. Rode to the Hill in Oblong, to their Monthly Meeting, where, through close exercise, we were at length favoured in

service to pretty good satisfaction. Next day were at meeting at Isaiah Hoag's, called the upper meeting; a painful, mournful, and distressing meeting, but, after deep travail, we were assisted, and enabled to sound an alarm among them in a degree of gospel authority, and, though I believe we felt truth and the seed of life under oppression; yet as we lay low with it, and were made willing to suffer with it, we were enabled to witness it to reign in dominion over all.

Fourth-day, 18th. Were at the Monthly Meeting at Nine-Partners; some close exercise attended the fore part of this meeting, in silent suffering with the suffering seed; but truth rose into dominion to the joy of our souls, wherein we had to call the people to an inward, awful stillness and attention, lest they be disappointed as to meeting with the Master of our assemblies, and also as to being benefited with or by the true gospel ministry. For those who can only run when the Lord sends them, are often closed up in profound silence by the outward expectations of the people, not having liberty, as they keep to the openings and shuttings of him who has the key of David, to gratify those itching ears. This and considerable more they were reminded of. In the meeting for discipline, both men's and women's, (for we were concerned to go into theirs,) they were advised to keep to their own gifts, and not depend upon one another, to the neglect of occupying their own talents; lest they as individuals, and the meeting at large, suffer loss thereby, and some forward spirits be pushed forward into too great activity, in a formal manner, by the backwardness and withholding of others. Friends were advised to be no longer grasping after things unnecessary; for the procuring of them leads us into much care, cumber, and expense of time, thereby encroaching upon the time we ought to spend at meetings, visiting the sick, &c. and cuts us off from sufficient time for inward retirement in our families, as well as taking care of the affairs of the church. Now all these services, when rightly engaged in, greatly tend to our growth and refinement, and real comfort and happiness, in this life and hereafter; as also to the promotion of the cause of truth in the earth. Oh! how mortals grovel here in earth, and earth's perplexing cares, to their great loss of more substantial enjoyments!

whereas, if willing to be bounded by the girdle of truth, we might have plenty of time for all our religious duties, and have sufficient to spare to educate our children. We were also concerned to caution against keeping superfluities, and gay things, to sell to others.

For if a young woman comes to a Friend's shop, to buy superfluities, to deck and adorn herself with; now suppose that this Friend has been concerned to advise her to take up the cross to her own vain inclinations, and live a self-denying life; when she comes and finds his shop contains many things directly fit and calculated to gratify these very inclinations, and desires to purchase some of them, what can he say to her? If he lets her have them, he hardens her heart against the advice he has given her, by letting her see that *gain* will induce him to supply her with things which he pretends to have a testimony against. If he refuses to let her have them, what will he answer, when she asks him, why he will tempt her with things, that he believes would be hurtful to her, if she used them?

Oh! how the love of money prevails over mankind! so that even those who can in a good degree, deny themselves those vain and superfluous things which the giddy world delights in, can yet, for the sake of the profits, keep those very things for sale which they believe are hurtful to those who use them. Let none say, the people will have those things, and they might as well buy them of Friends as others. For so long as they see Friends give way to the love of money, so far as to keep those things to supply them with, they will not believe Friends have such a clear sense of the evil of such vain gratifications, as they pretend to have; and so, alas! the fashions and customs of a vain world will not fall before them. Thus, while Israel is partaking of the accursed thing, "the wedge of gold, and the Babylonish garment," the Israelitish army will not be able to stand before their enemies; but will more or less be forced to turn their backs and flee before them. Oh! that a thorough reformation may take place among us! What a people should we then be! Lord, hasten thy great work in the earth.

My companion was specially engaged to recommend love and unity, and to guard against thinking lightly of each other, or

despising one another, because some do not exactly follow the others' footsteps. I thought he handled the subject well, and believe it was pertinent.

19th. Attended the adjournment of said meeting at Nine-Partners, to pretty good satisfaction, and next day were at the Creek Monthly Meeting. This was a laborious meeting. Their dependance was too much on the ministry, and I believe their itching ears have been too much gratified, to the preventing them, in some degree, from so close an attention to the inward teacher as would be best.

On the 21st of 8th month we parted affectionately with our dear friend Edward Hallock, who had in an endearing manner accompanied us to most of the meetings since Purchase Quarter. Rode about forty miles to Cloverick, where we attended their meeting next day. I thought I should not be able to say a word, or rise above the spirit that so clouded the meeting; but at length, though in great weakness, we both dropped something among them in a plain, close way. As to myself, I believe I was viewed as a fool among them; at least by some; for I stood very long indeed between each short sentence, for a considerable time. I also let them understand that the agony of my spirit had been such, that I had been ready to say in my heart, "Let this cup pass from me." However, as I strove to keep resigned, way was at length made, and life arose to some relief of mind.

My companion warned them against the love of money, and cares of this life; and earnestly desired them to lay up treasure in heaven, where neither moth nor rust can corrupt, nor thieves break through and steal.

After meeting we intended going from the place, and sent for our horses, a mile and a half off; but it rained, and the rain increasing before our horses came, as we were sitting in our friend John Alsop's house, with a few Friends present, we were drawn into silence, and had something to communicate in a lively manner. I had felt a desire to see the members of our society by themselves, and this opportunity was to some satisfaction, though things were laid close home to them; their great danger, and need of arousing, represented; tender caution,

counsel, and admonition communicated ; and Heaven interceded with, in solemn supplication, for their preservation, by my companion ; who also besought the Lord to remember, be near to, and support the lonesome families up and down, the heads of which he had called from them to run on his errands.

Here it may be noted, that besides a large number of travelling ministering Friends, now from home, on visits to different parts of this continent, there are more than a dozen gone to Europe in that service. May the Lord preserve them, make their way prosperous, and their labours useful, to the glory of his own great name, and the salvation of souls.

Third-day, 24th. We had a meeting at Cocyman's Patent, where we were enabled, after long laborious silence, to declare truth's testimony among them, to the reaching of many minds, though too many seemed insensible ; yea, indeed, the seed lay very low, and hard to come at.

26th. Had a meeting at New Britain ; a hard discouraging time it was ; yet we endeavoured to clear our minds, in a plain, close way, though very disagreeable to the natural inclination. But it will not do to daub with untempered mortar. At the conclusion of the meeting we desired an opportunity with the members of our society, though very few in number. We pressed upon them the necessity of dwelling alone, and not mixing with the spirits of the people ; and felt a good degree of peace in our labours.

First-day, 29th. Attended the meeting at East Hoosack, and in the openings of life, at length, had to call them to nothingness of self ; to stand still in the silence of all flesh ; enduring the stroke of his hand who wounds and heals, and kills and makes alive ; patiently submitting to the wounding operation till the healing is witnessed ; and not to flinch, but receive the sentence of death in themselves, against the old Adam, the earthly man, the outcast from the garden of God ; and not only endure to hear the sentence, but to suffer the execution of it, as being the only way to be made alive, to witness that life that is hid with Christ in God ; in order to know him that was dead, and is alive, and lives forevermore, and that because he lives, we live also : this being the only way to reign with him, by dy-

ing daily, that we may live indeed, yet not we, but Christ that liveth in us. Oh! I thought many had felt a little of it, but had not endured the dying operation long enough, and therefore were not made alive, but grew up into a kind of religious activity, in the selfish, creaturely ability.

But this crucifying operation, patiently endured, strips us of all our own righteousness, which is as filthy rags, and teaches us, what we may have often expressed without really knowing, namely, that of ourselves we can do nothing. And yet as we keep under that which wounds and kills, we also find that we must work out our own salvation with fear and trembling; though even that must be in the nothingness of creaturely ability too, through the workings of that wounding and healing, killing and enlivening power, that is, God that worketh in us, to will and to do, of his own good pleasure. For under this dying dispensation, we are constrained into a co-working with him; and thus work out our own salvation, and that, in deed and in truth, with fear and trembling. So that this silent waiting, in a cessation from all self-activity, is a state far different from sitting down at ease, idle, and unconcerned; for it leads directly into that furnace, wherein the Lord ever choseth his people; and here they are refined and purified, as gold seven times tried. Here they are made alive indeed. And after being buried with Christ, by baptism into death, they come to rise with him in the likeness of his resurrection, and feelingly know that neither death nor the grave can hold him. And being made one with him, where he is they are also; and because he lives, they live. And feeling his sufferings which remain behind, filled up in them, they become heirs of God, and joint-heirs with Christ; and so come to live and reign with him forever. For, having been thus killed, and made alive; been dead with him, who was dead and is alive, they indeed live with him forevermore.

This is true, experimental, and saving religion: and those who abide low and watchful in the exercise of it, come to know that it is the Lord gives the word, and not man, and are preserved from forward, selfish, creaturely activity in religious matters.

31st. Had a meeting at White Creek. I sat silent, under a full persuasion, that the great lesson of inward, awful silence,

was very little learned, and lived up to, among them. Daniel called to a faithful subjection to the inward motions of truth; showed that non-profession was no excuse for an irreligious life; that it was a plea, that would stand none in any stead, in a trying time; that we all have souls to save or lose; that he who neglected his soul's salvation, though he made no profession, would meet with the same loss, as he that neglected it under a profession; that is, the loss of his soul's happiness. He also showed, that a mere simple belief that Christ died for us, would not save us; we must obey his inward motions; submit to a daily self-denial, and bearing of the cross; and suffer him to save us *from*, because he will not save us *in*, our sins. I thought he was much favoured in *vocal*, while I was closed up in a *silent*, testimony.

1st of 9th month. Rode to a meeting over the river at Saratoga. It was to me a time of awful silent waiting; and though several subjects seemed to be opening on my mind, yet they all closed up, and I had no liberty to say any thing among them.

Near the conclusion of the meeting, it sprang a little in my view, and I thought likely I might have to mention it, that I had a little cabinet with me, that contained a valuable treasure; but that I was not the keeper of the key; that he kept the key, who, when he opens, none can shut; and, on the contrary, when he shuts, none can open: so as he did not open, I had nothing for the people.

After meeting, we went home with James Seal, he being a Friend of my acquaintance, and one whom I loved, when he belonged to our Yearly Meeting. Here came a Baptist preacher, who had been at the meeting. Soon after he came in he began to discourse, and seemed to manifest a disposition to dispute. I felt a caution arise, not hastily to speak what was on my mind. So keeping silence, I had opportunity to hear him work round and try to get hold of something, as he conversed with Daniel and the other Friend, till dinner was ready. Also at the table, he manifested the same disposition, and said he should like it better, if Friends would state some propositions, and clearly illustrate them, than to dwell much on exhortations, &c. meaning in public testimony, I suppose. I remained silent till dinner was

over ; and then, before we rose from the table, I felt an openness to speak. First, I related the constrainings to silence, which I had felt in the meeting, and what sprang in my mind near the close of it, respecting the little cabinet I had, the key of which I was not the keeper of, &c. And then enlarging a little, I added, that I had found by trying to open something myself, I had run into words, to the grief of my own mind, and not to the profit of the people. And further, that by endeavouring to be methodical, I had sometimes lost the life, in which the pure opening was, and so been confused and confounded. But that, by waiting in silence till the life hath arisen, and therein a living opening; and by carefully moving, as the true key opened things, suitable to the states of the people, I had often known the power of Truth arise into great dominion; to the consolation of my own soul, the great tendering of the people, and, as I have no reason to doubt, to their real benefit, and spiritual advantage.

After thus expressing, as things opened in a good degree of the influence of truth, the poor man seemed to be entirely shut up; and without making a word of reply, arose from table, took his stick in his hand, and went away. He soon after returned again, on some outward occasion, but did not come into our company, and said nothing about religious matters.

Thus, that spirit, wherein he appeared to think himself able to crush and confound us all, was overcome, and as it were chained, and bound fast in silence. Let God have all the glory, as it is evidently due to him. For by waiting his time, he gave us the victory, and that without many words; whereas, had we engaged this priest at a venture, and entered into a dispute with him, in our own creaturely ability, as if our time was always ready, it is very likely it might have led into a large field of words and arguments, without much satisfaction on either side. For, however sufficient Saul's armour might seem to encounter the vaunting Goliath with, yet it would not do for little David. But it was the sling and smooth stone that brought down the huge monster. But, mark well, even *that* must be under the direction, and "in the *name* of the Lord." "I come to thee in the *name* of the Lord," says David. And being thus qualified

with that *name*, which ever is the strong tower of the righteous, he knew he was safe. And though he used so simple a weapon as a sling and smooth stone, it was so divinely directed as to go to the right place, and do great execution. It sank into the giant's forehead, and he died.

Here is the wisdom, which to this world is foolishness. And while those who depend not on the wisdom of the creaturely ability in themselves or others, are waiting for divine assistance, and are rejecting Saul's armour, they appear as fools in the eyes of such, as, in the greatness of their own sufficiency and importance, are defying the armies of the living God. But, however they may be despised, looked upon as fools, and threatened with having their flesh given as food to the beasts, and their carcasses to the fowls of the air; as they do faithfully reject all self-sufficient human ability, put entirely off Saul's armour, and wait till they can go forth in the *name* of the Lord, although they have only a few plain, common words, smooth stones as it were, they are certain, yea, sure of victory; for none ever trusted in the Lord, and were confounded.

These remarks are made with a sincere desire, that myself, and all who are engaged in the cause of truth, may at all times trust in the Lord, and not lean to our own understandings; but carefully bear in mind, that of ourselves we can do nothing; and that as it was with Jesus, so it should be with us, viz. "Mine hour is not yet come."

3d of 9th month. We were at a meeting appointed for us at a place called Pittstown, where there is not a settled meeting. It was held in a barn, and was a laborious trying meeting. A number were present who were not members. I sat in silence, and felt no opening of life, till I was made willing, which I clearly saw to be my duty, to sit as one who had no expectation of saying any thing to the people, and to labour to find a little food or heavenly manna for my own soul, as every true worshipper must do. However, when I had attained to this pure resignation, something arose in my mind with life and strength: so I stood up and said, "The Lord hath been proving me, whether I would attempt to warm myself with the sparks of my own kindling: but I have learned to know, that if I do, I shall

lie down in sorrow, according to scripture testimony." I also mentioned Israel's making an image, when Moses had been absent from them in the mount only forty days; and that they were so weak and ignorant as to say, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." Then mentioned that the same disposition or propensity to idolatry, was natural to the mind of man, to this day; that every attempt to worship God, either by preaching, praying, or singing, without his immediate motion and influence, was will-worship and idolatry; and that though under the law of Moses, he required burnt offerings, incense, &c. yet when not rightly performed, he rejected them, and said, "Bring no more vain oblations; incense is an abomination unto me; your new moons, and your solemn feasts, my soul hateth." Thus I enlarged and urged the absolute necessity of waiting in awful stillness, in the silence of all flesh, till we receive the commission and command of him who will be worshipped in spirit and in truth. On sitting down, I soon felt a fresh spring, to call the people to an honest waiting upon, and obedience to, the inward teacher; and something very unexpectedly sprang in my mind, while standing, on the subject of everlasting punishment and destruction. This I perceived took deep hold on the minds of some; although the most present appeared very hard to reach. However, it was to me a time of divine favour and satisfaction.

First-day, 5th. Were at Danby meeting, in Vermont. Deep exercise and baptism attended my mind till toward the close of the meeting, when my companion arose twice; but the exercise of my mind was such, that I hardly remember a word he said. Soon after he last sat down, I was engaged to stand up, and said, "If the dead rise not, then is Christ not risen;" and added, "However many may understand this of the resurrection of the body, and whatever meaning it may have in relation thereto, yet it has been opened to my mind, in the visions of light, that unless the dead in us arise, and is quickened, then is not Christ risen to and in us." I expressed my deep sense of death's reigning over many minds in the meeting, and sounded the alarm, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.' Here

it appears that there is something in us, that must be raised from the dead, before we come to be filled with light, and to know that Christ is really risen in our souls. Here also we know not only a 'being buried with him by baptism into death,' but a rising with him in 'the likeness of his resurrection;' and feel, and livingly know him, to be the 'resurrection and the life,' to our souls." I also mentioned the Apostle's question, "Else why are we baptized for the dead?" and that my soul had been baptized for the dead in a painful travail, that such as sat in death and darkness, might arise and be quickened. It also livingly opened, that when he, whom neither death nor the grave could hold, arose from the dead, he arose not alone, but even the dead bodies of saints which slept, arose and came out of their graves, and went into the holy city. These things were uttered and enlarged upon, in the evidence and demonstration of the spirit, and with power far beyond what I can now write. For indeed I clearly saw, yea, much clearer than ever I did before, that an important meaning of the apostle's doctrine, concerning the rising of the dead, was that of being quickened, and knowing *that* in us, over which death has reigned, to be made alive.

This was a meeting wherein I thought truth triumphed and had the dominion, through deep suffering. Many minds were reached and tendered. But I had to believe too many of them had been living at ease, and to fear they would continue so, notwithstanding they may be now and then much affected. Oh! that they may be effectually aroused, and awakened before it be too late. However, I believe there is a little, living remnant at Danby, who fear the Lord and strive to serve him faithfully.

Second-day, 6th. We appointed a meeting at a place called Durham, about twelve miles northward of Danby, of which notice was given, and we attended it accordingly, and had satisfactory service therein, though among a people not much acquainted with Friends, and exceedingly outward in their expectations, and unacquainted with the advantages of inward waiting in solemn silence upon God.

I had a great desire to be favoured with an opening of something to say to them, but as I determined to know nothing

among them but Jesus Christ and him crucified, and not to presume to speak a word without the Master's commission, I had long to sit in tribulating, travailing silence, having no divine opening at all, till I was made willing wholly to die to that desire I had of having something to say to the people. But as I gave it all up, and sank down into nothingness and self-abasement, I found a work to do, and Oh! how was I straitened until it was accomplished. How did I travail in birth, that Christ might be formed in them, and that they might come into a living acquaintance with him in spirit, and no longer stand gazing, as it were, up into heaven, to look for him from without, or at a distance, as if he were to be known again after the flesh, though the apostle declared that "henceforth know we him so no more." I laboured to turn the eye and attention of their minds inward, and to impress them with a sense of the necessity of an inward heart-work, and of that inward labour, wherein Zion travaileth in pain to be delivered; and wherein the true seed of Jacob still wrestleth for the blessing and obtains it, not flinching, nor giving out, until the break of day, and a change of name is witnessed; the white stone received, which is only by him that overcometh, and the new name therein written, which none knows but him that hath received it. Now, as this is experienced, the soul comes to be indeed a prince, like Jacob, the wrestler, having power with God and man, and prevailing.

Third-day, 7th. Staid at Stephen Rogers' at Danby, shut up in heaviness and want, not seeing our way even to visit a family or two near by. But having given notice of our intention of being at Danby Preparative Meeting on fifth-day, we endeavoured to keep in the patience; and at evening the cloud moved off my mind, and I felt a living evidence of being in the way of my duty, in the sight of my God. Next day went to see a few families, and the day following attended the said Preparative Meeting. I sat through the meeting for worship in silence; but after it closed, I felt engaged to rise and tell the people, that I had spent two days, beside the present, in order to be with them at this meeting; and that my mind was, after a time of suffering, quieted in a belief, that my being there was in wisdom;

and that the testimony I had to bear among them, (meaning silence,) afforded me peace and satisfaction, under a belief that it was not mine, but his that sent me, adding, "He that can receive it, let him receive it." We sat through the meeting for business, nearly in silence; at the close of which we remained a few minutes, the men and women together, and had a comfortable opportunity, divers being refreshed at this our parting.

Sixth-day, 10th. We took our affectionate leave of our dear friends, and set forward for home, accompanied by our beloved friend Ebenezer Smith. My mind was much affected at and after parting with Friends, with great tenderness and tears of joy, which, for a considerable space of time, flowed copiously from mine eyes. I suppose I rode more than a dozen miles under this sensation, being altogether indisposed for conversation. My mind was carried back to view the places where we had visited; and my soul was melted into ardent mental supplication for the preservation of Friends in general, and many individuals in particular; attended with such endeared affection and brokenness of spirit, as has rarely been my lot to witness for so long a time together. Oh! with what heart-felt fervency did I intercede for the help and preservation of the little flock and family, up and down in the world! Oh! the earnest requests that I was enabled to put up for the instruction and divine assistance of the many messengers of the Lord, who are running to and fro in the earth, among the people; that their labours may prove successful, and benefit the souls of mankind. Indeed the language of solemn supplication ran powerfully through my mind, with a melting sensibility, for all; that the dead might be raised, quickened, and made alive, in that life which is hid with Christ in God. Many individuals of my acquaintance, both in places where I had visited abroad, and also at home in our own and neighbouring Monthly Meetings, came fresh into my remembrance, with such ardency of desire, and breathings of soul, for their growth, preservation, and improvement, as will not readily be conceived by such as have not felt the same. Yea, my desires for them were conceived in intelligent language in the secret of my soul, in a number of little, short, though sweet and melting requests for one after ano-

ther, as the Father of spirits brought them to my remembrance. Oh! how often did it flow through me as a stream of life on this wise: "O most mighty and omnipotent Lord God! commissionate thine holy angels to attend and guard thy exercised pilgrims through this vale of tears! Let cherubim and seraphim encamp about and surround the little host of militants, thy wrestling seed, while here on earth, and forevermore." Oh! how did my bosom heave with swelling tides of joy and divine delight! yea, all that was in me moved! My head, my heart, yea, my whole man, seemed encircled round with spiritual attendants, whose melodious and ecstatic songs of praise enraptured my soul, and lifted me above all earth's tumultuous cares and all its fading joys! And in the midst of this triumphant adoration, my eyes were opened to see and view the depths of sufferings and abasement which my soul had passed through in my visit; then did I see that the true wrestling seed of Jacob can never rejoice, but through sufferings; abound, but through abasement; nor live and reign with the Lamb that was dead and is alive, but through death. I then was given to behold as it were around me, as I rode on the way, an innumerable multitude of glorified spirits; and it was said in the centre of my soul, "These are they which came out of great tribulation, having washed their robes, and made them white, in the blood of the Lamb," their ever-living redeemer. I saw that I must yet longer endure the cup of sufferings in this house of clay, if I would join the songs of those ransomed souls in never-ending anthems of praise; to which I bowed my head and heart, saying, Lord, let not thine eye pity, nor thy hand spare, until thou hast done away all that offends in me, and brought forth judgment unto victory in my soul. And when I had thus submitted and offered up body, soul, and spirit, into his holy hands, a willing sacrifice, it was showed me how good it had been for me that I had so deeply suffered; and that, had it been otherwise, I should have missed of this feast of fat things. Next it was showed me, that though I had not altogether done the best that I might have done while on this visit, yet that I had been preserved in the meekness, littleness, and humility; and, to my inexpressible satisfaction, I was also showed, and made to see, feel, and know, that nothing was

laid to my charge as an offence to stand against me; but feeling there was now no condemnation to my soul, I was made to join the heavenly harmony; and, in that angelic spring of adoration which I felt, my soul within me leapt for joy, and, at the end of this transporting chorus, my inmost language was, "Sing praises, sing praises, sing praises. Amen, Amen, hallelujah!" At which it seemed as if the whole expanse of heaven rang with acclamations of joy, thanksgiving, and praise!

After which, I again had freedom to enter into innocent and pleasant conversation with my two friends, which I had not done for miles before, as we rode on the way; but I kept the vision pretty much to myself, save what of its effects they discovered in my countenance, and the tears I had shed, which I had not power to restrain. Lord! never suffer me to forget thy favours and divine communications, but as thou hast begun to clothe my mind with humility, be pleased more and more, to centre me deep into it, that I may wear it as a garment for ever.

We rode over the green mountain this day, in the state of Vermont, through which it runs, and takes its name from it, importing a green mount; it is called about thirty miles over.

Perhaps we rode as much as ten miles, without seeing a human being, or habitation, and then but few for a distance further. The works of Omnipotence in this range of mountains, the ups and downs, and the rivers that cut their way, and wind hither and thither, through them, raised exalted ideas in my mind, respecting the Divine Majesty, his wisdom, power, and all-creating, all-preserving energy.

We rode this day about forty miles, and lodged in a valley, between the ridges of mountains, in a town called Townsend.

7th-day, 11th, we rode near forty miles to Richmond. 1st-day, 12th, we attended Friends' Meeting at Richmond. 2d-day, 13th, we rode forty-five miles, and on the 14th of 9th month, reached home. I was thankfully rejoiced to find my dear wife and family well, having been from home eight weeks yesterday, rode about eight hundred miles, and attended religious meetings forty days.

It has been painful to me to observe the weakness of Friends in many places, in suffering their minds to be so taken up with

preaching, that many were evidently pleased with some forward, unsanctified offerings, which were made by some hasty spirits, who ought to be tenderly advised to wait for the opening of life, before they move in so weighty a concern. But, instead of a gentle admonition, they receive great encouragement, from the unadvised fondness and notice of many who ought to know better. Thus the forward preacher gets built up in something that gathers not to God, but scatters from him, and the exercised waiter in true silence, is burthened and oppressed.

Such is the weakness of some Friends, in divers places, in relation to a fondness for verbal testimonies, and so much more are they pleased therewith, than with the silent example of him, who is shut up from words, that when it was my lot to be silent, and Daniel's to speak, their attention after meeting would be almost wholly to him; and even at their tables, they would seem over-careful to wait upon him, and scarce take any thought about my being waited on. And yet, O frailty! when his lot was to be silent, and mine to speak, in a meeting, their care and attention were nearly all to me, and scarcely any to him. It grieved me to see so much of this kind of childishness in my elder brethren and sisters; and I write thus, with a real desire of improvement in this respect; believing that reading such a hint, and pondering well upon the subject, may be of use to many.

I verily believe some pay such a degree of veneration to the instrument, as to rob him without whom the instrument can do nothing rightly, of a part of the acknowledgment and homage due to him. And if the poor instrument is not well grounded in humility, it may greatly injure him also. Though, indeed, I do verily believe *that* instrument, who every time he offers any thing in the ministry, waits in true silence, out of all self-activity, till truth opens his way, and moves no further therein, than this is the case, will not, while thus exercised, ever get exalted above the lowliness of a self-denying follower of the meek redeemer. For, if he goes on in this manner, he will be stripped and emptied so entirely, in almost all the meetings he visits, at least for a time, that he will be far enough from self-exaltation.

But when ministers grow weary of suffering, and begin to make likenesses and images, and to preach themselves, and not Christ Jesus; moving before he moves them; then, alas! the danger of self-exaltation is great indeed, especially if they are eloquent, for too many people are more pleased and transported with false-likenesses, than with the mortifying labours of such as keep down to the pure witness, in the littleness and lowliness of true gospel labours. The people being thus pleased, are not generally wanting, or backward, to manifest it, in a manner that seldom fails to elevate such ministers. And Oh! the danger that such are in, from the flockings and praises of the multitude.

Blessed be that holy arm, that has humbled my soul, led me about, instructed me in self-abasement, and kept me as the apple of his eye, yea, and through deep sufferings, led me into the green pastures of life, and made my cup to overflow with the oil of gladness, to my inexpressible joy and consolation.

Though there appears to be cause of mourning in most meetings we were at, in this visit, yet I believe it may safely be said, there is also a hopeful remnant, who are engaged at heart for God's glory, and the welfare of Zion. These have often to go mourning on their way, and bowed down under a sense of the great slackness and declension on the one hand, and the wild-fire zeal of divers, (which spreads desolation, and seems as if in some places, it would almost eat up every green thing,) on the other. Although I have suffered much, in spirit, by reason of the first of these evils, in some places, I have not seen or felt any thing that has been so sorrowful to me, as the prevalence of this kind of unsanctified zeal, in some other places, under a specious notion of reformation, cleansing the camp, cutting off rotten members, &c. And though I am abundantly sensible, that reformation and cleansing, are greatly wanting, yet I know of nothing which operates more powerfully against a real reformation, than this forward, fiery kind of zeal. I am persuaded it has done great hurt, in some places, almost extinguishing all the feelings of tenderness and charity in the minds of some, creating parties, disunity, schisms, and hard-thinking, and has even done much toward prejudicing many, otherwise well-minded Friends, against good and wholesome discipline in the

church, and in families. These observing the wild work which this zeal makes, grow almost afraid of all zeal, and even of the very name of zeal; and so erring on the other hand, let things run to confusion through slackness.

Oh! the necessity of labouring for good order! and Oh that it may be done with tenderness, meekness, love, and forbearance! For I do not believe that labours bestowed more in order to cut off, than to reform and restore, will ever reach the true witness in the minds of offenders. But when offenders are laboured with in the spirit of meekness and love, with an earnest desire for their amendment, welfare, and restoration, (the only right way and object of labouring with them,) it is pretty certain, if their day is not over, to reach the witness, more or less, in their minds, and to fix such an evidence therein, that though they may reject and spurn at such faithful labours, and those who thus bestow them; yet, if ever such offenders feel the tendering visitations of divine grace, powerfully extended to them, they can, and generally will, look back upon the labours bestowed on them by their brethren, and have a feeling testimony and acknowledgment in their minds, that they have been sought unto and laboured with in love, good-will, and tenderness. This very much unites them in love to their friends, although they may have been constrained, on account of the obstinacy of such transgressors, to deny unity with them as members. But now, having in the day of renewed visitation, such a lively sense of the love and tenderness wherein they were laboured with and disowned, they are willing to own that they were justly dealt with. And Oh! how powerfully does this co-operate with the workings of redeeming grace, in the visitations thereof to their souls; and it helps to draw them back to their brethren, in a disposition cordially to make full condemnation of their offences, and to make up the breach occasioned thereby, or become reconciled to their brethren.

Oh! how do I wish there may never be any labours bestowed upon offenders, in any other disposition; for offenders are not generally in a condition to bear harsh dealing. Although plain dealing, in tenderness, is ever commendable; yet to fall censoriously upon the poor creature who is overtaken with, or in a

fault, and rashly to reprove or condemn, and reprehend him, tends directly to beget obstinacy and resentment in him; and perhaps will induce him to throw out unguarded expressions or scornful language, and to wish himself disowned and separated from such hard-hearted people. Here the wound is aggravated, and the zealous labourers take the advantage of that obstinacy which themselves have kindled, and hastily judge the poor offender unworthy of longer forbearance, and so forthwith cut him off. Thus, instead of leaving a witness in his heart, that he has been tenderly dealt with, in the spirit of meekness and love, he becomes hardened, and very probably will imbibe an opinion, that there is nothing in our profession of an inward leader and guide; or that it is a deceptive and arbitrary spirit of cruelty; and so, in a day of renewed visitation, he may feel strong rising of opposition against the workings of truth itself; and remembering the severity of Friends against him, he may be induced to feed on others' faults, and suffer prejudice to determine him never to have any communion with them again, nor ever be like them in any thing, however commendable; and so go on growing harder and harder, to utter destruction. Now query, will not his blood be required of such unskilful and rash labourers, in the day of solemn inquisition?

I wish these things may be seriously considered; and such as offend, tenderly dug about, and waited upon, as it were one year longer, in imitation of him who waits long to be gracious. Oh! how has he waited long, and borne much with us! And why are we so hasty and censorious one with another? Let us cease from severity, and exercise loving-kindness and forbearance, with plain-dealing, in the honesty and simplicity of the truth, endeavouring to win the hearts of such as have gone astray. A young tree or twig, in a cold, frosty day, by being rashly or suddenly laid hold of, in order to bend or twist it, may very soon be broken, snapt off, and rendered useless; but, by being gradually warmed by the fire, or by waiting till a warmer day or season, and then gently bending or twisting, it may be rendered very pliable, and wrought into any position, or handled in any manner that is desired, and so become useful to the husbandman. Much so it is with a young man or woman, as with a

young tree or twig. Let them get a little out of the way, and into a cold state and condition, and then attempt suddenly and rashly to bend them, or make them submit and comply, and alas! how brittle they appear! how they crack! how short they break! and how utterly useless they become! being perhaps wholly ruined! But if when we perceive them out of the way, and grown cold and brittle, we begin gently with them; and if they will not bear much bending or twisting at first trial, wait till a warmer season, when truth may have warmed and softened them; or, by gently gaining upon them, by the softening warmth of a loving, tender, intreating disposition; how may we gradually bend, soften, and form them, till they are brought to submission, condescension, and amendment; and till they will bear to be handled, almost as we please; and even become useful in the work of the great Husbandman, and like the withed twig, help to hold the work together, or build up the hedge or fence about the vineyard.

I have often observed, that he who, labouring with brittle offenders, has begun gently, felt and spoke tenderly, and continued to deal with meekness and gentleness, has won the heart of the offender, and so gained upon him, that he could, at length, say almost any thing to him, deal with the greatest plainness, lay things close to him, and yet not offend him; but prevail upon him to acknowledge his faults. While another person, who has rashly fallen on, in the language of censure and severity, has soon raised an obstinate resistance, shut up his own way, and done great injury to the cause of truth.

I feel a serious and tender desire, that all zealous young Friends, who, with sincere and good intentions, are beginning to exercise themselves, or to be exercised, in the discipline of the church, may seriously and awfully consider the hurt that has been done by a fiery zeal, without the knowledge which experience produceth, and withhold their hand from rashness. For, however clearly they may see, that things are out of order, and that many are greatly short of a true and necessary zeal for reformation and good order, yet they should consider, that though they know that they themselves mean well, yet their

judgment and experience is that of children, to whom moderation, wisdom, and necessary forbearance are generally very unnatural. And Oh! that such may wisely suspect themselves, whilst in the heat of their first zeal, which may be compared to the heat and violence of youthful blood. Let them also consider, that such as have at first given way to this wild, (though well-intended,) zeal, if they have held on their way, in a religious engagement, and been favoured with an advancement and growth in religious experience, have scarcely ever failed to see beyond the weakness of that childish state, have learned moderation, meekness and forbearance, and have had to lament the austerity and severity of their former days, and often to mourn over the rents and breaches, the wounds and desolations, which their own too confident, self-sufficient zeal and rashness, have occasioned.

I believe my own sorrowful experience, and the present engagement of my mind, warrant me in thus cautioning and warning others. For, alas! a zeal, like what I have been treating of, has, in days past, had too much place in my mind, and I have no doubt, has been exercised to the injury of others. And though I meant well, and thought with Paul, when Saul, that I did God service, and that truth required such a cleansing of the camp, as I then aimed at, yet, (and it is now no small cause of thanksgiving and joy,) my merciful leader and redeemer has opened my eyes to see my danger, and flee for my life, before I was ruined and destroyed by the flames of this wild fire.

## CHAPTER VIII.

AFTER my return from the foregoing visit to Friends of Oblong and Nine-Partners Quarterly Meetings, I had to pass through much probationary leanness and inward want, and at times through deep and various exercises ; but I had not been long at home, before a concern began to revive and spread in my mind, which I had some view of for several years, to wit, to make a visit to Friends of Pennsylvania and New Jersey ; and at times it was fresh with me, but without a clear prospect of the time when. Thus time passed on ; and in some of our meetings for worship, the weight of the service would rest upon me as something almost too great for my weak state : but I was mostly favoured to see that ability for such services was not in the creature, but in God ; and then I could cast my care on him alone, and give up ; and thus submitting, I felt or saw but little about it for some length of time. But about the 4th, 5th, and 6th months, 1785, it was much with me ; but yet I could not see clearly about the time when to proceed. And at our Yearly Meeting at Newport, in the 6th month, as I sat in a meeting for worship one day, it revived with the most clearness that I had ever seen it, insomuch that I had a query in my mind, whether it would not be ripe to proceed to the Yearly Meeting at Philadelphia in the ninth month following ; but this passing off, I thought I would not yet open it to any person. But after this meeting my dear friend Joseph Mitchell, asked me if I had not some thoughts of going to Pennsylvania, &c. on a religious visit. I answered him, "I have had such thoughts, but believe nobody would yet have known any thing of it, had not the question been put to me." He told me he felt such an engagement to ask me, that he believed it was right for him so to do, and then he opened his prospect of such a visit, which agreed with mine ; and told me it had been with him in the meeting we had just sat in more feelingly than at almost any other time. So we concluded to

keep our prospects very much in our own bosoms; and after a few days we had a few words more together, when I found he had felt but little of it since we conversed about it; but before our Yearly Meeting ended, I had some fresh revivals of it.

About this time I had some trying exercises in the course of my practice of physic; but I found patience was good in these cases, and that divine wisdom was profitable to direct therein. I think I may also mention, that after all my past experience of heavenly good and divine favour, I had to encounter some of the most trying and potently pressing temptations of my soul's enemy that ever I endured; even so that I often, for months, almost despaired of overcoming. Let him that thinketh he standeth, be not high-minded; but fear. Let none think themselves safe off the watch, because of any degree of attainment and favour. The watch-tower remains to be our place of safety. Neither let any honest mind be too much disheartened at the assaults of satan. There is a power above him, and he that cleaves close to it shall know a victory over all the powers of darkness, and therein witness that there is no enchantment against the rightly wrestling Jacob, nor divination against God's faithful, dependant, persevering Israel. This I think my soul has a right to set its seal to, as I have ever come off victorious, when I have not turned my back upon the light, our divine leader.

Sing, O ye heavens! and O ye pilgrims on the earth, rejoice and triumph! for strong and invincible is the God of our salvation; and abundantly sufficient for our help is the grace afforded us! Let all but keep to it, and then safe are their steppings, and sure their preservation; for, however severe their trials, the Lord will be near them; and indeed, in the midst of temptation he will often lift up a standard that shall vanquish all the influence of every evil spirit, and set the soul on the everlasting foundations, that cannot be shaken. Oh! how often did the unslumbering Shepherd of Israel, the great Bishop of souls, arise for my deliverance, when I seemed to myself just ready to fall a victim to the grand adversary! how did he not only give power of resistance; but fill my soul with the overflowing of his love beyond all expression! Worthy for ever to be waited for, wor-

shipped, and obeyed, is the Lord, the God of Israel, the mighty Friend of the faithful!

I now come to mention a concern that had exercised my mind for some years. A notion has been very industriously propagated in this country, that all souls will enjoy eternal salvation, however wicked. And this doctrine being preached up by many, and several books being printed in vindication of it, I became engaged in spirit to write something in support of the true christian doctrine of future endless rewards and punishments. This I did in answer to a piece called "Union," &c., by James Relley; and by some more general remarks on the subject, with many pertinent passages of scripture; which, being laid before our Meeting for Sufferings, was, after some amendments, approbated, and liberty granted by them to print it.

The writing of this essay occupied considerable time, and after it was approved, it lay on hand, unprinted.\*

My prospects of a visit to Pennsylvania, &c. continuing, and the time to proceed therein appearing to me to be some time preceding the Yearly Meeting at Philadelphia, 1786, I endeavoured to be given up to it; but the thoughts of parting with my dear wife, and tender little children, wrought so upon me that I seemed to hold back again, after giving up several times, until in the winter preceding said Yearly Meeting, I was visited with severe sickness for a month, insomuch that many thought I should not recover. In the time of this illness, I intelligibly heard in the secret of my soul, in silence and stillness, this awful language: "Set thine house in order, for thou shalt die, and not live." This, though plain and alarming, did not at all strike my mind with a belief that I was soon to leave the body; but two things seemed specially to be set before me: 1st, Though I had a written will by me, very nearly agreeable to my mind, yet as it was not quite so, one sense of the word, "set thine house in order," was to me as much as "make thy will;" whereupon I sent for a Friend, who, by my desire, and according to my direction, wrote another for me, which was soon signed and witnessed to my satisfaction. 2d, I was fully satis-

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\* See Vol. II.

fied it was the Lord's will that I should be given up to the visit mentioned above, and that I should *set my house in such order* as to leave my family and *affairs*. Upon this I gave up fully to the heavenly vision, and never afterwards turned my back upon it, nor dared to depart from my covenant, "that if he would be my God, be with me, and preserve me and mine, I would be his servant and follow him whithersoever he pleased to lead me." However, though I durst not refuse to go on his errand, I often had low times, wherein I almost lost sight of the once clear prospect; yet it would again and again revive in such a manner as convinced me that my peace was in it, and even that my livelihood, spiritually, as much consisted in faithfully labouring for my daily bread, and that in the way of truth's requirings, as my outward living or support depended on an honest industry. For if we will not improve our strength and abilities to this purpose, then "the sluggard that will not plow, shall beg in harvest, and have nothing;" and on the other hand, though we labour ever so earnestly, if the Lord withholds his blessing, how fruitless are all our labours! so in spirituals, "the man is not without the woman, nor the woman without the man in the Lord;" i. e. Christ is not without the church, nor the church without him in the work of religion; nor indeed is any individual soul without him, nor he without that individual in the work of salvation; but he worketh in the soul, and through him the soul worketh out its own salvation. Here is a blessed co-operation, and the very reason why the creature can and does, in a sense, *work out his own salvation*, is because *God worketh in him*, begetting the will, and giving ability to *do the deed*; but if after all, *he will not*, it will fare with him as with Jerusalem, who might often have been gathered, but they *would not*; wherefore their house was left unto them desolate, and the things that belonged to their peace hid from their eyes.

Now, after passing through various exercises, and finally witnessing a full submission to the divine will, in regard to giving up all to follow him in this religious visit, and obtaining the approbation of our Monthly and Quarterly Meetings, I took leave of my dear wife and tender little children, in the fear of the Lord, and in fulness of endeared natural affection, on the 21st

of the 7th month, 1786, and rode to Providence; thence next day to South Kingston; next day, being first of the week, I met my beloved friend Joseph Mitchell, and, after meeting, we rode on to Stonington, in the state of Connecticut; and next day to New London, and thence by water to Southold on Long Island; next day rode about fifty miles, and towards noon the day following, got to Bethpage, and on the morrow, attended a meeting appointed for us there. Joseph had good service; I was shut up as to words, but had clear openings. It is sometimes wisely ordered, that precious and divine openings are treasured up in the Lord's treasury; but how dangerous would it be to squander them away, and lavish them out among people, only because we are favoured with the openings, however clear and even instructive, without the word of command, and the divine necessity to deliver them to the people.

Have not too many fallen here? taken the opening for a commission to appear, and so got into a lifeless, formal ministry? Which, though it may often be in great seeming heat, animation, and fervency, with a flow of fine words, and perhaps *sound* words, merely as words, yet is very burdensome to the living members, the true wrestling Israel of God, who cannot be satisfied with a tinkling cymbal, or sounding brass, however pleasing to the itching ears of such, who, as Thomas Ellwood says,

“seldom try,

Beyond the outward ear, or outward eye.”

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

First-day. We were at Westbury, to good satisfaction; called many to a deeper exercise, and feelingly invited the youth to a life of religion. Second-day we had a meeting at Cow-Neck, a pretty favoured time, though we both had to search Jerusa-

lem, as it were, with candles, and to drop things very close and urgent; yet we also had the comfortable language of invitation and encouragement to the dear youth, some of whom seemed tenderly affected. Before this meeting we had a family opportunity in the morning at a Friend's house, and had to labour against a spirit of grandeur, and high-mindedness, and felt great peace in the faithful discharge of our duty; and especially in a spring of living encouragement to a steady perseverance in true humility and meekness, which flowed fresh and lively to a few present, who we felt to be already in a good degree enamoured with a prospect thereof.

Third-day. We had a meeting at the widow Mott's, an elderly Friend. Fifth-day, being the 3d of the 3th month, we attended Flushing Monthly Meeting; a mournful time it was to me, though Joseph had to sound a little alarm among them. We went the next day to Newtown, where a meeting was appointed for us. Few Friends live here. I thought, as I was speaking, according to clear openings, the matter was too deep for most present; and therefore as if I, poor weak worm, could steer my own course better than the great Pilot, or better suit my subject to the states of the people, I stepped aside from the opening, and with a view to condescend to the people's conditions, struck upon more familiar and more common matters, in illustrating truth's gradual teachings; but, alas! I found it is truly *not in man that walketh to direct his own steps* in this great work, for instead of instructing the people, I soon dried up the spring of life I felt before; and I sat down in a degree of shame and confusion, being taught thereby to *trust in the Lord with all my heart, and lean not to my own understanding.*

After this, went to New York; it being seventh-day, and Friends holding two meetings there of course on first-day, staid until then, at both which Joseph had pretty good service, but I was entirely shut up in silence. Third-day 8th, had a meeting at Rahway. My dear companion was favoured in a close searching testimony to some, and comfortable encouragement to others. A wide field of doctrine was opened before me, wherein, for some time, I expected it would be my lot to labour; but as I waited, not willing to proceed in the opening, however clear,

without the word of command, it closed again; so I was silent, save that I just informed the meeting how it had been with me. At Rahway we lodged at our ancient Friend Joseph Shotwell's, and had kind but plain entertainment, very agreeable to our minds. For so much parade and cookery as we perceived at some Friends' houses, is very burdensome, and very unbecoming our plain christian profession: and is what we neither learn, nor can ever justify, from the example or precepts of Christ, our great pattern. But Oh! we love to call him Lord, and to be thought his servants, better than to bear his cross; and yet it will for ever remain true, "No cross, no crown."

Fourth-day, 9th, we attended Friends' Preparative Meeting at Plainfield. My mouth was opened in an alarming testimony among them in the meeting for worship, and Joseph's in solemn supplication, that the *last days* of such as had long been gathering rust, might, by the fire and the hammer, be their best days.

Sixth-day, 11th, had an exercising meeting at Shrewsbury. A very great stone lay at the well's mouth, and we seemed unable to roll it much out of the way. Upon the whole, it was a time of suffering, and we got but little relief; though many of the Friends and people present seemed a good deal reached and affected. Perhaps it might be higher water with some of them, and we, perhaps, might be abased, that they might abound. The Lord's will be done forever. Seventh-day, 12th, we had a meeting at Squancum.

First-day, 13th, we were at Squan meeting. I think I felt myself as barren as ever in my life, till near time, as it seemed to me, for the meeting to conclude. I then rose with a view only to tell Friends my sense of things, in a very few words, of the state of the seed, as being under deep suffering among them, and that I had deeply suffered with it. In uttering words to this purpose, I felt life very gradually and unexpectedly arise, and words therein pointed out to express, till some good dominion in the truth was witnessed. And before the meeting concluded, we both had a pretty open time among them, some of whom seemed reached, and a good deal bowed in brokenness and contrition of spirit. Let God have all the glory, as is his due forever.

The only safe way is to keep with the seed, whether it be in suffering, or in rejoicing, for being abased with it, is the way to abound; and unless we attend to the key that opens, or if we presume to open for ourselves, we may depend on it, that same key will so shut, that no man can open. But, waiting in the littleness, with no dependance on any self-sufficiency, for the true key to open, and proceeding only as, and further nor faster than it does open, life's dominion and reign are sometimes admirably witnessed, and strength seems to arise out of the midst of extreme weakness. Here is the mystery of that saying, "When I am weak, then am I strong." Thus, feeling an entire dependance on superior assistance, and being made to move gently and watchfully, only as way is gradually opened, and strength increases; this is the way, the true and only way, to be strong in the Lord, and in the power of his might.

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

First-day, 20th, we attended their meeting held at Greenwich. Second-day, 21st, we had a meeting at Alloways-Creek. The state of such as thought themselves rich *and increased* in goods, &c. and yet had too much neglected to buy "gold tried

in the fire," that they might be rich, and "white raiment," that they might be clothed, sprang fresh in my mind, with God's wonderful dealings with Israel, in bringing them out of Egypt, and through the wilderness; their singing his praise, and soon forgetting his works; turning back in their minds to go to Egypt, and lusting after the flesh-pots, onions, and garlic; also their backsliding disposition, after entering the promised land; together with the sad apostacy that so soon overtook the Christian church, departing from the life of religion, so divinely enjoyed in primitive times, among the apostles and believers; with a view of the several buddings forth of religious life in different appearances, and different people, one after another, previous to the gathering of the Society of Friends; and how according to accounts, those very people in whom these good beginnings, stirrings, and breathings after the divine presence were witnessed, did, one after another, very soon set down at ease, in one form or another. But as they neglected and departed from the power, the Lord of life departed from them and from their forms, as set forth in William Penn's Rise and Progress of the People called Quakers, and divers sketches in the writings of Isaac Penington. These things opening with weight and clearness on my mind, and sensibly believing, that the Almighty would as much reject us and our plain form, as any other people and form whatever, in any particular place or meeting where we depart from the life and power, I stood up and opened these views in a good degree of truth's favouring authority, and in the dominion of life and power; yet I believe there is a remnant among them, who are, in a good degree, alive in the truth; may these be strengthened, and their number increased. This meeting, though very painful and dull in the fore part, was comfortably refreshing in the conclusion.

Third-day, 22d, we had a blessed, heavenly meeting at Salem, though my dear companion was quite shut up; but my mind was much opened and enlarged; and much I had to do among them in the flowings of divine favour, blessed be the great Helper. Fourth-day, 23d, we had another favoured meeting at Piles Grove, at least my own way seemed very open, and my mind favoured in a comfortable degree, after some time of exercise in silence;

but Joseph was still shut up. Fifth-day, 24th, had a good open meeting at Upper Greenwich, where truth favoured with matter and utterance, to pretty good satisfaction. Sixth-day, 25th, we had another pretty good meeting at Woodbury, though I did not feel quite so well satisfied with my own testimony as at some other times; yet I had a degree of peace. Seventh-day, 26th, we attended the select Quarterly Meeting at Burlington. First-day, 27th, attended the fore and afternoon meeting for worship, suffering great inward want and distress: but through a degree of patience was enabled to endure it. Joseph seemed comfortable, had a little to do in the meeting, and could converse pleasantly with his friends after it; while I was so shut up, that, though some of them felt near to me, I could scarce use any freedom with any of them. Indeed I feared they would think my reserve was affected; but truly it was not. I tried divers times to use a little pleasant freedom; but the more I tried, the more reserved and shut up I felt, and even seemed to myself to act like a fool when I attempted to use freedom: therefore I gave up to be as I could be, and to endure this shutting up with all the patience I possibly could, as from the hand of God, for what purpose I knew not.

Second-day, 28th. Attended the Quarterly Meeting, going into it under great weakness and want; but soon after sitting down, the power of the word of life arose, in freshness and dominion, with an opening clear and living; wherein I felt a necessity to stand up and proclaim the word of the Lord among them. But it being a very large meeting, and several great and eminent ministers of the gospel present, it was no small cross to me to appear among them. However, I was pretty soon made willing to yield to the pressing motions of truth, and therein standing up, was favoured to speak closely to the states of such as had not been faithful to divine manifestations, and even some who had known their heads to be crowned as it were with crowns of gold; and yet had so fallen short, that, if they did not arise and trim their lamps, I believed the kingdom would be rent from them, their crowns taken from their heads, and given to others that were better than they. But I had also a comfortable prospect of many truly tender, religious minds present, and hopeful

young people a valuable number ; and it opened in me to say, I believed the children were already born who would live to see a better day, and enjoy the overspreading canopy of divine love in a more eminent degree, through faithfulness, than what many now do. It was a precious and heavenly opportunity, and divers living testimonies were borne by brethren present, to the rejoicing of many hearts.

Third-day, 29th. We attended the youth's meeting at this place ; a large, comfortable, instructive meeting it was. We were both silent ; but truth's testimony was livingly declared by two or three gospel ministers of this land, or of Pennsylvania : after which we attended the adjournment of the select meeting to a good degree of satisfaction. Fourth-day, 30th, were at the select Quarterly Meeting at the Falls, for Bucks county in Pennsylvania, where we had some close hints to drop ; but hope there is a living remnant among them. Fifth-day, 31st, attended their Quarterly Meeting, where my mind was favoured in testimony to the glorious gospel of Christ, as effectually witnessed in and by many in our and our fore-fathers days ; and which, as I believe, will yet more abundantly be witnessed among the nations ; for I do believe the Lord is arising to shake terribly the earth, and that multitudes will be brought to the inward knowledge of this glorious truth, "Christ in you, the hope of glory." Joseph was silent in the meeting for public worship ; but our dear friend John Lloyd bore a living testimony among us, and a good time it was.

Sixth-day, 9th month 1st. Attended the youth's meeting here, a pretty favoured time on the whole. Joseph had good service in lively testimony among them. I was quite calm and easy, without a word in that way. We had in this meeting, nine testimonies and a prayer. The apostle says, "Let the prophets speak two or three, and let the others judge." Now though I have never thought that this by any means confines a meeting to two, three or four appearances in public testimony ; yet I think it is worthy of serious consideration, whether truth, strictly attended to, and its leadings deeply waited for, would, after two or three lively, powerful, and moderately lengthy testimonies, often lead to many further additions ? And whether such

additions are not, in general, as apt to hurt, as help the meeting? I would by no means limit to any number of appearances, nor cramp the right concern of any: but I do fear, that out of the fulness of good will, and warmth of desire for the good and advancement of the hearers, meetings are sometimes hurt by unprofitable additions, and the savour, under which they might have concluded, in some degree taken off. Our God is a God of order; and if we keep to his leadings, *all things will be done decently and in order.*

After this we attended the adjournment of the select meeting to pretty good satisfaction. Seventh-day, 2d of the month, we had a meeting at Makefield, where, after deep exercise, truth rose at length into great dominion, and divers living testimonies were borne to the great tendering of many minds, especially among the youth, many of whom were present, and pressingly and powerfully persuaded to choose the Lord for their portion. Indeed it was a precious time to them, and a large number of them were very much reached and broken; may they live under a sense of it. Backsliders were also pressingly warned, and truth was over all: blessed be the powerful Helper of the truly dependant, for he is their only hope, and their rock of defence in all their exercises; and they learn and know, from multiplied experience, that without him they can do nothing, in a religious line, that will either please him or profit the people or their own souls. But, Oh! the wonderful and inexpressible light, life, power, and dominion, whercin he arises at times for the help, comfort, and encouragement of his faithful servants! Words fall short in expression thereof, and language cannot reach it! Therefore bow, O my soul, in silent, humble prostration, and reverential gratitude and awe, before him the Lord God omnipotent that reigneth; bless him, praise him, and adore him for ever; for he is worthy to be sought unto, trusted in, worshipped, and obeyed, and that by the whole house of Israel, can my soul, in feeling thankfulness and awful sensibility, at this time testify and declare! Amen.

First-day, 3d. At a meeting at Plumstead we suffered long; but at length we felt relieved, the unfaithful were admonished, the youth invited, and the heavy-hearted encouraged: it was a

heavenly time, "the holy oil swam atop of all;" light and life were felt, triumphing over death and darkness! What shall we render unto the Lord for all his benefits? Let us lie low before him, feel our dependancy upon him, and never presume to move in his great work without his assistance. For all creaturely ability will ever fail; but when he ariseth who never fails, as we keep in his counsel, and to his opening, helping power, we shall never fail. We have ever found him all-sufficient, and a never-failing helper, as we have renounced all self-sufficiency, and trusted wholly in the Lord alone, whose name be blessed forever.

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

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

Fourth-day, 6th. Without my companion, he being still unwell, I attended the Falls Monthly Meeting, to pretty good satisfaction, though I had close searching labour with them, and in the meeting for business also. Fifth-day, 7th, I attended Middletown Monthly Meeting to pretty good satisfaction. Sixth-day, 8th, went back to see my dear companion; found him better, and was rejoiced to see him. Seventh-day, 9th, I had a meeting

at Bristol; was shut up in silence, except just to tell them of their want of inward gathering.

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

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

Third-day, 12th. Had a little meeting at Upper-Freehold, called Robins's meeting. Our labour was hard in silence, but in the conclusion a little life spread over us, and a number were pretty much reached, and broken into tenderness and contrition.

Oh! that they may no longer *stand idle in the market place!* for the *sluggard* still is, and ever will be, *clothed in rags*, spiritually. "*If any man will not work, neither shall he eat;*" for certainly, in spirituals, as well as naturals, we must *eat our bread* in the *sweat* of our face, or in real exercise. Hence the injunction, *Labour for the bread that comes down from heaven, and nourishes the soul up unto eternal life.* There must be a labour, and he that will *reign with Christ*, must *suffer with him*; must *drink of the cup he drank of*, be *baptized with the baptism he was baptized with*, and witness the *filling up* of what remains of *his sufferings*, in his body, the church. Thus it is, that we come to *know him in the fellowship of his sufferings*; and this brings us to know him in the power of his resurrection, and to live, walk, and reign with him, in newness of life; feeling him to be, indeed, a quickening spirit, *the resurrection and the life*; quickening and raising us up into newness of the divine life, with him. Hence, *where he is, we are also, beholding his glory*, according to the prayer of Christ to his Father. Oh!

this is true religion. This is the mystery of the sufferings of Christ, in the saints. This is that knowledge of *God*, and of his *son Jesus Christ*, which is *life eternal*; whilst all mere hearsays, all historical knowledge, will avail, without this, but little, if any thing, to our salvation.

True faith has, in itself, something of the very *substance of things hoped for*, as well as that it is an *evidence of things not seen*. All other faith, or believing, however specious, and how much soever it seems to honour Jesus; call him Lord, Lord; depends only on his righteousness, and dwells much upon the imputation thereof: if it does not purify the heart, overcome the world, and bring the soul to *inherit substance*, yea, a degree of "the substance of things hoped for," it is a mere empty, lifeless pretence, like the *body*, which, *without the soul, is dead*; for so, declares the apostle, "*faith without works, is dead also.*"

The doctrine of imputation, is much mistaken by all who suppose it the privilege, and actual possession, of the wicked, the profane, and unholy pretenders to the name of Jesus. For there is no communion between light and darkness, Christ and Belial. "If we say, we have fellowship with him, and walk in darkness," we deceive ourselves, "we lie, and do not the truth." *Lie*, do we? yea, verily. For no man can rightly call Jesus, Lord, but by the holy spirit. And as once, so now, it is possible to say, "The Lord liveth," and yet to "swear *falsely*." But all who know his resurrection unto life, in their own souls; who feel that he is alive, and lives forevermore; and who also feel, that *because he lives, they live also*: these do not lie, but can in truth testify with Job, "I know that my redeemer liveth." These are heirs with him, *heirs of God*, and *joint-heirs* with Christ. And this is the attainment, the experience, and the enjoyment of the saints, even in this life. And all may witness the same, that will let Christ rule and reign in and over them. For he that will come, may come and *partake of the waters of life freely*.

Oh! that mankind would away with all idle, imaginary, speculative dreams of faith, imputation, and son-ship, in a state of personal pollution, and come home to the plain, experimental

faith that works by *love*, that *purifies the heart*, and causes those who therein love the Lord, to *inherit substance*. Vain are all pretences of imputation, where the spirit sanctifies not from the *power of sin*. For God ever sees us as we are. And to suppose he sees us pure in Christ, by imputation, whilst we are absolutely impure in ourselves, is to suppose he sees us as we are *not*. For, as we *are* in ourselves, in our real, inward state, just so we are, every where, and in every medium, and no otherwise. And, till he saves us *from*, and not *in*, our sins, and purifies and makes us holy, in our own souls, he will never see, nor consider us to be holy in Christ.

Oh! therefore, arise, arise! ye poor, deceived nations! Open your eyes and see, and abhor the sophistry, wherewith, through much learned imposition, ye are entangled, and bewildered in mists and fogs of darkness, error, and delusion. What abundance of pains is taken, time wasted, and expense incurred, to *make your ministers*. And when they are *made*, the more complete and accomplished they are in this kind of learning, the more able they are to impose on your understandings, the more readily can they disguise things, and cause bitter to pass for sweet, and sweet for bitter.

With what vehemency, and even propriety, have protestants rejected, exploded, and abhorred that old popish error of transubstantiation, which pretends the consecrated bread is *very Christ*, notwithstanding it remains to be corruptible, and must perish. And yet, alas! the sophistry of thy teachers, O Protestantism! has induced thee to believe another artful scheme of transubstantiation, equally irrational, ridiculous, and impossible. Sinners, say they, are complete, clean, holy, just, and righteous in Christ, and yet remain very deficient, unclean, unholy, unjust, unrighteous, and wicked in themselves. Oh! inexplicable paradox! Oh! impious imposition upon the understandings of men! and vile effrontery against all the laws of God, and every dictate of truth and reason, faith and experience! May this black monster of opinion, be sunk in the ocean of oblivion, and be no more held forth, to deceive and poison mankind!

Fourth-day, 13th. Had a very heavenly meeting at a school-house, Upper-Freehold, which was a great comfort to my mind,

and I trust to many more ; for truth was over all : praised be the name of the Lord ! In the afternoon we had another meeting at a place called Arney's Town, in which we sat long in silence ; but near the close I stood up and expressed a few words, pointing the people to Christ in spirit, and not to be waiting for words from man ; after which my friend James Simpson had considerable to say, and I trust the meeting ended well.

Fifth-day, 14th. We had a meeting at Chesterfield, called also Crosswicks. I sat long in silence ; many presentations attended my mind, but as I waited for the word of life, I saw there were many subjects on which a man might either muse or speak, divers fields of doctrine, a large scope for choice ; but alas ! we cannot choose aright for ourselves, any more than we know what to pray for without assistance. So I was made willing to reject all these false openings, however beautiful ; and sinking down into the silence of all flesh, this pertinent lesson was opened to my mind : " Ever remember, when thou approachest before thy God, in order to worship him, that of thyself thou canst do nothing ; that thy business is, to wait in true silence, avoiding all imaginary workings of thought, and all self-active motions, cogitations, and conceivings ; feeling thy relationship, thy sonship, therein crying, Abba, Father ; and in a sensible communion with him that made thee, experiencing that he has graven thee upon the palms of his hands ; therein breathing to him for help and instruction ; not presuming to stir him up, nor awake him, before he pleases ; nor to form unto thyself a graven image ; nor to presume to warm thyself by the sparks of thy own kindling, lest thou lie down in sorrow. Though thou mayst feel thy mind ever so empty and barren, keep in true resignation. Keep the word of his patience, and he will keep thee in the hour of temptation. Be careful for nothing, but in every thing, with fervent supplication, let thy request be made known unto God. Keep strictly on the watch-tower. Watch and pray continually. Be ardent in thy desires after divine aid and assistance ; but shut thine eyes against every false presentation. Slack not thy watchful, waiting, wrestling intercession with Heaven. Trust in the Lord with all thy heart, and lean not to thine own understanding. This is the height of

divine worship, the summit of devotion, and the most acceptable offering to God; for thy mind, in worship, ought ever to be a perfect blank, except only the feeling of thy sonship, and the cry of Abba, Father! with thy ardent desires unto him for help. As thou art faithful in this charge, and upright in this exercise, I will never leave, fail, nor forsake thee. For though I seem to tarry long, I will come; and will not tarry longer than shall be for thy good, and the good of my people. And when I do come, my reward is with me, and my work before me; and I will set thy work in order before thee, and enable thee to perform it, even to thy own admiration, in far other, and more satisfactory manner than all thy own faculties and highest flights of imagination can ever attain to. Only be thou still, and wait my time, and my word of life and command, and I will open, and none shall shut. But when I shut, neither thou nor any else can ever open. I will be unto thee mouth and wisdom, tongue and utterance. Be thou faithful unto death, and I will give thee a crown of life." After sitting some time under the fresh revival of these things in the meeting this day, I stood up and declared how it had been with me, and was enabled to speak with power and great demonstration; for the good hand of my God was upon me, and he fulfilled his promise to me. Blessed and magnified be his name, over all, forever. This afternoon we had a very painful meeting at Bordentown, in which we laboured, and had peace.

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

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

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

forward: for even the *dry bones* did *live*. But above all, the animating word of persuasion and encouragement flowed powerfully to the tender youth, like a river of living water through my soul to them! Blessed be the Lord for every favour.

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

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

While in Bucks county, and New Jersey, I had much exercise in relation to a pernicious practice of company-keeping amongst the young people: young men going from one young woman to another, merely for company's sake, and thus keeping company with divers, and sitting up till unseasonable hours in the night. I am very certain there is a snare in it, and wish a steady hand may be lifted up, and perseveringly borne against these unseemly customs. In some parts of New England it is a practice for unmarried persons, during their companying in order for marriage, not even to sit up together after the family are gone to bed; and I do consider it a good, wholesome, and praiseworthy practice. I am persuaded such a course would be attended with great preservation to many dear young people. But the reverse of this is mournfully too common in many places. My concern and counsel is to discourage young men from running here and there, companying one time with one young woman, and another with another, merely for company's

sake; and also to discourage the practice of sitting up after the parents are gone to bed; even where the intention is in order for marriage. Much may be done for reformation in these respects, by the faithfulness and firmness of the dear youth, especially young women. But, O ye parents! much is in your power to do for the preservation of your dear offspring, from the dangers and snares attending these unseemly practices. And how will ye answer the neglect of your duty to them herein? Oh! what can ye say when it is queried of you in a solemn season, Where are those tender lambs which I committed to your care in the wilderness? How must it pierce your hearts to reflect, that you might and ought to have prevented their so foolishly and unguardedly companying together! And that if you had done your duty toward them, it would probably have prevented their lasting infamy and reproach.

Although I write thus plain and close on the subject, I can honestly say, my pity and sorrow are much greater toward the dear youth, than my censure. Oh! that they were wise, and would rightly consider their latter end. I believe the thankfulness of their hearts to God and their parents, if they are rightly guarded and preserved, would at last infinitely outweigh the few moments' gratification in forbidden pleasures. Oh! let this dangerous practice be laid aside entirely; and let young people first have consent of parents, and then in an honourable and proper manner, be allowed sufficient time and convenient opportunity by themselves, at proper seasons, to treat upon the important concerns relative to marriage between themselves. Oh! how honourable, how praiseworthy, and how tending to honesty and good reputation such a practice would be! Matrimony is honourable, and will bear the light of open day; and ought never to be carried on as a work of darkness. This is far beneath the dignity of the subject. May the minds of young people be more ennobled, and led to view and transact these important matters more agreeably to the real honour and dignity of the subject.

Next day, the 21st, the good old man accompanied me to see my companion, whose life we had lately been informed was quite despaired of. We found him very ill indeed, but yet I had

a degree of hope. Sixth-day, 22d. Dear Joseph is yet very dangerously sick, though we hope a little alteration for the better. Seventh-day, 23d, I left him, and rode to Philadelphia to the select Yearly Meeting, which was very large.

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

Second-day, 25th, and third-day, 26th, attended several sittings of the Yearly Meeting for business, and one sitting of the select meeting, to pretty good satisfaction.

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

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

29th and 30th. Attended several sittings of the Yearly

Meeting for business, and had some little services therein to a good degree of satisfaction; the meetings being owned and crowned by the presence of the Lord of life and glory.

10th month 1st, and first day of the week. Attended a sitting of the select Yearly Meeting, and the three meetings for worship; Pine street in the morning; Market street afternoon; Bank in the evening: in all which truth was in good dominion, under the assisting influence whereof my way was open in gospel labours at each place, I hope to the arousing of some, and strengthening of the hearts of others.

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

Third-day, 3d. I began to desire my way might open to leave Philadelphia; but I found no way out: so went to the Bank week-day meeting, and was there silent. Fourth-day attended the week-day meeting at Pine street; had a good open time in sounding an alarm to the lukewarm, and felt sweet inward peace. Fifth-day, was at Market street Preparative Meeting, and was silent; but divers testimonies were borne in truth's authority. Sixth-day, I attended their Monthly Meeting, and was livingly and very unexpectedly opened in truth's testimony against the love, spirit, and friendship of the world, and to call Friends into a labour in their families, and among their dear offspring. This was extensively an alarming day, and I hope some of them will profitably take the alarm. My soul had great peace: blessed be the holy helper. Seventh-day, visited some families. First-day, 8th, rode to Frankford meeting, and there suffered deeply in spirit, but got some relief by a close search-

ing testimony among them ; yet remained uneasy, and returned so to Philadelphia. Second-day, 9th, attended the select meeting to some good degree of satisfaction. Third-day, 10th, I had a meeting at Frankford ; was silent until near the close, when I told them I felt something present which exceedingly obstructed the arising of life in the meeting. In the afternoon we had a meeting at Fair Hill ; I was silent there. Fourth-day, 11th, had a meeting at Germantown, in which my lot was in silence. Fifth-day, 12th, attended the youth's general meeting at Byberry, and suffered still in silence, feeling myself as a stranger, a pilgrim on the earth ; and, in the depth of my distress, I said in my heart, Lord, why hast thou thus forsaken me ? thou knowest I have given up all that is near and dear to me in this world to follow thee and thy call into this land ; my dear wife and tender offspring I have left behind me, and come forth thus far into a land I knew not ; and I can appeal to thee, O my God ! that it is only in obedience to thy will and requirings. Why then am I thus left ? why feel I myself so destitute and forsaken of all good ? why see I no way cast up to walk in ? Thus, or to this purpose, I bemoaned my desolate condition, and spread my case before the Lord my God with tears, but all in a good degree of resignation ; and after a little space, being fully satisfied all would work for good, I was made willing to be as poor, empty, and blind, as the Lord would have me to be, and all centred in this : " Not my will, but thine be done."

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

Seventh-day, 14th. I went to a meeting appointed for the aforesaid Friends at Horsham, and returned with my friend Joshua Morris, to his house at Abington. First-day, 15th, was

at Abington meeting again, and silent in both, feeling great emptiness. It is the Lord's hand, let him do as he pleaseth, he will not do any thing for my harm. Second-day, 16th, stopped travelling, and waited on the Lord for direction; towards night a little light arose, and I thought I might go on in the morning, if the way should continue still to be open. Third-day, 17th, I attended their meeting at Gwynedd, my tongue as it were cleaving to the roof of my mouth. Fourth-day, 18th, I had a silent meeting at Plymouth. Fifth-day, 19th, was at the Monthly Meeting at Richland; still shut up in silence. Sixth-day, 20th, attended a meeting at the same place for two marriages, still in silence; but I am learning contentment and to endure famine, drought, and hunger, patiently. Lord spare not until thy will be accomplished in me, and all that is in me bows to thy sceptre, and yields fully and quietly to thy disposal!

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

with the spirit of supplication, the meeting ended to good satisfaction. After meeting I was informed that such an inquisitive, diving disposition after hidden mysteries was present in that meeting, and also the other state of affliction and probation. Blessed be the Lord for all his fatherly dispensations, however disagreeable to my own inclinations.

I was now renewedly made sensible what is meant by his leading "the blind by a way they know not," and by the query, "Who is so blind as the Lord's servants, and the messengers whom he sends?" I also see it necessary to be so: for till we arrive to this state, we are in danger of carving for ourselves, and robbing God of his glory, who is never in his proper dominion in us, until he becomes our *all in all*; and our whole trust and dependance is on him alone, without leaning to our own understandings. The want of this has marred the work on the wheel, and, I fear, ruined many, who have begun well, and run well for a season; but, growing weary of waiting, of poverty, and self-abasement, they have let up the active, wise, self-sufficient part, and so run out into a multitude of words without life, and yet often under pretence of great openings. And some have become very visionary, and pretend often to be seeing into the state of things, where they are, and where they go; and yet all, or too much, in the airy, flighty, uncertain region, where self-activity is uppermost and unbridled; though they seem not fully sensible of it, and can scarcely bear to be told of it. All this comes to pass for want of depth enough in waiting in the silence of all flesh.

May the Lord open the eyes of all the well-disposed, that they may see and shun the snares of the enemy. For it is not only among young beginners that this is to be discovered, but even among too many that seem far advanced, at least in their own and many of their friends' estimation. And I have seen a danger, to attend the once humble, careful traveller, when by a circumspect progress he has been enabled to satisfy his brethren of the reality of his commission, and has become established in their minds as a real gospel minister. For now, if he is not very careful to lie low before the Lord, he may, after all, make shipwreck of his gift; and by giving way to a disposition to deck

and adorn himself with God's jewels, he may cause dimness to come over *that*, which once shined with clearness and brightness, in and through him, when he stood only as the Lord's trumpet, and had nothing of his own to depend upon. Alas! the danger we are in, when we begin to think we stand; for then we have great need to take heed lest we fall. And I have ever found that, thinking we are humble, may, and sometimes does, become an inlet to spiritual pride.

Therefore, let all not only get down into littleness, yea, nothingness of self, but abide there. Oh! it is a great thing to abide there rightly. For self, the adversary, is apt to be getting up again, in a kind of disguised, hidden manner; and that of keeping rightly down is a very great work, and requires many deep baptisms to attain to it. And he that once begins to think he has attained to it, it is very likely that self is beginning or about to show its head again. Let us, therefore, look unto the Lord, and trust only in him, not daring to lean to our own understanding.

First-day, 22d. I attended (dear John Forman being with me, as he had been for several days past) the meeting of Friends at Robinson or the Forest; a blessed time it was. Second-day, 23d, we had a meeting at Reading, and next day at Maiden Creek, both I hope profitable good meetings. Fourth-day, 25th, we were at the Monthly Meeting at Exeter. Truth rose into blessed dominion, and reigned over all in the meeting for public worship, to the reaching and tendering many hearts. Fifth-day, 26th, we had a meeting at Nantmil, to which dear Abel Thomas accompanied us. My friend John Forman had good service. I was long shut up; but at length, in the fresh openings of life, I stood up and expressed a few words, after which dear John Forman appeared again in a short, lively testimony; and my spirit being drawn forth in supplication to the Lord, the meeting ended under a feeling sense of the savour of life.

Sixth-day, 27th. I am a pilgrim on the earth. Lord! wherein thou seest I have, in any thing, done contrary to thy holy will, be pleased to open mine eyes to see it; and enable me this day, and all the days of my life, so to conduct and demean myself before thee, as that I may witness thy approbation, and feel thy

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

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

11th month 1st, and 4th of the week. I went to the Monthly Meeting at Horsham, and after viewing the camp a while in silence, had to lift up my voice like a trumpet and sound an alarm among them, as wishing them to flee for their lives, lest, ere they were aware, and while sitting carelessly at ease, the enemy should surround them and swallow them up.

After this I sat in a low, suffering state through the whole transactions of their business; but just at the close my trumpet was again prepared to sound; and feeling strength to arise out of great weakness, and light out of obscurity, I so renewed the alarm among them, as to feel quite easy and comfortable in my mind. Blessed be the Lord who helped me; for I sensibly felt, that had not his power arisen for my deliverance, I must have sunk down under a load of distress, and gone away burthened in

spirit, having no might nor ability to throw my heavy load off myself. Indeed I grew weaker and weaker, blinder and blinder, in myself; but herein I truly rejoice, for it brings into the clearness, into deep dependence upon God alone, whereby his grace is felt to be all-sufficient, and an unshaken evidence given, that with the divine arm there is no lack.

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

Oh! what numbers miss of the best instruction and the purest joy, by continuing, even after great mortification, alive in themselves in their religious performances. These cannot fully say, "I live, yet not I, but Christ liveth in me." These have in them something of the beast which received the wound by the sword of the spirit, and yet did live; the deadly wound being healed. All these are in imminent danger; and if they are not aware, they will retard the work of the Lord in themselves and in others, through their busy attempts to promote it: and yet perhaps they may be pretending to wait for, and giving out that they feel much divine influence.

Oh! the subtlety of the serpent, especially in his resemblance of an angel of light! Many hath he caught, beguiled, and ruined. The pure openings of life are very different, and distinguishable from all his false visions and likenesses. The deep, humble, careful traveller finds it so to his unspeakable satisfaction; and yet, how many are taking the latter for the former, for want of depth and patience enough in waiting! Hereby the innocent, precious life in them becomes wounded, and the true simplicity betrayed, for "the adulteress will hunt," even "for the precious life," as the wise man testifies. And I believe the truly wise in heart, not in earthly wisdom, but heavenly, do really find it so; for the *life* is the very thing the adversary strikes at, and if he can keep us from the sensible feelings and openings thereof in our religious engagements, he cares not how active we are

without it, and how much we pretend to it, for the more of all this, the securer he hath us, and the more we promote his kingdom and interest. Oh! where will many appear at last, after all the cry of "Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and done many wonderful or mighty works?"

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

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

Sixth-day, 3d. I went to see two or three families, but have felt very different from that openness, freedom, cheerfulness, and satisfaction, which I felt in a good degree when here before. I thought far less of having a suffering time now than when I first came; but, alas! there is scarce any comparison; wherever I go my load goes with me, and I cannot yet throw it off. But all

tends to confirm and assure me, that it is not of man, nor by man, nor yet by outward observation. So I wait in patience.

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

First-day, 5th. In the forenoon I attended Market street meeting, and soon feeling a very weighty concern resting on my spirit, I stood up in the fresh openings of life, and began to express what I had in commission; but keeping carefully to the divine guide, I soon felt all to be shut up again, whereupon I immediately sat down, rejoicing that I was preserved from proclaiming *without life*, what just before was opened *in the life*: so I sat quite easy, being delivered from the great weight and exercise which I had felt, until towards the end of the meeting, and after another friend had well declared the truth among us; when I again stood up and very fully cleared my mind; setting the pure, simple testimony of truth, over the high, soaring, creaturely-wise, and comprehending part, which puzzles and puzzles the minds of too many, in a vain and ever-fruitless attempt to investigate the unsearchable mysteries of God, and to comprehend incomprehensibility. I left this meeting in true joy of heart, and rejoiced in the Lord my gracious preserver, who is learning me to depend on and attend to his *shuttings* as well as his *openings*: and this is the only way of safety. In the afternoon I went to the Bank meeting, and had good open service, and though in a short, I hope comfortable testimony to a living remnant present. I attended the evening meeting at Market street. It is a very large house, and was now greatly crowded. I was quite silent, not feeling the least motion to speak a word among them. There were several testimonies,

and three appearances in prayer; and I greatly fear some of those engaged in them are too easily drawn into words, and not weighty enough in their spirits, nor deep enough in waiting. Oh! the great injury done to the cause of truth, by offering unripe fruits. My soul is grieved, and mourns over individuals, who might be useful in the church, if *self* was fully slain, and never suffered to rise again into activity.

Second-day, 6th. Attended the Quarterly Meeting for worship and discipline. In the first I had a short open testimony, after which our friend John Storer had a good open time, to our edification and comfort, wherein he was very close upon the careless sons and daughters of Zion, who come not up to the help of the Lord against the mighty, but are stumbling-blocks in the way of the weak, and burdens to the honest-hearted burden-bearers, adding greatly to their heavy weight of exercise. My soul united with this pertinent reprehension. In the meeting for church discipline, I was shut up in mourning and silence, under a sorrowful sense of this truth: "That which is wanting cannot be numbered." I felt the weakness of many Friends of this Quarter to be great. There was recommended down from the Yearly Meeting, a renewed care and exertion for the preservation and recovery of the young and rising generation, who are many of them greatly departed from primitive plainness and simplicity. Alas! though divers Friends of very good natural abilities seemed to wish well to the work, they had very little life, strength, or ability to further it; having already weakened their own hands by a worldly spirit, and by too far departing themselves from the rules of holy circumspection in their own example in these things; and by unjustifiable and foolish indulgences of, and conniving at, and giving way to, their children's vain inclinations to appear like the children of the world's people, till in many families there is little of the Friend to be seen in their outward appearance. May they arise, and shake themselves from the dust, lest an increase of years bring an increase of *weakness*, *deviation*, and *darkness*. My spirit was bowed in sympathy and union with a few tribulated souls who mourn the desolation of Zion, and use their honest endeavours for her restoration. One remark of dear John Storer's I

cannot well omit to insert here. He said, in the meeting for business, that he never knew any one to grow and prosper in religion, who was negligent as to the attendance of religious meetings. Now I wish this solid remark, founded on impartial observation, may have its proper effect, to the quickening of all who heard or who may here read it, to the diligent discharge of that great and important duty.

Third-day, 7th. I had good open service at the youth's meeting at Market street house. It was a large solid meeting, and I laid things close home to negligent parents; pointed out the great deviations in joining with the world's spirit and ways; and their conniving at and too much indulging their childrens' foolish inclinations, whereby the strength of the parents is greatly lessened, and their hands weakened; while, at the same time, habits of indulgence, in some respects contrary to our profession, are grown, and growing *strong*, in their children. That now when some of the parents, under a little quickening of life and zeal, would be glad to have things amended, they find it is with them, as with Samson, after he had given away his strength, when thinking to shake himself as before, he found himself *weak as other men*. But to the honest, faithful labourers, as well as to the tender youth among them, the language of consolation and encouragement flowed sweetly and freely, I hope to the refreshment of some of their souls.

In the afternoon there was a meeting for the negroes. It was not to me a very lively meeting, yet was in degree owned and favoured, and several testimonies were borne, among which I was not wholly excused; and I believe my exercise might be of some little use to the poor blacks, although I felt very weak, and truth rose not into much dominion; but my mind was quiet in the Lord.

Fourth-day, 8th. I went to the select Quarterly Meeting at Abington, and sat through the same under great exercise, but near the close my way opened, and I was enabled to press upon my brethren to keep to the antitype of chewing the cud and dividing the hoof. For nothing is fit for sacrifice to the Lord, that is contrary to this pattern. And without great care, things may be offered in solemn sacrifice, which, instead of being a

sweet savour, may stink in his nostrils; things may be handed forth in a very *undivided* state, in the mixture, light not *divided* from darkness. Oh! it is a great thing, rightly to *divide* the word. And for want of waiting for that which enables to do it, there are many unskilful offerers, and unsanctified offerings; like the unclean beasts under the law, which were not fit for sacrifice, as wanting the *divided* hoof, and the chewing of the cud. Oh! this significant chewing of the cud, how apt it is in representation of that turning of the fleece, which is so necessary in a spiritual sense. If things, presented to our minds for offering, in an undivided, undigested state, were carefully kept, waited upon, and as it were, chewed and swallowed, and chewed and swallowed again, Oh! how it would tend to clearness and thorough digestion; so that the offering might, when rightly prepared, chewed, and divided, be, like the clean beasts of old, not only acceptable to the Lord, but profitable to the people. But for want of waiting upon the opening, till things are rightly chewed, digested, and divided, offerings are sometimes made of that which was dying, and would die of itself: and this is utterly forbidden, and unfit for sacrifice, as being both a stink in the Lord's nostrils, and unwholesome food for the people.

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

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

Seventh-day, 11th. I got to the select Quarterly Meeting at Concord, where, as at Abington, I was quite shut up, until near the end of this day's sitting of said meeting; but life then arising, and light eminently shining in my soul, I stood up in the opening thereof, and had great satisfaction in my labours among them, mostly in a way of encouragement, but not without some cautions and admonitions as things opened.

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

Fourth-day, 15th. I was at Wilmington Monthly Meeting, and quite silent through the whole thereof; it being a low time with me, though divers Friends seemed to be favoured. Fifth-day, 16th, quite silent again at Kennet Monthly Meeting, until towards the end of their business, when I was concerned to point them to the life in the transaction of church affairs. For they seemed very lifeless, and handled those weighty matters too much in the same manner as men do their outward business, in the strength of mere creaturely faculties. Though some of them were very zealous of outside things, and very plain, which in itself, is very well. But my spirit was distressed with their want of divine warmth, and also with their fulness of false zeal. Sixth-day, 17th, I went to Bradford Monthly Meeting held at Caln, and sat silent, except that towards the end of the last meeting, I spoke a few words of the danger of a forward ministry. Seventh-day, 18th, I attended the select Quarterly Meeting at London Grove, for the Western Quarter. Here, through laborious travail in the deeps, life so far arose as to enable me to ease my mind in degree, though not fully, of the very heavy exercise which has for some time distressed my mind, under a sense of un sanctified self, and the busy, active, creaturely part, having so much to do, in religious matters, even in some in whom it has once, in good degree, been slain. For, alas! the seeming deadly wound has been healed in too many, who might have been as silver trumpets in the Lord's hand: some as ministers, and some in other services, had self-activity been rightly kept down.

Oh! my soul hath deeply mourned over the loss our society sustains, through antichrist's thus sitting in the temple, and usurping the place of the true teacher. Many a poor soul, who

too little thinks of being under the influence of antichrist, or even that antichrist has any thing to do in our society, is so far governed thereby, as under the influence thereof, to be building up Babel instead of Zion. And this will more or less be the case, with all who attempt to build up Zion, without the assistance of the true spirit of all christian worship and discipline. Oh! that these Babel-builders would see the confusion of language which abounds among them, however well connected their words and sentences may be in the letter.

First-day, 19th, I was at New-Garden meeting, in which I was silent. After meeting, went home with my dear friend William Jackson, who had, a few years past, been very acceptably in our country, on a religious visit. Second-day, 20th, I attended the Quarterly Meeting at London-Grove, being still shut up in silence. Third-day, 21st, attended the youth's meeting, the adjournment of the quarterly, and the select meetings, in all which I had not a word to say. Oh! I was now, and mostly for a week past, abased as in the dust: I could see no way to go forward; nor yet could I go homeward. And though this distressing dispensation is upon me while I write these lines, yet, through the experience I have already had, my faith fails not; but I have an unshaken confidence that all does and will work for good, and for my enlargement, in the Lord's time. But I find patience exceedingly necessary; for thus to be shut up a week, or two weeks, at a time, and feel, in great degree, destitute of divine enjoyment, is very trying; and to feel it altogether out of our own power to help ourselves out of this trying state, brings the creature very low and humble. But, blessed be the Lord, he never has failed to arise in his own time, and to deliver my soul from all trouble; and I firmly believe he will, if I keep in the patience, give the new song of praise to his eternal name.

Fourth-day, 22d. Attended their mid-week meeting at London-Grove, where my tongue, as it were, still clave to the roof of my mouth, while Mary Husband was much favoured, and enabled to lift up her voice like the song of an angel. Fifth-day, 23d, I went to New-Garden meeting, and was still closed up in silence. Sixth-day, 24th, I went to Nottingham, in Ma-

ryland, with some Friends who were appointed by the Quarterly Meeting. Seventh-day, 25th, we attended their Monthly Meeting, where it was my place to be silent.

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

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

I now remember reading of the long fasting of thy beloved son, and that at length he hungered. Oh! then came the tempter, but he was defeated; for he *found nothing in* that holy lamb, the son of thy bosom, that would receive any of his baits. O my soul, may he find nothing in thee! Thou hast often declared to others that the way to heaven is through tribulation and sufferings! and now when they are come upon thee, see to it, that thou keep the word of God's patience; let patience have its perfect work, lest *the end of the Lord's thus* proving thee be frustrated; for if all satan's assaults be rightly resisted, and nothing of his offered food eaten, thou mayst yet find relief and consolation. And though it is now very distressing to drink thy saviour's cup, and be baptized with his baptism into suffering, yet it must be endured or thou canst never sit with

him in his kingdom; he has set thee an example that thou shouldst follow his steps. And as it pleased God, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings; so will his true followers be made perfect in like manner. Therefore, O my drooping soul! trust in the Lord, for unto whom else canst thou go? He only has the words of eternal life: and thou must not give back; neither heights nor depths, things present nor trials yet to come, must separate thee from the love of God, nor from cleaving unto him, or thou wilt yet be undone for ever. For, until thou arrivest to this assurance, that none of these things shall ever separate thee therefrom, thou canst not say with thy suffering Lord, "It is finished." And this thou must yet be able to say in thy own experience, as surely as he ever said it, or thou wilt not be finally one of his friends and companions. For, had not the way to eternal glory, been through tribulation, and death to the old man, in every soul that is saved, Christ had never suffered; but this being the only possible way, he graciously condescended and submitted to it; being tempted, that he might succour those that are tempted; and passing through death, that we might learn from his example, the necessity of dying with him, in order to arise with him in newness of life. For, "where I am, there shall my servant be," is his unchangeable language, to this day and for ever. And therefore, till all things in us are put under his feet, and till he comes to rule and reign over all in us, whether pride, impatience, or any thing whatever that is not conformable to his holy will; he will find it necessary to fill up in us what remains yet behind of his sufferings. For when any thing contrary to a perfect subjection and obedience, prevails in us, be it the least murmur, distrust, or whatever it may be, he cannot at that time reign unrivalled in us; but is under suffering, and pressed as a cart with sheaves. Here we must learn patiently to suffer with him till all things in us be put in subjection to him, or we can never fully reign with him in uninterrupted glory and happiness. For, until all this is done in us, Christ will still to us, as individuals, be held to and remain in, his mediatorial office and character; not being in a capacity, as to us, and as to his state of depres-

sion in us, to render up the kingdom to his Father: seeing God is not yet so fully become our all in all, as that we have no wish or will in us contrary to his holy will concerning us.

I am now as fully confirmed, that this must be the case with every soul, before, or whenever, complete redemption and salvation are witnessed by him; as I am that God ever was, or now is, in Christ, reconciling the world unto himself. And moreover I am as well assured that God is still, and ever will be in Christ, carrying on the same work of reconciliation, where it is submitted to, till all the sons of Adam receive their final sentence "Come, ye blessed," or "Go, ye cursed," and are arranged, either as sheep on the right hand, and received with the righteous into life eternal; or as goats, on the left hand, and sent away into everlasting punishment; as I am that he ever was, at any time, thus in Christ, reconciling the world to himself. And indeed, I am fully satisfied of both. Yea, I might go further and add, that as sure as God was, or is in Christ; so sure is Christ in man, reconciling poor sinners to himself, through the death of the cross. And it is utterly vain to hope for salvation in any other way, than through death with Christ, to every sinful motion. It is, and it was, and it ever will be, through suffering and death, to the first nature, that salvation must be known.

This is the mystery of the sufferings, and of the fellowship of the sufferings of Christ. Some may call me an heretic when I confess unto them, that I expect no final benefit from the death of Jesus, in any other way than through fellowship with him in his sufferings. But after the way which they call heresy, worship I the God of my fathers, truly believing in the history of Christ's life, death, resurrection, ascension, and glory; and desiring more and more to "know him, and the fellowship of his sufferings," and to be made, not in part only, but fully "conformable to his death;" that I may like him, and with him, be put to death in the flesh, but quickened in and by the spirit. For I quite despair of heaven, on any other terms.

I read this in all the works and operations of nature. I read it plainly in the law. I read it plainer in the gospel. And I read the beginnings, and a good progression thereof, plainest of all in the inward experience of my own exercised soul. In natural

things, the wheat must fall into the earth and *die*, or it will never bring forth fruit. In the law, without blood there was no remission. Death was, even in the figure, necessary in order to atonement for sin. The firstling of the flock, was then called for. The very *life* of the firstling was taken away, as typical of our sinful life, in the *first* nature; for, as says the apostle, “that was not first which is spiritual, but that which is natural; and afterward, that which is spiritual.” Moreover the *burnt* offerings, sacrifices made by *fire*, as a sweet savour to the Lord, how clearly they point out the Lord’s refining furnace, and his powerful *burnings* in us, as an oven, against all pride, and all in us that does wickedly, in any way or degree!

In the gospel dispensation, this doctrine shines forth with divine brightness, in all the sufferings, and agonizing tribulations, the vinegar and gall, and the finally patient death of Jesus Christ, on the cross: and in the plentiful testimony in the New Testament, that what remains behind of his sufferings, must be filled up in his body, the Church; that if we die with him, we shall live; if we suffer with him, we shall reign with him; if we save our life, we shall lose it; if we lose it for his sake we shall find it: in that Paul *died daily*, and desired to *know nothing*, but *Jesus Christ*, and *him crucified*; and to know his old man crucified, with the affections and lusts. And abundance more that might be mentioned; much of which, I perhaps should never have understood, had not the Lord my God led me through many lessons of experience, in the substance of them in my own soul. Oh! that a perfect death may come upon every thing in me, which is contrary to that life, that is “hid with Christ in God;” that where he is, I may be also; a living witness that though he was dead, yet he is alive, and liveth forevermore; and that, because he liveth, I live also; feeling and knowing that whosoever truly believeth in him, *though he were dead, yet shall he live*; and will live, reign, and triumph with him, over death, hell, and the grave, forever. Amen.

This day I rode back to my friend William Jackson’s, no way opening to go forward. Third-day, 28th, no way opens yet; my soul is brought to tenderness, and my eyes to weeping and tears before the Lord. Nature is ready to flinch, but I am given to

believe it is the Lord's will that his servants, after multiplied experience of his helping and delivering hand, should be so established on the immovable rock as to be able to endure hardness as good soldiers; to live by faith and not by sight, for a season, and that as long as he pleaseth; and to say, without dissimulation and without reserve, under every trial meted out to them by his holy hand, "It is the Lord: let him do as seemeth him good." Perhaps many trials, many deep baptisms yet unproved by me, may be necessary for me to pass through, before I can come up to and abide steadfastly in this blessed renunciation of my own will: but this is the mark, the goal at which I aim. And as I never expect a mansion in the blessed abodes, without this attainment, it is the desire of my soul that the Lord's hand may not spare, nor his eye have pity, until he brings forth judgment unto perfect victory; until all that is in me bows to his sceptre; until I am perfectly renovated, and can render up all, body, soul, and spirit, as a living and unreserved sacrifice to the Lord; and until I can, even when he hides from me, and, to my sensation, forsakes me, with persevering patience and unabated confidence cry, "Abba, Father! thy will and not mine be done." Even so, O Lord, work in me and for me, to the thorough completion of thine own will, till I may in truth proclaim, it is finished: it is fully finished.

Fourth-day, 29th. Attended London-Grove Preparative Meeting, and was still quite closed up from any sensible feeling of the living spring of the gospel. Fifth-day, 30th, I attended New-Garden Preparative Meeting. This and London-Grove make one Monthly Meeting. Here the power of the word of life was renewed in me, in such a manner, that I seemed to myself in some sort as if I had risen from the dead! O how clearly, and beyond all doubt, am I satisfied in my own mind, that it is nothing else than the power of an endless life that again quickened me and raised me up in a living testimony among my brethren in this meeting. For twenty days past, I have not dared to open my mouth in one of the public meetings for worship that I have attended; I have been at fifteen. Doubtless, if I would have been presumptuous, I could have stood up and delivered words in plenty at any of them. I felt sensibly that I of myself could no

more open any thing divine, than a corrupt fountain can send forth sweet and wholesome waters. I found I could not move forward in word and testimony, to any kind of profit to the people or to my own peace, while the cloud rested on the tabernacle. My business was to keep silence before the Lord in abasement, and as much as possible in patience; and, blessed be his name, he was pleased to appear again, to my comfort and enlargement, as well as to the comfort of many others then present. There is not more difference between midnight darkness, and the bright shining of the meridian sun, than between the state of my mind in some of these late meetings, and my present enlargement and illumination. *Before* all was so shut up, that none could open; but now all seems to be so open, as that no man can shut. Glory, honour, and praise, to him who leadeth me in the path of this blessed experience. I can now bless his holy hand, both in his shutting and in his opening, and rejoice with joy unspeakable, that I have learned this experience, and this dependance on him alone.

Oh! that multitudes of talkers would come out of themselves, and learn of him in whom all fulness dwells, and in whom are hid all the treasures of wisdom and knowledge, even so shut up and hid in him, that we can never have, or know them, but only as he opens them to us.

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

2d. I attended New-Garden Monthly Meeting. Here my way was opened in an eminent manner: it was, indeed, a day to be remembered by many. Blessed for ever be the Lord. I know the glory is all due to him alone, and to him be it humbly ascribed. The creature is nothing, and can do nothing of itself, in divine things. But he has all power, and can and does open rivers in dry places, and refreshing streams in the desert. O my soul! wait thou upon him forever; for he is worthy to be sought unto, and that by the whole house of Israel.

First-day, 3d. I was at meeting at Kennet; second-day, 4th, at Birmingham; third-day, 5th, at Bradford; fourth-day, 6th, at East-Caln; in all which I was silent. Fifth-day, 7th, I was at West-Caln meeting, and came away without relief; but my

beloved friend William Jackson had good service. Sixth-day, 8th, no way opening to go forward, we turned back, and rode about twenty-five miles towards Philadelphia, and lodged at Isaac Thomas's. First-day, 10th, we were at the meeting at Newtown school-house. Second-day, 11th, at Newtown; at both I was still closed up in silence. Third-day, 12th, we were at Haverford, with a little meeting of Friends, where, blessed be the name of the Lord, he opened the prison door, and set my soul at liberty; counsel and doctrine flowed freely, their hearts were greatly tendered, and my soul sang praises to the Lord.

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

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

First-day, 17th. The way having thus opened for me to go to Germantown, and then to Darby, as above mentioned, it now seemed clearly to open to go forward to Chester; where,

through deep wading and a living travail of soul, life rose into good dominion; though I had to labour some time, even after I stood up, under much depression of mind, looking carefully to see the way, and find the stepping stones; but the meeting ended well and truth reigned. And being desirous of another meeting in this place, one was accordingly appointed to be held next day.

Second-day, 18th. The meeting was large and highly favoured, and truth was triumphant. Third-day, 19th, we had a meeting at Chichester, where truth gave us the victory, and furnished with strength, openings, and utterance, far beyond mere man's ability, with all his boasted wisdom. The sufficiency and universality of the grace of God; its way of working; the absurdity and wickedness of supposing that God eternally and unconditionally ordained the destruction of multitudes; and the cessation of John's baptism, and of other symbolical observations, were doctrines that opened in the light and in the life. The power of truth was eminently witnessed, and our souls rejoiced together in the Lord.

After meeting I understood there were some predestinarians and zealous Baptists therein, which I knew nothing of in the time of my speaking what simply opened in the visions of light. Oh! it is good to trust in the Lord, and keep close to the openings which he is pleased to favour with, not leaning to our own understandings. For were we to go to guessing at the state of meetings, we should make wild work; but truth's divine openings never did, and never will, deceive or mislead us. There was a little remnant of seeking souls, to whom encouragement flowed sweetly this day. Fourth-day, 20th, were at meeting at Centre; the fore part was painfully exercising, but after a time of ardent breathing to the Lord, I felt a small arising of life, as a small cloud like a man's hand, and in the little openings which attended it, I stood up; and in great weakness, my faith being but as a grain of mustard seed, I went on very slowly, and found hard work. But as I kept low with the seed, and carefully watched, and waited for the gradual opening, from word to word, and looked well to every step, as I advanced forward, at length truth rose into powerful dominion. It was a baptizing time, and the "little cloud" afforded abundance of rain.

21st. We were at Wilmington, where I had been, and suffered in silence, some time past. Notice being now given of our intention of being here, it was a large crowded meeting, and the doctrines of truth were opened in my mind in great clearness, and utterance being graciously afforded, it was indeed a highly favoured day. I could write much of this heavenly meeting, but all centres in the mercy, favour, and loving kindness of the Lord, without whom we are altogether helpless and cannot move to profit. Oh! how comfortable! how unspeakably consolating it is to our souls, when we are admitted within the veil, and swallowed up in the luminous presence of our God! This is truly "*joy unspeakable and full of glory;*" a blessed and ineffable communion! a transporting earnest, or foretaste of the joys to come. Oh! that all mankind would believe in and press after these divine enjoyments; this heavenly participation of the love of God, which neither tongue nor pen is able to set forth to the full. But, alas! too many are faithless and unbelieving, ready to think this is all imagination and enthusiasm. But, Oh! if they could come to the blessed enjoyment, their doubts would soon vanish, and their souls would be established in a blessed confirmation, as on the rock of ages; and anchored in a living trust and confidence in God, and a lively hope of everlasting life.

At this meeting I had to bear testimony to the continuation of divine inspiration, and that there can be no true gospel ministry without it; that those whose hour is always come, or who are always ready, however they may work themselves up, heat and warm themselves and others, by the sparks of their own kindling, and, like the priests or prophets of Baal, be ever so vehement, yet can they never, without divine inspiration and assistance, profit the people. But that those who wait for, and move only in this, will always in a greater or less degree, reach the witness of truth in the hearts of the people. Their words will be attended with a lively savour, far beyond the mere sound of voice, even though, (as the natural understanding and bodily organs are made use of to express the prospects and openings of the mind,) they may not always deliver themselves with strict accuracy and propriety. But as their sense and meaning

are felt, and attended to by the hearers, it is perceived to be with authority, and not as the scribes, that they speak.

Though I knew not there were any teachers of that sort who are always ready, in the meeting, I afterwards heard that there were several Baptist preachers present, who do not even profess to wait for divine aid in their preaching to the people, but appoint a time and fall to speaking, &c.

Thus the Lord enabled me, as I waited for his openings, to bear pertinent testimony against such as wait not for his influence, but run, and he hath not sent them. Oh! it is good to keep close to the divine opening, and to be or do nothing without it; nor yet afraid to move in it, and declare faithfully what is opened, and commission given to utter, leaving the service and event to the Lord.

We had three comfortable opportunities in Friends' families in this place, one of which was with our ancient friend and elder in the church, John Perry, and his daughter, they living together. He had been in New England, where I saw him, on a religious visit, in company with our since deceased friend David Ferris, but now was very ill, and I thought unlikely to continue long. Truth was in good dominion while we were together, wherein doctrine and supplication were livingly owned by the inshinings of the divine presence.

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

mand of myself; when, standing up again, through a careful stepping along, I had great peace and consolation in this day's service: praised be the Lord!

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

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

had repeatedly been warned, and called upon in a very pressing, awful manner before now, by such as were outwardly utter strangers to their situation.

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

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

Sixth-day, 29th. We had another very precious meeting at Kennet. Here I had also been twice before under deep suffering, my tongue as it were cleaving to the roof of my mouth; but it was now eminently loosed, and truth reigned triumphant over all: blessed be the Lord. Seventh-day, 30th, we had a good meeting at London Grove, where I had in several meetings before been abased and bowed down in silence, even as it were bound in iron fetters. But revered be the name of Israel's holy Helper, I was this day made to rejoice in the Lord, and joy in the God of my salvation. Indeed, I don't know that the power of the word of life ever was raised higher in and through me before, than it was at this time, both in testimony and supplication.

It has been the Lord's will to lead me from meeting to meeting, in this land, in exercising silence, and to strip me, yea often to empty me, of all sense of good; and I have endeavoured to

submit to it with patience. And now, on finding I could not be easy without going over the ground again, even where I had been divers times before, and on giving up thereto, though much in the cross, I have found greater openness from meeting to meeting, (so long to continue,) I think, than ever I knew before. Indeed, my sitting in them now, even while in silence, is so different from my former, empty, barren state in these meetings, that I now feel somewhat like sitting under the pressure of a water course, the gate being largely raised, and the water flowing with great power and freedom; wherein as I have risen, and carefully uttered myself in the opening of life, truth has wonderfully arisen, and largely abilitated, to the opening of divers important doctrines; to the reaching of many states; to the tendering of many minds; and to the abundant consolation and confirmation of my own exercised soul, with many more.

First-day, 31st. We had two meetings, the first a sweet and glorious one at Bradford, where I had been once before, and now doctrine and advice flowed freely forth, to the great reaching and tendering of the people. In the afternoon we had a very laborious time in silence at East Caln, where I had before been twice; but blessed be the Lord who gave us the victory, truth at length did arise, and testimony and supplication were evidently felt to be in that which lives for ever.

Second-day, 1st of 1st month, 1787. We had a highly favoured meeting at Uwchlan, wherein truth prevailed over all, as in several others of our late eminently baptizing seasons. Oh! the heights and depths which the Lord leads his people through. May none of them ever separate us from his love. For about twenty days past I have mostly been favoured with the aboundings of truth, and the plentiful sheddings abroad of divine love in my heart, with unspeakable consolation and confirmation in the Lord. Whereas the last twenty before these, were nearly altogether days of darkness, distress, and great strippedness. Thus, hath the Lord his way in the whirlwind, in clouds, and in thick darkness, Oh! let him do as he will with thee, O my soul! He knows best what is best for thee.

Now, though this was an high day indeed, and God's holy help and presence eminently enjoyed, yet I feel most easy to

mention, that near the end of the meeting, feeling, (as I thought, under a good degree of religious weight,) the spirit of supplication, I kneeled, and presented my petition and intercessions to the Lord; but had very little true peace in so doing. For the meeting having sat long, and I being unwilling to detain it unseasonably, kneeled too soon; and it may be that I stepped into the service of some other exercised instrument. For I am convinced that there is such a thing, as to have so much feeling sense of, and sympathy with, another's exercise, as to make great caution necessary, lest we move in each other's commission, without a real commission of our own.

I am willing to leave it as a caution, though to my own condemnation, (and may self ever be condemned,) that thou, O favoured instrument, whoever thou art, mayst be continually on thy watch, especially when thou hast been highly favoured, lest thou move again, either in an additional testimony or in supplication, merely in that fulness of divine aboundings, and in the overflowings of that cup of heavenly blessing, given thee in order to abilliate thee for the service already performed, or, afterward, as a reward for thy faithfulness therein. For this thou mayst be in danger of doing, even without a real commission, unless thou art very careful. Or, thou mayst feel thy spirit dipped into a near sympathy with the exercise of another who is under the qualifying hand, and just ready to move in the strength and clearness of a right commission. And if thou art not strictly careful to wait for a clear opening, thou mayst move in a feeling of another's exercise, to thy own hurt, the hurt of that other instrument who was receiving the commission, and even to the great hurt of the whole meeting. And in thy missing thy way, and running before thy guide, in any of those ways, either in prayer or public testimony, thou wilt retard thy own progress in the right way, and bring darkness over thy mind. But if thou art always careful to wait for a right commission, and never to move without it, thou wilt never thus err from the right way, but wilt surely be preserved.

After meeting, had a precious opportunity with our dear friends Thomas Lightfoot and wife. Thomas was formerly the husband of that excellent handmaid of the Lord, Susanna

Lightfoot, who was once or twice in our country. She was an instrument of good to my soul ; and is, I trust, gone to a mansion of rest, in glory.

Third-day, 2d, we had another favoured meeting at Goshen. The doctrines of truth distilled as the dew, and dropped as the gentle rain, to the refreshing of many a tender plant, and, I trust, to the opening of many understandings. After the meeting at Goshen, we parted with our dear friend Edith Sharpless, a living gospel minister, wife of Joshua Sharpless, she having been with us at divers of the last meetings ; but my friend William Jackson still continued with me.

Fourth-day, 3d, we had a good meeting at Newtown, where I had been before in silence. O Lord my God ! how good thou art to my soul ! How wonderfully, and beyond my expectation, thou continuest to replenish me with the eminent aboundings of thy love ; and causest my cup indeed to overflow. How do I feel the incomes of thy heart-consolating presence, even as I ride on the way from meeting to meeting ! Oh ! how abundantly are all my by-past abasement and strippings made up, and much more than simply overbalanced, by the aboundings which I now enjoy from day to day ! Truly, the way to abound, is first to be abased ; and the only way to reign with Christ, is to suffer with him. O my God ! I bless thy holy name, for all thy benefits. Thou makest me to rejoice and sing. Thou fillest my soul with goodness, my bones with marrow and fatness, spiritually. And I have at divers favoured seasons, for many days past, seen much of thy goodness. Very extraordinary have been thy divine communications to my soul, opening after opening, from one meeting to another, in great clearness, and with strength and utterance to my own admiration.

It is doubtless for the sake of the people, who stand in need of instruction, reproof, or encouragement, which livingly and plentifully flowed forth unto them this day, as at divers other times in my late travels. The doctrine of the light, grace, and spirit of God ; the universality and sufficiency thereof, for the salvation of all men ; the nature of true saving faith, as partaking of the very evidence of things hoped for ; the entire sufficiency of the one only saving baptism ; the cessation of John's,

as to any obligation or use upon Christians now ; and the nature of true gospel ministry, as being an efficacious, feeling, baptizing ministry : all these doctrines have been very clearly opened in truth's pure authority.

The *one baptism*, is a saving one ; for " he that believeth and is baptized, shall be saved." But *Simon the sorcerer*, is expressly declared to have both *believed*, and been *baptized* in water ; and yet it seems he had no part nor lot in the great matter of salvation, and the saving baptism of the holy ghost ; but was in the " gall of bitterness, and bond of iniquity." A mere speculative faith or belief, that brings not to the very " substance of things hoped for," and a mere dipping in the water, or sprinkling of it in the face, may both be attained to, by those who will not be saved. But none can attain to, or abide in, the fulness of true faith, and witness a thorough baptism of the holy ghost and fire, but such as shall be saved.

Every true gospel minister is enabled in degree to fulfil the command, Matt. xxviii., and does really *teach baptizing*. For the command does not say, Teach and baptize, as two distinct things ; but *teach baptizing* ; that is, by and through their teaching, under the baptismal influence and qualification of the holy ghost, (indispensably necessary for every true minister of the gospel,) they do instrumentally dispense unto others, or baptize with the holy ghost such as have their hearts open to receive them and their teaching, in that from whence it springs and flows. Thus, when Peter spake unto some, formerly, *the holy ghost fell on them*. Here the command was exactly fulfilled ; for it is plain that he *taught baptizing*. His ministry had such a lively, baptizing influence, that *the holy ghost fell on them* immediately, even as he *began to speak*. And this same thing in substance, if not always, in degree, have thousands in our day witnessed, under the true preaching of the everlasting gospel ; for this is always in the evidence and " demonstration of the spirit and with power." And what does power attend the preaching of the gospel for, if it is not to reach the heart, and turn it from darkness to light, and from satan's power to God ? This indeed was, is, and ever will be, the very design and intent of all true gospel-preaching ; and for

this purpose, does power, equivalent to this end, ever attend it. Hence, Paul said to some in his day: "I have begotten you through the gospel." Surely, this is nothing less than baptizing them with the holy ghost. Surely his so powerfully preaching the gospel, as thereby to turn and beget them to God, was exactly fulfilling the command or commission, "Teach, baptizing."

Moreover, it is evident, that John's elementary dispensation, was intended to *decrease*, and give way to Christ's spiritual baptism, which was to *increase*. Why else did John say, "I shall decrease." Surely, as a prophet, and that as great as any born of a woman, he *was not* to decrease, and *did not*; but it is evident his elementary dispensation, was to, and did decrease. For though, in condescension to the weakness and prejudices of some in that day, who were in the state described by Christ in this short hint, "I have many things to say unto you, but ye cannot bear them now"—I say, though in condescension to these for a time, till they could *bear* the clearness and fulness of the gospel day and dispensation without the further use of figures and signs, water-baptism was permitted, in like manner, as Paul circumcised Timothy, and purified himself in the temple, as if he had a vow, though he had not; yet all this, by no means perpetuates the use of outward water, in baptism, any more than it does that of circumcision, and outward purification. And now to evince, that even in that day it began to decrease, we find Paul thanking God that he had done no more than a very trifle in that way. So lightly did he esteem it; perceiving, doubtless, that this, together with circumcision, &c. was to decrease, and come to an end. For he seems, in several other instances, as well as in this of baptism, to have had a quicker and clearer sense, than some other apostles, of the necessity of entirely laying aside certain outward things, which the weakness of some could earnestly contend for; they not yet being fully able to *bear* all that Christ had, by his *spirit*, to say to the churches.

Hence we find this great Apostle, in the clearness of prospects as to the pure spirituality of the gospel-dispensation, was bold to withstand even Peter, to the face, on account of his deviation from this pure spirituality, to something of a more outward na-

ture. And clear it is to me, that it was under a like desire to see christianity flourish in its purity and spirituality, stripped of all useless observations and outward ceremonies, that he so earnestly thanked God, that he had baptized no more in water. For he saw that the converts to christianity were running into a dependance on outward things; and hence, he queries of some, if, having begun in the spirit, they were so foolish as to expect to be made perfect by the flesh. As much as if he had told them, the only way to be made perfect in good, was to keep to the spirit, and walk in the spirit, which began the work; not turning again to, or having any dependance on, the "weak and beggarly elements;" things which are outward, and reach but to the purifying of the flesh at best, but cannot purge the conscience. Whereas, they who "walk in the spirit," are thereby so purged and purified, that they "shall not fulfil the lusts of the flesh." And hence, "there is therefore now, no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit." And as the baptism of the spirit, preserves in purity, there is no need of a symbolical dipping.

Fifth-day, 4th. We had a meeting at Radnor; and sixth-day, 5th, another at Merion; both heavy laborious seasons for some time; but truth rose into some dominion, especially in the last, which on the whole proved a good watering and refreshing season, and ended in the savour of life: the other also ended well. Seventh-day, 6th, we rode to Philadelphia, and visited divers families, rather in a way of innocent sociability, to take our leave of them, expecting soon to return homeward. First-day, 7th, we attended the meetings at Pine street, Bank, and Market street. The first, after a time of close exercise, was a good favoured meeting; the second very dull and painful, though a little life at length arose, yet I did not get full relief among them; the third a very large crowded evening meeting, and my mind was soon dipt into a close engagement for their eternal welfare, with an opening to stand up, and I believe I got through to the good satisfaction of my friends, and somewhat to the relief of my own mind, as a parting opportunity with many beloved Friends. I may acknowledge that notwithstanding I had little or no fear of any present, yet I felt the instability and

fluctuation of many minds in that large audience, to be almost too strong for my growth and attainment. And though I was favoured to keep the helm (so far as given me) in my hand, yet I thought I was like a ship in the ocean, when the waves run high: so strong were the powers of giddiness in such numbers present, who very much resemble that unstable element, the water. This I have sensibly felt in every evening meeting I have attended in this house; and that much more powerfully than in any other meetings I have attended, even when sitting in silence, for my mouth has not been opened in any of them before this evening.

And now I feel myself clear of Philadelphia, as to their public meetings; but in obtaining this clearance I have experienced a very great emptying, and feel very much exhausted. Yet apprehending myself to be in the line of my duty, I endeavour to abide in the patience, till He who has so often filled, be pleased to fill again. For he has often *poured his water into his buckets*, and caused *his seed to be in many waters*, to the great consolation of my poor soul, which, without his filling, would ever remain a dry, empty bucket, without any living water.

Great is the deviation from true christian humility, inward watchfulness, and ardency of spirit, as also from true plainness in dress, building, furniture, &c., among too many in this large city; and leanness, weakness, and want of true magnanimity in the cause of Christ, prevail in proportion. Oh! how many there are, who, if they would submit to the cross, would soon become valiants in Israel, who now, through shunning it, are stumbling at the threshold, and remain dwarfish, and, in great degree, useless in their day and generation. My spirit mourns over them, with ardent wishes, that they may lift up their heads above the world, and all its frowns, friendships, and entanglements; that they may thus rise into the liberty of the sons of God, and feel the truth to make them free indeed. For now they are held in bondage, and at some times, when they feel their thralldom, they do really groan under it, and for a moment, pant for deliverance, and wish a releasement from their bonds and imprisonment. But, alas! they soon sink back again into the old captivating conformity and compliance. Thus many grovel on

through life, and never know what it is to be free, nor to enjoy the sweets of true christian liberty. May the young and rising generation shun that rock, the spirit of the world, on which so many have been shipwrecked. I am clear in it, that there is a precious seed among them, who, if faithful, will shine forth in greater lustre and purity than many of those who have gone before them. O Lord! I pray thee, hold them in thy holy hand.

Second-day, 8th. We attended the select meeting, where I had some small service; and after visiting about twenty families to take leave of them, I felt clear of the city. 9th day of 1st month, we left Philadelphia, and crossing the Delaware into West Jersey, had a meeting at Newton. It was a painful and very low time for a season, but ended to a good degree of consolation.

Now having left Philadelphia, I felt such a flow of love and affection towards many there, as perhaps words are inadequate to the full expression of, with living cries to the Lord to preserve them, and bring them on the way rejoicing in the footsteps of the flock of the faithful companions of Christ Jesus. Fourth-day, 10th, we had a good meeting at Haddonfield; but close and searching were we led in testimony, as truth opened and enabled. Divers beloved friends from Philadelphia came over and met us at this meeting. I was truly glad to see them.

Fifth-day, 11th, we had a meeting at Moorestown, which I am abundantly convinced would have been more eminently favoured, had not my imprudence prevented; for I felt the arisings of life, and had some fresh openings, but felt withal that the spirits of the prophets were subject to the prophets, and that I could not get forward in my openings until some exercised mind or minds were relieved of their burthen; and being too hasty, and fearing a backwardness would be given way to, in some one or other, to the hurt of the meeting, I stood up and expressed how it was with me, as if, because I clearly felt the danger, I must speak of it. Thus I hurt the meeting myself. Oh! take heed when the ark jostles, lest, putting forth thy hand in thine own time, like Uzza, thou bring death over thy own soul! Great was my distress and humiliation; but the Lord at length in mercy opened the way again, which had quite closed

upon my unguarded motion. Oh! his mercy endureth forever! How wonderful was his goodness to Israel, that even when Moses provoked him at the rock, yet for their sakes he caused the waters to gush forth from the flinty rock, at the smiting thereof. This meeting ended to good satisfaction, though marred by my own activity and folly. Lord! correct me in mercy; bring down all in me that can move without a motion from thee; and when thou hast fully reduced me, then in judgment remember mercy, that my soul may praise thee for ever. Here I parted, in endeared affection, with Friends from Philadelphia, who now went homeward; the rest we parted with yesterday.

Sixth-day, 12th, we had a meeting at Upper Evesham. After some time of waiting, a little light sprung up, truth reigned, and we had a baptizing season together. Seventh-day, 13th, we had another at Lower Evesham, to pretty good satisfaction. First-day, 14th, we attended fore and afternoon meeting at Burlington, where I had divers times suffered in silence before, but never to so great a degree as at the first meeting this day. But when I had concluded I must sink, unrelieved, under the exercise, ability was given me to thresh the mountains, and sound a very pressing alarm to some, who, I feared, resembled the fat bulls of Bashan, and were very unaccustomed to the yoke of Christ. But stout as they were, a rod was given me, and I smote them therewith. Indeed I feared none of them, but was made to tread on scorpions and not be hurt. I think I was never led in so close a manner in any meeting before, nor in such odd expressions; but it afforded great relief to my mind, which, together with a very open time, wherein I largely cleared my mind in the afternoon, made me quite easy to leave the place, feeling clear of a burthen I had long felt, at times, respecting Burlington. Lord! rouse some there from their beds of ease, and comfort the honest mourners among them.

Second-day, 15th, we attended a meeting at Ancocas, appointed for our friend Thomas Colley, from Old England. He and my companion William Jackson, had good service, truth being in comfortable dominion after a time of close inward travail: but I sat easy in silence. After meeting we returned to Burlington, and on third-day, the 16th, we rode to Stonybrook;

thence on fourth-day, the 17th, to William Smith's, near Rahway; and fifth-day, 18th, were at Rahway, Monthly Meeting; and being under great weight of exercise in the meeting for worship, and way not opening to relieve my mind, I requested another meeting, which was concluded to be held next day. Sixth-day, 19th, we attended the above mentioned appointed meeting at the same place; were shut up until time in common for meeting to end, and feeling some small openness, I dropped some pretty close hints, which I believe divers present, as well as myself, were sensible, were justly due to many in that meeting. But too many of those to whom it belonged, were unwilling to receive it, but kicked against it. So, I feeling it painfully to rebound, and life not rising into much authority, I got very little relief; but was painfully confirmed, that formality can no more worship God in one form than another, and that mere outward silence is as far short of that worship, as formal singing, &c.

Seventh-day, 20th. I mourned and left them with a heavy heart, intending for New York, but often looked back at Rahway, and could not see my way so clear to go to New York as I wished; but it being homeward, I rode forward to Elizabeth Town Point, and there took boat for New York. But Providence prevented us; for soon after we put off, the large cakes of ice, floating with the tide, shut us in for four hours, that the boatmen were very apprehensive the boat would be crushed to pieces, and we perish; but my mind was inward and stayed on God, in the hollow of whose eternal hand and power, I felt perfectly safe and easy; faith and confidence in him and in his never-failing providence, were strong, and quite unshaken. I had not the least doubt but the winds, waves, and all the elements, were entirely at his command; and though the poor men kept crying out, the boat would be cut to pieces, and appeared in much anxiety, I felt a perfect serenity, and had no doubt at all but way would be opened through the ice, either forward or backward, as the Lord pleased; and I was quite resigned to its being either way. But at length, after long looking, and seeing no way, a way was opened, and we landed on the same shore, and rode contentedly back to Rahway.

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

Second-day, 22d, we had a meeting on Staten Island, (where only one man Friend and his family live,) among other societies. This meeting was on my companion William Jackson's concern, and he had pretty good service among them. I had only a few words. There is an ear in some there to hear the truth, and I hope, in some degree, hearts to obey it. Third-day, 23d, we got to New York, and fourth-day, 24th, were at their mid-week meeting, silent. Fifth-day, 25th, we went to the select Quarterly Meeting at Westbury, where I was shut up, though William had good service. Sixth-day, 26th, came on the Quarterly Meeting for worship and discipline, and adjournment of the select meeting, in all which I felt no strength to open my mouth. Dear William was in some degree favoured in supplication and testimony in the meeting for worship. Seventh-day, 27th, I being clear of the parts, and about to return immediately home, we had a precious parting opportunity at Fry Willis's, wherein I had a few words in much tenderness to express, and dear William was much favoured in fervent supplication to the Lord for our preservation and persevering integrity to him, who first gathered our souls to an acquaintance with himself. The presence of the Most High was livingly felt, and reigned over all, to our *unspeakable* joy and consolation, for words are inadequate to the full expression of it! Magnified and adored for ever be the Lord our God.

Here I parted with my dear companion William Jackson. I have had to mourn in this journey over the declension from primitive zeal, as also the great departure from that commendable plainness, &c., which mine eyes have sorrowfully beheld in some places, especially in Philadelphia, and from thence too much spread into parts around them; yet the Lord hath a chosen remnant there; may they ever love and live near him, and the others be brought home to the fold of rest, and weaned from all their vanities. I rode this day, accompanied by Jacob Willets, towards the east end of Long Island, and next day, be-

ing first-day, 28th, we rode to Sterling, and second-day, 29th, took boat, and landed in the afternoon at Gratton in Connecticut; from hence, parting with Jacob, I rode to Abiel Gardiner's in Stonington. Third-day, 30th, I reached East Greenwich, and 1st month 31st, 1787, and fourth of the week, got well home; and, to my joy and great thankfulness of heart to the Lord, found my dear wife and family in pretty good health, and much rejoiced to see and receive me again; and I thought we were renewedly each other's joy in the Lord.

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

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## CHAPTER IX.

AFTER I got home from Pennsylvania, I travelled through many heights and depths in my own mind, for a considerable time, and seemed to be the nearest losing all faith and hope in God, that I ever remembered to have experienced. Oh! none knows, but the Lord alone, the fulness of that bitterness of soul which I had to endure! It was beyond all trials I ever had known, and through which I did not always abide sufficiently on the watch-tower, in strict patience, resignation, and confidence in him who never yet has failed me, when I have rightly trusted in him; but when I have thrown aside my shield, and lost sight of my armour, O my soul, thou only art fully sensible of the darkness and desolation into which thou hast been plunged! But magnified over all, for ever, be the great name of the Lord, he did not leave me, nor forsake me; but, after pouring out into my cup large draughts of wormwood mingled with gall, was graciously pleased, (having thus reduced my soul, for the present at least, to perfect resignation,) to lift up the light of his countenance upon me, in a marvellous and heart consoling manner. O thou traveller Sion-ward! whenever thou art tried with a deep and inward sense of God's presence being withdrawn from thee, have a care, yea, a reverential care, on thy

spirit, that thou cast not away thy shield. It is indeed a great thing to keep the faith at such seasons. Paul kept it, and had to rejoice in it, near his final, solemn close: "I have fought a good fight, I have kept the faith." But had he not kept the faith, he could not have fought the good fight, for it is only *in* the faith that any of our exercises can please God, or benefit our own souls, or others. All the willings, runnings, and actings out of the true and living faith, do but run us further from that state wherein alone our true happiness and advancement consist; that state wherein "God is all in all;" and this state we must come to, sooner or later, or we can never know the fullness of the true christian life. For Christ must reign till he *puts down all rule and authority in us*, before we can be fully conformed to his *death*. It is through *his death*, or our dying *with him*, that he will put down all in us that would *bear rule*, or *exercise authority*; and therefore *death*, the *death of the cross*, to every self-motion, or creaturely authority, must be allowed to remain, or have place in us, until, through death, all rule and authority, but that which is purely in the life and power of God, is put down in us. It is evident, when mention is made of this putting all things down, or under his feet, that He who puts all under him, must be and is excepted. It is the Father, the begetter, who puts all enemies under the son, the only begotten, as brought forth, and grown to full stature in the soul. The son cannot, and never could, do any thing of himself, independently of the eternal power of him who begets. The language of the begotten, in every soul in which he is brought forth, as well as in the man Jesus, in address to the Father, is, "Thine is the *power*," as well as the kingdom, &c. The begotten is *one in all*; and so, though brought forth in thousands, by Him whose the *power* is, and who *is* the power, he is still the *only begotten*. He never works good of himself, independently; if he could do so, there would be *two good*, instead of *one*, two separate, independent powers of goodness. Christ, the begotten, never had, has not, nor can have, all power in heaven and earth, until, or otherwise than as it is *given* him, or *committed* unto him. So certainly as he is the begotten of God, he is wholly dependant on God, for all the power committed unto him. It could not

be said to be *committed* to him, neither could he be begotten, if he had been, as in the state of sonship, eternal, and in the eternal possession of all power; unless it be said, he who *ever* had all power, committed it to himself, which is nonsense.

Some idly suppose the state of sonship eternal, and so three eternals in one God. This is as dark as Egypt. There is but one eternal. All power is his for ever. The son never was, nor is, *as a son*, until begotten, and brought forth; though as the life, power, and word of God, *he ever was*; and by him as the *word* the worlds were made; and so he was "before all things." But in the state of sonship, he *never* was, till begotten. It is true he is spoken of as God's dear son, even where he is said to be before all things, &c.; and it is also true, that he is called in the Old Testament, "a child born, a son given," and yet his name is there also called "the everlasting Father."

I suppose none will say the Father is the son. And yet to show us that all the divine life and power in the son, is strictly the life and power of the Father, the prophet calls him "*the everlasting Father*." In this sense he is before all things, produces and upholds all things by the word of his power, and by him all things consist. But in strict propriety, the sonship commences in time, and is never known but where there is a father and a mother. God alone is his Father; and, wherever he is brought forth in man, *man* is his *mother*. Hence he calls himself, and that properly, "the son of man;" though he never is *the son of man* in any other sense than that wherein *man* is his *mother*. For man can never beget him or be his *father*.

This is not only eternally true, in the ground and nature of it, but is livingly held forth in his birth of the virgin, being without natural generation; wherein we may read and understand, through divine illumination, that the begotten of God, his only son, in every redeemed soul, has, and can have, no Father but God. Hence Christ forbids his disciples to call any man on earth their father. He does not bid them deny their earthly fathers. But all his true disciples are *born of God*; even of the same *incorruptible seed*, of which Christ was, and is begotten; that is, the very seed of God. Hence, they are "heirs of God, and" even "joint heirs with Christ." "For which cause he is

not ashamed to call them *brethren*." They are *real brethren*, have all *one Father*; and indeed in the ground, and root, and life of the thing, they are all one. "For," saith the apostle, "as the body is one, and hath many members, and all the members of that one body, being many, are *one body*, so also is *Christ*." 1 Cor. xii. We are not only "members one of another," as Eph. iv. 25, but we are truly "members of his body," as ver. 30, and "being many are one bread."

Now if the birth in *us* was not the same as in *him*, we could not be *one* with him; and so not "joint-heirs with him." But so certainly as all the members make one body outwardly, so certainly it is so in the *body of Christ*; else the apostle could not say, "so also is Christ." For, as the saints are certainly "members of his body," the church, and as they all make but *one* body, so they are truly *one with him*, of one nature. And this is the true reason too why they are "members one of another," because all is but one inward and spiritual body. Hence it is that "if one member suffer, all the members suffer with it;" for they are all in the oneness, have all one Father; his life, his holy seed *remaineth in them all*, because they are *born* of him. This is the birth, these are the brethren and disciples of Christ; who because they have no Father but God, are for ever forbidden to call any man on earth their father.

Every soul in whom Christ is thus formed, or begotten and brought forth, is truly *his mother*. Hence, he declares, "Whoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matt. xii. 50. Were it not so, he could not be "the son of man:" for man can never be his *father*. The whole and only propriety of his being called the *son of man*, consists in his being brought forth, a living birth of divine life, the very life of God, *in man*; whereby man does *truly* become his *mother*.

Christ declares, "Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you." John vi. 53. He did not mean his outward flesh, nor any outward symbol of it. Hence, he adds, a few verses forward, "This is the bread which *came down from heaven*." Many of his disciples thought these hard sayings. They were very dark to their minds. Their

understandings were not fully opened to receive them. Therefore, "when Jesus knew in himself that his disciples murmured at it, he said unto them, doth this offend you." ver. 61. And then to show them that he did not mean by "the son of man," whose flesh they were to eat, his outward body, he says, "What and if ye shall see the son of man ascend up where he was before? It is the spirit that quickeneth, the flesh profiteth nothing," ver. 62, 63. Many place almost all, or much of their confidence, in the flesh and blood of Christ outwardly; though Christ, who knew what he said, tells us positively, "the *flesh* profiteth nothing." For when he spoke of the flesh and blood of the son of man, which must be eaten, and lived by, he plainly meant it spiritually. "It is," says he, "the *spirit* that quickeneth." This he had declared, a few words before, to be "that bread which came down from heaven."

In like manner, in explaining who, and what he meant, by "the son of man," he asks them, what and if they should see him "ascend up where he was before;" that is, in heaven, where his outward body, strictly speaking, never was before, and from whence it came not down; though *this* "son of man," here spoken of, truly came down from heaven. Hence, in the 32d and 33d verses, he asserts, "My Father giveth you the true bread from heaven; for the bread of God, is he which *cometh down from* heaven, and giveth life unto the world." His coming down from heaven, did not prevent his being *in* heaven, for heaven is a state. He was *then* there. He is *still* there, though he is still coming down from above. Even in the last quotation, he saith not, who *came* down, but "who *cometh down from* heaven." He was then coming down, and his coming down was by no means confined to his appearance in that body; nor was his ascension up where he was *before*, at all so confined.

Jesus testified to Nicodemus, "No man hath ascended up into heaven, but he that came down from heaven, even the son of man, which is in heaven." John iii. 13. Here we find, that "the son of man" both came down from heaven, and had ascended up into heaven again, and was then in heaven; though all this was said a considerable time before the outward cruci-

fixion of our Lord. Now then, let us ask the question asked of old, "Who is this son of man?" whose flesh is meat indeed, and whose blood is drink indeed; who is the bread of life that cometh down from heaven, which is given for the life of the world; and who had come down from, and ascended up into heaven, and was then in heaven, whilst on earth in that prepared body? Is it strange that his disciples murmured, and thought such things as these, hard or dark sayings? Or, will his professed followers any better bear or understand them *now*, than *they did then*? What a puzzle it put the people to then! How ready they were to object, "How can this man give us his flesh to eat?" The same puzzle remains, and the veil is still over the great multitude of professing Christians. They look outward, and understand things to mean outward, which have their whole life and meaning inward and spiritual.

But in answer to the question, "Who is this son of man?" It is evidently, "he who cometh from above," and so "is above all." But how came he to be "the son of man?" and how came he to be *in* heaven, and at the same time both *come*, and *coming* down from heaven? Answer. He is ever coming down from heaven, to visit the souls of men, since he first had a divine birth and life in Adam. He is, as to his divinity, his eternal life and essence, of the very life and power of the "everlasting Father." As *such*, he is the seed sown in every heart, in all the divers sorts of ground, bad as well as good. Wherever this seed takes root and brings forth, a real growth and birth of God is formed in man; an offspring is produced that is of the very seed of God; "the incorruptible seed and word of God." This birth in every soul, is absolutely and truly the son of God, his only begotten, one with the very life of the blessed Jesus, and joint-heir with him. This birth and babe of life, is also "the *son of man*," as being begotten and brought forth in man; and partaking as truly and properly of the seed or life of human nature, as of the seed and life of God. This is God and man, in the heavenly union, the holy and blessed fellowship.

This has been the only way of salvation through all ages. Had there ever been any other salvation, Christ need not have come in that body. Or, had salvation been effected without a

birth of God in man, a real union and joining in *one*, of the very life of the divine and human natures, Christ's coming, serving, suffering, and interceding, in that body, had had little or nothing to do with, and but little or no relation to, the salvation of souls. *His* sufferings, and those of *every member*, are all in the *oneness*. If one member suffers, all suffer. They are all members one of another; all real members of the true and living body of Christ. *His sufferings, truly his, are now filling up in them.* Here is the union, wherein "he that is joined to the Lord, is one spirit" with him. Here, "he that sanctifieth and they that are sanctified, are all of one." Here the birth is brought forth that cries "Abba, Father." The cry of this birth, the Father ever heareth; for he cannot deny his own. Every breathing desire, or inward groan to God, arising from the life of this holy birth, is a prayer to God, in the *name* of Christ; and all its requests are granted. For it cannot ask any thing out of Christ. Its very life is truly the life of Christ, whom the Father "heareth *always*." John xi. 42. It is the divine life, the life of God, the incorruptible seed, that comes down from God: this, obtaining a life, and real birth *in man*, the offspring is truly the son of man. And then the divine life in this union, ascends up where it was *before* the union; where it was before the state of sonship was known.

The state of *sonship* was known even to *Adam*; and was, is, and ever will be known, to all holy souls. "Christ, the wisdom of God," entereth into these in all ages. Christ, the life, as brought forth in the creature, that is, as the begotten of God, was Adam's *divine life*; and was, at least, much of the *true image of God*, in which he was created. Paul calls Christ the image of God, 2 Cor. iv. 4.; "the image of the invisible God," Col. i. 15. And other passages assert as much. He declares the *new man*, "is renewed in knowledge, after the image of him that created him." Col. iii. 10. It was the *new man* in *Adam*, that most eminently was created in, or was in him *the image of God*. It was this divine life, or birth *in him*, that as to *him*, or his union and life *in it*, suffered a (degree at least of) *real death*, in the day of his first transgression. Here, the "Lamb was slain from the foundation of the world." *Death* took instant

place, (when man transgressed the holy law,) upon that life in him, which he had in the life of the Lamb, the only begotten. God can never die. His life is eternal; but his birth in man may be crucified and slain, as to man. Thus, many are crucifying the son of God afresh, and putting him to open shame.

Hence, some begin, and run well for a season, in the true life of Christ, and, after a time, take offence, and go away backwards, and walk no more with him. They turn, as the dog to his vomit, and like the sow that was washed, to her wallowing in the mire. The sow was truly washed. The soul may be truly in Christ, for a season, and yet return to the mire of sin, till death gains dominion over it. Thus it is, that some are even "twice dead, plucked up by the roots." They never could be *twice* dead, if they had not been alive in Christ. But as sin brought death on Adam, so it does on all who will walk after the flesh. For, "if ye live after the flesh, ye shall die." Sin still crucifies, and slays the lamb, and puts the son to open shame. On the other hand, "if ye, through the spirit, do mortify the deeds of the body, ye shall live." No other means of mortification, unto life and salvation, was ever known, but the holy spirit. As this work goes on, Christ *is formed in man*, and becomes the life of the soul. Those who so know him, can say with Paul, "I live; yet not I, it is Christ that liveth in me." Christ *within*, is their only hope of glory. Thus there is divine propriety in the scripturè expression, "Christ, who is our life." He was revealed in Paul; and so he is *in all* who savingly know him, through all ages.

Abraham saw his day, and rejoiced in *his birth* in the soul. When this holy birth grows up in us to the state of a "perfect man;" to "the measure of the stature and fulness of Christ;" than every thought is brought into captivity to the obedience of Christ. Here, all power in heaven and earth is committed to the only begotten. All strength and ability to suffer and perform all that pertains to salvation, is in this divine life; and as it reigns unrivalled, it stands singly in the eternal power of the Father, having sat at God's right hand in the soul, till all his foes are made its footstool. For God alone, the eternal power, can ever put an enemy under the feet of the *begotten*, the birth,

the babe that is born of him: and he is able to put all things under him, raise him into dominion over all, and so give him the very keys of death and hell. Here he ascends up, where he was before his descent into the state of union with man; wherein, he (man) has had to learn obedience, through much pain and sufferings. Here, the begotten, standing singly in the eternal power, has the full possession and benefit of it. Were it not so, it could not be *committed to him*. And if something of this was not the life and authority of the saints, Christ could not have truly told them, "Whosoever sins ye remit, they are remitted; and whosoever sins ye retain, they are retained. Whatsoever ye bind on earth, shall be bound in heaven; and whatsoever ye loose on earth, shall be loosed in heaven." The true ground and mystery of this, is *Christ in man; Christ our life*.

This power and authority belong to the saints *only*, as their life and acting principle is *Christ*; only as *he* so lives and reigns *in them*, as to have all his enemies in them, put under him; only as he, in them, comes to have all power committed unto him, by having all things in subjection, and all other rule and authority put down. Here, *he in them*, having the keys of death and hell, and knowing all the principalities and powers in man (that are naturally so fond of exercising rule, government, and authority, even in things religious) become entirely subject unto him; they may well have their decrees and counsels confirmed in heaven. For, living and acting only in the *life of the Lamb*, their decrees are nothing else but the decrees of *him*, (in and through *them*,) who has the power and the keys of the kingdom. For in this state, the son delivers up the kingdom to the Father, and God becomes all in all.

It is thus, the son comes to have all power: for, as all is surrendered up to the Father, as even *death* is cheerfully submitted to, and passed through, all dies into total subjection; the life of God comes into full and absolute dominion in the soul; nothing resists, or even wishes to resist his will, or to reign out of his life. Here, he must unavoidably become all in all. And as here, the begotten stands perfectly in the will, life, and counsel of the Father, his whole life is in the eternal power. Nothing

is withheld ; neither grace nor glory, nor any good thing. There is no more lack of power, than there is of desire, to enjoy good ; for all is in the power, quite swallowed up in it. Every desire is in God ; and there can no more be a separate desire or activity, in this perfect subjection, than there can be another source of good, besides God.

Here *death*, the last enemy, is put down. Life, divine life, the very life of God, becomes *all*. Here, the begotten *bursts* even the bands of death, as of old, and leads captivity completely captive. For as certainly as he did so, in his triumph over death, hell, and the grave, in that body, so certainly, and just so far, as *we die* with him, and thus become *one with him*, he triumphs over them *in us*, and therein, *we triumph* over them *in and with him*. When this work is completed *in us*, "there shall be no more death." But, until it is completed in us, we shall not be "complete in him ;" but something of our own righteousness, which is of the law, or of creaturely ability, will be hanging about us ; some degree of self-sufficiency and independent action, rule, and authority, which robs Christ of his glory, and holds us in bondage. But when we submit to die with him, not in part only, but wholly, then he is our whole life, and we come to know that "of him, and through him, and to him, are all things." Then is the time, the very time, that he has *finished* his whole work in us ; and so, having nothing further to do, in and for our souls, in the exercise of his mediatorial office, or for our reconciliation with God, of course he renders up the kingdom to the Father, and God becomes all in all. Here it is, that "*death* is swallowed up of *victory*."

These are faithful and true sayings, learned only in the school of Christ, and that through many tribulations, sufferings, and deaths. Read these things with that eye, that is in the head, (Christ,) for no other eye can see or behold this mystery. "The vulture's eye," never saw it, nor ever will, or can. Man's wisdom never shall understand or comprehend it.

Cease, O man ! thy vain attempts to know, by thy natural understanding, the deep things of God. Eternal wisdom has decreed against it. Thou must come down, lie low, and learn in nothingness of self. This way is proved, yea, it is sealed :

and all who thus learn, learn with certainty, and *know*, instead of guessing and conceiving. But, Oh! the dippings and stripings, the tryings and provings, which attend this progress. None fully know them but those who know them through a deep experience, and witness a perfect *loss of all things*: and, witnessing this, they thereby come to “win Christ, and to be found in him, not having on their own righteousness,” which they know indeed to be, “as filthy rags;” not moving in religious things of themselves, without the evident motion and aid of divine life, for all else is surely but our own righteousness. But being redeemed from it all, they rejoice to account it as dross, and as dung: because, hereby they are united to him who is the head of all principality and power. Here is safety, enlargement, and fulness of true joy forever. Reader, press after it, through the perfect death of all things in thee, that are not of God. And have a constant watchful care, O exercised pilgrim, that thou seek not for ease before the Lord’s time; endure the turnings of his hand upon thee, and if the enemy of thy soul present any outward delight, pleasure, or gratification, of whatever kind, see that thou embrace not his temptations, however pleasingly or artfully presented and insinuated; the very *sting of death* is in it, if thou yield unto it. And although thou mayst, for thy trial and proving, be left almost destitute of all sense of good, and have scarce a grain of faith remaining; and though in this extremely depressed situation, thou mayst be ready to believe it will be of little or no advantage to strive any longer against sin; ready to say it is all in vain, and perhaps ready to conclude, in a dark moment, it will be no evil for thee to give way to take a *degree* of delight in forbidden things; yet, I warn thee, in the fear and dread of the living God, touch not with the temptations of the seducer of souls. Flee, flee for thy life! flee from sin as from a serpent! If thou tamperest with it, though thou meanest not to yield, thou art in imminent danger; and if thou listenest, thou mayst, contrary to thy intentions, go near to the borders of destruction; and if thou shouldst unhappily yield and surrender, thy peace with God would be broken; and every evil thing that thus gets in by consent, must, if ever thou knowest thy peace again restored, be cast out, by thy suffering

inexpressibly more than all the delight or enjoyment which such a false gratification can possibly bring with it.

Oh! therefore, stand firm, keep on the watch-tower, resist unto blood, striving against sin, and that *in* the faith, true and living faith, for it is that which gives the victory; and though it seems almost gone, or appears as small as a grain of mustard-seed, yet if thou cast not away thy confidence, but art rightly engaged to keep the faith, it will enable thee to “fight the good fight,” and to say to these mountains of opposition, temptation, and besetment, be ye “removed and cast into the sea, and it shall be done.” Remember him who endured all satan’s allurements and temptations; who, though he even fasted forty days in the wilderness, a state of desolation and trial, yet he stood firm, he *ate nothing*, he yielded not to any of the enemy’s proposals, but bravely repulsed him in them all. Oh! this was a fiery trial *for him*, and is a fiery trial *in all his*. But, sing, O ye heavens! he overcame and led captivity captive. And after this dreadful conflict was over, the holy angels ministered unto him. So it is, has been, and will be, with all his, as they stand firm in the faith and patience of the saints; *eating nothing*, taking in nothing of the enemy’s alluring presentations. God’s grace ever was, and ever will be, sufficient for all these under every trial, temptation, and besetment. Let satan rage, let his messenger, the thorn in the flesh, (however operating, in what way or thing soever insinuating,) do its worst; if the soul keeps on its armour, and dwells in the patient watch and warfare, the victory is certain, the holy promise cannot fail: “Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, that shall come upon all the world, to try them that dwell upon the earth.” This is thy hour of trial, the very *hour and power* of darkness; but “stand still and see the salvation of the Lord: let not in the temptation; give not way to carnal reasonings, or consultations with flesh and blood; and, however severe the combat, thou wilt indeed *be kept*, and God will bruise satan under thee, yea, bruise his very *head*, and make thee more than a conqueror. The angel of his holy presence will indeed minister unto thee; thou shalt be greatly strengthened; and verily thou shalt be fed, and that with food

convenient for thee. Thy "joy shall be full, and no man, nay, nor evil spirit, shall be able to take it from thee, nor to pluck thee out of thy heavenly Father's hand."

Oh! the unspeakable consolation, and fulness of divine confirmation, which my poor soul has received, after seasons of almost inexpressible conflict and besetment, when I have abode in the true patience, kept the faith, and so fought the good fight! Eye hath not seen, indeed, nor ear heard, nor the heart conceived, while in a natural state, the joy and consolation which God pours into the souls which love him, and, through all tribulations, keep the word of his patience. Oh! there is abundant encouragement to stand firm through all; yea, even to press through every crowd of temptation to touch that which has the healing, saving, and preserving virtue in it. Trials thou wilt have, this hour of temptation will indeed *come upon all the world*; none ever were exempt from a season or seasons of probation and conflict; and it is in order "to try them that dwell upon the earth."

For God will have a tried people. Every man's work must be tried; and all *that* must be burnt up and done away in the saints, which cannot dwell with devouring fire, and everlasting burnings. "For our God is a consuming fire;" and nothing shall dwell with him, that cannot abide the flames thereof. But that which is pure can dwell with him, and not be hurt. To *that*, he is as a flame of heavenly love: yea, as a fountain of living waters, to the great refreshment of the thirsty soul. Therefore flinch not at the heat of the fire. It will not hurt the gold. It only burns the dross; and so the gold becomes pure. Thou wilt lose nothing by this burning, but what thou wilt be abundantly better off without, than with; nay, nothing but what thou must lose, before thou canst be completely happy, or rejoice in God, without any interruption or alloy. And it is very unsafe to escape from the furnace too soon. Oh! it has made bitter work for many a poor soul, that has been in good degree refined; for it may be depended on, that every soul that escapes from the furnace too soon, and seeks to, or accepts of, any carnal delight for relief, must know the furnace heated hotter than before, if a full refinement is, after this experienced; and it may

require a much longer continuance in the fire, than would at first have been sufficient for a thorough cleansing. Oh! how the work has been obstructed, and the painful baptism prolonged, by an unwise departure from the place of refinement. My poor soul knows it; and Oh! that I could so express it, as effectually to caution every exercised traveller, who reads these lines, and if possible prevent their having to partake so fully as I have done, of that bitter cup which has been poured into my bosom.

But blessed, forever blessed, magnified and adored be the Lord, my God and saviour, that he was pleased thus to chasten me; thus to cause my sins to go before-hand to judgment, and thereby to prepare in me, an habitation for himself, the God of Jacob to dwell in; by destroying, at least in great degree, that which cannot endure the burnings of devouring fire. And Oh! that his hand may not spare, nor his eye pity, till judgment is brought forth unto perfect victory. This continues to be the fervent prayer of my soul, and that in confidence of its full completion; but not otherwise than as I love, and abide in, the holy, refining furnace. Indeed I do love to feel its operation, however painful; because I know it cleanses and brings the soul forth, with songs of joy and praise.

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

## CHAPTER X.

1788. HAVING thus passed through some very trying seasons, and also, through the marvellous goodness of God, experienced many precious renewings of his love, to the refreshment of my drooping spirit, the Lord was pleased to lay it upon me to make a visit to Friends and others in the southern states; to sympathise with the suffering seed, and endeavour, as ability might be given, to stir up the pure mind in my fellow-men, by persuading them to seek an increasing acquaintance with God, the only source of all sure consolation. This requisition I was loth to give up to, and seemed furnished with divers objections thereto, which, to me as a man, appeared weighty. First, I knew my own great unworthiness; and therefore, thought there must be an unfitness in the same proportion. But the answer was, "Depend on me entirely, to fit and qualify thee from day to day. Have no might of thy own. Attend to my direction in all things. Wait on me for ability, and thou shalt never find me wanting, to supply thee sufficiently, for the service I shall require of thee, on every occasion." I knew his promise never yet had failed me; and I durst not now distrust him. And yet so weak was I, that for several months, I was exceedingly tried with fears about a subsistence for my family; for although I could ever say in that respect, as in spiritual things, "hitherto the Lord hath helped us;" yet it often looked almost impossible to me, that they should be, in any comfortable degree provided for, if I gave up to be so much of my time from home, and out of business, unless my friends helped to support them: and to that I felt a great unwillingness, on many accounts. I felt unworthy of their assistance. I feared it would not be to the honour of truth, for me to be abroad in truth's service, and my family a burden to truth's friends at home; and many other reasonings, and trying considerations; but the holy injunction was so often and so clearly repeated, that I dare not refuse obedience to it, let what would, or possibly could be the consequence of my submission. I was shown, that if I refused and

staid at home in my business, I should not be able to "add one cubit to my stature;" but that blasting would attend me; a curse, instead of a blessing; yea, that I should become a burden to myself, and an annoyance to my dear wife, and tender offspring. But on the other hand, if I gave up, and faithfully followed the Lord's holy leadings, in all things, he would be with me and never forsake me. Yea, he gave me a full assurance, that neither I nor my family should want for food convenient, or other necessaries of life. So, after many and various conflicts, my soul bowed before him; and in a view of his omnipotence, omniscience, and unbounded goodness, I was enabled to give up all, and casting my care upon him, in regard to temporals and spirituals, I said in my heart, "Here am I Lord, send me; send me, O holy Father, wherever thou pleasest; I refuse not to follow thee into any corner of the earth, only do thou go with me, and support me. My life, my strength, and the length of my days, I devote to thy service; my family I resign to thy holy care and keeping; to thee I dedicate them. Oh! mayst thou watch over and preserve them! Preserve them in thy favour, and bring them into a near and intimate acquaintance with thy love, with thy powerful and life-giving presence. Take my dear wife as into thy bosom; my infants, Oh! preserve and hold them fast forever."

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

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

meeting, as well as when more fully opening the matter to the Friends appointed by the Monthly Meeting to feel after the grounds of my concern, was such, as almost made me shrink from the surrender which I had made of myself to the Lord's service. But not daring quite to draw away the shoulder, as not finding any firm foundation to set the sole of my foot upon, any where, turn which way I would, except in pressing right forward, though in very great weakness; I still continued to open and spread the concern before my friends, who not only nearly sympathized with me, in my low and exercised condition, but expressed their cordial approbation, and feeling sense of the weight of my prospect. Thus the Lord made way for me; though he was pleased to clothe me with much weakness, and to bow my spirit as into the dust before him. And having obtained a certificate of the concurrence of the Monthly Meeting, it was carried to the Quarterly Meeting in the first month 1789; and there the Lord was pleased to fill my soul with strength, and gave utterance to my weight of exercise and concern, to the greatly tendering of my own heart, and the hearts of my brethren and sisters. I opened it both in the men's and women's meeting, and received a certificate of their concurrence with my concern, their near sympathy with me under the exercise attending it, and their prayers for my preservation through every baptism and trial that I might meet with. Being thus furnished, the Lord was pleased to strip me further, even to the loss of all sense of duty in regard to the journey. Sometimes I was ready to think I should never see the way to move forward. To this trial I submitted, saying in my mind, "Lord, lay on me whatever thou pleasest, and when I murmur or complain, add more. I submit to any thing that shall end with time, only preserve my soul, and give me a mansion hereafter in thy presence. The cup thou offerest me, however mingled with wormwood and gall, and how long soever continued, I'll embrace and partake of as offered grace. I am thine. Do with me, according to thy own good pleasure, all the days of my pilgrimage here below."

Thus I passed on for a considerable season, in much exercise, and seeming desertion. Yet my faith was firm in the arm

of divine sufficiency, at almost all moments, throughout the whole of this last mentioned fiery trial; and it wrought in me, not only great abasement, but great refinement and confirmation. I had nearly always, under this exercise, however shaken before, an unshaken evidence and assurance, that whether I ever found my way opened again here on earth, and among the saints below or not, I should certainly, if I held on my way, find it opened in songs of never-ending hallelujahs, among angels and archangels, cherubim and seraphim, in the habitations of glory hereafter. And herein my soul was made contented, and a willingness wrought in me to do and suffer whatever the Lord pleased. Yea, at length, I felt perfectly resigned, not only to any thing that could possibly befall me here below, but hereafter also; for I felt and knew, even in the extremity of distress, and almost total seeming desolation, that my God could not deny his own; that however unworthy, I was married to him; and that unless I adulterated from him, he would never put me away. I also felt all his chastisements to be in mercy, and his seeming desertion to be for my further qualification. I kissed the rod, and adored him who had appointed it, and thus patiently waited his further direction.

*North Providence, 11th of 2d month, 1789.*

Although deeply sensible of my own great insufficiency and unworthiness for such a service, yet, having long felt my mind, under the constraining influence of divine love, very pressingly engaged, and at times indispensably commanded to give up all that is near and dear in life, and prepare to visit the seed of God in the southern states of America, it is in my heart to leave behind me this short memorandum of the Lord's dealings with me; that my dearly beloved wife, my tender infants, and such others as may see these lines, in case they never see my face again in mutability, (though I pretty fully expect if I go, to return again in peace,) may have an evidence that the everlasting Shepherd of all the true sheep, hath been with me in the deeps, and, through almost unutterable tribulations, redeemed my soul from captivity. I have from early youth felt the visitations of his holy spirit, but I long stood out against the reproofs and in-

vitations thereof. Happily, however, at length my soul and all within me bowed to his sceptre; and after long sufferings, and manifold conflicts, he was graciously pleased to fill and satiate my panting, drooping spirit with the refreshing incomes of his love, speaking peace by the lifting up of the light of his countenance upon me. This brought me acquainted with something infinitely transcending all worldly consolation; and I then thought I would not forsake or offend him who had thus wonderfully wrought for me, to gain all that earth could possibly afford me. But, sorrowful to relate, I have often since not only found, that when I would do good, evil was present with me; not only that sátan has been standing at my right hand to resist my progress in the way of life, but that he has too often gained so far the ascendancy, as to cause me days of dreadful darkness, and nights of anguish, scarcely to be conceived, but by those whose sad experience may have made familiar to them scenes unthought of by the sons of ease, whose souls have never known the inestimable enjoyments of divine good; yea, unknown to those also, who, having once known divine good, have unwaveringly set their hearts upon it, and with diligence pursued the paths thereof.

Alas! alas! I find an entire insufficiency in the force of words, to convey an adequate idea of the heart-felt pangs which I have purchased, through the want of close attention to that which never once has failed me, when I have carefully relied upon and diligently attended to it. But magnified for ever be the great name of the Lord! he left not my soul in the pit, nor suffered the powers of darkness to maintain dominion over me. He brought me out from the prison-house, redeemed me from the darkest dungeon, and again and again wrought deliverance for me; filling my mouth with songs of joy, my soul with hallelujahs! Praise the Lord, O my soul, for ever and ever. Exalt him, all ye who ever felt the riches of his mercy, the unspeakable glory of his pardoning love, and the wisdom of his dealings with poor mankind. He knows how to turn his hand upon man. He can abase his soul in depths of misery, and bring him forth again with shouts of heart-felt praises.

I have known his wonders in the wilderness. I have seen

them in the depths, and often wondered at the wisdom of his dispensations. Eye hath not seen, the ear of carnal man has not heard, nor the hearts of unconverted mortals ever conceived the half of what he works and brings about for Jacob's tribulated, wrestling seed. My life is laid at his feet. My body, soul, and spirit are with unreserved submission offered up before him. Do what thou wilt with me; lay what thou pleasest upon me, O Lord God of my life! I dedicate my all, my life, and the length of my days, to thy service, a free-will offering, a sacrifice made by fire unto thee, O my God. And if thou shalt call me before the Pope of Rome, or any other persecuting power, to lay down my life for the good of thy militant church, I refuse it not. I acknowledge thy absolute right to the entire disposal of me; nor shall any thing that shall end with time be too much for me to do, or to suffer, for thy precious truth. I am wholly thine by creation. I am doubly thine by redemption. Only be thou with me, only do thou enable me, and I will comply with aught thy wisdom shall direct. My life is not dear to me. My own will, my own choice, my own inclinations, I utterly renounce; and in an awful and abasing sense of my own entire inability, and of my proneness to revolt, and in full dependance on thee alone, I hereby covenant and engage to serve thee for ever; to follow thee wheresoever thou leadest me; to bear thy testimony through all nations, if thy will be so; and to seal it with my blood in any part of thy inhabited earth that thou shalt order. Amen, amen, saith the soul of thy poor unworthy and unprofitable servant,

JOB SCOTT.

My soul, and all that's in me bows,  
 Thy right, O Lord! to rule, I feel:  
 I know thou kills, to make alive,  
 Thou wounds, but all to heal.

When erring mortals deviate,  
 And turn aside from thee;  
 Thy rod is kindly exercised,  
 In just a due degree.

No more was ever laid on man  
 By thy all-righteous hand,  
 Than he shall own, before thy throne,  
 His crimes in full demand.

No erring stroke has ever fell,  
 Too hard, or been misplaced,  
 None can complain, that ill-timed pain  
 Thy wisdom e'er disgraced.

All-perfect thou, in every aim,  
 In every action, wise !  
 Let men and angels laud thy name,  
 Arch-angels' chorus rise.

Almighty, awful, holy God !  
 To thee eternal praise is due :  
 Teach me, obsequious to thy nod,  
 To love, and praise, and practise too.

To love as well thy frown as smile,  
 To praise for stripes, the most severe :  
 Thro' every varied pang and toil,  
 In practice, closely to adhere

To what thy will, from time to time,  
 Ordains for me to do,  
 In this, or any foreign clime,  
 All earth, and ocean through.

No mandate, known by me to be  
 The dictate of thy will,  
 Shall e'er again disputed be,  
 If thou'lt be with me still.

Bid what thou pleasest, I'll obey,  
 Ask what thou wilt, 'tis thine :  
 I'll do whatever thou shalt say,  
 Whate'er thou asks, resign.

Though deeply, deeply do I feel,  
In me there is no might,  
To *do*, or suffer, or *resign*,  
In any wise aright.

Yet am I not at all dismayed,  
But vow to do the whole:  
I know on whom all help is laid,  
And He's redeemed my soul.

From death, and hell, and grave,  
He's brought me forth to light;  
I'm sure that he can save,  
From all the powers of night.

Though darkness me surround,  
Though hell against me rise,  
There is a power, renowned  
Through earth, and sea, and skies.

There is a mighty arm,  
That ne'er was known to fail,  
Which will protect from harm,  
Beyond a coat of mail.

There is a powerful sword,  
In many a battle tried,  
The spirit of the Lord,  
I'll gird it to my side.

There is a matchless shield,  
And all who make it sure,  
Are sure to win the field:  
'Tis living faith, and pure.

A helmet too, there is indeed,  
Of Jesus' preparation;  
While this I hold, I must succeed,  
'Tis hope of God's salvation.

'Thus armed, no foe on earth I fear,  
Nor all the foes in hell;  
Though all combined at once draw near,  
And bark, and roar, and yell.

I've known their power, and felt their force  
Superior far to mine;  
Except when I've direct recourse,  
To armour all divine.

In my own power I dare not boast,  
In me the boaster's slain;  
I've wounded been, yea, almost lost;  
I've suffer'd dreadful pain.

When off my watch, my shield I dropt,  
And threw my sword aside;  
Those foes a sad advantage got,  
And I had like to've died.

But blessed be my only hope;  
The strength of Israel rose,  
And rising, words of comfort spoke,  
Disarming all my foes.

My wounds he healed, my pains removed,  
And courage gave me more,  
To wield the sword, so often proved,  
'Than e'er I had before.

A front of brass, I seem'd to gain,  
A heart of steel, to win:  
All dangers I could then disdain,  
Being armed with *light within*.

No toils nor conflicts seem severe,  
No battles hard to fight,  
Whilst he who conquers all, is near,  
With an unconquered might.

In his great name, to war I'll go,  
Where'er he leads the van ;  
I've proved his power ; his strength I know,  
Though weak I am as man.

My life his sacrifice shall be,  
To him my life I owe :  
I know he paid a price for me,  
And ransomed me from wo.

What then can I from him withhold ?  
What count too dear to spare ?  
My soul was not redeemed with gold,  
But by an off'ring rare.

Ye heavens, hear ! earth, stand amaz'd !  
His life for me he gave ;  
His blood was shed, (Oh, be he prais'd !)  
My soul from death to save.

His holy spirit now presides,  
And rules my inward frame,  
Upon the ass's colt he rides,  
Which man could never tame.

My will he's slain, my wishes guides,  
My passions he commands ;  
Of old he curb'd the raging tides,  
Their roar he still withstands.

"Peace, be ye still," he yet doth say,  
And still they're forced to be :  
The winds, as then, his voice obey,  
Obsequious is the sea.

My soul ! fall prostrate, and adore,  
Adoring, still obey ;  
Where'er he leads, from shore to shore,  
Up,—follow him,—away.

Ne'er stop to ruminate on ills,  
 That may attend thy race ;  
 Jehovah reigns. The cup he fills  
 Partake, as offered grace.

No matter how severe the fight,  
 How arduous the toil,  
 If cloth'd upon with heavenly light,  
 If thy redeemer smile.

His be the sole prerogative,  
 Submission be thy part ;  
 Live only unto him to live,  
 To him resign thy heart.

Ne'er from him stray again in life,  
 In death, unto him join ;  
 Thus ends, 'twixt him and thee, all strife,  
 His holy will is thine.

His kingdom's come, his will is done,  
 And therein done thine own :  
 The twain, (Oh work divine !) are one ;  
 Man is no more alone.

O angels, sing ! your voices raise,  
 Echo from pole to pole  
 Jehovah's everlasting praise,  
 Whilst endless ages roll !

Great cause, indeed, have *you* to sing ;  
 But if an humble seat I gain,  
 In presence chamber of my King,  
 Oh ! how can *I* refrain.

In highest strains of gratitude,  
 My harp must ever sound ;  
 I sinn'd, I fled, yet he pursued !  
 Oh ! goodness most profound !

If cherubim and seraphim  
Shall bow before his face ;  
World without end, my soul might bend,  
And sing redeeming grace.

But here awhile on earth I stay,  
A thorny path to tread ;  
Lord, suffer me no more to stray,  
Till number'd with the dead.

And when from cumb'rous loads of dust,  
Thy hand my soul shall free,  
Oh ! thou who gave me life at first,  
Still give me life in thee.

Having early had a prospect of being at Philadelphia at the time of the general spring meeting of ministers and elders to be held there in the third month, 1789, and still feeling bound to endeavour to be at that meeting, I got ready, and my friend Daniel Aldrich having found a concern upon his mind to accompany me, and obtained a certificate of concurrence of his friends, we set forward on the journey the 9th of the 3d month, having taken an affectionate and heart-tendering farewell of my dear wife and family, recommending them to the Lord for preservation, consolation, and support, in full confidence that he would not fail them if their trust continued firmly in him. We rode several days, passing through the state of Connecticut without meeting with any of our brethren, except a few in one place, after parting with my dear father-in-law, my beloved brother-in-law, Joseph Anthony, and our kind young friend Obadiah Brown, who rode part of the first day with us. We met with very kind treatment among the Presbyterians in Connecticut; and I had to believe, from the state of mind which many of them appeared to be in, and from the impressions which I had among them, that a time would yet come when the blessed truth would have a much freer entrance, operation, and acknowledgment among that people than has yet been evident. May the Lord hasten his great work in the earth, and when and so far as he pleaseth,

“take unto him his great power, and reign” throughout the kingdoms of men.

We got to New York on seventh day, the 14th of the month, and staid their fore and afternoon meetings on first-day, but were quite shut up therein. Next day went to Rahway in New Jersey, and so on to Philadelphia, where we arrived on sixth-day, the 20th, at evening, having attended a little meeting by the way at Bordentown in Jersey, and also the Quarterly Meeting at Haddonfield. Here the Lord favoured us with his presence, and opened our way to considerable service.

Seventh-day, 21st, began the general spring meeting of ministers and elders at Philadelphia. Truth mercifully owned our solemnity, and wonderfully favoured us in the several sittings of the select meeting; the several meetings for public worship; as also in the three Monthly Meetings in the city, which came on in course after the general meeting concluded.

In the select meeting, which was large and solemn, I was constrained to express my having been dipped into deep exercise and concern, that the ministry might be preserved on its right foundation; that none might feel any degree of an independent sufficiency for that work and service; nor give way to any creaturely activity therein; nor attempt to add to, adorn or embellish, what truth might open: but that all might keep to the opening, in the strictest simplicity; for that the *smooth* stone out of the *running* stream, will not fail to do the necessary execution; when all the seemingly mighty armour of Saul will fail. Oh! the travail and depth of engagement, which I felt! How ardently I wished every thing plucked up by the roots, that had any might or sufficiency, beside that which is immediately of God; that every stone in every building, which is not of him, might be thrown down, till there might not be left one stone upon another! Truth mightily assisted me, and its precious testimony had a powerful reach on the minds of many present. Blessed be the name of the Lord.

In the public meetings also, and in the Monthly Meetings, our way was opened with admirable clearness, strength, and authority. A watering season it was indeed, for most of the week, in this favoured city. Many important truths were opened, and

much labour bestowed, in regard to divers branches of our religious testimony. May the Lord bless them with a happy increase, in the purity and way of truth. I was abundantly confirmed that I was rightly directed in the proper timing of my visit to this place. Let the Lord have all the glory. I know the praise is wholly due to him, and am deeply sensible that the favours witnessed and received at this precious and soul reviving season, were in consequence of a deep felt dependance on him alone, and a good degree of thorough renunciation of all separate ability. And this will remain to be the way to witness the greatest degrees of divine help; for the Lord will not fail his truly dependant children, his poor in spirit, his helpless babes, whose cry is to, and whose dependence is wholly on him for help.

But, alas! the want of this *total loss of all things* of our own, often greatly hurts our religious meetings; mars their beauty; prevents the overshadowing of the cherubim of glory; and instead thereof, brings forth a mixture, a Babylonish confusion of languages, a linsey-woolsey garment. And though some who are active in thus turning away, or preventing the fulness of that transcendent glory, which might be known, may be ready to think, (as they seem often much animated,) that they have done bravely, and been favoured; yet, the little, low, meek, innocent seed is often, under all this, abased in suffering silence. And if these seeming champions themselves, were to get low enough, and inquire deeply enough of the true oracle, the unflattering witness in themselves, they would sometimes find, that the plant of renown, of the Lord's own right hand planting, was rather depressed than nourished, even in their own souls, by these their animated exertions. For nothing quickens life, but life; nothing rejoiceth in the truth, but what through sufferings, is united with him that was made perfect through sufferings; and nothing can beget to God, but what is of and from him. A few gentle steps in the life, a few deliberate expressions in the clearness, even under great depression, relieves the suffering seed, far more than the most animated and lengthy testimony in the mixture. Yea, the one relieves, whilst the other oppresses. Therefore let all concerned, come into the clearness, stand as trumpets, through

which truth may speak to the people. And above all things, beware of that which maketh haste; not only before beginning to speak, but even through the whole course of their testimony. Wait low, move gently, rise only as truth, the pure unmixed truth, arises; and then the seed will be relieved, the souls of the thirsty watered, and judgment will be placed where it ever ought to be.

We left Philadelphia on sixth-day the 27th, and were next day at a select meeting at Wilmington, and on first and second days, at their general meeting for worship there, where truth gave us the victory, and afforded ability to exalt the precious testimony thereof, though through deep sufferings in spirit.

But as we kept in patience under sufferings, we found him with us therein, whom neither death nor the grave could hold or confine; and in his resurrection, we were made to reign with him. After this we had meetings at Christiana Bridge, and the Head of Elk, among people mostly not of our society. But though I felt a strong opposition in some minds at the last place, yet truth gave the victory at both these meetings; the last being eminently owned by the overshadowing of divine life, in the power and demonstration whereof, the everlasting gospel was preached among them; may it fasten "as a nail in a sure place."

4th month 2nd, being fifth-day of the week, we tried to get to the Monthly Meeting at Deer Creek, but could not get over the river Susquehanna until too late to reach meeting seasonably; but we found we had a service among several young Friends near the river. After we had cleared our minds to them, the way soon opened for us to cross the river; so we had a meeting next day at Deer Creek, in which I was quite closed up. I had a belief that some of the attenders of that meeting were settled too much at ease; and felt pretty well satisfied with living as it were, on the labour of those engaged in the ministry, without labouring to have food in their own houses and water in their own cisterns.

On seventh, first, and second days, we had meetings at the Fawn, Bush River, and Little Falls; all heavy, dull meetings; yet sounded an alarm at each place, being favoured with a little

strength. At Fawn, truth at length, after deep suffering, arose into good dominion, wherein the gospel power went over all; and our spirits were relieved. At the other two meetings we obtained very little relief. Ease too much prevails at all these places, and yet a remnant is preserved in that hunger, which will, if maintained, receive the blessing of being filled. 3d, 4th, and 5th, we were at Gunpowder, Patapsco Forest, and Baltimore: mostly shut up. We staid at Baltimore until after their two meetings on first-day. A trying time indeed it was, both in and out of meeting, during our stay here, as also for several days before and afterwards. We seemed scarcely to feel any thing of divine good, being entirely emptied, nothing left but faith, and therein, patience and resignation. These we were favoured to enjoy in a very good degree, though truly the depths of inward want and inability were such, as I think would, some years past, had I then passed through such a scene of seeming desertion of all good, very nearly, if not quite, have overthrown my faith, and dispossessed my soul of fortitude, patience, and resignation. But I have learned through painful experience, that however seemingly forsaken, patience is best for me; and that as it has been carefully abode in, the Lord my God has never failed, in *due season*, to arise and console my soul, by the lifting up of the light of his countenance upon me. I say, in *due season*, because, though in times of deep probation, I have often been ready to think, his seasons of hiding himself from me were long, if not too long; yet, I have ever found, that when he has appeared again, a fulness of evidence has appeared with him, that all the sinkings and besetments attending his seeming absence, (unless I have imprudently given way to impatience, or to sink below hope,) have worked for my good, and eventually wrought an increasing enlargement, and very often a renewed and additional qualification for service. Then why should I ever again *cast away my confidence*, or give way to any degree of distrust or impatience? For, although it is permitted in wisdom, and I conclude it must be for our improvement, that we are again and again so left as that it seems almost impossible we should ever recover or revive again; yet, as we have kept the faith, and been preserved in the patience, we

have again been lifted up, as it were, on high; our souls have been filled with joy, and our hearts with songs of gladness.

Well, therefore, may the tried and painfully exercised soul, still, under all, *have hope*; yea, may he not with experimental propriety, even *hope against hope*. For, when all present feeling grounds of hope seem cut off, let him ask his own soul, Did I ever before, sink so low as not to rise again? Did the Lord ever so forsake me, as not to comfort me, after all? Did he ever hide himself from me so long, as never to visit me again? To all these, and many more such like questions, the answer, on an impartial retrospection, must be in the negative. Why then should we, or how can we believe that the present trial will terminate in a final dereliction, or utter forsaking of us? Oh! no: it will not. Indeed it cannot so terminate, unless we first forsake him. His covenant, with all the true seed, is an everlasting covenant, and is as sure with them, in the night, as in the day. His covenant with the day, and with the night, is so sure that it never will nor can fail, or cease.

Therefore, O exercised pilgrim! stand fast. Keep the faith. Abide in the patience. Stand still, and thou shalt surely see the salvation of God. And even in the midst of thy deepest trials, thou mayst, if thou hold fast thy integrity, adopt the language of a deeply experienced servant of God, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him for the help of his countenance." This, indeed, is a most consolating thought. And though my poor soul has, time after time, been so stripped and emptied of all sensible enjoyment of divine consolation, as almost to give over, to yield, and conclude, I never more should see good; yet I have always found, as I have properly bowed, that though bitterness, mourning, and sorrow, may remain for a night, or even many days and nights, yet, in a good, a precious, and seasonable time, "joy cometh in the morning." And therefore, as I always, heretofore, might have truly said to my soul, however depressed, "Hope thou in God, for I shall (not, *perhaps I may*, but *certainly shall*, if faithful,) praise him for the help of his countenance;" so I now conclude, and most assuredly believe, I henceforward may, with equal propriety and as-

surance, adopt the same consolating language, in every proving moment, yet for me to pass through. Wherefore, may I ever have faith, hope, and patience, and under all, in sincerity say, Not my will, O Lord, but thine be done. . Amen.

On third-day, the 14th, we had a meeting at Elk Ridge ; were shut up, except the expression of a few words. I believe there may be various causes why the Lord's messengers are sometimes shut up, either in suffering, or in quiet, comfortable silence. I am ready to believe this is in wisdom ordered, at times, much for their own trial, experience, and further qualification. Sometimes, perhaps, they may be in too much haste to get forward, and to finish their journey sooner than would be best, and most useful. In such case their being thus shut up, may help to bring them to a deeper attention to the clear pointings of that finger, which not only points where, but when to go. For much depends on embracing the right time, and great care is necessary not to run too fast, nor go too slow. And herein divine wisdom will ever be ready profitably to direct all, who patiently and carefully wait for its directions.

Another cause why such as are rightly called into service, in places quite out of their knowledge, as to the state of meetings and individuals, may be shut up from words, I believe is, often, the undue expectations of the people. I often think great numbers of people, Friends as well as others, have their eye and expectation too much to the poor ministers, and here the Lord is pleased sometimes to disappoint them, for "he will not give his glory to another." The ministers, if they are his, have nothing at all at their own command, or disposal, that they can offer to the people ; and the Almighty, from whom all true ministry must proceed, sees it to be much more profitable at times, to withhold his communications, than to afford them through instruments, in order to turn the attention of the people to himself, and teach them not to be too much looking to man.

Oh! the pain and deep distress, which this outward expectation in the people often brings upon the deeply exercised ministers, whose attention is inward, and who dare not offer strange fire or strange offerings, but are bowed to the root ; waiting for an offering of the Lord's preparing, either to be offered up in

the inward silence of their own souls, or vocally among the people, as the Lord shall order.

I have often admired that Friends, who ought to know and do better, should so generally give way to such an unjustifiable expectation and dependance; for I believe that their so doing, and neglecting a humble, reverent waiting on God, has prevented both their immediate and instrumental instruction and consolation; and caused barrenness and death to reign from the beginning to the end of many of our religious meetings. Indeed, I believe the Lord beholds this species of idolatry, (for such it surely is,) with as great disapprobation as he does many other kinds of idolatry in the world, which many Friends, and others, who are deeply guilty in this, would almost shudder at the thought of being guilty of. Oh! that they rightly saw and felt the loss they sustain, by this their egregious folly.

I am also deeply sensible, and fully satisfied, that the Lord's faithful messengers are sometimes shut up from outward communication, as an example and check to such as have got too much into a course of preaching, without properly waiting for, and knowing, a sufficient commission and qualification, from time to time. And this being both a very dangerous situation to themselves, and very pernicious to those among whom they thus minister, the watchful, gracious Shepherd of the sheep, is often pleased to lead his real, living ministers, who know his voice, and will faithfully follow him, and not another, into deep and exemplary silence, for the benefit and instruction of such forward preachers. Some of whom, though thus entangled, may be, in good degree, rightly disposed and well-meaning; and it is to be hoped that such will receive instruction, and come to a right establishment on the alone sure foundation; and thus be preserved from attempting to build thereon, either with gold or silver, wood, hay, or stubble, or any thing else, but what and as the Lord shall direct and abilitate. Then will their building stand sure, through all storms and tempests; nor shall the very gates of hell prevail against it. Fourth-day, we were at their Preparative Meeting at Sandy Spring; a blessed and highly favoured time—very open. Divers attended the meeting for worship who were not Friends: we found afterwards they were most-

ly Methodists. Truth's doctrine flowed freely and largely among them, in the evidence and demonstration of the spirit, and with power. I believe the Lord has touched and wrought upon some of the hearts of those people, though they have not come to a thorough settlement, but are too much in the haste that often attends newly awakened minds. May they be still, and know God in and for themselves.

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

Sixth-day, 17th.\* Were at their Monthly Meeting there, before which, in the morning, we were at the adjournment of their select meeting; it was indeed a day not to be forgotten, I trust, by us, nor by many of them who were present. In the select meeting truth very unexpectedly opened some important and instructive (though, to the natural man, mysterious) doctrines, clearly to the understanding of my mind; and the power of the word of life accompanying, I opened them, so far as required, to the meeting, to the great relief of my own mind. The meeting for public worship was eminently owned by the overshadowings of divine love, under which covering, utterance was largely given, and the doctrines of the gospel were opened and promulgated this day, to the reaching and tendering many minds, if not most present. The doctrine of God's free and universal grace, and its entire sufficiency for the salvation of all, if submitted to, being especially illustrated, and, at the same time, that the work of salvation goes no further forward in us than we yield to, join in, and co-operate with this blessed principle.

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

thing, and we had a hope that the number would increase, and that a revival might take place in these parts.

Seventh-day, we rode to a place called the Clifts. This night, as I lay awake in bed, I was almost overcome with the fresh extendings of the love and goodness of God to my soul, and seemed swallowed up in the inshinings of his luminous and glorious presence. In this almost ecstatic enjoyment, my soul bowed in awfulness and reverence before him, and the whole man was renewedly offered up to his service, to be disposed of as he pleased. And after thus continuing for some time, subjectly given up to his holy will, witnessing his glory to rest upon me as a royal diadem, and receiving some sweet manifestations or confirmations of his fatherly care having been day and night extended to and over me, from my youth, for my preservation and advancement in the way of life and salvation, it pleased his infinite majesty to condescend once more, (as at some few gracious, solemn, and peculiar seasons, in the course of my pilgrimage before,) as it were, to set open the windows of heaven, and spread before the view of my mind the excellency and glory thereof. And which above all rejoiced my soul, he also set open the arms of his mercy; showing me and giving me feelingly to know, that although, at many times in the course of my life, I had not so kept under a sense of his preserving influence as to shun the snares of the enemy, but had sometimes been entangled in them, yet there was nothing retained against me; but that all was freely remitted and washed away in the blood of the lamb; and that if I henceforth stood firm in obedience to him, and in the promotion of his cause, as ability was given, I should reign with him in glory, world without end. I found myself clothed inwardly, as it were, with clean white linen. I saw that my garments had, in days past, been much defiled, but were now washed and made clean. I saw that I had indeed come thus far "through great tribulation," and that, had I not submitted thereto, I must have remained "filthy still." My very soul bowed in deepest prostration before the throne of God, my cry ascended for future preservation, and I vowed continued obedience, through his help, to the end of my stay here in this

vale of tears. My heart was lifted up in songs of praise for the wonders of his love to me-ward ; and I had to contemplate and adore the unmerited kindness and goodness of his gracious dealings with me : I could say he had plucked my feet out of the mire and clay, and set them upon a rock ; in good degree established my goings, and put a “*new* song in my mouth, even praises to *my God*.”

O Lord ! hold me fast forever. Keep my soul alive to the end. Make of me, and do with me what and as thou pleasest. I am thine ; this is my rejoicing : I wish ever to remain thine ; and if ever my own will, my own corrupt inclinations, presume to rend me from thee, O my gracious Father ! be thou pleased to interpose, and to lift up a standard against all that may rise up against me for evil. I dare not depend on my own strength or resolutions, but must look unto thee to strengthen me in weakness, and to make effectual my strivings, wrestlings, and resolutions against sin. I commit myself wholly to thy care and keeping ; be thou my light and my leader, and hold me in thy holy hand for ever. Amen. Amen.

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

2d and 3d of the week. We had precious meetings at Her-

ring-Creek and Bush River, mostly among other people, as Methodists, &c. though at Friends meeting-houses; for Friends at these places are few in number. There used to be many valuable Friends belonging to these meetings. We were very clear in our judgment, that Friends having formerly kept such numbers of slaves, did much contribute to the ruin of their posterity: for the poor negroes were put to do nearly all the work, while the children of Friends were brought up in "pride, fulness of bread, and abundance of idleness," riding about for pleasure, living at ease and in fulness. This was productive of many evils, and opened a wide door for unprofitable and pernicious intimacy with hurtful company, until, alas! the youth in some particular places are almost all departed from the way of truth, and an almost total desolation reigns in some places in this land. Oh! the mischiefs of idleness and oppression! May it be the special care of all religious people strictly to bring up their children to some honest, industrious, and useful employment. I believe truth requires it, that a blessing attends it, and that much evil is prevented by it. My spirit deeply mourns over the sorrowful and dangerous situation of such who have, as they say, "nothing to do;" believing they will almost certainly "soon learn to do evil."

Next day, my companion being unwell, we kept house; and the day following rode near half the day towards Alexandria; but the afternoon being rainy, we staid at the house of our friend Evan Thomas, who accompanied us next day to Alexandria, where we staid until first-day, the 26th, and were at the fore and afternoon meeting; to both which came many of the towns people, Methodists, Baptists, Presbyterians, &c., and the Lord was graciously pleased to give us a good time in both meetings, especially the last, wherein truth reigned over all: blessed be the name of the Lord. This was the first place we were at meeting in Virginia. Next day we rode forty-five miles to Stafford, and had a very dull meeting there the day following; it was silent, except a few words at the close, which I felt easy to drop with my hat on, informing that the life was so low, and the springs so shut up, that I had not dared to attempt any thing under pretence of preaching the gospel; but that I felt a

particular freedom to mention something that had turned in my mind to those not of our society. I told them, a minister of the gospel had nothing of *his own* to offer to the people; his whole dependance is on Christ; he must speak as the oracle of God, and only in the ability that God giveth; therefore is under an absolute necessity to keep silence, unless immediately commissioned and abilitated from God; that, for their sakes, through the flowings of the love which I felt to them, I had rather desired as a creature, that the way might be opened for communication; but that I found a flow of love and good will was not a sufficient qualification to preach the gospel; mentioning that Saul's *forcing himself* and *offering*, through a fear that the people would be scattered abroad, displeased the Lord, and Samuel his prophet; that therefore I had not dared to attempt to preach the gospel among them, knowing who it was that said, such as kindle a fire and warm themselves by the sparks of their own kindling, shall *lie down in sorrow*. I further told them, that those who can appoint meetings when they please, and always preach in them, whether divinely influenced or not, whatever they may pretend, are not the ministers of Christ; they have something of their own, and are not wholly dependant on him. Such preachers, however well they mean, and though even sometimes favoured, for the people's sakes, yet if they go on in that independent manner, almost universally run themselves into a flat, lifeless, formality, and dry up what little spring of life they may once have felt.

I then told my brethren that I had a few things to propose to their solid consideration, by way of query, thus :

1st. Are there not some present, who know something of a true travail, who yet are in danger, unless a close and renewed labour and watch be maintained, that the latter end of their meetings will be more lifeless than the beginning?

2d. Has not this too often been the case already with some present?

3d. If this continues to be the case pretty generally, will not weakness and coldness, instead of strength and divine warmth, increase among you?

And finally, If things go on in this manner, will not dark-

ness and desolation, instead of light and life, prevail in your meetings?

I felt a degree of solid weight on my mind as I uttered these queries, and thought I perceived that it aroused divers present, very considerably, who had, perhaps, felt very little religious exercise through the most part of the meeting. Being thus relieved in mind, I felt willing to leave the effect thereof to the Lord.

My beloved companion having been unwell more or less most of the time for several weeks, now grew worse, so that we were under a necessity to tarry here, at the house of our friend Robert Painter, several days; during which time my said companion came to a conclusion to leave me, and return homeward, as he and I both very much doubted his being able to go through the journey. This was indeed a trial to me in my deeply exercised state of mind, and gladly could I have turned with him, but could find no peace of mind in looking that way. So, on sixth-day, the 1st of the 5th month, he being a little mended, and feeling easy in his mind to go homeward, and I not daring to urge him forward, we parted in much brotherly nearness and affection, having travelled together in true gospel love and harmony; he with a pilot or rather a guide, going for Alexandria, and I with another, rode to a place in Culpepper, called Southland meeting, crossing the river Rapahannock in our way. This was indeed a day of deep anguish to my soul; I felt unusually disconsolate, and could not refrain from almost excessive weeping. My heart seemed ready to break, for I was not only left in a strange land almost without a sympathizing friend, but was inwardly very much stripped. Yet I was favoured to be in a good degree resigned under all, and my cry was fervently to the God of all consolation, that he would keep me steadfastly given up, to do and suffer whatever he in wisdom saw best for me.

Next day had a silent meeting here, except a few words of information after meeting broke up, or as we parted. The day following, being the first of the week and 3d of the fifth month, I was at Caroline meeting; silent here also, and more painful and distressing than any I had been at in this journey before. I remembered the account of Christ's agony, his sweating as it

were drops of blood, and crying out to his heavenly Father, "My God! my God! why hast thou forsaken me?" I saw the propriety of his passing through this trying scene, and I believed it necessary for me to go through that portion of sufferings assigned me: and though he passed through his for our sakes, he being experimentally touched with a feeling of our infirmities and sufferings. Not but that his omniscience as God could see and behold it all without feeling it in a body of flesh; but as the brethren were partakers of flesh and blood, he willingly took part of the same, and in all the sufferings incident to the brethren in this life, and therein to set us an example of faith, patience, and divine preservation through all. And that he might both feel and manifest this resignation in the most conspicuous manner possible, he was so far stripped as to feel as if he was forsaken; yet even in this extremity, though, as man, he was ready to wish the cup to pass from him, yet he centred in "not my will but thine be done." I saw that there was no way for me to get rightly along, but through the same submission: and this afternoon every painful impression was removed, and the light of life shined into my soul with unclouded clearness; I was let at liberty, and judgment was indeed brought forth unto victory.

Second-day, 4th. Had a meeting at Cedar Creek; not painful, nor yet had I much enjoyment; but was quite shut up as to words in the ministry; yet had an engagement to inform the people, at the conclusion of the meeting, of the sorrow I often had felt, on account of the gross darkness which yet prevails in regard to what is called preaching the gospel, many engaging therein without divine authority and influence, who consequently *cannot profit* the people. And many others running into it in a mixture; a little of an influence that is of God, and a great deal of creaturely activity, without any clear commission or opening in the light; and that, although so far as this is of God, he owns it, yet it only gathers people to the mixture; into a degree of living sensibility, yet with a great deal of independent action and performance; for that nothing can gather to God in the clearness, but what is of and from him in the clearness. Effects cannot exceed their causes. This is the linsey-woolsey garment, not to be for a covering to any of the Lord's true servants;

whose eye, being single, their whole body is, and will be full of light; in which light they see things clearly, and are preserved out of all mixtures, and creaturely performances. In this stayed and settled state, the Lord often breaks in upon them, with and in the shinings of pure light, as the brightness of the sun shining in his full strength, and sweetly satisfies their souls with the fulness of his love, and life giving presence; which is as distinguishable, and as distinctly known, from all images, representations, counterfeit appearances, or mixtures, as the light of the outward sun is known, by its own light, from any other object.

I write what I know, and only what I know. Let him hear, that hath an ear. But those who cannot receive it, must be borne with, and pitied, rather than reflected upon, or censured; for the loss and unhappiness are their own. And though, for the good of their immortal souls, we wish them more acquainted with the deep things of God, the solid, unmingled enjoyment of divine good, and the clear directions of the spirit of truth; yet ought we patiently to bear with their ignorance, and pray for their illumination; even though they laugh at, and deride us, as ignorant enthusiasts. For "whatever is not experimental," as Isaac Penington observes, "is disputable." Therefore, as they have it not in their own experience, they naturally doubt the experience of others; especially, as experience is so often pretended for the most extravagant and wild imaginations. But he that rightly believeth, hath the witness in himself; and what he certainly knows he cannot be in doubt of, however others may slight his testimony. But his bowels will often yearn towards them; yea, he will, as it were, "travail in birth," for them, that Christ may be formed in them. And though they were to persecute him for his faith and doctrine, he is ready, under a sense of their ignorance of what is the joy of his soul, to say, at least in heart, "Father forgive them for they know not what they do." Thus we see that Christ Jesus, our blessed Lord, can, even to this day, manifest himself unto his faithful followers, (such as will hearken to no other voice but his, and who carefully attend to his light in their souls,) in a clear and certain manner, in which he does not manifest himself to the world. Although some for-

merly, who had even been his disciples, and had followed him in his outward appearance, were puzzled at a hint of this kind from him, and queried of him, how he would manifest himself unto them, and not unto the world, his true, inward disciples, who know his inward voice, and will not follow the voice of a stranger, (however great a resemblance it may have to his, the shepherd's voice,) well know how it is that he does in deed and in truth manifest himself unto them, and not, in the same, certain, glorious, distinct manner, to the world. And yet he does so manifest himself by his light unto all the world, as that if they love the light, and bring their deeds to it, in a full surrender of their own wills, and of their own activity, they would also soon come to know how he manifests himself unto his own chosen disciples, and thus become livingly of that happy number; which is what those who already are so, do earnestly travail and pray for.

Third-day, 5th. Had a meeting at Genito, and one next day at Richmond, among people mostly not of our society; these were both blessed meetings. Truth's doctrines were largely opened to my relief, and I trust to the refreshment of divers others. Fifth-day, 7th, had a meeting at the Swamp, and one next day at Black-Creek, another the day following at Curles, all dull and almost lifeless; yet I laboured a little in the ministry in all of them in a low depressed manner, and in the last, though dull in the fore part, yet through an honest attention, in lowliness and deliberation, to a small motion, I found much relief. Blessed be the Lord, who kept me humble and careful in utterance. For I am well satisfied, that if I had presumed with so small a motion to have risen into much strength or utterance hastily, I should have dried up that little spring of life which I felt, and so run into a flow of words, to my own sorrow in the end, and to the preventing that benefit which I hope some received. And here I have seen, that many, who have a real gift in the ministry, do sometimes greatly hurt themselves, their services, and the people; for, not lying low enough, nor taking care enough to find the safe stepping stones, from step to step, they run out of the little, though lively gift, into a hasty elevation

of words ; not indeed without a very considerable degree of warmth and animation.

This warmth is too much, if not wholly, from the sparks of their own kindling. Not but that the live coal from the holy altar was at first felt; but not keeping, in singleness and purity, to the heat and life thereof, but running hastily into a heat of their own, in the passionate part, the true heat has ceased. For God will not give his glory to another, nor his praise to graven images ; neither will he approve of a mixture of wild-fire with the genuine fire of the holy spirit ; nor divide the glory betwixt himself and the warmth and activity of man's forward spirit. Therefore, when man outruns the gentle motions and risings of real life, and takes up with the counterfeit appearance thereof, the Lord withdraws his aid and influence, and leaves the poor creature to struggle on in his own independent strength, and creaturely animation ; and, in the end, to *lie down in sorrow*. I believe, if a careful and impartial examination was constantly made in the light, after all our religious labours, a fault in this respect would oftener be discovered, than at present is the case. Though, I believe, truth seldom fails to give some uneasiness after such deviations ; but through an unwillingness to believe these secret intimations, and oftentimes through the unadvised or imprudent commendations of such as are well esteemed, and yet do imprudently give hints to such labourers, tending to confirm them in a wrong satisfaction and assurance, I believe they often get too easily over that uneasiness which was really of the truth ; and so go on from time to time, in a way that prevents their own growth, and their coming forth in the clearness.

First-day, 10th, I was at Wayne Oak meeting. It was dull, yet I did, near the close, say something by way of ministry, which afforded me a little relief. I was hereby renewedly assured that the gospel cannot be preached, but when the Lord opens the real spring of life in the speaker ; and that if he opens a few words to be expressed, though in great weakness, there can be no useful addition either of words, or strength of utterance, but strictly as he affords it ; and that every attempt to rise without his aid, will at best prove abortive. I rode after this meeting

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

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

Third-day, 12th, I attended the week-day meeting of Friends here at Wayne Oak, as it came in course. It was very small. I was much stripped, nor had I ability to say any thing in the meeting until near the close of it. I seemed to myself the most unworthy messenger that was ever so far from home on the errand of the gospel; though I could, at this time, scarcely see myself in the character of a faithful minister of Christ, or think that I had ever been fit for it; yet I knew that I had had the gospel message to declare, in the evidence and demonstration of the spirit, and with power; and that many times in the course of this religious visit, as well as before. This I never doubted of, but it now seemed as if it was almost impossible that I ever could revive again, or rejoice in the Lord in the land of the living; yet after all this I was made to rejoice, and for this very

abasement and reduction of mind. And this rejoicing increased until I had to express a little of it in the meeting, much to the tendering a few broken-hearted Friends present, though I could not rise into more life than just in weakness to utter a few expressions; yet therewith felt easy: but concluded, as I had the day before, that if way did not open with more clearness for the continuance of my journey after the Yearly Meeting, then soon coming on at this place, I might return home: fully believing that he who called me forth into his service in this land, would open the way with clearness to proceed so far as his will was for me to go; and that as he would not withhold the necessary openings, I might safely, after waiting a proper time without obtaining any manifestations to the contrary, return to my family; yet remained given up to go forward if he should open the way for it.

Fifth-day, 14th. In silence and inward poverty I attended the select Quarterly Meeting of ministers and elders at White Oak Swamp, and next day the public Quarterly Meeting. Here out of weakness I was made strong, and many, with my own soul, rejoiced in the Lord. Seventh-day, 16th, began the select Yearly Meeting, and this day was held the Meeting for Sufferings also. Next day two large meetings for worship, and one the day following; then the church discipline in the afternoon, and by adjournments until fourth-day, the 20th. The meetings for worship were livingly favoured times; those for discipline, for want of deep dwelling in the life, and more engagement for good order, were not so lively, yet truth owned the faithful labours of a remnant, and life sprang up at times to their refreshment. The Meeting for Sufferings was also favoured: it appeared that the members thereof had been, and with some success, engaged in support of the rights of the injured Africans, at which my soul rejoiced; for many of them groan in cruel bondage in this land. But I believe the Lord will more and more evidently arise for their deliverance, and work their emancipation; and that through judgment poured out upon their oppressors, if the hard hearts of those who make them groan are not softened by milder means. The select meetings were comfortably watered, after being as it were scorched with drought. I felt great need

of the ministers' feet standing more firm in the bottom of Jordan, and moving only in the life. And under this feeling sense my soul was pained in suffering silence, till the light of the pure truth arose, and, scattering the clouds, made way for the unburdening of my mind. I used among Friends here a plain, honest, gospel freedom, which gave me great relief, and tendered many of their hearts. So, after supplication and thanksgiving to God, this Yearly Meeting concluded under a fresh sense of his precious presence and unmerited goodness.

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

On second-day the 25th, we had a meeting among the Methodists at New Kent. J. L. had a little testimony among them. I was quite shut up; yet after meeting broke up I endeavoured to impress them with a sense of the utter uselessness of all preaching, however much it may warm and move upon the passions, except that which is from a real spring of divine life in the speaker. Third-day, 26th, went to Wayne-Oak, and Fifth-day, 28th, I attended Curles meeting; it seemed almost without light or life until the latter part, when a gleam of

true light appeared ; by keeping to which, though in great weakness, victory was obtained, and the meeting ended to comfort and rejoicing ; though we found it for a long time almost impossible to sing a song of Sion in a land where the harp was hung on the willow ! For it was truly mournful to see “ the city sit solitary that was full of people.” Truth had once prospered here, but now the posterity of faithful Friends were nearly all carried away captive ; but a little gleam of hope arose in my mind that there would be a revival in this place.

The following remarks of an observing man, who was not a member of our religious society, being much in accordance with my own views, I think worth preserving. “ Such,” said he, “ as have ever been in any degree, real Quakers, though they may go off ever so far or wide therefrom, and make ever so light thereof, whilst in health and prosperity ; yet whenever they are sick they are Quakers again at once : for they never can shake it off so, but that it will appear, in times of distress. They may seem, with others, to deride it in time of health, may dress, curse, swear, get drunk, &c. ; yet no sooner are they afflicted with severe sickness, or the approach of death, than immediately they are Quakers again. For they never can get rid of it. It will stick to them, however smothered or hidden.”

Now I have no doubt that many thousands, who never professed to be Friends, both live and die in favour with God, and are eternally happy. But I believe few, if any, who ever once truly knew, and had in living possession, that blessed life and truth, which is the substantial foundation of our profession, could ever die in peace without the enjoyment of it : nay, I much doubt, if ever any one did. For it being not a notion or opinion, but the real, everlasting substance, none who have known it, can be happy without it. They may indeed make themselves very merry, whilst in health and fulness, even when they are doing despite to the spirit of grace ; but when deep affliction overtakes them, especially when death stares them in the face, their minds are immediately turned to think of, and desire to feel, the one sure principle of all true consolation and safety : and till they can come to the enjoyment thereof, they find no true support for their tribulated souls ; nor can they

without it, ever die in peace. And, on the other hand, all who have lived in the possession of it, and continue therein to the end; as also all those who are mercifully favoured, through true repentance, to witness the holy consoling influences thereof, even if it be but at and near the solemn close; all these can and do meet death with joy, and with peace go down to the grave. For it gives their souls the most unshaken assurance of a never ending enjoyment of uninterrupted bliss, amidst the songs of angels and arch-angels in the mansions of glory.

Let any one who doubts the truth of these things, or the reality of the saints' assurance, carefully read over the many collections of deaths and dying expressions, which our Friends in Europe and America have preserved and published for the promotion of piety in the youth and others, and I am ready to think if he then remains to doubt, he must be a person of very little, if any, religious sensibility. I have read them: and in addition thereto, I have visited the sick beds of divers, whose heart-animating expressions, full of hope and consolation, full of divine life and assurance, have left not the least shadow of doubt in my mind, that their souls were really filled with "the substance of things hoped for;" and thereby established in the undoubting "evidence" and certainty "of things not seen;" and which never can be seen by the natural understanding.

Now I doubt not, as I said before, that many, very many, who never professed with us, do live and die in fulness of divine favour, approbation, and blessing. And I may add this further, that I am fully satisfied, that all who do so, are in the inward possession of the same thing which we possess, and which the faithful possess and enjoy. For, I am sure, there is but one, eternal salvation; and all who have it, have a living, substantial, heart-felt bliss; however their education may have prevented their clearly understanding it, or openly and directly professing it.

My way opening with more clearness, I got along with much satisfaction and fulness of divine joy, having divers large and blessed meetings. One at a Friend's house a few miles from Petersburg, over James River, one at Gravelly-Run, one at Burleigh, and another at Seacock. After that at Burleigh, we had a good watering time in the evening, at a Friend's house,

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

After these we had meetings at Black-Water, Stanton's, Vick's, Black-Creek, Johnson's, and Summerton. In the two first of these I was silent; but believe they were all times of renewing of strength to some who attended them. The doctrines of the gospel were livingly proclaimed in the authority of truth, dear John Lloyd's way being opened. Next we had a glorious meeting at the Western Branch the 9th of the sixth month, wherein there seemed to be no lack of openness, power, and utterance. Many were deeply affected, bowed and tendered: blessed be the Lord for ever! 10th, we had two dull meetings at Bennet's Creek; J. L. in the first, and I in the last, got some relief, through a little honest labour in great weakness among them. Fifth-day, 11th, we had a strengthening and refreshing meeting at the widow Bufkins, where a meeting is held once a month. I had a good open time; the doctrines of the gospel were largely opened, with strength and clearness, to the tendering of many minds.

Sixth, seventh, and first days, we had meetings at Norfolk, Portsmouth, and Suffolk, places where no Friends live, except one small family, and a young man in Suffolk. The first and last of these meetings were held at the court-houses; that at Portsmouth in an upper room in the market-house. The people at Norfolk behaved undevoutly at meeting, kept running out, talking, whispering, laughing, gazing about, &c. I reproved them for their incivility, telling them, that the most mournful consideration of my mind respecting their behaviour, was the great inexperience of the realities of religion, and the great unacquaintance with the nature and importance of divine worship, which their conduct had sorrowfully manifested: and so enlarging a little upon the subject of worship; and that God, even a *present God*, is the object thereof, and not any man; that God, to be worshipped aright, must be *felt after*, *known*, and revered; with a little more on some other subjects. We left them with heavy hearts, finding very little open door of utterance, because there was scarce any door of entrance into their hearts, except in a few; and yet I had a secret hope, and some belief, that that day's work would not be altogether in vain.

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

After this heavenly banquet, I parted with my dear friend

John Lloyd, who had for several weeks been agreeably my companion, and with the rest of my friends of Virginia now present, and set out for North Carolina, accompanied by Robert Jordan and wife, where I arrived next day at the house of our kind friend Thomas Newby. In the course of the six following days, I had or was at eight meetings at Perquimons and Pascotank counties, at Friends' meeting houses, as follows, viz. Third-day, 16th of the month, at that called Wells meeting-house. Fourth-day, Old-Neck; and in the afternoon at Sutton's Creek. Fifth-day, at Little River. Sixth-day, at New-begun Creek; and in the afternoon at the Narrows of Pascotank. Seventh-day, Monthly Meeting at Simons's Creek; and First-day, at the Piney-Woods. These were all favoured open seasons, except that at Sutton's Creek, and that at the Narrows; in both which I was quite shut up, save in that at the Narrows I did express a few words at the breaking up of the meeting, respecting the nature of gospel ministry; as that it never was in man's power, merely as a man, to preach the gospel, &c. Oh! how I then mourned, and often have mourned, to see the eager expectations of the people so widely misplaced on the creature, instead of the Creator. And this is undeniably the case with all who expect man to preach to them without divine assistance; for man is but the creature, and unless immediately filled and qualified with divine light, life, and power, is as destitute of any ability, livingly and profitably to preach that gospel, which is the real power of God unto salvation, as he is of power to cause the outward rain to descend from heaven.

In several of the foregoing meetings, truth eminently favoured us together; the gospel was preached in the life and authority thereof; many minds were strengthened and encouraged, and the great name was magnified and praised. After this I went to Richsquare, and on fourth-day, the 24th, was at their meeting there, where truth opened the way with strength and clearness to edification and rejoicing. Next day went to Jack Swamp, and being joined by my dear friend James Ladd, from Wayne-Oak in Virginia, who came with a certificate to accompany me a while in this journey, we had a meeting on sixth-day at this place. It was an open, good time, truth was freely de-

clared, and many minds reached and tendered. Seventh-day 27th, we had a blessed meeting at Hallifax, a small town where there are none of our society. The gospel power was eminently felt, and, in the evidence and demonstration thereof, the free grace of God to all men, the necessity of working out our own salvation through the assistance thereof, and several other important gospel truths were livingly and largely opened. 29th we had a meeting at Stony-Creek, or Tar-River, as it is sometimes called. From thence we rode to Contentney, and first of 7th month attended the Preparative Meeting of Friends there; a dull time it was, and but little openness for gospel communication. After meeting, and the two next days, we rode to a place called Core-sound; and on 7th day attended a Monthly Meeting there; it was a low time, yet way opened for truth's testimony to be in some degree exalted. Next day we were at their select and public meetings; the public meeting was eminently overshadowed with divine favour, and made to be a time of blessed visitation to many souls; praised be the name of the Lord.

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

Fourth-day, 8th, we had a very heavenly and profitable meeting at Friends' meeting-place on Trent; and another next day about twenty miles further up the river Trent, at a place where a meeting was lately settled. Friends appeared pretty well engaged at these two places, and I hope an increase will be witnessed among them. Seventh-day, 11th, we attended the Monthly Meeting at Contentney; a trying time it was to my mind; but way opened, after long suffering in silence, to clear my mind in some good degree. Next day we were at the first-

day meeting at the same place; silent. Third, fourth, and fifth days, we were at meetings at Neuse, Bear-Creek and Turner's Swamp; all trying times. In the first, the weight I felt seemed almost insupportable, but at length way opened, and an extraordinary time we had; divers states were remarkably opened and spoken to in truth's searching authority, and yet with that sympathetic, persuasive energy, that it made way into almost every heart: it was a tendering time. But, alas! the next day was a time of difficulty, as well as distress, and no way opened to get much relief by communication, though I could not well avoid dropping some close expressions or alarming hints, but I saw little or no prospect of much advantage from them to those to whom they belonged: they seemed like those who had ears to hear, but heard not, or as if they had shut their ears, and hardened their hearts. I felt for them with a heart full of sorrow. The last meeting was not so painful, but I was quite shut up. My dear friend James Ladd bore a lively well adapted testimony, in which I rejoiced, and found relief of mind.

Sixth-day, I rested at my friend Benjamin Arnold's, being unwell. He and his wife were very kind, both being worthy well-engaged Friends; the fruits of whose godly parental care and authority very plainly and agreeably appeared in the behaviour and appearance of their well-ordered offspring. Oh, much lies at parents' doors! Much may they do, through divine aid, for their children's good, by proper, constant care, watchfulness, advice, reproof, restraint, correction, and commands; all in truth's authority, as occasion requires: and that not generally so much in the austerity and rigour of compulsory discipline, as in the meekness and authority of the Lamb, which seldom fails to reach the witness in their minds, and more or less to bring them under the government of truth. But this is too lamentably neglected in their early, tender years, till they grow stiff and ungovernable; and then the parents complain that they cannot manage them; whereas the cause is greatly in their own miserable neglect. What account will such have to render in the days of solemn inquisition! Oh! that many, very many parents, now too much at ease, may be aroused to a due consideration of the trust reposed in them, and see to the discharge

of their duty to the precious souls under their care. Oh! the watchfulness, the inspection, the prayers, and intercessions of the rightly exercised, godly parent, on account of the dear children! How contrary to the carelessness and negligence of too many, who can allow their children to run into company; and many times, go from home themselves, or go to bed, and leave them with, or in the way of such company, as has often been the ruin of too unthinking youth. And it is to be feared the parents are as unthinking as they; and indeed this is the best construction I can put upon, and the best excuse I can find for, their dreadful omission of such necessary care and oversight. For, if they do seriously think of the danger their children are exposed to, and yet so sorrowfully neglect a proper inspection and direction, I know not what excuse they can plead in the day of awful reckoning. Indeed, this of unthoughtfulness, which I have said is the best excuse I can think of for them, is but a very slender one; for how can parents be unthoughtful in such a case, so immediately interesting to the souls of their dear offspring? Can they forget the propensities and dangers of youth? Can they so soon lose the remembrance of their own trials, besetments, and frequent need of a guardian friend? Or, can they suppose their children have less need, less difficulty, less frequent strugglings, temptations, and besetments? O, see to it, parents, I beseech you, for your own and their precious souls' sakes! see to it in season, and unremittingly; great is the care that is necessary, constant the watch that ought to be maintained. May the Lord, in tender mercy to the souls of the dear children, awaken the parents to a more lively sense, and a more watchful, animated, and extensive discharge of duty in these important concerns. This is the feeling desire and ardent travail of my soul. These remarks arose not wholly from the agreeable prospects I had in and of this family, but have been on my mind for some time, under a deep and painful sense of deficiency of care among parents very generally. However, I rejoice in believing, that notwithstanding the so general neglect, there are many deeply exercised parents who endeavour honestly to discharge their duty in the sight of God, and I have no doubt but they will have a rich reward, and many of the dear

youth will be greatly benefited thereby: that these may be encouraged, and their number greatly increased, is the fervent wish and prayer of my soul.

Seventh-day, 18th, we were at the select Quarterly Meeting at Contentney; next day at the public meeting there: and were shut up in silence in both, except a few words in great depression in the select meeting. On second-day came on the business of the Quarterly Meeting; we were still shut up in silence, until near the close of the business, when my way unexpectedly opened in a great degree to clear my mind among them: though I had an opening in the beginning of this sitting, and stood up in the opening, expecting to have had utterance therein; but as I carefully attended to the spring and word of life, I found the brightness of the opening gradually faded, until all was gone; so I sat down without uttering a word, after having stood as a gazing stock among them perhaps several minutes. I trust some real benefit resulted therefrom, to some who were too near always ready, as well as to my own soul, in keeping me subjectly given up to follow faithfully, however greatly in the cross, the motions, openings, and shuttings of life; so shall I be led *in* and *out*, and find pasture, of which no human contrivance can furnish a sustaining supply.

At the close of this meeting, the select meeting met again, wherein I was favoured with full relief of mind; way opening much beyond my expectation, to express my sense of the state of the ministry among them, which seemed to make a solid impression on many minds. I had also a few words of comfort to the mourners in Zion; and came away rejoicing in that ease of spirit which I had obtained. The Lord in his own time, made a way for my relief, where no way seemed before. Blessed be his worthy name. Surely he only can deliver; surely none else *hath an arm like him*. And this he caused me to see and know, that my dependance might be on him alone, and that I might learn, and continue to trust in him, even though he slay me, or ever so greatly hedge up my way, or suffer it so to be. After this we set out for Eno, it being two days ride, besides what we rode this afternoon.

Fifth-day, 23d, we had a good open meeting there, and an-

other on seventh-day at Spring meeting. This was painfully exercising, under a sense of backsliding in too many; but truth at last reigned over all, to the melting of many hearts. Oh! the wonderful kindness and condescension of Israel's gracious God, to a too unwilling and gainsaying people! May it move them to diligence, and thorough submission, before the things belonging to their peace be hid from their eyes.

Here we had the agreeable company of our dear friend John Carter, who was, divers years past, in our country on a religious visit, in company with Zachariah Dicks. He seemed now to me like one, in good degree, grown up in the authority and dignity of truth, meek, humble, and valiant for the precious cause. My spirit was strengthened in his company. He expressed his dear unity with our exercise and labour among them. He also went with us to the meeting next day at Cane Creek. Here again we were filled with mourning and heaviness, under a sense of unfaithfulness and consequent dwarfishness; but, after long silence, divine wisdom opened the way, just as I was thinking it near time to conclude the meeting; and in a close, short, lively manner, we were enabled to place the burden of our exercise where it belonged, and so came away rejoicing in God. On the four following days we had four blessed meetings at Rocky River, Nathan Dixon's, Piney Grove, and Holly Spring. Truth triumphed in these meetings; its doctrines flowed like oil; the universality and entire sufficiency of God's grace for the salvation of all, if attended to, was opened and declared with divine authority, and many minds impressed therewith. O my God! thou hast given me to see the wonders of thy ways, and, in degree, the strength of thine arm! Thou hast led me through the deeps!—hast bowed my soul in the deepest prostration!—stripped me and emptied me of all things, and then marvellously displayed, both thy wisdom, thy goodness, and thy power, in lifting me up again from the dust. Thou hast given me indeed, "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." Thou art my God, and through thy aid I will serve thee for ever. Be thou with me, go before me, and I will follow thee; for in thy presence there is life, at thy right hand a river of pleasure: there-

fore to whom could I wish to go, seeing I know, to my inexpressible consolation, that thou hast the words of eternal life? Thou hast graciously redeemed my soul, and delivered me as it were from the den of lions. To thee, and to thy service, I therefore once more dedicate the remainder of my days. Draw me and I will run after thee; command me, and I will obey. I fear to offend thee, for thou hast shown me thy purity; I adore thee, for thou hast wrought wonders for my soul; I love thee, for thou art my life. Hold me fast, O Lord, for ever. Keep my heart clean, by the word of thy power, and never, O never, I pray thee, suffer my foot to slide! Continue to fill me with the joy of thy salvation, since thou hast so bountifully shown it unto me. Take not thy holy spirit from me; guide me by the right hand of thy power; continue to my soul the quickening efficacy of the live coal from thine altar; then will I, at thy bidding, teach transgressors thy way, and sinners, through the operation of thy baptizing spirit, shall be converted to thee. Even so, O Lord, hasten thou thy great work in the earth; draw thousands by the cords of thy love, and tens of thousands by a clear discovery of, and a living desire after, a full establishment in the beauty of holiness; till the nations come to serve thee, and the kingdoms of the earth to bow before thy throne; till righteousness cover the earth as waters do the sea, and light and life reign triumphant over death and darkness, forever. Amen.

Seventh-day, 1st of 8th month, we attended the Monthly Meeting at Cane-Creek, and next day the public first-day meeting there, and their select meeting; all these were times of favour and divine openness. We had a concern to go into the women's meeting for church affairs, in which, as also in the men's, and the meeting for public worship, and select meeting, truth eminently furnished with matter and ability for considerable service, in a close searching way, to the careless; in a way of loving invitation to the youth and others to come forward; and in a way of encouragement and consolation to the mourners in Zion. It was with thankfulness acknowledged to be a time of renewed visitation, to Friends and others hereaway. May God have all the glory, with whom alone is the power to favour.

Dear Zachariah Dicks perceiving that notwithstanding I was

much filled with divine life and ability in the time of service in these meetings, yet that I was much stripped and low in mind most of the time beside, took me aside after the meetings were over, and with much affection, feelingly said to me. "We must now part. I don't expect to see thee again till our Quarterly Meeting, and I wish thee to be encouraged. I have near and dear unity with thee." His words nearly affected me, for I felt very low, and was humbly bowed in spirit, feeling myself as a pilgrim and a stranger in a strange land. Marvellous are thy dealings, O my God, with my soul! I said to my dear friend, "Thy words are as a cordial to my mind, and much to my encouragement; for I go drooping along, and no man fully knows my path." He replied, "I believe it. I believe it." Thus the lord gave him a sense of my condition, and put it into his heart to speak a word, truly in season, to the refreshment of my exercised soul. Thus, "words fitly spoken are like apples of gold in pictures of silver." The five following days we had meetings at Sandy-Creek, Providence, Center, Back-Creek, and Marlborough. The first was a dull meeting until near the close, when life broke through all opposition, so that the meeting ended to solid satisfaction; the next meeting was also dull; the three last were open, favoured times of refreshment to many. After these meetings, we attended, on seventh-day, the 8th of the 3th month, the select Quarterly Meeting at Center; and an open instructive season it was, as was the large public meeting on first-day. Truth's doctrines flowed like oil, and things were opened in divine authority in both meetings, I trust suitably to the state of each. Next day the public meeting was very large, still, and solemn, and truth favoured our souls with a baptizing and refreshing time together. On third-day, 11th, we had a good meeting, open, powerful, and tendering to the minds of the people, in general, at the widow Hoover's, a member of our society; truth reigned powerfully over all: blessed be the holy name of the Lord forever.

On fifth-day, 13th, we had a meeting at Chatham court-house; but it being court-time, we could not get the court-house until between three and four o'clock in the afternoon, by which time too many of the people appeared to be so affected with strong

drink, as to leave little room in their minds to be seriously affected with any thing of a religious nature ; so that we had a painful, dull time among them. However, some were attentive, and strove to quiet the rest, and way did open, after a close exercise, for a little communication, to some solid satisfaction ; but our cause for mourning over them seemed much greater than our cause for joy. First-day, 16th, we had a dull, distressing meeting, at a Friend's house between Chatham and Peedee ; we were shut up in silence. After meeting we staid about an hour, but saw no preparations for refreshment, and having about fifteen miles to ride, we took leave of the family and proceeded. Before this silent meeting, they appeared to be pleased with our company, and had made us very welcome ; but now, as the Lord had shut us up from the exercise of gospel ministry among them, their hearts seemed shut up from that freedom which had before appeared in them toward us ; and we departed fasting and hungry, both in a natural and spiritual sense.

Oh ! the benighted state of mankind ! Thousands of highly professing Christians, and even many of our own society, have so little knowledge of that solemn, awful, and most of all, profitable, worship of God, which is in spirit, and in truth, that they are ever offended, when the ministers of Christ, in faithfulness to their holy shepherd and leader, are constrained to keep silence ; not daring to rush forward into vocal testimony, till they know him to put them forth, and go before them. Whereas, instead of being offended at this their reverent obedience to the Lord, every true worshipper is rather disposed to sympathize with them therein, and rejoice in their integrity to him, "without whom they can do nothing. And those who are thus exercised and carefully engaged as the apostle advises "to *feel* after God," are so abundantly comforted and replenished with his holy presence, when they are favoured, (as they mostly are in their approaches to him in solemn silence,) to "*find him*," that they have therein a "joy unspeakable, and full of glory," abundantly more consolatory and satisfactory to their souls, than the finest and most eloquent discourse, that the wisdom and oratory of man ever produced.

Oh ! that mankind knew what it is, thus in reality to "draw near

unto God;" for all that thus draw near him, will surely find that he "will draw near unto them," and that in a very sensible and soul-satiating manner. This is not a work of *reasoning*, nor a work of *talking*, but a work of *sensation*, a work of *feeling*. Hence the beauty and divine property of the apostle's words "*feel after God*;" as also of those other expressions, of *tasting* and handling the "good word of life, and powers of the world to come."

Next day, the second of the week, and 17th of the month, we had a heavenly, open meeting at Peedee; blessed be the Lord who helped us! On fifth-day, 20th, we had a very small, yet precious meeting at Camden, South Carolina, where no member of our society liveth, except one very ancient woman; though once there was a settled meeting of Friends there. This was a watering time to a few sincere hearted people, whom my soul loved; and an awakening, and in some degree convincing time, to some who were too much hardened in sin, and unacquainted with that life and power which is the authority of our meetings and ministry. This they now felt, so that divers were constrained to acknowledge, and bear testimony thereto, in their conversation with one another.

And I am on this occasion renewedly confirmed in a sentiment I have long been settled in, that is, that there never was, and never will be but one true religion in the world, to wit, *the work of the spirit of God in the souls of mankind*; that some of all denominations have something of this true religion, even though some of these, through the prejudice of education, disallow it in profession; and that no man has any real religion, but what he comes to the knowledge and experience of through the alone influence of this holy spirit of God. This it is that begins and carries on the work; this it is, that, by its own divine influence operating in the minds of mankind, reveals Christ in them, the hope of glory; or so operates from time to time, on reading the scriptures or other good books; on hearing the gospel preached; on meditating on the works of creation and providence; on God's judgments in the earth; or his dealings with themselves as individuals; or whatever other occasion, circumstance or thing, is ever made a mean of conviction or conversion; the holy spirit so operates, I say, in all these cases, as to produce

the happy effect, and without the inward operation thereof, all these other opportunities and things would be utterly in vain, as to salvation, and never able to produce the least degree of true religion or sanctification in the soul.

So that, though there are many opinions, many creeds, professions, and denominations, and some truly religious persons in them all; yet there is, and can be, but one *true religion*. All true religion is of one kind; all springs from one source. And, blessed and adored for ever be the Lord, in order that all men may, if they will, be benefited experimentally by this one true religion, "the manifestation of the spirit is given to every man to profit withal." He that rightly profits thereby, and continues so to do, will live in the exercise of the one true faith; will witness the one true christian baptism; will know and obey the one living Lord; will, by the holy ghost, in word and deed, acknowledge and call him Lord; and so will be saved with an everlasting salvation. And on the other hand, seeing a measure of the holy spirit is given to every man; seeing the grace of God that brings salvation hath appeared unto all men; seeing the light and life of the holy word, which in the beginning was with God, and was God, hath enlightened every man that cometh into the world; and seeing, moreover, Christ Jesus has tasted death for every man; how shall we escape if we neglect and reject so great salvation? How great must be the condemnation of every soul, thus highly favoured, which yet stands out against and rejects the strivings of the spirit, the teachings of grace, the shinings and convictions of this divine light!

Now, this light, grace, and spirit of God, is all one thing, under different appellations. It is called spirit, because it is quick, lively, and operative, and quickens the soul to a sensibility of its state and condition; it is called grace, because it is the free, unmerited gift of God; and it is called light, because it makes manifest; as "whatsoever doth make manifest is light," saith the scriptures. And as this grace or light is attended to, it will bring the soul into a state of grace and favour with God. Well, therefore, might the apostle, with holy reverence, break forth in these expressions, "Thanks be unto God for his unspeakable gift." And all who obey the light will be brought out of dark-

ness into God's marvellous light ; for though the hearts of fallen men are grossly darkened, yet the light shineth in their dark hearts, and, though the darkness comprehend it not, if it is taken heed to, will *shine more and more to the perfect day* ; even until the whole body be full of light. But *those who rebel against the light*, will grow darker and darker, until *they know not the way thereof, nor understand the paths thereof*, and become vain in their imaginations, and their foolish hearts become wholly darkened !

This is now, in the present life, and will be in a state of futurity, the only condemnation, that light is come into the world, and men have loved darkness rather than light, because their deeds were evil. For, were no light afforded to any, they could never, with any justice or propriety, be brought under condemnation ; neither could it be said, "*their deeds are evil.*" Evil deeds are sin. Sin is the transgression of a law. Where no law is, there is no transgression : so, no *condemnation*. Now, nothing can be a law of God to man, but so far only as the divine light sets it home to him as such, and gives evidence to his mind, that God requires, or forbids, this or that. It could be no law to him, unless manifested so to be, by the light ; because that which may be "known of God, is manifest in" man. And "whatsoever doth make manifest, is light." These two plain assertions, are both the words of scripture ; and are proved and sealed to be truth in the experience of every soul, that ever clearly knew any outward or inward law, to be a law of God to man. For this clear and certain knowledge could never be established in any soul, concerning any law, by any other possible way, than by the shinings of God's light in that soul ; or, in other words, by the real voice of God, discovered to be his voice, by the evidence of the light. For, if God were to assume any outward appearance, and were to pronounce aloud, with an outward vocal voice, "This is my law to man, Eat not of the fruit of such a tree, for in the day thou eatest thereof, thou shalt surely die ;" no man living, could, without the shining of God's light in his mind, either know that what he saw in that outward form, was an assumed form, in which God had chosen to appear ; or, that what he heard, was God's voice.

There would be no possible way for him to determine with infallible certainty, that it was not all a cheat, a grand deception, and a work of darkness. *The world by wisdom*, mere creaturely, natural wisdom, *knows not God*; neither “*can man by searching,*” with his own unenlightened reason, ever “*find out God,*” or know him, or his voice, with certainty. But the light, his own light, reveals him, gives a certain knowledge of his voice, his will and pleasure; assures the soul that this or that, either within or without, is certainly his *law*, and not an imposition.

Some may ask, how is this certainly known, in and by the light? Answer. How is the sun known and distinguished but by its own light, and by that alone, from every other object in the universe? Is not the sun known by its own light? Was it ever known, or can it be certainly known, any other way, or by any other medium? Well, just as impossible is it, certainly to know God, any other way than by his own light. And as certainly as the sun is known by its own light, so certainly is God known by his own light. And though reason alone cannot reach this, yet right reason will always assent to, and if need were, confirm the truth of it. Else we must conclude, the light outward to be more certain in its manifestation, than the inward light of God’s holy spirit.

But further, canst thou, O man, convey a clear idea and real knowledge of the outward sun, or of any object which is only discoverable by the sun’s light, to a person that was born blind, and remains so? If not, how is it likely, that a satisfactory account can be given to one who sees not, and knows not the true God with clearness and certainty in his own experience, how, or in what manner others certainly know him, or the things of him? Wilt thou, O confident objector, presume to dispute and gainsay the experience of good men of all ages, because thou knowest not the same things? Does the ignorance of the blind man respecting the sun, and objects only discoverable by the sun’s light, make void thy certain knowledge of them? How then can thy ignorance, or unbelief of the saints’ certain knowledge of God, and the things of his kingdom and law, “*make void the faith of God,*” or shake the confidence of those, who

know him for themselves. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth; so is every one that is born of the spirit."

These things are *spiritually discerned*: the scripture positively declares, "the natural man" cannot know them. This is as certain as that a blind man cannot see the sun. Yet the spiritual man may and does know them. Nay, these very words, "the natural man cannot know them," evidently imply, that the spiritual man can and does; in like manner as these words, "a blind man cannot see the sun," clearly imply, that one who is *not blind*, can see, and *know* it. But beside this plain and full implication, the text positively affirms, a real knowledge and discerning in divine things, saying, "They *are* spiritually discerned."

But yet a little further, in answer to him that doubts the certainty of that knowledge of God, which the light reveals and makes manifest in man; and who doubts it only because he has not this certainty in himself: which indeed is the only reason, why any man ever does, or can doubt it; for he who has it, can no more doubt it, than he who sees the sun, can doubt that. It is an indubitable certainty to every soul that has it. What says the poet;

"A christian dwells, with Uriel, in the sun;  
Meridian evidence puts doubt to flight."

And I would seriously ask this doubter, with what face he can pretend to dispute this evidence? Have there not been living witnesses in all ages, to this truth? How else have any ever certainly known, that their ways pleased God? How know the saints in this life, that they ever felt the love of God shed abroad in their hearts? Or how will they know in futurity, that they enjoy the favour of God, his smiles, his holy presence, in glory? These things can never in any state here, or hereafter, be otherwise than "spiritually discerned." The purest saint in the highest heaven, can never be certain, that he is with God and holy angels in eternal glory, but by the evidence of that same light, which, here and hereafter, is that which *makes manifest*. For it is certain that "whatsoever makes manifest is light."

Hence, every soul, even whilst here on earth, that has true, living, and saving faith, does assuredly therein experience a real participation, and foretaste of the very "substance of things hoped for," as well as receive an "evidence of things not seen" by the eye of sense, or all the wisdom of this world.

Now, O man! why wilt thou doubt these things? Are there no certain truths, of which thou wast once entirely ignorant, nay, which thou confidently opposed? Doubtless there are: and yet, perhaps, thou now knowest they are certain truths. Is it not as possible that others may know some certain truths, which thou art still ignorant of? Art thou certain of no truths, which others confidently deny to be such? Why canst thou not believe, that some others may be certain of things, at present unknown to thee? As sure as thou art of any truth which thou knowest, so sure are the true followers of Christ, of their inward knowledge of God, and of some certain truths and experiences, revealed only in, and by the light. Dost thou expect an ignorant man to believe any of thy most confident assertions concerning things of which he is ignorant, but of which thou hast the utmost certainty, and clearest knowledge? and wilt thou give no credit to the united testimony of thousands, (who would not lie, to gain the whole world,) when they tell thee that it is utterly impossible for thee to be more certain of any truth, than they are of some truths, of which thou art yet ignorant? Dost thou restrain wisdom to thyself? Or are religion, and the law and light of God, the only things wherein there is no certainty? Far from it. On the contrary, nothing is more certain, to those who have given up their whole hearts, and stand open to conviction.

This certainty is no more invalidated by the ignorance and opposition of the wisest and most learned men, in worldly wisdom and science, than the evident truths of astronomy are overthrown by the ignorance and confidence of the most illiterate rustic; who with the Indian, in all the magnanimity of his own boasted reason, as he calls it, maintains that "if the earth were to turn round, or revolve about the sun, his succatash must certainly fall out of the kettle." Behold the boasted wisdom of man! And the mere natural reason of man, will forever fall as short of the clear discovery of God, and the things of God,

as this Indian's argument falls short of the truths of sound natural philosophy. How was the doctrine of the antipodes opposed by sensible, and even scientific men, and opposed, as they thought, with the utmost conviction of reason and demonstration? Yet, what truths have ever been more clearly established than those which they thus ignorantly though confidently opposed? Now we are certain they were mistaken, because the matter is made clear and evident. Yet many who see and condemn their error, are still acting in the same manner, in a matter of much greater importance. What was their error? Why, that they set up the evidence of reason, (as no doubt they supposed it was,) against a truth of which, in time, both facts, reason, and experience concurred in proof and demonstration. This has been the case in regard to many other certain truths in things natural, and doubtless will remain to be so. Ignorance will vaunt itself, and confidently triumph over the discoveries and demonstrations of wisdom and experience. How many natural truths are there which many can scarcely be made to believe! How many of the most ignorant are the most confident in opposing! And not only do the unlearned oppose many truths in naturals; but even the great and learned men of the earth, have, from time to time, opposed, on their first discovery, truths, which time, observation, and experience, have at length established with the utmost certainty. Now this has been the error in all these cases: they were ignorant of the thing themselves; it looked dark, if not impossible, to their understanding and reason. They thought themselves wise; and so they suffered themselves to be deceived, and confidently opposed things which they understood not, and could not know to be erroneous, because true in themselves.

Therefore, let the wisest in natural wisdom, never oppose a truth because they do not know, understand, or experience it themselves; lest, on further evidence, they have cause to take shame, for their rashness, in disbelieving the testimony of those who have a deep and certain experience and knowledge in and of those things which themselves are ignorant of; and for setting up their own fallible reasonings, (which have so often already deceived them, and which they *must know* have de-

ceived them,) in opposition to the sure experience of such as know whereof they affirm, by the evidence of a light that never will deceive any ; a light that will, in due time, establish the testimony of all those who are taught by it, and that, in all those things wherein they are clearly so taught, over all opposition ; and clearly evince that they have not *followed cunningly devised fables*, but the teachings and testimony of the light, that cannot mislead, an evidence or witness that cannot lie.

But will the objector bring in, and oppose the pretended assurance of ignorant enthusiasts, to the real assurance of the truly taught of God? What if many have been deceived, and yet confident in their ignorance and deception? How often has this been the case in natural things? What doctrine is there, in things natural, that none have been confidently mistaken in? Does their deception lay waste the truth, or overthrow real knowledge? By no means. Neither can a counterfeit in any case destroy a reality. On the contrary, every counterfeit implies, and loudly proclaims a reality, of which it is the counterfeit. It is very probable, no warm enthusiast would ever have pretended a certain evidence of divine things, if none had ever had such evidence. But let the truth be opposed as it may, I am well assured, that neither ignorance, unbelief, and opposition, on the one hand, nor imposture, deception, and enthusiasm, on the other, can make void the knowledge of God, or overthrow the evidence of those, whose dwelling is in the light ; but their "eye being single, their whole body will be full of light." The just man's path will remain to be a burning and a shining light ; shining more and more unto the perfect day. The righteous, as he keeps to this light, shall hold on his way, and those of clean hands wax stronger and stronger.

## CHAPTER XI.

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

Next day we attended the meeting we had appointed at Camden, a pretty many of the inhabitants were present, and though it appears that there are not many religious persons in the town, yet it was a day of precious visitation to many of their souls; a day to be remembered. Truth's doctrines were largely and with demonstration opened and declared, making much impression on many minds. Oh, the preciousness of truth! the sufficiency of its aid, and never-failing victory, when abode in! Lie low, O my soul, for ever; trust in the Lord; rely wholly on him; be nothing without him; all things in him; be faithful to him, and thou shalt never be confounded. He is a strong rock; an impregnable fortress; a sword; a shield; yea, all things necessary to those who faithfully trust in him; who abide in the faith and patience of the saints. He has loved me freely, wrought wonders for my soul, made bare his arm for my deliverance, forgiven mine offences, and carried me through manifold trials, conflicts, and afflictions; and is now leading me about, instructing me, reducing me again and again to the loss of all things, and filling my soul with the fat things, the rich dainties of his

own house, and putting into my heart and mouth, songs of praise and hallelujahs! Lord! the desire of my soul is unto thee! Oh, be thou pleased to exercise thy rod and thy staff, yea, all thy good pleasure in me, until all within me bows to thy righteous sceptre, and every motion of my mind and of my body is in conformity to thy holy will manifested in me. Therefore go on, O my most merciful God! if it be thy holy will, not letting thine eye pity, nor thy hand spare, until thou hast thoroughly cleansed the floor of my heart; until the precious seed be gathered into thy garner; until the chaff be burnt up by the baptismal influence of the holy ghost and fire; and finally, until my soul becomes a fit temple for thy holy presence, unrivalled and uninterrupted, to dwell in. Make me a pillar in thy holy temple, that shall go no more out forever; but, abiding therein, be engaged, in the depth of humility and profound reverence, to return all the praise to thee, who, with thy son the lamb, through the eternal spirit, art worthy of all honour, adoration, and glory, world without end. Amen.

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

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

After meeting we went on for Georgia, and reached Friends' Monthly Meeting at Wrightsborough in that state, on seventh-day, 5th of 9th month. It was a painful time; extreme poverty and inward want bore down our souls. We found a few words to drop among them, but scarce found any relief. On first-day, the 6th, we had two favoured meetings: one at Wrightsborough, and the other at Friends' new meeting-house, four or five miles from the first; and next day were again at Wrightsborough, not being clear before. It was a precious time indeed, truth's testimony flowed with power; many were greatly reached, and some who had much opposed our principles, acknowledged to the truth with tears, and desired us to remember them before the throne of grace. May they be preserved.

Third-day, 8th, we had a large meeting at Marmaduke Mendenhall's, among a religious people, Methodists, Baptists, &c. Truth eminently overshadowed us, in our first sitting down together. I had very bright openings, and fulness of light and life; but the meeting was hurt by the right time not being attended to in standing up, by me or my companion, or both. My soul was grieved, for the people were prevented, in degree, enjoying what seemed to be intended for them; yet many minds were affected, and I trust some good was done. Fourth-day,

9th, we had a large meeting at a Friend's house, among Methodists, Baptists, and Friends. There was strength and utterance given, and great indeed appeared to be the entrance into the people's minds. Doctrines at this, as at most other times, in these southern lands, opened and enlarged upon, were: the universality and sufficiency of saving grace, afforded unto all men; the possibility of all being saved; the possibility of neglecting so great salvation; the co-operation of our wills and endeavours with the divine will, in the work of reformation; remission of sins past through the mercy of God in Christ; preservation from evil, through walking in the spirit, even to a full overcoming and establishment, as pillars in the temple of God that shall go no more out; but especially, the nature of worship, as an inward communion with God, in deep adoration drawing near unto him; not in outward ordinances and sacraments, so called, but in a real *feeling after him*, and *finding him too*; and that in a glorious and sensible manner; and so worshipping him *in spirit and in truth*.

Great is the work which the Lord hath wrought in these states, particularly among the Methodists. And yet they appear abundantly too much in the outward court, resting in the shadowy dispensations, and in duties, so called; as prayers, preaching, singing, &c., in their own time and strength; though they profess much of divine influence, and some of them have been favoured therewith. Yet they also openly profess it to be their duty, to begin, and go on in these performances, at their set times, whether they have a sense of divine aid and requiring or not. Now, although God has, for a season, favoured many such individuals, and societies, as they have arisen, one after another, through many ages; yet it is certain, that as they have thus continued in their self-activity, and running before the only true guide, they have gradually lost the life of true religion; fading or withering has come over them, and they have settled into flat formality. And as sure as this has been the case, with the several societies hitherto, that have kept up a round of prayers, duties, and performances, without waiting for divine assistance therein, so certainly it will continue to be the case with all such as continue so doing, to the end of time. For, though the Lord

has ever condescended to favour such, as having been newly awakened, have in sincerity sought him, under whatever form or ceremony; yet, as in all dispensations, and through all forms, the Lord's aim has been to lead people to the substance, so, whenever they have stuck in the forms and creaturely performances, without pressing on in the life, he has ever, after a season, withdrawn from them in their duties, as they have called them. And this withdrawing of his life and presence from them in these things, is, and has been, intended by him, to lead them into a more inward waiting upon him for life and ability. But, alas! they have too often been so outward in their views, as to mistake the cause and meaning of this want of life and power in their devotions; and instead of getting into a right waiting, and inward *feeling after God*, and his holy aid and direction, they have blamed themselves and one another, for not being more *constant* and *fervent* in their set forms, prayers, &c., and so have undertaken to double their diligence and fervency; like Baal's prophets, trying to work themselves up to greater heat and vehemency; and much to the same purpose. For as they do not rightly wait for life, heat, and qualification from the only true God, who still, as of old, "answers by fire," they still remain cold and lifeless in their performances, sinking deeper and deeper into formality, and feeling less and less of divine life in all their devotions, till, at length, they have complete possession of the outward court, and that only. And this will, in time, as surely be the case with the Methodists as it has been with other societies, unless they learn to wait for divine help. For the Lord seeketh spiritual worshippers, such as have come to the *loss of all things*, and cannot, or dare not, attempt to move forward in any religious service, without knowing the Shepherd of the sheep to put them forth, and that clearly and sensibly on every renewed occasion, and to go before them. Therefore, after bearing with their weakness for a time, and favouring their endeavours, although in the mixture, in order that they may be encouraged, and led gradually into the inward temple, and real, spiritual worship, he will, (if they still continue to *run before him*, instead of waiting to know him to *go before them*, and also to put them forth,) leave them to their own performances, will-

worships, and works of their own hands. In short, he will leave them to and in their own righteousness, which is and ever will be as *filthy rags*. And no better name will any performances ever deserve, which are only in the will and strength of man.

Every man who ventures to rush forward in the mixture, although he may feel something divine *for a time*, yet even *then*, he is clothed with the *linsey-woolsey garment*; and is also in great danger, yea, almost certain, if he thus goes on, to be left, at length, entirely to himself, without *any thing divine* in his performances. For the Lord will not be limited to our *set times*, or bound to assist our *set prayers*, &c., but will be waited for and felt after. And those who do rightly wait upon him, in the silence of all flesh, shall surely renew their strength in him. None ever yet failed of finding it so, who have continued rightly waiting upon him. These mount up with wings, as eagles, for strong is he that lifts up their souls in their holy, reverent waiting. When these pray, it is with divine energy, and the Lord hears their cry. They run, and are not weary; they walk without fainting; for they wait on one that is able to direct their steps, and to establish their goings. Whereas faintness, weariness, and flatness of formality, surround those who presume in their own strength, even though they may hope for divine concurrence. And I am sensible that many in this land are beginning to grow very weary of their lifeless performances, and groan inwardly, under a deep sense of the want of substance. Now this is a call from God to their souls; not, as many weakly imagine, to stir up themselves, like Baal's prophets, to more warmth and vehemence, but to cease from man, both in themselves and others, and wait upon God, in the real, inward stripping of all creaturely ability, in the loss of all their own righteousness and self-motions; that they may win Christ and his holy aid, and thereby come to witness *all things new, all things of God*. And this no man can ever possibly witness, till he stands still, and ceases from all his own willings and runnings: for so long as he moves on in his own time and ability, he will have something *old*, something *not of God*. Here Christ has not reigned, till he has put down all creaturely *rule* and *autho-*

riety; but something yet liveth and ruleth in every such soul beside Christ. Such cannot say, that what they are, they are only by the grace of God; nor, that it is not they that live and act, but Christ that lives and acts in them.

These must still witness a further *death* to their own wills, or else a degree of death to things divine, will still have power over them. For this will be the case with all men, until by or *through death*, they witness him destroyed, (as to any further rule in them,) who has the power of death. And this can never be known till Christ has so ruled in them, as that they are fully baptized into his *death*, and rise with him in newness of life. Here, all things are *new*, and all things *of God*, even in this life. This is God's kingdom come, and his will done in earth, as in heaven.

After this meeting, next day, we left Georgia, and set out for South Carolina. We got to a meeting among Friends, at a place called Henderson's Settlement, on fifth-day, the 11th, and so on to Mudlick, Bush River, Rocky Spring, Paget's Creek, and Cane Creek, having a meeting at each of these places, and at Bush River *two*, mostly to a good degree of satisfaction, yet it appeared to be a low time among Friends in these parts; but dwelling low with the suffering seed, we were made to reign a little with it at times, and therein rejoiced in that which subjecteth the forward will of the creature. The four following days we rode to Deep Creek in North Carolina, about one hundred and forty-three miles. At this place we had a meeting with Friends and others, on third-day, the 22d; and so on, having another at Chesnut Creek, over the mountain in the edge of Virginia; thence back to — Freeman's, (not a Friend,) in North Carolina, having a meeting at his house on seventh-day, the 27th, and were next day at Friends' meeting at Westfield, called also Tonis Creek. All these meetings were attended by Friends, Baptists, and Methodists, and some of them by some others. And through patient waiting for the arisings of life and openings of light, they were all solid profitable meetings; truth's doctrines were largely opened, many minds reached, and the Lord's name exalted over all. Will-worship, creaturely performances, lifeless prayers at set times, &c., were much discourag-

ed: for the Lord laid it upon me to expose the emptiness of these things from place to place, and to show that they never fail of drying up the springs of life in such, who once having had the fresh openings thereof in their own souls, will yet go on in religious performances, without waiting for light and life therein.

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

At the close of another of those meetings, a Methodist woman also expressed, with tears and tenderness of spirit, that she found herself much in the state, of which I had been led to speak, that is, in the loss of the life of religion, which she had happily enjoyed in former days. She now lamented her case, and desired me to remember her, and pray for her, that she might be again quickened, though she feared she never could be. She felt near to my life, and I believed the Lord was graciously renewing his precious visitations to her soul. So I endeavoured to encourage her to hope, and advised her to be still, and know God in and for herself; waiting to feel sensibly the turnings of his hand upon her; and not get into the willings and runnings, activities and performances of the creature, in the anxious, unsettled, and hasty desires for relief; thinking thereby to gain the favour of God, and satisfaction to her own soul. For by so doing, many have run from him, and from the operations of his hand and power upon them; which, if they had lain low under, and been subjected to, in the perfect loss of all self-movements, would have wrought out for them, the eternal salvation of their

souls; and sensibly brought them into a living activity, in the holy seed of life, wherein all the true-born children cry "Abba, Father," and therein are always heard and accepted.

I had much service in these south lands among other societies, particularly Methodists and Baptists, there being a living birth among many of them; and this living birth, being in its very infancy in many of both these societies, was near to my life, and I often breathed to the Lord to preserve it alive; for I saw it to be in imminent danger of being stifled by a multiplicity of lifeless performances, which their teachers were using unwearied diligence to make them believe, were indispensably necessary: like some in Paul's day, who were urging circumcision, the observance of days, &c. upon the Galatians. Oh, how this grieved the apostle! He was sensible that some of the Galatians had rightly begun in the spirit, and "did run well for a season." He was also as sensible that every outward observation or performance, which they engaged in without the clear openings of life laying a necessity upon them, would naturally divert them from an inward, living walking in the spirit. Therefore he laboured earnestly to prevent their sitting down in outward things; exhorting them to "walk in the spirit;" and declaring that this was so entirely sufficient, that if they did so, they should "not fulfil the lusts of the flesh." He livingly knew the efficacy of walking in the spirit, and that it infallibly preserves from all evil. He also knew that all the performances of man, without the spirit, could not do it; and at the same time saw how impossible it was for Christians to run into performances without the spirit's leadings, and not more or less trust in the *flesh*. Therefore was he solicitous to have them keep to the *spirit*; to the *new creature*, to the inward work; and not to going or running on in the *flesh*. Now the *flesh here*, may be understood to signify creaturely ability, or whatever the creature can perform of a religious nature, without *divine life*, without the *spirit*. Paul wished them to *worship God in the spirit*, livingly; and to *have no confidence in the flesh*, nor in any fleshly or creaturely devotions, or performances.

Oh! that professors may come to see the ending of all signs,

ceremonies, and creaturely devotions; that their whole dependance may be on the Lord, and on the effectual workings of his power in them.

Let it not seem strange to any, that I dwell so much, and so often on these things. My soul is deeply exercised, under a clear sense that the *form*, and the *busy activity of the creature*, have mournfully diverted multitudes, who *began in the spirit*, and *ran well for a season*, from the *life and power of true religion*; yea, have *alienated them from the life of God in the soul*, and settled them into downright formality; wherein they have full possession of the outward court, but are unacquainted with the *real worship of God*, in the inward temple, before the holy altar. But though I was led into service much among other people, as before-mentioned, yet I generally, in the meetings of Friends, had some clear openings into the state of things among the brethren: for I was kept very low in my mind, and durst not meddle with things not opened in the light of life. I was afraid to *judge after the sight of the eye*, or *reprove after the hearing of the ear*; my dependance was on the Lord alone; and, in that dependant state, I often felt as empty of any thing divine, any sight, sense, or knowledge of things, as if I had been totally blind and insensible; and, indeed, who is so *blind as the Lord's servant, the messenger whom he sends*? And it is necessary it should be so, in order that his message to the people through them, may be wholly in the *fresh openings of divine life*, without any mixture of man's fallen wisdom.

This is a great mystery to the world, and all its boasted wisdom, and will remain so for ever, though clearly opened unto babes and sucklings in Christ. And as my mind abode in this *low state*, in the *loss of all things*, in the subjection of my own creaturely will, wisdom, and workings, I received many fresh openings, and therein was enabled to *bring forth things new and old*, to the instruction, and, I hope, lasting benefit of the brethren, and many others, from place to place. All glory and praise be ascribed to him, without whom my poor soul is nothing, knows nothing, and can do nothing, in things divine. Oh! that all flesh may be abased, and lie low before him for ever, that his own eternal power may be exalted over all in them.

After this meeting at Westfield, we found a pressure in spirit to have one next day among some religious Baptists, about six miles off, at a Baptist man's house. It was a precious heavenly meeting, wherein truth opened many things in the life and demonstration; and some confessed, they had never known before, but that John's dispensation of water baptism was part of the gospel dispensation, and to stand to the end of time; but they seemed now to be much shaken; for it was opened that John's elementary dispensation was only a forerunning one, to prepare the way of the Lord, that Christ might be made manifest to Israel; John himself expressly declaring, that *therefore* was he come, baptizing with water. It was further shown, that it reached *to* the coming and kingdom of Christ, but did not enter *into it*, and was no real part of it; therefore, the least in the real kingdom of heaven, or clear and full gospel dispensation, was, is, and in the nature of things must be, greater than John as John the Baptist, the administrator of an outward and terminating ordinance. And even the least, now in our day, that comes clearly into the living fulness of Christ's inward gospel day, dispensation, and kingdom, is greater than any of those, that are unwisely continuing under any of the former, shadowy, elementary, typical dispensations; which are all done away, fulfilled, and finished in Christ.

John said, "The kingdom of heaven is at hand." It truly was so; and Christ brought it in, and established it, to the utter abolishing of all mere legal or ceremonial, as well as all merely outward, elementary dispensations. They all pointed to him, and his inward kingdom. The law was a schoolmaster to bring unto him, the life. John's dispensation was to prepare the way, immediately before him; and so was a nearer approach toward his spiritual day and kingdom, than any that had taken place before. Hence, John was as great a prophet as any born of a woman, as Christ himself testified. He came nearer to the kingdom, and perhaps, in some respects, into it. And even his outward dispensation was the last, preceding the promulgation of the gospel by Jesus Christ. And as it was the last, so it was of the shortest duration. All the shadows were to give way to the substance, which they shadowed out, pointed

at, led to, centred and terminated in: as all the shadows of the outward night are swallowed up, and terminated in or by, the arising of the outward sun. Hence, as any outward shadow of the night, the nearer to the open day its first appearance and taking place is, the shorter its continuance: just so was John's last, and shortest of the shadowy, forerunning dispensations. And it seems, John fully knew that it was to be short, and soon to decrease, as shades of night always do, when the sun approaches; and as they quite disappear, when the sun is fully risen in strength. It is not likely John ever did, or was to decrease, as a man or a prophet; but to go on, increasing with the increase of God. It was his *dispensation*, that was to *decrease*, till finally terminated and fulfilled by the coming in, and gradual increase of Christ's, or the gospel dispensation, in the world, and amongst men. It is livingly known to be entirely ended by Christ, as to any remaining obligation upon real inward Christians, or usefulness to them: although it has been very unwisely and improperly continued in practice down to this day, for want of professing Christians coming so fully to witness the *increase* and *fulness* of *Christ*, and *his kingdom*, as thereby to see clearly, and attain to, the thorough end and cessation of it.

It is mournful to observe how many, instead of understanding the words of Jesus concerning John's baptizing him, "suffer it to be so *now*, for thus it becometh us to fulfil all righteousness," as pointing clearly to the completion and termination of *that* and all other shadowy dispensations, are very improperly and ignorantly pleading his example therein, to support the perpetuation of an outward, forerunning sign, or performance, which he was then *fulfilling* and so *terminating*. Thus also, he was circumcised, and kept the law; not that he might perpetuate the rites and ceremonies thereof, but that he might *fulfil* them, and bring them to a final end and abolition. Yet some early Christians were so far from understanding this, that they zealously inculcated, that except *they were circumcised and kept the law of Moses*, they could not be saved. This doctrine grieved the great apostle Paul; as he had his knowledge of Christ, and the doctrines of Christianity, not by man, but *by revelation*; so he

clearly saw the *end* of many things, and that they were *abolished* by Christ, as to any obligation, or indeed real existence, in the clear and full gospel dispensation. So that he not only zealously dissuaded from circumcision, the observance of days, &c. but even declared in regard to water, that *Christ sent him not to baptize*; and he *thanked God*, that he had *baptized* so few. Yet was not he, nor his commission, a whit behind the very chiefest of the apostles. But he saw clearly, that *the kingdom of heaven was within*; that it consisted not in *meats, drinks*, or any outward thing; not even such as had a place in the forerunning dispensations, which were *leading unto Christ*; but in *true righteousness*, in *peace*, and *joy in the holy ghost*. He saw that the *true Jew*, true *circumcision* and *baptism* were all *inward*: therefore, he opposed *outward signs*, and pressed *faith*, and the *new creature*; even *travailing*, as it were, *in birth again*, that *Christ might be formed in such as were yet but as little children*.

But though Paul, by the clear openings and revelations of truth, saw these things in the light, and was well aware of the dangers attending a zealous continuance in the use of shadows, when the substance, to which they all pointed and led, and which they terminated in, was brought in by Christ; though he clearly saw its tendency to keep people from the *life* and *power* of the holy spirit, and its divine influence, and to centre them in things outward, and within the reach of mere creaturely ability, or in a vain expectation of being, as he himself expresses it, "made perfect by the flesh:" yet, many of the primitive believers had not so clear a sight of these things; and even some of the apostles, who had not their knowledge so wholly and immediately by divine revelation, continued in degree ignorant of them, as may be seen by divers passages in the New Testament.

Divine things are generally opened gradually. At first, Peter did not know that the gospel extended to Gentiles as well as Jews. Is it strange then that he should condescend to *their* being outwardly baptized who had received the holy ghost? How was it likely, but that one whom Paul, (seeing things more clearly,) had to withstand to the face, for compelling the Gentiles to live as did the Jews, should be at least for *allowing*, at that early period, the use of *water* unto such as were but just made

sensible of the gospel of Christ? "I have many things to say unto you, but ye cannot bear them now," said Christ to his disciples; because their understandings were not yet opened to see the full mystery, the *inwardness* and spirituality of real Christianity. Hence, although he entirely *fulfilled* all the types, and those outward things which *lead unto*, but had no place *in his kingdom*; yet they continued for a time, in the use of divers of them, as elementary baptism, and elementary bread and wine: which too many now call *sacraments* and *ordinances of Christ*; although it no where appears that he ever instituted, ordained, or commanded either of them, as a standing ordinance in his church; but on the contrary *fulfilled* them. For, when he was baptized of John in Jordan, he said, as before mentioned, "suffer it to be so *now*." Take notice of the word *now*; that is, just on this occasion, for this *one* time; and that before the clear opening and fulness, and setting up of his own spiritual kingdom in power; as was afterwards done, especially and eminently manifested, on the day of Pentecost, after his resurrection. For all things were to have their time, place, and proper continuance; therefore, it behoved him, who was to abolish "the hand-writing of ordinances," and yet to "magnify the law, and make it honourable," to submit himself to the precepts of the law, and also to that more immediately forerunning sign of his own substantial baptism. For, as John bore testimony to him, so he gave a sanction even to that very testimony of John concerning himself, by bearing ample testimony to John, and to the excellency of his dispensation, compared with the former ones. Thus, also he gave testimony to Moses, and the prophets; thereby confirming their testimony and predictions concerning himself. He not only testified to the reality and propriety of all those dispensations, in their times and seasons, by word, but also by practice; being circumcised, baptized, eating the pass-over, &c. but he no more thereby perpetuated any one of these signs or dispensations, than he did all of them. On the contrary, he submitted to them all, on purpose to *fulfil* them; and herein confirmed them all to have been real types and forerunners of him, and his inward, heavenly kingdom. And it is very observable, that not only in his outward baptism, his evident de-

sign, as appears by his own words, was to *fulfil* and end it, but that the same was his design in eating the passover. He performed both in the proper time, before he suffered death; for after *that*, the substance was to take place, and all the shadows were to give way to it. Therefore he said, "suffer it to be so now," just *now*, before the typical dispensations are quite abolished; just at the end and close of John's dispensation; and in order that after I have confirmed them as real signs of the eternal substance, they may *be abolished*, and give way unto it, "for thus it becometh us to *fulfil* all righteousness." What can be plainer?

To the same purpose also, he was very anxious and desirous to eat the passover with his disciples, and that expressly *before he suffered*. For that was the only season in which it could be properly done: it being necessary that all righteousness should be *fulfilled*, and the important signs of the real substance confirmed, and established as such, before his offering upon the cross, that *then* he might with truth and divine significance say, "It is finished." After which, the substance of all these ceremonies was to be enjoyed, unfettered with the outward symbols. Hence, he told his disciples, he would not eat the passover again with them, nor drink the wine with them, till he drank it new with them in his Father's kingdom; or as Luke hath it, "till it be *fulfilled* in the kingdom of God."

It is worth while to view the whole passage in the several evangelists. And let it be well observed, that it does not appear that he ever eat this passover but once in all his life. However that may be, once was enough to confirm it, as a lively sign of himself, the substance, the bread of life, and new wine of the kingdom, and so to *fulfil* it. There was no more need of his eating it more than once, in order thus to fulfil it, than there was of his being baptized or circumcised more than once. For, by once submitting to each of these outward things, he sufficiently confirmed them all to have been, in their proper season, signs that pointed at, and ended in, the living substance. Therefore, having *once* eaten the passover with his disciples, and they having all eaten and drunk with him, well might he conclude not to eat or drink the outward sign any more. Well

might he on this, as on many other occasions, turn their minds to more substantial things; showing them, that at best this passover, (for the passover it is constantly called by him, and by all the evangelists,) was only typical of his offering his body on the cross, once for all, and of his spiritual flesh and blood, which all true believers must eat and drink, live and grow by, else have no life in them. We cannot suppose that by saying, "This is my body," and "this cup is the new testament in my blood, which is shed for you," or "*for the remission of sins,*" he meant really, that *that* outward bread and wine, which they then eat, and which was thus corrupted, was his real body and blood; by no means. The clear meaning is, that they had been, and were until now, and might be till his spiritual coming, real signs and lively shadows of him, of his spiritual flesh and blood.

Thus, the first institution of the passover, yea, and the very name passover, imports the passing by, or over, of wrath. It was instituted to keep in remembrance the passing over of the destroying angel, without injury to the Israelites, God's then peculiar people. A bone of it was not to be broken. It was a paschal lamb. In how lively a manner does all this point to Christ, our passover, as the apostle expressly calls him? How it typifies the Lamb of God, that takes away the sin of the world, a bone of whom was not broken. Now Christ, knowing all these things, how earnest he was to eat the passover *once* for all, as to the outward, or once at least, with his disciples. And indeed, well he might be anxious about it, for the time was well nigh expired, wherein he ever could do it, in its proper season, that is, *before he suffered*; (for the Jews had then conspired to take him;) and afterwards it would have been quite out of season; because all these shadowy rites were abolished forever, as to any obligation, immediately upon his crucifixion; as thereby the *hand-writing of ordinances was nailed to the cross*, removed, and done away.

See here, the plain reason of his so earnestly desiring to eat this passover with his disciples, and that expressly *before he suffered*, that he might both confirm it, as a type of himself, and turn their minds to be looking for that *new wine* in the Father's kingdom, which that outward wine was but a shadow of.

Well, a little further on in the same chapter in Luke, he further tells them, "I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table, in my kingdom." He had said on another occasion, that some then present "should not taste of death, till they had seen the kingdom of God come with power." He also taught them to pray that it might *come*, and God's will be *done in earth as it is in heaven*. In heaven it is done without any of these outward signs and ceremonies. Well, it did come, and was eminently opened, and set up on earth, as the prayer desireth, and that truly *in* and with *divine power*, as Christ promised. This is abundantly evident by the account of the day of Pentecost, when they did truly drink with their blessed Lord, in spirit, the new wine in their Father's kingdom. For the fruit of the vine he declared he would not drink again, till that kingdom had come.

But still further to evince that the outward typical eating, drinking, baptism, circumcision, &c., were ended at his death, and that he eat and drank with them *that once*, in order to the *ending* of that *sign*; let us advert to what follows, a few verses further on in this chapter, observing also in the other Evangelists,\* that mention is made about this time of many things written aforetime, as being *now fulfilled*. This in Luke is of like kind, "For I say unto you, that this that is written must be accomplished *in me*," (take notice *in me*), "and he was reckoned among the transgressors." Now follows a short sentence peculiarly emphatical, full of meaning, and abundantly explanatory of the reason why he had been so careful to fulfil *all*, even *ceremonial* righteousness, and so to abolish all types; the words are, "for the things concerning me, have an end." He well knew the *end* was at hand, when all outward things *concerning* him, forerunning him, or foretold of him, should be accomplished and *fulfilled*.

It further appears by his words to his disciples, when they inquired of him, *where they should prepare for him to eat the passover*, that his *earnest desire* to eat it once for all, as an out-

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\* See Matt. xxvi., Mark xiv., Luke xxii., John xiii.

ward sign, with them, just at that time, was, because his time was just at hand when *he should depart out of this world*. For, in answer to this their query, he said, "Go into the city, to such a man, and say unto him, the master saith, *my time is at hand*. I will keep the passover at thy house, with my disciples." Matt. xxvi. 18. And it not only appears by this verse, that his *desiring with such earnest desire*, to eat the passover with them, was expressly because *his time was just at hand*, but it also appears hereby, that neither Jesus, nor any of his disciples, considered it as any thing more than the Jews' passover, instituted in Exodus, xii., in commemoration of the Lord's mercy, in the passing by of the destroying angel. For our Lord's words are here express, "I will keep the passover at thy house, with my disciples." And the next verse is, "And the disciples did as Jesus had appointed them, and they made ready the passover."

I marvel that any man of sober sense, especially men of a pretty sound understanding in spiritual things, should ever suppose there is any thing at all of a new institution of an old outward sign, or of a sacrament, as they call it, in all this transaction; the whole being evidently no more, than as Christ himself called it, *the keeping or eating of the passover*; thereby confirming it as a sign of *better things*, and turning the minds of the disciples to look, and wait for them, when all the outward signs of them should be completely *fulfilled*, in the kingdom of God, then soon to come, in and among them, *in power and great glory*; when they should livingly and joyfully eat and drink *with him*, the substance, the inward supper of the Lord, the *bread that comes down from heaven*, and the new wine of the kingdom; according to the promise, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Read his discourse with his disciples, and prayer to his Father, in several of the last chapters of John, and see how clearly he was leading their minds to look inward, for his spiritual appearance, and therein for the enjoyment of the antitype of many outward types and ceremonies. "Where I am, there also shall my servant be." Chap. xii. 26. "While you have the light, believe in the light, that ye may be the children of light. These

things spake Jesus, and departed, and did hide himself from them." ver. 36. Why did he hide from them, but to teach them to look inward, for what he was pointing them to? And yet it follows in the very next words, "but though he had done so many miracles before them, yet they believed not on him." They did not understand the inward spirituality of his meaning, and so were staggered. For according to the next verse, we may conclude "the arm of the Lord," was not *yet clearly revealed unto them*. They were still looking outward, as many now are, resting in the old, outward signs, so clearly, and so long ago fulfilled. Again, ver. 44, 45: "He that believeth on me, believeth not on me but on him that sent me;" and "he that seeth me, seeth him that sent me." Did ever one that saw Jesus outwardly, see him that sent him? Surely, nay. But he was leading them to something more *inward*, which whoever clearly saw, did assuredly see him that sent him; something which the world saw not, even his inward and spiritual appearance, "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." Chap. xiv. ver. 17. "Yet a little while, and the *world seeth me no more*; but ye see me: because I live, ye shall live also. At that day, ye shall know that I am *in my Father*, and you *in me*, and I *in you*."

Oh! how engaged he was, to teach them to look *within*, for the enjoyment of his real, living presence; where he, being *with* and *in* them, (where the kingdom of heaven is, as himself declares; that is, *within*;) would then and there, *drink with them the new wine of the inward*, heavenly kingdom of God, then soon to come with power and great glory; thereby completely *fulfilling* the outward signs thereof. "I will not leave you comfortless: I will come to you." ver. 18. As much as to say, in order to make them understand him clearly, that the *comforter*, which he told them a few words before, he would pray the Father, and he would send unto them, to abide with them forever, even the spirit of truth, was none other than *himself in spirit*. Well therefore might he say, "Yet a little while, and the world seeth me no more, but ye see me," &c.; for the world

seeth him not with clearness, as a *spirit*, as he is come a *light into the world*; because their deeds being evil, they hate the *light*, turn from it, and rebel against it. It will reprove and condemn their evil deeds, it will shine in their dark hearts; but the darkness comprehendeth it not. And thus, the world, instead of *receiving it*, and believing in it, do all they can to darken it, shut it out, and get rid of it. So, being, as mentioned in the book of Job, of those who rebel against the light, they know not the way thereof, nor understand, nor abide in the paths thereof.

But although the disciples had some small knowledge of Christ as an inward life to their souls, as a living, quickening spirit; still they were too much outward, too much ignorant of him in spirit. This made it very expedient for *them*, that he should go away, and leave them, as an *outward comforter*; that so they might look for him *within*. For, so long as they were stopping short, that is, in his outward appearance, or any outward type of him or of his inward appearance, inward wine, &c., their attention could not be enough inward to receive him in his most essential, substantial, and life-giving coming and appearance; according to his own words, "If I go not away, the comforter will not come." Now, that they were yet too much *outward*, and in some degree ignorant of the inward or spiritual reality of things, (as thousands, high in profession, now are,) is very clearly shown in these several chapters of John. For instance, when Jesus told them, chap. xiv. 7, "If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him," they were far from clearly understanding, that every eye that saw through the outward veil of his body of flesh, so as to see and know the holy and only begotten son, and word of God, that dwelt in that body, saw also, the *everlasting Father*. Hence, one of them ignorantly answered him, saying, "Lord, show us the Father, and it sufficeth us." Jesus, still intent upon making them acquainted with this one truth, "the kingdom of heaven is within you," replied in a way that gently reprov'd their ignorance of divine things. "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me," (the real, inward, spiritual *me*, Christ within, the hope of

glory,) "hath seen the Father: and how sayst thou then, show us the Father?" What words could he have used, more clearly to show, that those who had only seen him as an outward man, had never yet clearly and fully seen the Lord's Christ, nor known him? "Have I been so long time with you, and hast thou *not known me*, Philip? Hast thou rested in the mere knowledge of my outward, bodily appearance? Dost thou take this body for *me*, who am the holy and eternal word, one with the Father, that was in the beginning with God, and was God; in which word is life, and which life is the light of the world, the true light that lighteth every man that cometh into the world! Look not too much outward, Philip! Look inward. Acquaint thyself with God within, and be at peace. He that looks beyond this veil of flesh, this body that is prepared for me to do the Father's will in, and comes really to know *me*, the living eternal *me*, or *I am*, the *Immanuel*, *God with men*, and so beholds my real, inward glory, the glory as of the only begotten son of God, full of grace and truth; he it is, that hath known my Father also. And therefore, as I am about to go away, which is expedient, on account of your outwardness in viewing things, that so you may turn inward, and be prepared to receive me within, in my spiritual coming, as your hope of glory—for I will not leave you comfortless; I will come unto you—therefore, I say unto you, that "from henceforth," (having now got some real knowledge of me,) "ye also know the Father, and have seen him," for I am in the Father, and the Father in me."

These last words he repeated, affirming twice over, in a very few verses, it being the very life of the whole mystery, "I am in the Father, and the Father in me." And he urges them to *believe* it too: for it seems, notwithstanding all his doctrines and miracles, they did not fully know him, nor clearly understand, that Christ himself, as well as God the Father, is a *spirit*, yea, one spirit; nor that they were to receive him, *the spirit of truth*, to abide with them forever, as their comforter, leader into all truth, and great remembrancer. And for want of fully knowing these things, when he, a little after, told them, "he that loveth me, shall be loved of my father, and I will love him, and will manifest myself to him," one of them readily asked

him, "How is it that thou wilt manifest thyself unto us, and not unto the world?"

Oh! how outward their views were still inclined to be! Had they fully known Christ, they would have had, (as the saints now have,) a living acquaintance with him, their light and leader, their shepherd, putting them forth and going before them, their only hope of glory; they eating him, and so living by him; and knowing that because he lived, they lived also; drinking his blood spiritually, the new and living wine; and abiding in him, the vine, they could not have been at a loss to know how he manifests himself to the saints, and not unto the world. Well, he, ever gracious, still condescends to their weakness; and in order to centre their minds in an inward looking for him, and withal, to let them know, that wherever he took up *his* abode, the Father took up his also, he further informs them, "If a man love me, he will keep my word, and my Father will love him, and we will come unto him, and make our abode with him."

After this meeting we still found a pressing engagement to have another meeting at Friends' meeting-house at Westfield, which was held accordingly the next day, to great satisfaction. Many Baptists and others, as well as many Friends, attended. Truth reigned over all, and the doctrines thereof *dropped as the rain*, to the tendering and refreshing many seeking souls: blessed be the Lord for all his favours. We next had meetings at Blue Creek, and Muddy Creek, and on first and second days, the 4th and 5th of the 10th month, were at Deep River, their large Monthly Meeting being held there on second-day. All these were blessed watering seasons, the Monthly Meeting abundantly so, to the bowing my soul in awfulness and praise. On third-day, we had an open, refreshing meeting among the Nicholites, so called. I had a lively evidence that some among them were humbly endeavouring to serve the Lord; but at the same time I saw clearly that many of them rested too much in their outside plainness; and valuing themselves upon that, had stopped short of a more living acquaintance with the well-spring of eternal life; and this is a snare wherein I fear some of our society are taken, and detained from greater experience in the

real life of religion, without which all outward things are unavailing, as to the salvation of the soul. A zeal in these things, without the life of truth, has tended to settle many into flat formality in the outward court; wherein some are greatly *starched* up, before they have been *washed* and made clean in the laver of regeneration. These still want washing, and *now*, not only from some of their former filthiness, but from the *starch* of false zeal, wherein they ignorantly say in their hearts, "Stand by thyself, I am holier than thou." And perhaps this starch may be the worst thing some have about them.

Oh! that all may observe the caution, "Cleanse first the inside of the cup and platter, and the outside will be clean also." Indeed, I believe, as the work is rightly begun, and carried on within, a gradual cleansing will assuredly take place, both within and without; and, in general, much in proportion, the outward to the inward. For I am far from supposing, that by *cleansing first the inside*, is meant that no degrees of outward cleansing must take place, till a thorough cleansing is effected within. At that rate, I doubt whether the inward cleansing would seldom, if ever, be thoroughly known. Let the work begin rightly within, and let the inward change, life, and growth be ever, and all along, principally attended to, and it will lead, step after step, through a course of gradual cleansing, even of the outside, but especially within. And every act of self-denial, in the requirings of truth, and leadings of light and life, even in outward reformation, as it proceeds from that which first lays the axe to the root of the corrupt tree, and thus springs from an inward cleansing; so will it also tend to further and promote the real, inward work, and still increase the inward cleansing. For this tendency every act of self-denial, in obedience to the light, will have, and on the contrary, every refusal to obey the light, even in little things, will tend to prevent an inward cleansing, and to increase defilement. But take notice, this tendency of every act of self-denial to promote the inward cleansing, is only as it takes place in obedience to the *light of life*; for of ourselves alone we can do nothing that will hasten good to our souls. There is none really, and of himself, good, but one, that is God. Therefore, all the real

good that any *have*, is from him alone ; and all the good that any *do*, is through him alone, in the leadings of his holy light in their own souls.

Now this hinders not at all, that children should obey their parents in the Lord ; for this is right, yea, well-pleasing unto God. And every act of self-denial in a child, in submission to the wholesome rule and advice of a godly parent, guardian, or tutor, will be acceptable to the Lord. And all parents that live in his fear, and obey the light, will find and feel a necessity to train up their children in the way they should walk, in hope that when they are old, they will not depart therefrom. It is a parent's duty, and every parent attending to the light, the word nigh in the heart, will find it so, to train up those under his or her care, "in the nurture and admonition of the Lord." And surely, a humble, obedient child, one that attends to the light in itself, will not think it hard to submit to what the light directs parents to lay upon it, or require of it. Therefore it follows, that every child that will not thus submit to the godly authority, and wholesome advice of a pious or well-disposed parent, is obstinate, self-willed, and rebellious. My desire is, that the Lord may give children hearts of sensibility, that they may know their duty, and reverence their parents, elders, and tutors, cheerfully obeying all their lawful commands ; that thus they may be accounted among the godly. And let parents rule in love, meekness, and sweetness ; and yet in the life, dignity, and authority of the blessed truth.

I laboured among this people, in the openings of life and hope, according to their condition ; may it tend to their settlement on the right foundation ! Then, proceeding on our journey, we had meetings at Friends' meeting-houses at Springfield, Bulrun, New Garden, Lower Reedy-Fork, and Upper Reedy-Fork ; all favoured meetings, some of them highly so.

On fourth day, the 14th, we had a meeting at the house of our friend Samuel Tomlinson, where very few friends live near, among Baptists, Methodists, some Friends, &c. We evidently felt that some of them had pitched in battle array against us in their minds ; and for a time the Lord suffered them to shut up the kingdom of heaven, not entering themselves, nor suffering

those that gladly would have entered. At length a small degree of life arose, and I told them the battle was the Lord's, and if he suffered them to shut up the kingdom, the loss would be their own; but that it was likely those formerly, whose unbelief prevented our saviour's doing many mighty works in certain places, might be ready to vaunt over him, and to think he could not make his way among them; and yet I thought their victory, if such they esteemed it, was in no wise glorious; but greatly to their own loss, or the prevention of much good that they might otherwise have received. I then acknowledged to them freely, that we had nothing at our own command to offer for their good; nor any weapons of our own to oppose their warlike preparations with; told them I had little thought, when, in the pure constrainings of gospel love and good will, I gave up to have a meeting with them, that they would have come together prepared for war; but that I was assured it was so, for I could feel the inward state and opposition of some of their minds, as plain as I could see their bodies with my outward eyes. Moreover I informed them, that if the Lord engaged me in it, I was not afraid or ashamed to fight, even upon a retreat, if he did not make way for an advance; that I was not at all afraid of my life, how many Goliaths soever might defy the armies of the living God; for my life I had given up to his disposal, to be laid down in his cause, if he pleased, in any part of the globe. I came not from my own land, and all my near and dear connexions in life, to do my own will, but his who sent me; and while I stand faithful in his holy will and counsel, in the openings and leadings of his divine light and life, I fear no evil, danger, or difficulty, nor all the art and malice of men or devils; though I fully know that of myself I can do nothing. However I told them, for their own sakes, in order that they might have the full benefit of the meeting, I desired them to lay aside their warlike weapons, that inward opposition wherein they stood against the inward life of all true religion, and the doctrines of the everlasting gospel. And as they knew themselves guilty of an inward opposition to us, and our message, it began to work conviction in them: they wondered how I knew it; but seeing I did know it, and was enabled so plainly to tell them the inward state, and thoughts of

their own hearts, it won upon them, drew their attention, removed their prejudices, and softened their hearts towards us and our testimony; and when I found they had given up, and dropt their warlike weapons and intentions, I improved the opportunity, as truth enabled me, and told them I perceived they began to incline towards a capitulation, and willingness to sign articles of peace. This also they knew was true of the inward alteration of their minds; and so it greatly tended still further to gain their love and attention, until at length, (though the work, or rather warfare was very hard for some time,) we had an heavenly baptizing time together; truth reigned over all, and therein our souls triumphed over all opposition, in the strength and power of an endless life, wherein divers doctrines of the gospel were livingly opened and enlarged upon, in demonstration of the spirit and divine authority; yea, that was felt and acknowledged to be so, by many whose hearts were greatly tendered and refreshed, after all the opposition they had at first felt against us. Thus the Lord wrought for us, and taught our hands to war, and our fingers to fight; glory be to his great name forever! for hitherto he hath marvellously helped us; and we know that without him we must have turned our backs in this and many other days of battle.

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

meeting was on the day following at Randolph Court House, among people of various professions; and, magnified for ever be the name of the Lord, our leader and director, he was graciously pleased to break in upon us in a wonderful manner; light shined superior to the shining of the sun in the outward firmament, that divine light, the same that enlighteneth every man that cometh into the world, even the life of the holy and eternal word. But in the wicked it often shines dimly as in a dark place, and the darkness comprehends it not. Many whose hearts have become darkened, reject, despise, and trample it under-foot; but in those who obey it, love it, walk in it, and bring their deeds to it, it will shine more and more to the perfect day, as the wise man says the path of the just man does, declaring this path of the just to be a shining light. Indeed it is so, for Christ within, being the just man's light and hope of glory, is also his path, his only true and living way, as said Christ himself, "I am the way, and the truth, and the life;" and surely the just man's *way* is his *path*. Seeing then Christ, the inward divine light of men, is the just man's *path* or *way*, well may it be declared to be a shining light: and experience has abundantly confirmed it to the souls of all that have truly loved and faithfully walked in this light, that it really does shine brighter and brighter, and in all that continue so walking, it will shine more and more, even to the perfect day. They will not only witness the day to dawn, and the day star to arise in their hearts, but the increasing clearness and brightness of the light will be, as Isaiah expresses it, "the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, as the light of seven days." Well, in the clear shinings of this holy light, for truly it was as a morning without clouds, the states of the people were so opened to us in this meeting, and through us to them, the light within their own souls confirming our outward testimony, that scarce an individual appeared insensible of the heavenly visitation we were favoured with. Indeed most, if not all, were deeply affected, greatly tendered, and much refreshed as with showers of celestial rain. It seemed to me in a degree like the day of Pentecost, the effusion of the holy ghost was so eminently glorious among us; and I believe

near or quite all present, said in their hearts, and divers with their mouths in substance after this meeting, "this is the everlasting gospel of Christ;" and I said in my own soul, and still say, it was of the Lord's doing, and marvellous in mine eyes. Holy and reverend is his name, and that for evermore! may my soul ever acknowledge his wonders and the riches of his love, lying low in humiliation and abasement before him.

On seventh and first days, the 17th and 18th, we were favoured with the master's helping hand at the Monthly and First-day meetings at Centre; in both which light and life triumphed over death and darkness. On third-day, we had a painful, trying meeting near a water called Heworry, at a Dutch Friend's house, Michael Fout, among many Dutch people, and others. We laboured in the little ability afforded, to some degree of satisfaction. The next two days we attended Friends' meetings, as they were held in course, at Springfield and Bulrun. The Master was near to favour the first, but looking out, and not enough within, greatly hurt the meeting. I sat through it in silence, and felt an evidence that I was in my proper place. The other meeting was distressful. I was constrained to labour, though greatly borne down, and had I not kept very low, I should not have got along to any satisfaction. But dwelling low with the suffering seed, Jerusalem was searched as with lighted candles; and the hidden, corrupt things of Esau, the first nature, were searched out; also Achan's accursed thing, the wedge of gold, and Babylonish garment. Many Friends rejoiced in the Lord's wondrous dealings in unfolding hidden things, which we knew nothing of as men, and in the close judgment that was placed on the head of transgressors.

Next day we had a discouraging meeting among many Baptists, near the Upper Reedy Fork. I saw and felt clearly, that some of them came prepared to bid defiance; however we laboured a little, though under great depression; for though they were high in profession of faith in Christ, too many of them were unbelievers, and in the state of the scribes and Pharisees in the inward ground of things; and such, in all ages, are the greatest opposers and even hinderers of good, of any people whatever; yet I believe divers present were humble-hearted

Christians, who thought little of themselves, and were hungering after better food than their teachers are feeding them with. Some of these I hope got at least a little crumb of heavenly bread, at this meeting: may the Lord refresh their souls with the waters of life, and sustain them.

Next day, being seventh of the week, and 24th of 10th month, began the select Yearly Meeting at Centre, in North Carolina, for Friends of that state, South Carolina, and Georgia. It was a trying season, and Friends seemed sensible it was a very low time. I was quite sealed up in deeply suffering silence, as were both my companion and myself next day, at the public meeting for worship. On second-day the business of the society came on; it continued by adjournment four days, and though the fore part was heavy and trying, yet the latter part was a time of eminent overshadowing of the holy presence. Many weighty subjects were considered in this Yearly Meeting, and finally resulted with much unanimity, love, and lemnity. Many forward spirits were much on the flutter, and were hurtful for a day or two; but were greatly bound down by truth's arising toward the last, and the meeting for business, and select meeting, concluded, on the fifth day of the week, in a solemn and soul-tendering manner. I was much bowed down, until the last day, under a distressing sense of the want of due dependance on the Lord, in many present; but near and at the close of the meeting, the Helper of Israel opened a way, and helped me to be thoroughly relieved, and the song that is *ever new*, was put into my heart and mouth, in a very consolating manner. Large numbers, I believe, will at times while they live, bless the name of the Lord for that day's favour. The shout of a King was heard in Sion, to the rejoicing of the tabernacles of Jacob. Bless thy God, O Israel, for ever, and serve him with faithfulness and reverence, O daughter of Jerusalem, for who indeed is like him! He bringeth down as into the very dust, and he raiseth up to the heights of salvation. He maketh the dumb to declare of his goodness, the inhabitant of the rock to sing of his power! Glory be to his name forever; my soul will praise him in the heights of Sion.

On seventh-day, 31st, we attended New Garden Monthly

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

On the first-day following, being the 22d of 11th month, I was at meeting at Smith's Creek, in suffering silence. About this time satan seemed almost let loose upon me, to buffet me with doubts, even in things wherein I had been well established and assured, as that the soul dies with the body, and never liveth again. And Oh! how this distressed me! The libertine may wish the soul was mortal; may persuade himself to hope it is so; but I can say in truth, scarce any thought that satan ever had power to excite in my mind, was so afflicting to me. It sunk me, I was ready to think, lower than ever I was before. The language of my oppressed soul was, "If this be so, I shall never arise into divine life and consolation any more. All is over. Oh, that I had never had a being." No one can conceive the extreme bitterness of this conflict, unless experience has taught him. Annihilation was the most dreadful prospect I

ever had. To have lived, and enjoyed such heavenly consolations; such soul-satiating communications of divine good; the love of God, shed abroad in my soul, in a manner so completely satisfying—in a manner, the mere natural man knows nothing of: and that from time to time, for many years, (though through deep tribulations,) and after all this, to become totally extinct, and swallowed up, in never-ending darkness!—forgetfulness!—insensibility!—non-existence! It shocked and prostrated all my fortitude. I sincerely chose rather to be eternally, in some considerable degree, miserable, than thus to die to all sensation, and be cut off from being and existence. I am sure, I have no words adequate to the full and clear description of the horror and distress, that seized and bore down my drooping soul. Oh! said I, how is it possible for the most profligate and abandoned wretch, to wish his soul were mortal!—to wish himself annihilated!—to wish eternal midnight spread over that little spark of life in himself, into which the light of heaven has often shined! I thought, let my life have been ever so desperate, I would rather hope in God's goodness, and rely on his mercy and forbearance, under the idea of eternal existence, than submit to the dreadful, truly dreadful prospect of a total extinction. But, alas! the more my own will arose, the more the strugglings of my own creaturely desires prevailed, or opposed this dreadful, (indeed to me,) *most dreadful* prospect, the firmer it seemed fixed and rooted in my gloomy soul. If holy angels were conscious of my sadness, or knew my piercing anguish of spirit, I think they surely commiserated my pain, and if they know to sympathize, must feel my weight of woe.

But God, my only helper, whose I am, and to whose service I have dedicated my life and my all, well knew why he permitted the tempter to have such length of chain, and so exceedingly to afflict me. But I have since clearly seen, that his determination was, that if I would still be his, I should lay down my life, and that of my own will, entirely, in all things; and take him, and his will, for my only good, in and through all, both in time and in eternity. But before I clearly saw this, my own will and choice began to bow and yield. The language of my thoughts began to run on in this wise, though still in great pain:

Here I am in the wilderness of this world. I have known great things; seen the Lord's wonders in the deeps; enjoyed many cups of unspeakable consolation, and tasted often of wormwood and of gall. I did not create myself. I am not the author of my own existence; neither shall I be the disposer of my own future condition, and final allotment. Why then do I so ardently strive about that which I cannot at all influence? My God, who has been good, beyond expression, to my oft-afflicted soul, and who has never failed, as I have bowed to his will and stood firm in faith, patience, and integrity, to bring joy out of every complaint, will surely do right, and order my future state for the best. My business is to obey him, in all things; to be faithful to his requirings; follow him wheresoever he leadeth, through fire or water; and unwaveringly to trust in him, even "though he slay me." And in so doing, I may safely leave futurity to his all-wise disposal.

Here my own will was once more crucified and slain. Here my life was laid down upon the cross. All within me bowed. On this wise then, my soul addressed my God: "Lord, I know that thou art all goodness. I have drunk of the rivers of pleasure at thy right hand, which is all of thy mere bounty and grace. I surrender my all once more to thee, without reserve. Here I am. Do with me whatever thou pleasest, here and hereafter, forever. I am thine. Thou created me. Thy son died for me. I die daily, and am buried by baptism, into death, with him. Thus, obtaining remission of sins through his name, and sanctification through thy holy spirit; be thou therefore the only director of my life, the sole disposer of my spirit. I cannot doubt that all will be well, and ordered for the best, respecting my soul, if I yield wholly to thy will, and the direction of thy inward light. If I am only for a moment, all will be well; thy will be done. Blessed be thy name, and adored for ever, thy goodness, that I have known thee, and enjoyed thy love, which is better than life. If thy wisdom direct a period to my existence, and absolute termination to my joy, thine only it is to create, thine only to dispose of thy creature. And whether I live for ever to sing thy praise, or am struck off from existence, and sealed up in endless insensibility and eternal night, I yield

to thy will. Not mine, but thine be done, now, henceforth, and forever. Amen."

After this full surrender of my will and my all, light sprang in my soul; darkness fled before it; satan's head was bruised; God did truly bruise satan under me; I saw his power was limited; and that the Lord God Omnipotent still reigned over all. Life and immortality was again, as it were, brought to light out of the depth of obscurity, and established over all in meridian brightness and assurance in my soul. Great enlargement followed this sore conflict, and my consolation was full, and unspeakably glorious. Blessed for ever be the Lord my God, and wonderful leader! In the heights my soul will praise him, and for the depths of prostration will I magnify his name, who makes all things work together for good to those who truly love him. Love him, O my soul, for ever, and submit thy all to his holy care and keeping, through every vicissitude of time; through all the possible events of eternity; for goodness, infinite goodness is the essence of his being; unerring wisdom and prudence, the measure and standard of all his acts, ordinances, and dispensations.

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

Oh! he well knows what he is about, in suffering his chosen followers to be thus closely tried: indeed this is the very way they become *chosen*; for he ever *chooseth them in the furnace*

*of affliction.* Here he refines them as *gold seven times tried in the fire.* Thus they learn his holy law; thus they are made able to dwell with that which, to every thing sinful, is as a *devouring fire, and everlasting burnings,* and not be hurt. The fire shall not kindle on them to devour. The smell of it shall not be on their garments; but every thing in them that is chaffy shall be burnt up, in and by this unquenchable fire: so the weighty substantial wheat comes to be gathered into the garner.

O thou traveller Sion-ward! whenever the Lord leads thee in this line, think not that none have walked the way before thee; but remember it is the high-way to glory; the only trodden path to blessedness. Remember others, before thou wast brought forth, have deeply experienced it, have tasted the worm-wood and the gall, and been ready to think it impossible for them ever to come forth into the light again, or to rejoice in God, the rock and horn of their salvation. But be thou patient, be thou faithful to death, yea, in and through this inward death, and thou shalt receive a crown of life: for it is an eternal truth, that though many are the afflictions of the righteous, yet, assuredly, the Lord delivers them out of them all.

Next, I had a meeting the 4th of the 12th month, in the Presbyterian meeting-house at Winchester: a glorious good meeting it was. I was ready to think, nearly as much so as our low state in this life, while clothed with clay, is capable of. Several important doctrines of the gospel were largely opened, having life, strength, and utterance given; every mind seemed lushed into a degree of awfulness and reverence! All glory and praise be ascribed to him who is our only sufficiency; for with gratitude, and prostration of soul before him, it may be truly said, "hitherto hath the Lord helped us!" On seventh-day I was helped to my own and others' joy, at Friends' Monthly Meeting at Crooked-Run; and also next day at the meeting at Culpepper. Indeed the arm of the Lord was marvellously made bare in our favour, from place to place, throughout the foregoing favoured meetings, and thence on to Southland, South-Fork, Goose-Creek, and Leesburgh. At Southland I parted with my dear friend Catlet Jones, who had been very acceptably with me most of the time since I parted with my beloved friend James

Ladd ; but now he returned to his family. I was at this place last spring, as I went southward, and though I was shut up there then, yet I felt such an engagement for the prosperity of that little meeting and neighbourhood, that I felt most easy, now on my return, to visit them again ; having been drawn in spirit to look towards them, at times, ever since I was there before. We had now a heavenly watering time together ; praised be the Lord, whose power was eminently over all.

I believe I have never known a more constant fulness of God's love, life, and qualifying presence ; nor a more continued cheerfulness in and out of meetings, for so long a time, than, blessed be the Lord, I have now been favoured with, since my extreme tribulation and distress at Smith's-Creek, and about that time. Oh, the heights and depths ! may neither the one nor the other ever separate my soul from the love of God. I well know the propriety and need of our saviour's caution, " Pray ye that your flight be not in the winter ; neither on the sabbath-day." Great care is necessary, in both these states. Perhaps our Lord mentioned the winter first, as it is the trials and distress of that painful dispensation, which prepares for, and, if patiently endured, terminates in the comfortable rejoicings of the sabbath-day. To abound, we must be abased : if we will reign with Christ, we must suffer with him. But, Oh the danger of letting in discouragements in the winter season, when all seems cold and uncomfortable within ; even sometimes benumbing, and almost deadly frost. Here, thou exercised traveller Sion-ward, if thou art not very watchful and careful to abide in the faith and patience of the saints, thou wilt be very likely to take thy flight, from walking in the light and firm abiding on the everlasting rock and foundation, by letting in and giving way to doubts, disputings, distrust, murmurings, and despair ; and so repine at the dispensations of Divine Providence, who is proving thee for thy good, by sinking into melancholy, dejection, and despondency : or, on the other hand, through these reasonings and discouragements, letting go thy hold, concluding it is all in vain to struggle any longer for victory ; and so give way to let in some temptation or other, and seek to unlawful enjoyments for relief.†

Here many have taken their flight in the winter, and let go

their hold of what they had received, and so have lost their crown. For the terms are, "be thou faithful unto death, and I will give thee a crown of life." But if thou abidest steadfast through the wintry dispensation, the Lord will bring thee to the opening spring, to the summer, and the sabbath-day. Here thou wilt praise him on the banks of deliverance; here thou wilt be made to shout and sing: "for, lo, the winter is past; the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come; and the voice of the turtle is heard in our land." But now, in the midst of thy rejoicing, have a care; stand fast; see thou take not thy flight on the sabbath-day. Danger awaits thee on every side; thou art a frail mortal, and thy destruction, if it cometh upon thee, will be of thyself; but thy help can be only in and of the Lord. Therefore look unto him, for "he that trusteth in his own heart, is a fool." Let him that thinketh he standeth, even though his soul is filled with good, and overflows with songs of joy, take heed lest he fall. Even now this care is eminently necessary; this is a moment wherein the watch is peculiarly needful. Our Lord knew what was in man, hence the precious caution in regard to these two seasons of most pressing danger; hence, also, he preached the *watch*, and that repeatedly, to his disciples, yea to *all*: "What I say unto you, I say unto *all*, *watch*." He knew all needed it; not only the dejected and distressed soul, but even, and especially, the joyful heart; the mind of him whom joy overflows. My soul well knows the mystery of these things by repeated experience; but I have found, that, in proportion as all pride of every kind is done away, or hid from man, (which is God's work,) and the creature fully humbled and reduced to the loss of all things, the Lord is pleased more abundantly to fill us with divine good; and to continue its blessed replenishings unto us: for through this abasement we are enabled to bear this fulness without being puffed up, or thinking great things of ourselves.

Man is exceedingly inclined to independence, and a language on this wise: my own arm has brought salvation; is not this great Babylon, which *I*, great *I*, have builded, for mine own and kingdom's honour? &c. Yes. O thou who thus buildest, be assured, whenever thou beginnest to think much of thyself, and

that thou of thyself hast done something that is good, thou art a Babylonish idolater ; thou art erecting a Babel. This is great Babylon indeed, which thou, a poor worm of the dust, art rearing up ; and all this must be brought down, before thou comest to live *by faith*, or canst say in truth, " I live ; yet not I, but Christ liveth in me ;" and " by the grace of God I am what I am." It is truly a great attainment to be nothing but what grace maketh us ; yet this is the case, in regard to the things of religion, with all who " do nothing of themselves, but have *rested from* their own works, as God did from his : " here " God is all in all." Oh ! seek it ; lay hold of it, and secure it to thy soul, by *dying daily* ; dying unto all that can or would act of itself, make haste, or be always ready ; for this can never do any thing better, whatever it boasts, than build for thee and others a *Babel of confusion*. Therefore, let him that hath an ear hear, for this is what the spirit of the Lord now saith *unto the churches*, in order to gather all that will follow the Lamb, into the living gospel worship, in spirit and in truth, within the inward temple.

On seventh-day, the 12th of 12th month, I attended the select Quarterly Meeting at Fairfax ; next day the public meeting ; and, on second-day, one for public worship and the discipline of the church ; and, on third-day, a large public meeting for the youth and others. I was shut up throughout, except some close communications in the select meeting, and in that for public worship on first-day. My soul was deeply distressed under a sense that some were neglecting an inward *feeling after God*, and were foolishly looking out for words. Oh ! how this wounds the living, and adds to the bonds of those who have no other to look to, but the Lord alone ! Scarce any thing tends more powerfully to shut up the springs of life. Fourth-day, 16th, attended the mid-week meeting at the same place ; and next day had a good meeting at the Gap ; and on sixth and seventh days, seeing no way to go forward ; I rested, wrote, and waited further directions.

On first-day, the 20th, I attended the meeting again at Fairfax ; our friend Peter Yarnall also attended it on a religious visit. I sat long in suffering silence ; but at length, standing up,

got forward with much difficulty ; such mountains of obstruction lying in my way, arising from the states of some present, as I believed, that I seemed not enabled to get along far before I found it best to sit down, rather abruptly ; and sitting quiet and still in mind, although I doubt not many present thought me a fool, yet I felt resigned to endure their ridicule. But after sitting a good while, and finding I could not leave the place easy, and the meeting having continued already to an unusual length, I stood up again, intending to desire another meeting next day ; but as I was not hasty to utter any thing, but waited to feel and see my way in every word, I went on from one sentence to another for some time, still expecting to request another meeting, but I could not find liberty so to do ; instead thereof finding my mind gradually and unexpectedly opened and enlarged, until truth reigned over all. I obtained at length a great degree of relief to my mind ; the meeting held four hours, and ended abundantly more to my own satisfaction, and that of some others, than I had expected. Blessed be the helper of Israel, who still, as of old, "leadeth the blind in paths they have not known."

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

meetings at Baltimore. I staid a few days in this place, and then rode to Little Falls, attending meeting there on fifth-day, the 14th; and so on to Sassafras, (on the eastern shore of Maryland,) Head of Chester, George-Town, Cecil, Chester meeting, and Chester-Town; then to Churchill, Queen-Ann's, and Tuckahoe; having open good meetings at all these places, to the humiliation of my mind, and bowing me into thankfulness and prostration before the Lord, who alone giveth ability for every religious service.

Next day, being 3d of the week, and 26th of the month, I attended the Quarterly Meeting of ministers and elders at Third-Haven; the two next days was held the Quarterly Meeting for church discipline; on the day following the Monthly Meeting there. The two first of these four days were painfully exercising; but through *patience in tribulation*, and not presuming to put forth a hand, or go forward, until the Shepherd of Israel went before me, leading me on in the openings of light and life, I at length obtained deliverance, triumphed over all opposition, and coming forth from under that weight of death and darkness I had felt, found renewed ability, the two last days, thoroughly to relieve my mind among them; which was not only to the reproof of the lukewarm and disobedient, but abundantly to the watering and refreshment of those who were truly hungering and thirsting after righteousness. I was made sensible that there was present a little remnant who truly loved the Lord, and whose meat and drink it was to do his will; and, blessed be his holy name for ever, they, with my own soul, were eminently *filled*.

Next day I had a meeting at the Bay side. It was silent and dull for a long time; after which my mouth was opened in the pure gospel spring, and the meeting continued about two hours longer, in a very open and relieving manner; the nature of gospel worship and of all real gospel ministry, being largely opened to the people; may it fasten as a nail in a sure place. Oh! how I have mourned before the Lord, under a sense of the death and formality which reign in christendom, for want of waiting for divine help, and through pushing forward in man's time and ability, which brings forth but a form of godliness and devotion,

without the life and power of it. May the Lord open the eyes of the people, that they may see, and unstop their ears, that they may hear what the spirit saith to the churches, which at this day, is in a very special manner, "Cease from man; from all self-activity; and wait upon the Lord for qualification to worship him in spirit, and in truth."

On first-day, the 31st, I had a very large and highly favoured meeting at Third-Haven, among the inhabitants of the town, many of whom had not been at any of the preceeding meetings there. Gospel light shined eminently among us, and I hope and believe instruction was sealed on some minds present, in a manner not easily to be erased. The two next days we had meetings at Choptank and Marshy-Creek, both precious seasons after long waiting. I had at these and divers of the following meetings, the very acceptable company of Mary Berry, an excellent gospel minister; also my dear friends Richard Bartlet, and Rebecca, his wife, together with John Dickinson; all of Third-Haven. The two days following these, we were at meeting with the Nicolites, (so called,) at two of their meeting-houses; and, after long and painful waiting, I laboured among them, I hope to the benefit of some of their souls.

After this we went into Delaware state, and had meetings at our friend Baptis Lay's at Cold-Spring, Lewis-Town, Three-Runs, Mother-kill, Frederico, and Mother-kill again. We were helped through to profit and relief in them all; though mostly in a way much to the subjection of our own creaturely wills. Oh! what need there is to lie low, and rise only as the pure life arises, lest we be found offering strange fire, or lifting up a tool on the Lord's altar. Contentment in a lowly state, and moving on gently in the real necessity, is highly acceptable to him without whom we can do nothing. Here we acknowledge his might, his right to command even faithfulness in the little, which fails not, if we rightly obey, to make us, in his own time, rulers over more, and sometimes to our own great admiration. Indeed it was so, in several of these meetings, that at Lewis-Town and that at Frederico being times of high favour. The people were mostly not of our society, no meeting of Friends being usually held at either place. Also the meetings at Mother-kill were, in the end,

seasons of enlargement, though through difficulty, hard labour, and close inward attention ; especially the last, wherein the Lord eminently evinced to us, beyond all room for doubt, both that when he shuts, none can open, and that when he opens, none can shut ; for he did remarkably both shut and open, and even before he opened the way in full clearness, he brought us under a necessity of labouring in the little, wherein dear Mary Berry, a skilful labourer, was made victorious. But we both found, that, move ever so carefully and gently, as in the real necessity, it was not, for a long season, the Lord's time or will to open fully or give us to reign. The seed was under suffering, and we must suffer with it, and did very deeply and painfully, and laboured in great bowedness and abasement. But blessed be the Lord God of Israel ! in his own time, ever best, he marvellously arose, and opened the way with clearness : then all that was opposed proved unable to shut it.

We then had meetings at Dover and Little Creek, both highly favoured. At the close of that at Little Creek, I had to part with my dearly beloved friends Mary Berry, Richard Bartlet, his wife, a worthy Friend, and John Dickinson. A tender parting it was, not easily to be forgotten ; may the Lord hold them, and my own soul, in his holy hand forever ! On second-day, the 14th, we were at Duck-Creek ; third-day, at Appoquinamink ; fourth, at White-Clay Creek ; fifth at Wilmington ; all good open meetings, the two first very relieving ; in the two last relief was obtained through close attention and creaturely subjection. I then went to Philadelphia. On first-day, the 20th, I attended, in the forenoon the meeting at Pine Street ; afternoon at the Bank ; and in the evening at Market Street. On second-day the select morning meeting ; third-day, Monthly Meeting at the Bank ; fourth-day, the Monthly Meeting at Pine Street ; fifth-day, Preparative Meeting at Market Street, where also was a marriage ; and on sixth-day, the Monthly Meeting of Friends belonging to Market Street meeting. My mind was deeply baptized into suffering, and into sympathy with the suffering seed, in all these meetings ; but as I was favoured and enabled to keep in the life, and attentive to the openings thereof, I got relief from day to day, in a line of close plain dealing, which was to me

very laborious; to some present very alarming; and to others greatly consolating and encouraging.

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

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

Next day, the fourth of the week and 3d of the month, I went to see my kind friend Thomas Smith and his family, of Buckingham, where, and at whose house, my dear former compa-

nion, Joseph Mitchell, was sick, and died. We were glad to see each other; and Thomas kindly rode with me to Kingwood, in West New-Jersey, over the river Delaware, where, on fifth-day I had a good refreshing meeting; and another on sixth-day at our friend Joseph Moore's, to a degree of satisfaction. Then I returned to Kingwood, parting with Thomas at Joseph Moore's. I staid at Kingwood (not being clear) until after the meeting on first-day, the 7th of the month; an open, large and enlarged meeting it was, to my great relief, and, I trust, to the lasting benefit of divers others. I then had meetings on third-day at Hardwick, and fifth-day at Mendham; in both, truth wrought relief and enlargement. And feeling clear of these parts, I went to New York, where, on first-day, the 14th, my mind and mouth were livingly opened, which had never been the case in that city before; suffering silence having always been my lot when there. But now my tongue was loosed, though in a close and somewhat alarming manner, yet greatly to my own peace, both fore and afternoon; after which was held, by appointment, an evening meeting. It was large, and dear Isaac Everett, of Pennsylvania, now on his return from a religious visit into New England, was livingly opened and favoured in this evening meeting. He is indeed an eminent minister of the gospel; scarce attended with any degree of warmth or animation, in his ministry, but what is purely divine. Oh! that this was the case with all. But, alas! the mixtures!—the affectionate emotions!—how many take these for gospel power! “The passionate preacher,” said Samuel Fothergill, in a letter to a friend, “hath affected the passionate hearer: both have been in raptures, and neither of them edified.” And adds, “Mistake not the warmth of the passions, for the gospel authority. The first is like the rattling thunder, which frights, but never hurts; the last is like the lightning from the east, which illuminates, and, at times, breaks through all opposition, and melts every obstruction.”

This kind of preaching has abundantly too much place among us as a people. May every hint, such passionate preachers meet with, be treasured up by them, and not soon be forgotten; seeing so great is the need of a reformation herein, even among many who scarcely suspect themselves of any fault in this re-

spect; and yet are almost always in their testimonies, putting too, a little strength of their own, as if they were ashamed to appear so weak and little as truth would make them, were they reduced to an entire dependance on its holy help. And yet, this is the only way to come forth in strength and clearness, though not in such haste as active self may desire. But every creaturely addition will, in degree, prevent our arising in the life and purity of the gospel. And yet, many may praise this kind of animated ministry, and so hurt the poor instrument, who all the while is greatly in need of help: but, alas! in the low state of things, is likely but seldom, if at all, to meet with it from any of the brethren, in some places. For, there are too few who are enough acquainted with true silence, to prefer it before a noise and sound of words, in the warmth and influence of creaturely vehemence. To distinguish this from the real warmth of truth, requires a deep dwelling in the root of life, where no false heat can pass for the genuine, nor any specious mixture, for the simple, unmixed gospel-ministry.

May these things be more and more laid to heart. For greater is the mystery of iniquity in this respect, than thousands are aware of. I also had a few words in this meeting, and then felt clear of the city. But dear Isaac appointed another meeting next day. I staid and attended it; he was helped to declare deep truths in truth's authority; and the desire of my heart was and is, that they may be duly regarded.

On third-day, I left the city, and was next day at Monthly Meeting at Westbury, on Long Island; fifth-day, at Monthly Meeting at Jericho; sixth-day, at meeting at Matinicock; seventh-day, at Cow Neck; first-day, at Westbury again; and on second-day at Bethphage: on the whole, being greatly relieved in spirit. After these meetings, wherein I had known much subjection of the creaturely will, I found my mind quite clear and easy: and so, taking a hearty farewell of my dear friends on the Island, I set out for New England, and got home to my dear wife and family on seventh-day, the 27th of 3d month. And being thankful in heart in finding them in usual health, and having to believe that I had finished the service required of me at this time, and had been directed and enabled to return as I went

forth, in the Lord's own time and will, I bowed low in inward awfulness and prostration before him, once more giving up and dedicating my life and my all to his service, in full faith and assurance, that if I rely wholly on him, and remain to be given up to be just where and what he pleases,—go at his command, and come at his command, and at his command stand still,—he will not fail or forsake me; but will bear up, support, and preserve, through all tossings, tempests, and dangers, both inward and outward. And that “though the fig-tree should not blossom, nor fruit be in the vine; though the labour of the olive should fail, the flocks be cut off from the fold, and no herd be in the stall;” though *all* earthly consolation should fail, and no human help be near, nor a sympathizing friend to feel, or share, or mitigate my woes: yet still I may, and, if steadfastly patient and faithful, certainly shall, amidst all conflicts, dangers, and toils, at times and seasons, “rejoice in the Lord, and joy in the God of my salvation;” and finally sing his praise for ever, in that habitation, the house not made with hands, eternal in the heavens.

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

I was out on this exercising journey a year and about fifteen days, and travelled, by computation, about five thousand three hundred miles. And though my trials and inward exercises have often been more deeply proving than I have words to convey to any who have not travelled a path of like painful experience; yet I have ever found, that as faith and patience have been abode in, and sufferings quietly submitted to, the result has been, a coming forth, with songs of praise and hallelujahs, into the victory and dominion of truth, and the glorious liberty of the sons of God. And I think I may say, that through divine help, without which I know I can do nothing, I have been preserved through

some of the deepest probations and tribulations of my life, in more constant resignation to the divine will, than ever was, for a like space of time, and under equal extremity of trial and varied anxiety, my attainment and experience before! Blessed forever, over all, be the great name of the Lord, and to him be all the praise.

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## CHAPTER XII.

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

I thought before my wife's sickness, it was very doubtful whether I should ever get safely through my many besetments: but alas! in the midst of these trials, it pleased the Lord to take from me, the dear partner of my joys, and sympathiser in my sorrows. She was confined to her bed-chamber two weeks, during great part of which time she was in exquisite bodily pain, which she bore with becoming patience. One day she lay still and quiet, as if she was in a slumber; but on hearing it remarked at night, that it had been a favourable day to her, as to pain, she said, it had been a day of much pain to her, though she had not complained, for she felt no liberty to com-

plain ; but found it her place to bear all that was laid upon her, patiently. I kept an account of divers lively expressions which dropped from her in her sickness, and which abundantly evinced her resignation of mind and acquiescence with the divine will in regard to her approaching dissolution, which she seemed clearly sensible of, and divers times spoke of ; but what I wrote got mislaid, and I have not since found it. I much regret the loss of it, and especially because her advice to our dear children, might have been very useful to them. She also gave very suitable advice to her brothers and sisters, and expressed her thankful acknowledgements to her dear parents for their watchful and even restraining care, exercised towards her in her younger years, when she used to think a little more liberty would have been no harm. But now she saw she was then too ignorant of the dangerous tendency of those liberties, and rejoiced that they did not give way to her inclinations. She pressed it upon her brothers and sisters to remember their parents in their old age ; told them, they had done much for them when they were unable to help themselves ; that now they were growing old and feeble, and to be kind to them and not forget them. She also desired them not to forget their brother, (meaning myself,) saying, "He will have many afflictions to pass through, with much care. And likewise forget not these little children ; they will miss their mother, and need the care of their uncles and aunts." And speaking to one of her sisters, said, "Thou hast done a great deal for them, and must not think of doing less when their mother is gone."

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

One day, after expressing her entire willingness to be taken hence at this time, she said to me, "But I have several times

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

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

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

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

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

13th. A day of sore trial; words cannot convey a clear sense of it to others. Lord! help, and hold up; or I utterly fail. I find no safety in indulging, even for a moment, an unbelieving, or murmuring, or selfish thought. Oh! that all these may be steadily kept out, or suppressed.

14th. A day of difficulty and deep discouragement. Scarce a ray of consolation, scarcely a grain of resolution.

15th. Awoke to anguish, but durst not despair. Felt renewals of hope, of resolution, and war, after a season of almost readiness to quit the field. "Thou hast heard, O my soul, the sound of the trumpet, the alarm of war;" and mayst thou never hear in vain.

16th. A day of distress; yet dare not let go my hold, nor look out to visibles for enjoyment. My state seems that of almost total abstinence and fasting. May I endure it, even though it should continue forty days. But I cannot endure it unless divinely enabled. O my God! remember me now in adversity, and fail me not in the most needful time.

17th. Some consolation and hope, with a good degree of strict perseverance most of the day, but not quite enough throughout.

18th. A pretty good, comfortable day, much under the cross.

19th, 20th. I hope pretty well, though no great improvement.

21st. A little life, courage, and consolation; and as all good is from God only, blessed be his name for every favour.

22d. Awoke in very great weakness both of body and mind. Gained a little strength as the day advanced, and am learning to be content with small things every way. Herein rejoiced moderately.

23d. Unusually engaged in business; but towards night, riding on the road, was greatly humbled, and bowed in grateful prostration and reverence, in contemplating the wonderful goodness of God to mankind through all ages; and especially in opening and revealing, by his own holy spirit, the deep things of his heavenly kingdom, to frail mortals, who, by nature, neither know, nor can know them, they being only spiritually discerned. Oh! how were things opened to Moses, Abraham, David, Isaiah, Ezekiel, Daniel, and many others, under the former dispensations.

“ Abraham saw my day, and was glad,” says Christ. Oh! he really saw it, and came to it; though perhaps this can be as little believed by most professing Christians now, as it could be then by the Jews. For professions and names alter not the inward states of men. Blindness is as predominant now among Christians, (so called,) as then among the Jews. “ Thou art not yet fifty years old, and hast thou seen Abraham?” said the Jews. Alas! their thoughts and views were outward. They no more knew what Christ meant by Abraham’s seeing his day, than nominal Christians now know. Indeed they knew no better than these, who, or what Christ was, nor of whom he spake when he said “ *my day*.” They doubtless thought he spake of himself as a man, and of his *day*, as the day of his then visible appearance. But he told them, “ Verily I say unto you, before Abraham was, I am.” Was it any wonder they thought him man, or a blasphemer? Well, how much better apprehensions have nominal Christians? It is likely, out of veneration for Christ, and his assertion, they will grant he was before Abraham, and that Abraham saw his day afar off by an eye of faith. But the true Christian has a lively evidence that Abraham was truly and livingly in the day of Christ; in the life, power, and enjoyment of the very substance of the real gospel day in spirit; though the life and power of that day was not then so fully and clearly brought in, in the experience of mankind, as it afterward was.

Now, O Christian! see that thou stumble not, at the same stumbling stone at which the Jews stumbled. Have a care lest thy views be as outward as theirs. What did Christ mean to convey, in saying, “ before Abraham was, I am?” Did he mean only to evince, that Abraham might, by faith, behold his day and appearance afar off? Or did he not rather mean to show, that as Christ was long before Abraham, and the same yesterday, to-day, and forever, therefore Abraham might, and did as truly see, come to, and rejoice in his day, as any did then, in the days of his outward coming; and much more so than any who then *only* beheld his *outward* day, works, and appearance. Yea, much more truly so than professing Christians now do, though ever so high in zeal and veneration for the name, and outward worship

of Christ ; unless they come to know him livingly and powerfully in them, the only hope of their glory. There is no doubt with me that Abraham and many more in those days, as truly saw and came into the very life and power of the day of Christ, as Christians since have done. "Before Abraham was, I am," says he; not *I was*; though that would have been strictly true. But saying *I am*, was saying more than to say *I was*: for, saying, "Before Abraham was, I am," was not only saying Abraham had a beginning, and *I* the *power* and *word* of God, had none, and so *was* long before him; but was in substance saying, I am the same forever. I change not. My taking upon me this body, makes no alteration in *me*. *I am* now. *I am* of old. *I am* to all eternity, the same. "Lo, I come," said he, on another occasion, and adds, "a body hast thou prepared me." See here, how clear! "*I come*." This is he, (the word, the power,) that was, and is, and is to come; or what is exactly equal to it, he that can truly say of himself, *I am*. Well: "*I come*," says he, "to do thy will." "A body hast thou prepared me." Here is the *I*, the *me*, that *came*; the *I am*, whose day Abraham saw, and rejoiced in; and here is also distinctly, *a body prepared for him*. The body was not the *I am*; but was prepared for him. His *day* was not the day of his bodily appearance, but his spiritual day, known even to Moses, as long ago as when he heard that important language of truth "*I am that I am*;" known to Abraham, David, and others of the patriarchs; known to the three children in the fiery furnace, when there appeared among them a fourth whose form was like the *son of God*.

Indeed, I know of nothing to prevent such in any age of the world, as were enough inward in the attention of their minds, and strictly obedient to divine manifestations, from *seeing the day of Christ*, (the word,) and coming into the life and dominion of it. And the reason why men do not believe this, is, that notwithstanding all their talk and profession of Christ, they do not know him themselves, nor understand what is meant by *his day*. If they truly, livingly, and fully knew his day, in themselves, they would have a satisfactory evidence in reading the life of Abraham, that he knew Christ, and *saw his day*, not afar off only, as Balaam saw it, but nigh, at hand, and in himself.

Christ's day is spiritual ; and is the same, as to the spirituality of it, in all ages. It is known only, in a living, inward, and spiritual knowledge of, and acquaintance with, Christ himself. A historical knowledge of him, never brought a soul to *see his day* : nay, an outward personal acquaintance with the body which the Father prepared for him, to do his holy will in, brought no man in that day to know him the *I am*, the Christ, the saviour, who was before Abraham. "He that hath seen me, hath seen the Father;" said Christ. Now think a little. Did every one who saw that body, see the Father? Nay, verily. Who, or what then was the *me* he spake of, in saying, "he that hath seen *me*, hath seen the Father?" Surely this was one that natural eyes never saw ; the one that dwelt in the outward body, which was prepared for him. And indeed and in truth, all who saw *him*, must needs see the Father ; for his very name is "the everlasting Father;" though in time conceived and brought forth in man : thus becoming strictly and truly, "the son of man," as well as the son of God. He was in the beginning with God, and was and is God. And though, being brought forth in the virgin, and in every real Christian, makes no alteration in himself, as being the eternal word of God ; yet as having a conception and birth in man, he *became* a son ; and as a *son*, and as *begotten*, he must have *become* so, and must still *become* so. Although as the eternal, quickening word of life, and of all-creating energy and production, he must have truly been, not only with God in the beginning, but must absolutely have been God ; strictly and truly the mighty God, the everlasting Father ; so strictly and truly so, that he might from eternity say truly, "*I am* ; and there is none else beside me." There was no other mighty God, nor everlasting Father. He was *one*, and his *name one*. There was no twain about him ; no such thing as three persons. This is all a mere fiction ; a gross misunderstanding of scripture. It is absolutely ridiculous to tell of three persons, and yet but one God. God is eternal. His word is himself, is eternal ; and is in no wise diversified, distinguished or divided from himself ; but is strictly, and absolutely, and eternally *one*, to all intents and purposes possible.

Let it be kept in mind that "the kingdom of heaven is *within*

you," as Christ declares. And unless you find it there, you will never find it any where: and whenever you find it there, you will find God, the eternal Father of all, as the root and spring of all operation. The beginning of this kingdom is the word, which having been inspoken or breathed into the soul, and brought forth in a real living birth of divine life, is now strictly become a son; and that not only the son of God, but as strictly and truly "the son of man." I am not speaking of that body that was born of Mary, though I believe that to hold a lively analogy with this, as a figure, but I am speaking now of *Christ in us*, the hope (indeed our only hope) of glory; he that in himself is the same forever; but as begotten, and born in us, becomes the son of God and of man, our Immanuel, God with us. Herein, God is (as well as was) in Christ, reconciling the world (our hearts) unto himself; of twain making "*one new man*, and so making peace."

It is as true this moment as ever it was, "to us a child is born, to us a son is given." This was not merely a prophecy of something then to come, but was, in the *then* present tense, strictly true; and is so in the *now* present time; and will remain so, as long as true Christians continue to be brought forth in the world. And further, it is now as true as ever, even in the present tense, "Thou art my beloved son, *this day* have I begotten thee." God begets him now, as truly as ever. And as none else can beget him but God, so God alone can be his Father. But as being begotten implies a mother too, as well as a father, some may query, if he is *now daily begotten*, who is his mother? As the Jews could not see, either how Christ could be the son of God, or how he could have seen Abraham, or Abraham him, or his day; so many, called Christians, can as little see how Christ can be now begotten, and brought forth, so as that it may be said, "*this day*," meaning now, this instant of time, "I have begotten thee;" nor can they better fathom, how he can have any other mother than Mary, and Mary has been long dead, as had Abraham when Jesus spake of him. It is the same veil that blinds nominal Christians now, that blinded the Jews then. But let us hear what Christ himself says, "Whosoever shall do the will of my Father which is in heaven, the same, is my brother,

and sister, and mother." Had not this been said before now, it would be thought blasphemy, with some, to assert it. But it is truth, strict truth, in the deep mystery and vision of God.

But in answer to the query, "who is his mother?" Every soul in whom Christ is formed, and brought forth, (and Paul travailed that he might be *formed in men*, Gal. iv. 19.) is as truly the mother of Christ, as ever Mary was. That soul is also his sister and brother; truly and strictly an heir of God and joint-heir with Christ. Now, if Christ was not as truly in spirit, the son of man, as he was outwardly the son of Mary, where would have been the propriety of the query, "What and if ye shall see the son of man ascend up, where he was before?" Now, "who is this son of man?" not that outward body, for, where was that outward body before, that it should ascend up there again? The truth is, "this son of man," is nothing else but Christ begotten, formed, and brought forth in man; the alone true hope of his glory. And when he has fully subdued all things in us, and subjected them unto himself, putting down "all rule and authority" in us, that can act of itself independent of his *life, power*, and putting forth; and when he has thus "put all enemies under his feet," through death (or the cross) passing upon *all* in us, that is not of God; then, this very death, as "the last enemy," and that whereby all our other enemies are destroyed and put down, will last of all be destroyed likewise, or cease. Then it is that "death will be swallowed up in victory." Christ, as mediator in us, having reconciled man to God, and subdued all things in us, to the obedience of himself; thus, of twain, making "in himself one new man," so making perfect peace. Here, he renders up the kingdom to the father, and God becomes all in all. And every soul that sees and knows all this done, sees the son of man ascend up where he was before his conception and birth in man; that is, where he was in the beginning with God, and where he was God, before his begetting and sonship in man. Here is the union of God and man. Here even man, as a son of God, becomes enthroned on high with the everlasting Jehovah; and that promise is fulfilled, "To him that overcometh will I give to sit with me in my throne, even as I also overcame, and am set down with the Father in his throne." Here the twain is one.

Here, he that is joined to the Lord is one spirit. Here, there is no more jar, nor opposition to his reign and government. All things are reconciled unto God; and God is all in all.

This is the true doctrine of Christ, as the son of God, and the son of man. But this the vulture's eye has never seen, and never can see. This is not rejecting the outward appearance of Jesus Christ, nor depreciating his sufferings for the salvation of man. It was truly the son of God that laid down his life on account of the sins of the world. The body of Jesus was sometimes called Christ, because of his union with the holy word, that was and is God. But long before that body appeared, the Lord Almighty declared, "I am God, and beside me there is *no saviour*." And there has never been any other saviour of the souls of men since. The saviour was, and is none else, but he of whom Jesus spake when he said, "He that hath seen *me*, hath seen the Father;"—he that was and is the child born, and the son given, whose name was and is, the mighty God, the everlasting Father. In this sense Christ spake truth when he said, "I and my Father are one." All the efficacy of the sufferings of and in that outward body, was by and through *him*, who came to do the Father's will therein. And I apprehend a main reason why the outward body was conceived under circumstances different from those of children in common, was that the analogy might hold good, between the outward and the inward; so far as to hold forth, that none can possibly be the father of Christ in man, but God only. Man may be, and *is* his *mother*, spiritually, as Mary was outwardly. In man he may be conceived and brought forth; that is, in the chaste, virgin mind: but, mark well, man cannot beget him. He is only conceived by the overshadowing of the holy ghost. Had man been able to beget Christ in himself, then man might have borne independent rule in heaven. But man, merely and simply as man, never must, nor can bear any rule there; the government must be on other shoulders. Man is very fond of bearing rule, and would fain do it in heaven, and heavenly things; but this is that "rule and authority" which Christ must subdue, and reign in us till he has entirely put it "under his feet;" for, principalities and powers must be subject unto him. And until then, he can never

deliver up the kingdom to the Father. Because, God never can be all in all, where any thing else bears rule; and therefore, so long as any thing is acting and ruling in us, though ever so speciously adorned, that is not under the immediate influence of God's holy spirit, the son of man cannot, as to us, ascend up where he was before; but, having been brought forth in us, and thus become the son of man, he must remain in a mediatorial state, carrying on, (so far as we yield to him,) the great work of reconciling the soul unto God; subjecting principalities and powers; making one *new* man of the twain, and so making peace by joining the soul unto God, in that reconciliation, wherein "he that is joined to the Lord is one spirit," as before mentioned.

Whenever this is fully effected, the son of man ascends, or this is his ascension up over all, where he was before his conception in man; where he was when God was all in all; and where, consequently, there was no opposition to his reign and government, and so no mediatorial work of reconciliation then in execution, no sonship begun. For the sonship began in time. There could be no begotten from eternity. Begetting, if the metaphor be in any good degree preserved, must imply a father and a mother. We have no knowledge of any other mother of Christ, but such in whom he is brought forth. Hence, though the *eternal word* may be a proper expression, yet in strictness of language, the *eternal son* is not; because *father* and *son* will ever imply priority and posteriority. And though it is granted, that the Father and son, as to the divine essence and unity, are *one*, strictly and entirely, yet the state of sonship must have a beginning. And as in all natural generation, there is a union of two, or a twain in one, so also is Christ. "The man is not without the woman, nor the woman without the man in the Lord." But the overshadowing of the holy ghost upon a soul inclined to union, is productive of a conception, that in due time arrives to a birth of Christ, and grows or increases, in favour with God and good men, from faith to faith, and from stature to stature, even to "the measure of the stature of the fulness of Christ."

Thus, we see mere man never can bear rule in heaven, and yet the *son of man*, may, and must; but so only as that the go-

vernment is wholly on his shoulders, whose name is, the everlasting Father. Man will be striving to rule of himself; and so long as he does so, the principalities and powers are not all subjected unto Christ; and therefore the son must still continue his mediatorial reign and office; and must still permit *death* to exercise dominion in and over man. For, nothing will ever bring down the mighty in man, but *death*. He must, with the apostle, be *in deaths oft*; yea, *die daily*, till he comes to be completely buried with Christ, by baptism into perfect death. Then will he arise with him in the *newness of life*; then will death also, having done its office, and being destroyed, be swallowed up of perfect victory; when and where God ever becomes all in all to the redeemed soul; and when and where the son of man thus ascended up where he was before, delivers up the kingdom wholly to the eternal Father, fountain, and spring of all divine life, energy, and operation, and God becomes gloriously all in all.

Here, the morning stars sing together, and all the sons of God forever shout for joy. Bow low, O my soul, in adoration, and humbly join thy feeble voice with theirs, to sing the great Creator's praise!

God is the eternal, self-existent Being, whether he had ever created, or spoken any thing else into being, or not. He is the cause of all things, the eternal fountain, source, and spring of all motion, operation, influence, and production; both in things heavenly and earthly, spiritual and natural; and actually arising and exerting his power, he became the Creator.

Thus far, he is God, the self-existent source of all power, and of all goodness, and God, the creator. In begetting, he is properly, the heavenly *Father*. As having, from everlasting to everlasting, the power of begetting, he is the *everlasting Father*. In putting forth his power, in begetting into union with his own divine life, the life of man,—and so bringing forth his only begotten, a birth of his own holy and incorruptible seed and word of life, in the souls of men, the babe that cries Abba, Father, and is truly and properly his son forever,—he becomes *actually* the *heavenly Father*. “My Father,” says Christ, “which is in heaven.” “Our Father,” say all the *joint-heirs* of the blessed Jesus, “who art in heaven.”

In strict propriety, an *actual father*, implies an *actual offspring*. *Actual offspring* and *sonship*, imply a *mother*, as well as *father*. So we see that *God*, though in *all* respects, relations, and considerations, he is *God*; yet he is not so strictly and properly in all respects, &c. the *Father*. And here is the mystery and divine propriety of the apostle's distinction, "of *God*, and of the *Father*, and of *Christ*." The *holy word*, is strictly and essentially *God* himself. There is in the eternal essence no kind of difference; no *twain* at all in *God*. He is ever *one*; his word *one*, and that only *God*. But this one *God*, in the exertion, or the speaking, creative, or quickening influence and operation of his eternal power, is with divine propriety, called *the word*; and yet is no more the *second person in the trinity*, as some ignorantly talk, than the *first*, or the *third*; nor indeed, is there any more *three persons in God*, than *three hundred*.

But this holy word, life, or divine power of *God*, which is strictly and in eternal oneness, *himself*, was born in man, and being united to the human nature, thus became the son of man. So the son is the begotten; yet so, as that the eternal essence remains the same, notwithstanding its having a birth in man. The holy ghost is the spirit of *God*, the breathing influence that anciently moved upon the face of the waters when darkness was upon the face of the great deep, in order to reduce things to order; the same that moves in the hearts of men, in order to rend that vail of darkness, the covering that is spread over the face of all nations; the same that so wonderfully filled the primitive Christians on the day of pentecost, and at other times, and which still fills all true Christians. And these three, (though the record they bear in heaven, the office they exercise, their operations, are in some sort different,) are in essence, and, so far as respects their divinity, strictly and individually one; not compounded, not diversified, nor in any wise, (in themselves, and without regard to those in whom their operation is,) distinct.

Thus, the operations which one and the same man carries on in life, are often different and distinct, as chymistry, surgery, &c. The offices he sustains are also often different, as civil and military, and sometimes different in the same department. The relations he bears are also distinct and different; as father, son,

husband, brother, uncle, cousin, master; and yet he is altogether the same, and but *one man*. So in regard to God. He is only one. His operations, offices, relations, &c. many and diverse. His attributes, though many, do not divide, nor diversify him. He is good, holy, just, merciful. He *has* or *is* wisdom, power, love, &c. Yet his having, (as we say,) and exercising all these, prevent not his entire unity. It follows, therefore, that in strictness of expression, he rather *is*, than *has*, any of these, and that *essentially*, or as in himself, these are *all one*.\* For, if he had goodness, justice, mercy, wisdom, power, &c. as essentially different properties or natures, he must be compounded. But his word is himself; his spirit is himself; so is his goodness, wisdom, power, love, justice, mercy, &c.; each of these is himself operating, not differently as to himself, or from different motives, affections, feelings, dispositions, or natures; for he is always the same; and all his operations are, as to himself, uniformly and constantly, one and the same, essentially; and can be no otherwise. But they are rendered, or seem to be vastly diversified, different, and even extremely opposite, as they regard the persons, intelligences, substances, and things, which they are exerted upon. The influence or heat of the outward sun softens wax, and hardens clay. It is not two different operations of the sun, in and of itself, essentially, but the same, though very different its effects on the wax, and on the clay.

God varies not. He knows no change. He loves the righteous, and hates sinners, (as we say,) and must do so forever, they remaining such; yet has he no different feelings or affections in himself. He consoles the one, and condemns the other; is to the one, a fountain of living waters; to the other, a consuming fire, at one and the same time, and that not from any different natures or feelings in himself. All the diversity is in men and things; and he is to them, as they are to him. To the pure he shows himself pure. To the froward he shows himself froward, (Psal. xviii.) and this in accordance with his nature and the purity of his being. But why? Because their frowardness begets, or *is*, in itself, a direct opposition or contra-

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\* See Phipps on Man, p. 109.

riety. Here is no reconciliation, no unity, nor harmony. But when his steady, uniform operation on the froward, has wrought such a sense of this opposition, and consequent unhappiness and distress, as gradually brings the mind into submission, and destroys the frowardness, a reconciliation and unity takes place; and yet no alteration in God: though he here becomes what, as to that soul, he was not before, a fountain of living waters, and *all in all*. As to himself, he is *always all*; but as to us, he never is so, till all in us is brought into perfect subjection to him, and his manifested will and requirings. When this is the case, he is the whole spring of our life, and of all our actions. There are no selfish motions in opposition, or in frowardness. Here, we see, and can feelingly and sensibly say, that “of him, and through him, and to him, are all things; to whom be glory forever.” Here, all old things are done away; “all things are become new, and all things are of God.” We see there were old things to be done away, so all were not *then new*, nor all of God. But all the old being done away, all become new; and so, all of God. And in this reconciliation, God is in Christ, carrying on the work. It is, as to *us*, a special display and operation of the divine energy, different far from many other operations of the same, which we see, and conceive of: yet, in God, there is never but one life, nature, operation, or affection.

Many have a vain apprehension, that Christ will, or does save them, and reconcile them unto God, by his death, whilst they remain actual sinners in themselves. This is as absolute an impossibility as any in nature. If we were *not* sinners, he could not *reconcile* us, because there would be no reconciliation needful. Therefore, it is *whilst we are* sinners, that he is carrying on the work of reconciliation. But to complete it while we remain such, is impossible. That which lets, will let, till it is removed. And it is altogether chimerical to tell of removing it, by removing the wrath and indignation of God, whilst we remain *in that* which stands in eternal opposition to him. For this were only a change in *him*, not in *us*. He has no wrath, but what is, *in him*, the same thing as his love. *He is one*. The contrariety is *in us*. Had there been none in us, no

reconciliation had been necessary. Whilst it *remains in us*, God must, and will show himself *forward* to us; or, appear to us so: for he cannot change. The only possible reconciliation, therefore, is such a change *in us*, as removes sin and forwardness from us. Therefore, "thou shalt call his name Jesus, (a saviour,) for he shall save his people *from* their sins." He cannot possibly save them *in sin*. Sin is their only separation from God. Remove sin, and reconciliation must take place. Whilst it remains, neither men, angels, Christ himself, nor God Almighty, can save us, or reconcile us to God: for sin is opposition to him, and will be so forever, while it remains. He cannot accept of a surety, so as to unite with us, whilst in our sins, because he must eternally, from the necessity of his nature, and unchangeable oneness, be disposed in the same manner, to the same state.

All the possible diversity that may *seem* to be in *him*, respecting us, is wholly *in us*. And therefore, Father, son, and holy ghost, were not eternally so existent as to render the eternal divine essence, as in itself, in any wise plural, or other than, in the strictest and most confined sense, *one*. It is only as it regards men and things, that a plurality can appear to subsist in the Deity, either as Father, son, and spirit, or as wisdom, power, and love. It is all eternally one.

There are men, who at the same time that they say, God is a simple, uncompounded, and eternal spirit, wholly and absolutely one, and entirely void of parts or particles, say also that he was, and is, an eternal *three*. He that can believe that *that*, which is, above all things, one; in itself, and in its very nature, more absolutely *one*, than any thing else *is*, or can be known to be so, is, notwithstanding, an *eternal three*; seems to me, to be scarcely capable of reasoning; or at least, too deeply imposed upon by systematic absurdity, to pass for a man who has well-exercised faculties, that are truly rational. There is scarcely a greater deviation from every result of a good sound understanding, even in atheism itself, than in this trinitarian doctrine. And yet men think they find it in the scriptures, and have been so sure of it, that blood, even *human blood*, has been shed in

profusion, by the zealous votaries of this doctrine, in support of it, in order to settle, or compel men to, such and such ideas and opinions respecting it.

I honestly confess, I am not able to believe a *twain* in that which is only *one*, and without division, composition, or parts. This one, I can easily conceive able to bring forth *various* existences, and to manifest himself various ways to them, so as to obtain various appellations from them, and among them. And this, through man's weakness, and the confinedness of his ideas, is apt to produce confusion in his understanding. But I am ready to conclude, if a man could take an unconfined view of things, he would find no more cause to believe an eternal *trinity* in God, either from reason, revelation, or any thing said in the scriptures, than he would to believe there has eternally existed seven distinct, different, and separate *spirits*, in the *one* simple, single, and un compounded spirit of God. We read expressly of "*the seven spirits of God.*" Shall we hence conclude an *eternal seven in the Deity*? Every whit as well as an *eternal three*. And we may conclude he is an *eternal seventy*, as well as either. Indeed, whenever we admit an *eternal plurality*, we destroy the very idea of the *one God*; lay waste the most essential thing in the definition of him; run into open confusion and absurdity, and open a door to endless error, uncertainty, and contradiction.

The expressions of the *seven spirits of God*; of the *three that bear record in heaven*, have their propriety; not in God, considered in himself and apart from his *creatures*; but as producing and opening himself unto, and dealing with *them*. This may be applicable to those expressions which some insist much upon, "Let us, make man in *our* image, after our likeness." It is clear to me, that Moses, in writing the account of creation, was very deep in the mystery and vision of God; and in using these expressions, he might have spoken of him, according to his views of some plurality of exertion, or of display in that great work. The image in which man was made, was truly the image of God. There was a *divine life brought forth*, in the creature, or *natural* life of man, that partook of the very life of God, was his offspring; and so man, being in his original innocency, in the state of *sonship*, was a *living soul*, as well as that he was, as a

mere natural man, the workmanship of God. Moses, whose mind was opened to behold this mystery, or two-fold operation, might choose just to hint at it in his account of man's original state; and thereby assist the enlightened mind in understanding, that God not only made man a rational creature, but that by the overshadowing or in-breathing of the holy ghost, the breath of divine life, he also begat, or produced in him the new birth, the spiritual man; which is the *likeness* or *image* of God. For, it is evident that Adam was produced in creation, first a *natural* man, formed "of the dust of the ground," and next, by the overshadowing of the holy ghost, or in-breathing of the breath of life, begotten to God, as a *living soul*, a new creature, or *spiritual* man.

Joseph Phipps, on the Original and Present State of Man, pages 3, 4, says: "God created man for a purpose of his own glory. To glorify God, and to partake of his glory, man must walk in obedience to his will. Man could neither infallibly know his will, nor constantly perform it, merely by the strength of his own faculties. He must, therefore, necessarily, have been assisted by the spirit of God, to enable him to perform his will, and so to obey him as to glorify him, and enjoy a blessed inheritance in him; otherwise, the end of man's creation could not be answered. Hence, it is concluded, the first man *Adam*, was made a *living soul* by the inspiration of the second *Adam*, Christ, who is a *quickening spirit*; for, 'that was not first which is spiritual, but that which is natural, and afterward, that which is spiritual.' That is, Adam was first created a natural man, and then rendered a spiritual one, by the quickening power of the spirit of Christ, which is the true life, and proper element for immortal spirits to live and move in."

"Thus, the parents of mankind, in their original, uncorrupted state, being fit temples for the holy ghost to dwell in, were, as well as the sanctified in Christ afterward, *partakers of the divine nature*, by the internal quickening of divine life."

A little further on, in the same page, he says: "It was undoubtedly in the light of this *pure influence*, that Adam had such an intuitive discerning of the creation, as enabled him to give names to them according to their several natures. For, we read,

‘The Lord God formed every beast of the field, and every fowl of the air, and brought them unto *Adam*, to see what he would call them; and whatsoever *Adam* called every living creature, that was the name thereof.’”

“Under this celestial endowment, the sacred impression of the divine image, conspicuously appeared in the first of mankind. ‘In the image of God, created he them.’”

Now, this being the case, that man was made *partaker of the divine nature*, that a divine and spiritual *life* was begotten in him, by the spirit of God, in the relation of *sonship*, why might not Moses hint at this relationship in the expressions “in *our* image, after *our* likeness.” But whether Moses did, or did not hint at this relationship, to me it is just as certain, that God was not from everlasting an *eternal three*, as that he was not *three eternals*. If any choose to think of him as *three eternals*, and so *three Gods*, they will do well to cease condemning the ancient heathens for their many gods. But for my part, I believe he is *but one God*; and whether I can or cannot as yet clearly understand every passage that may seem to speak of plurality, I rest fully satisfied that plurality as ascribed to God, is never properly so ascribed to him, as an eternal, simple, uncompounded *UNIT*, without regard to his creatures. But taking in his works of creation, begetting, regeneration, and the various operations, relations, and displays which take place, I find no kind of difficulty in believing, with all my heart, in the three that bear record in heaven, and that without some real knowledge thereof, there is no salvation. But, a literal knowledge availeth not. While he who never heard the outward name of Jesus, nor had any idea of his outward coming, may live in the very life of God, and enjoy that salvation, which was never without some real and substantial knowledge and heart-felt experience of Father, son, and spirit.

In this blessed experience the truly enlightened mind has gradually opened to its discovery, a field of joyful and soul-satiating contemplation; wherein God is considered as in himself, without regard to any thing else; then, as the holy, all-powerful, all-productive *word*, speaking into being all beings but himself;

then, as a *spirit*, operating upon the spirits of his creatures, begetting *divine life* in the soul, a real union of the human and divine. Here he is revered with all true filial affection, as a tender Father. And here also the begotten becomes, by degrees, strong in the Lord, gradually increasing "in stature, and in favour both, with God and man." This is the true *Emmanuel state*, *God with man*, in blessed union and co-operation. Here is a mediator indeed, between God and man, one that partakes of the very life of both; and in the completion and fulfilment of his mediatorial office, so entirely reconciles man to God, and unites them in the heavenly oneness, as to be able to render up the kingdom entirely to the Father, that God may become all in all.

Let him that reads, understand. Let him wait on God, for an understanding; neither striving to catch and comprehend the mystery, in mere creaturely capacity, nor giving way to the many carnal reasonings which may arise against it. Man's boasted wisdom or learning is foolishness with God. It has been, and will be at war with divine mysteries. It thinks it knows how to reason about them. It brings forth its strong reasons against them, and entangles the minds of thousands, in a confident rejection of heavenly truths.

This will continue to be the case. For, as God determines to hide these things from the wise and prudent, they are suffered, as they will rely on their own understandings, to be blinded thereby, and to prefer a Babel of their own building, to the true, living, life-giving, and experimental truths of the gospel. But he that keeps a single eye to the light of Christ in his own heart, will find himself gradually filled, till he becomes full of divine light, which will open and unfold to him "the deep things of God;" give him to see many of the errors and false doctrines of mystery Babylon; raise him up into the strength, victory, and dominion of the divine life, and most sweetly lead the soul along through all the several stages and gradations of reconciliation, till God becomes *all in all*. This is something substantially experimental. All other schemes of salvation by Christ, are but so many dreams of man's imagination; which, under

high pretences of magnifying the merits of Christ, divert the soul from the only possible way of being benefited by them, or rightly understanding and magnifying them.

But man will choose to remain in the mist, and generally would rather trust to any *imaginary* means of salvation, than submit to the *real* means; because this is only and always through *death*, real total death to all corrupt selfishness, all gratification and enjoyment out of the love and life of God. Indeed, no soul is thoroughly saved, till God is all its consolation. For, till then, God is not become its *all in all*; so death must still have place, in order that God may thereby put down and destroy all its enemies. This is the true reason why so few find the "narrow way" to life, because they will not submit to perfect death. They can easily be dipped in water, and call that being *buried with Christ*; which is, at best, but a mere shadow of the thing itself, and brings no soul to arise with him in the newness of life. But in the newness of life, *all* must arise with him, even *here*, and here know him to be to them, and in them, "the resurrection and the life," that will ever be able to say, because he lives, we live also. None will ever live with him, who do not really die with him; nor reign with him, without suffering with him; drinking of the cup which he drank of, and being baptized with the baptism he was baptized with; which is strictly and truly the baptism of sufferings, and into *real death*: thus filling up what remains behind of the "sufferings of Christ." They are indeed *truly his* sufferings, not metaphorically, or transferredly, or imputatively, but absolutely. Hence, "forasmuch as ye have done it unto *one of these*, ye have done it unto me." These are *bone of his bone*, and *flesh of his flesh*; *these little ones*, these births of divine life that can truly cry, Abba, Father. God being in the strictest sense their *Father*, they are absolutely heirs of God, yea, *joint-heirs* with Christ; he in them, and they in him, as himself says, and that as really and truly as he is in the Father, and the Father in him. So he calls them brethren: he is and must be unavoidably with them, not now and then only, but "alway, even unto the end of the world." They are his very members, the real branches of him, the vine. Now, the vine is not one thing, and the

branch another, in nature and kind, but one in absolute union; the same sap of life circulates through both, and all the fruit is in the real union and oneness.

“What then,” says the objector, “becomes of Christ, when the branch dies, is taken away, burnt and destroyed, if the branch and vine are one? Can Christ die, be killed, or destroyed?” Yes, verily; or vain were it to talk of his outward death. That bears lively analogy with his spiritual crucifixion in those, who do truly crucify him afresh, and put him to open shame. He is the “Lamb, slain from the foundation of the world;” not in foresight, but as early as Adam sinned, or any other; and so certainly as the world’s foundation was ever laid in any soul, early or late, anciently or modernly, so certainly Christ was then and there slain. And yet in an outward sense, he was never slain but once. For, as he is still the only begotten, though brought forth in thousands, so his death and sufferings are one in all the seed. As God, he never was, nor could be slain. As united with man, and bringing forth a life of himself in the soul, he can now be and daily is slain, as truly as ever he was slain of old outwardly. And he that cannot believe this, cannot rightly and sensibly believe that Christ ever died at all, even bodily. Christ, as to the eternal essence and divinity, is always the same, and can never die; never did die, at one time, more than another. And yet Christ died, and still dies, and by his death, they who die with him, are saved. Wherever he is crucified, he dies. And he is daily crucified in the streets of spiritual Sodom and Egypt, and will be so as long as men sin against him the sin that is unto death.

Great indeed is this mystery, and the natural man cannot receive it. Therefore it was that John, in the Revelations, when speaking of inward and spiritual things and experiences, but which the natural man understands of outward, strange and wonderful things, divers times, with very great propriety, (hinting at the spirituality of his meaning,) calls out, “He that hath an ear, let him hear.” And so say I, in regard to the foregoing truths and experiences. He, and he only, that hath an inward ear, rightly opened to hear divine truths, let him hear.

Reason, I know, or what men call reason, will rear its haughty

front against this mystery, as it has uniformly done, through all ages, against every divine opening and communication, and has supposed she has raised insurmountable difficulties and objections. This was eminently the case in the days of Christ's appearance in that visible, prepared body. The wise and learned had too much wisdom and reason, (so called,) to believe on him or in his doctrine. The wise and learned have as much wisdom and reason now, and therefore will not now believe in him or his doctrine, as he gradually opens it. (For then he opened it not all at once. "Ye cannot bear them now," said he.) But though this wisdom and reason may enjoy a supposed victory, and imaginary triumph over the true doctrine of Christ, even in and among professors of his name, (than whom no ranker unbelievers dwell upon the face of the earth,) yet the unbelief of these can never make void the faith of God's elect, who are chosen in Christ, in the covenant and union of the divine life, wherein "he that is joined to the Lord, is one spirit."

To the doctrine of Christ's dying daily, and our daily dying with him, some may object, "*He died once for all.*" True, he did so in that prepared body, and precious in the sight of the saints is that most satisfactory and acceptable sacrifice, and precious in the sight of God too, it being through the eternal spirit, that gives all the gospel virtue to every offering. But this hinders not his daily crucifixion in the wicked. Nor yet his laying down his life, and submitting to the baptism into death, with his brethren. For as often as they are buried by baptism into death *with him*, he is *with them*. But does not the apostle say, "Christ dieth no more; death hath no more dominion over him." Truly he does say so, and yet declares him crucified afresh, and put to open shame. And how are these reconciled? Why, does any one pretend he ever dies again as to that prepared body? No: and as therein he obtained complete dominion and victory *over death*, so, in all his joint-heirs, or brethren, who *continue* with him in all his temptations and trials, in his death and burial, in his resurrection and ascension over all, in them, till all is put under him, and the principalities and powers become completely subject, he dieth no more; death hath no more dominion over him in these. They are kings and priests to God.

They reign on, and reign over the earth, with him, their head. And though he was *dead*, he is *alive*, and lives forever, and because he lives, they live also.

It was not only that outward, prepared body of Christ, that submitted to death,—his very soul was made an offering for sin; as it is written, “When thou shalt make his soul an offering for sin.” His life was not only *taken* by the Jews, in the cruel act of crucifixion, but he himself *laid down* his life; for this he had power to do. Indeed, he not only died *for* sin, he also died *to* sin. And this might have been known from the nature of *the death of Christ in man*, if the apostle had not asserted it; but he has asserted it, saying, “In that he died, he *died unto* sin once; but in that he liveth, he liveth unto God.” How could he *die unto* sin, who *knew no sin*? He had in him all the life and power of every sinful motion, and was “tempted in all things” as we are. His dying *unto sin* was his submitting that *death* should pass upon every sinful motion and inclination, before ever any of them came forth into gratification, or were so *finished*, as to bring forth *sin*. So that when I call them sinful motions and desires, I only mean they would have become sinful if cherished, and suffered to live and reign; just as the apostle calls his dying to them, *dying unto sin*. Indeed it was, even in him, in this sense, a real death unto all the life and power of *sin*, or sinful motions; though never once suffered to proceed to the actual commission, or even entertainment of sin itself. And this is the most effectual *dying unto sin* of any that can be. Nor do I think any of us can perfectly arise with Christ, and steadfastly walk with him in the newness of life, till we *die with him unto all sin*, in this very way, that is, before we give it entertainment. We must first die to all actual sin, and then to the first life and risings of it in the mind. Here the true subjection is known, when “every thought is brought into captivity to the obedience of Christ.” This subjection and death *he* knew, for he had a *will* of his *own*, and as man, would gladly have had the cup pass from him; but, being in the perfect subjection, “not *my will*,” says he, “but *thine* be done.” If he had not had a will of his own, he could not have been in all things like us except sin, nor ever once have *died to sin*; and so

could not have overcome the world and the devil through death. But now, he has overcome all, even the utmost strength and art of all the powers of darkness, and remains as able to do it in us as in that body; for therein he had to combat all the powers of seduction and temptation. And he can never have more to encounter in us, except that as he in us, and we by him, may overcome the power of evil habits, we may therein do the *greater works*, of which he spake to his disciples, when he said, "Greater works than these shall ye do."

Some seem to be very easy in their sins, and think to have *Christ* as a *cloak* for them, or that he will save them therein. The truth is, the gospel goes as much further than the written law, in the destruction of the very life and root of sin, as not giving way to anger, or resisting evil or violence by violence, is further than an "eye for an eye, and a tooth for a tooth." Away then with all cunning inventions, or schemes of salvation by *Christ*, (as vainly pretended,) that strike not at the very life and power, root and branch of sin. We must die to it all, or never be saved; take up our daily cross and follow him in true self-denial, or be none of his disciples. This was and is, the life or work of *Christ*. It is daily self-denial, and it will be forever impossible to be his followers further than we die unto sin, and live under a constant cross and denial of self. This, and nothing but this, is burial by baptism into death *with him*. And had *he* not died *unto sin*, the expression of our baptism into death *with him* had wanted much, if not most, of its present beautiful and divine propriety.

If any think it strange, that I say, *Christ* is now daily crucified and slain, or that he now lays down his life and suffers with his brethren, let them consider, that even in his crucifixion by the Jews, the divine life never died. It was only that which was united to the divine life that died. *Christ*, as God, as the divine life, is the same yesterday, to-day, and forever. And yet what perils, what trials, what varied and different states, and difficulties, did the man *Christ Jesus* pass through! So now the begotten of God in the saints has many trials, and advances gradually, and is often crucified and slain. But even in those souls where he is pressed as a cart with sheaves, borne

down, oppressed, and slain, the eternal divinity, the divine life, the holy word, is not slain. It is the life which was quickened and raised in that which was united to the divine life in the soul, that suffers death. The *death* is only upon that which was once made alive, by union with him who is the life; and this was the case in his crucifixion.

It is often said, "Christ died." Yet we know it is impossible for the eternal, divine life of Christ, ever to die. That which lives by union with the life, was and is, in and by virtue of the union, called Christ; and this may, did, and does die, is often crucified and slain. And not only so, but as Christ had in that which was then united to him in that body, a selfish or creaturely will to deny, or life to lay down; in which denial he died *unto sin*; so now, in the state of infancy, as to union with the divine life, there is a will or life often to be laid down; and therein the saints bear about in the body the dying of the Lord Jesus; fill up their measure of his remaining sufferings, and are baptized into death with him. And as in that body, even in its infantile and very weak state, the human nature, in union with the divine, partook of the name, and of the sonship; so it is now; the promise is sure to all the seed. The seed is one in all forever. In it all the families of the earth are blessed. In it, the life, opposed to the divine life, is laid down. "Not my will, but thine be done," is constantly the language in all, as soon as the begotten is brought forth. May this become more and more the experience of mankind.

7th month, 24th. A day of inward travail, and next day the mind not enough inward, and God not enough the only object.

26th. A hearty renewal of engagement and inward watchfulness; not in mere creaturely effort and resolution, but by and under the humbling helping power of God, sensibly felt.

27th. A day of great deliverance and enlargement in gospel authority in the ministry and doctrine of Christ; and some faithful labours for the good of the brethren in a more private way.

28th. Sat under my own vine and fig-tree, where none could make afraid.

29th. I find yet need of dying daily; have in good degree submitted to it this day. Lord! let not thine hand spare nor thine

eye pity, until thou bringest forth judgment unto victory in me. I find it good for my soul to wait upon, look unto, and, as living desires arise, breathe to and supplicate my God. For though I know I cannot alter him; he is always, altogether alike, and the same; yet, as his operation is steadily upon us, by drawing near to him in that whereby he is drawing us to himself, he draws near to us, as to our sense and enjoyment of him. He is steadily drawing, or operating upon the hearts of men; and when men yield thereto, so as to let him arise, or be lifted up in them, he will draw all such unto him; agreeably to our saviour's words, "And I, if I be lifted up from the earth, will draw all unto me." But, take notice, he does not do it, till he is lifted up in them, and he cannot be lifted up in them, till they will let him arise. Hence the propriety of the injunction, "Let God arise, and let his enemies be scattered." Hence also the truth and propriety of Christ's mournful expostulation with the Jews. "How often would I have gathered you, &c. but ye would not."

Man can never make God arise, nor profitably attempt to awake the beloved of souls, till he please. Yet man may, and ought to *let him arise*. On the contrary man can and too often does, hinder his arising in his own soul. His proper business is to wait on him, in a silent, inward travail of spirit, to feel his arisings. This is that drawing near unto God, which issues, if rightly and perseveringly performed, in his drawing near unto us: that is, we feel more and more of his presence. As when a man in a boat, with a rope made fast to a rock, by pulling at the rope draws himself to the rock, though the rock seems to move toward the boat; so in drawing near to God, he seems to meet us, and we more fully behold and enjoy him; notwithstanding he rests, and remains, as to himself, just where and what he was, unmoved, unaltered. This simile, though pertinently descriptive of the true waiting upon, and prayer to God, may seem to such as don't experience the thing itself, in themselves, to imply the propriety of vocal prayer to God at any set time that men may appoint; because, in case of the rock, it is optional with the man in the boat. But this thought goes not deep enough. For, beside that the rock is dead, and God is alive forever, and that God has a most powerful influence and ope-

ration on the souls of men, which the rock has not, it should be considered that unless the rope from the boat, has fast hold of the rock, (which sometimes it has not,) all the man's pulling and toiling will be in vain; as that of the fishermen who toiled all night, and caught nothing. But as they, when day arrived, (the proper time to work,) and he who had a right to direct, and put them forth, gave the direction, and they attended thereto, caught a very great draught of fishes; so may the man in the boat, when his rope has fast hold of the rock, draw himself to it: and so may the soul, in true prayer, having firm and living hold of the eternal Rock, draw nigh unto it, and feel it drawing nigh to him.

But as no comparison holds absolutely, so here. It is God that is the first in operation. He loves us before we love him. He is, of his own unchangeable love and goodness, and according to the necessity of *his* nature and *ours*, and to his design in our creation, moving and operating upon us for our good, and in order to draw us to himself. This influence and operation, we should more abundantly and sensibly feel, than many often do, were we enough inward, and attentive to it, and waiting for it. Other attentions divert us from it; and by absorbing and taking up our thoughts, and occupying our minds, render us almost insensible of those operations upon us, which it is impossible we should be wholly without; and which would soon become lively and powerful upon us, if enough attended to. This is the business of silently waiting upon God. It is to witness the mind divested of those incumbering and intruding things, which hinder a lively sense of the drawing cords of God's love and power upon us; that being thus divested, we may stand open to, and be fully and feelingly sensible of, divine operation. And herein, (as it is the divine life, thus turned to, by turning from other attachments, that quickens us, not we ourselves,) we feel ourselves to have some firm hold of the eternal Rock; and as we watch unto prayer; first watching, (for the injunction is "watch and pray,") we often feel the true spirit of supplication revive in our souls; wherein we draw nearer and nearer unto God. And this, often at first, and frequently throughout a whole meeting, arises only to an inward fervent prayer to God, that cannot be safely, or without loss of the life of it, vocally expressed; because

the spirit, at such times, helpeth our infirmities, only with and in inward groanings, that cannot be rightly uttered. And how greatly should we err, were we to attempt to utter ourselves, in vocal supplication, at a time when all the aid and assistance received, arises only to, and terminates in, such inward groanings.

But at other seasons, he who opens and none can shut, so helps us, opens our way, and aids our utterance, that in fervent, vocal intercessions, our souls are sweetly and very profitably poured forth to God; who in this case always hears: for he cannot deny his own. Though he changes not, is not altered by any of our petitionings, yet if we lie low, and humbly wait under his influence upon us, till it results in solemn supplication, and we keep to it singly in the spring and motion of his divine word of life and power, not putting ourselves forth, nor going before nor beyond this quickening influence, opening and leading, we shall pray only for what is according to his good will to grant us.

This is true prayer. This is truly drawing near to God; which is the same to us as his drawing near to us. But a hasty, zealous approach in words, in our own time and anxious desires, effects no good purpose. It certainly cannot alter God; and as certainly it cannot draw us nearer to him, because not in his motion upon us, and without our having any true and substantial hold of him. Men pray as if they thought they could move or alter God. They think if they stir up themselves to ask, and, with a good deal of creaturely animation, do ask for what they *think* they stand in need of, it will induce him to hear and grant their request. But in all this, they are too ignorant of him, his nature, and attributes. His unalterable nature is such, that all good to our souls is of him, and through his operation on us; and therefore, if ever we pray to any real advantage, we must be sensibly drawn, and wrought into a substantial spirit of true prayer, by his divine power; else we may, to almost as good a purpose, pray to Mahomet, or Baal, as to God. For Baal could as soon hear, and answer his prophets, as God can hear, with approbation, and grant the prayer that is not of his own begetting.

We act as if we would change according to our will, the true,

living and unchangeable God, when we attempt to prevail on him by words, of our own creaturely conceiving, to do something for the good of our souls. He acts from his own eternal nature and disposition, and that always the same : and is to us, just according as we are to him. If we accost him in words, prompted by our own active, anxious, hasty desires, without knowing our hearts livingly touched by his own live coal from his heavenly altar, we can but obtain the empty echo, in return, to the sound of our voice ; for he will not be moved. But if we do livingly and feelingly lay hold of him, and draw near to him, in the drawings of his cord of divine love upon us, he draws near to us, and we receive substantial blessing. Because, he is to us, just as we are to him. If we are *alive* to him we feel him, in the same proportion, *alive* in us. If we are dead to him, even though we pray ever so loud and often, and tell him ever so solemnly, “The Lord liveth ;” we speak falsely. For, as to any sensible, living knowledge of him, he is as a dead god to us. Therefore, as it is in ourselves, or in our actual state, so only it is in reality. And he that can be satisfied with a lifeless round of set devotions, that join not his soul to God, in a holy, cementing, consolating union in the divine life, does but snuff up the wind, and will reap the whirlwind. He but mocks God ; and God will mock him, when his fear cometh.

True prayer is always heard, and meets an hearty return of the divine complacency ; for its spring, and motion, and life, is the very life of God in the soul, and joins the soul to him. And “he that is joined to the Lord, is one spirit,” where he will not deny his own. The rest is all chaff, and vanity, and tends directly to exalt the creature, and its own activity, in opposition to the life and energy of God. From the nature of the Deity, and his unwavering tendency towards union with us, he must operate on us. This, if submitted to, and rightly lived under by us, will result in true prayer, and that prayer in substantial union. And no possible substitution of words, and mere creaturely supplications, will ever, in the least degree, promote this divine union and fellowship ; but will forever retard it, and set up man, in separation from God, the divine life, instead thereof.

31st. Through deep sufferings *into death*, triumphed over all

the *powers of death*, both in fore and afternoon meetings ; but felt extremely weak afterwards.

8th month 1st. Greatly depressed and distressed in the morning, and forenoon, but comforted and refreshed in the afternoon and evening.

2d. The day opened pretty comfortably, and hope prevailed, yet some fears rushed in before night, and pain attended.

4th. This world affords no solid enjoyment out of a living sense of divine life and favour. Oh! when shall I be wholly weaned!

5th. I feel that my God has greatly weaned, and is weaning me ; but I want to be able to say, through and with my Saviour, "I have overcome the world." I greatly desire fully and unreservedly to die to every thing that is not of the Father, whether it be of the world, the flesh, or the devil ; in short, to know an overcoming of all evil, and all evil motions and desires, so as that they may die at the root. And, indeed, this is the only true and effectual overcoming ; for "now also the ax is laid unto the root of the tree, not the branches only, to lop and crop them, but to cut up the tree at the very root. And talk what men will of imputation, none are those overcomers to whom the promise is made, and will be performed, that they shall "eat of the hidden manna ;" "have a right to the tree of life ;" "receive a white stone and a new name ;" "enter in through the gates into the city, and be made pillars in the temple of God, that shall go no more out," but those who maintain the warfare against sin, until satan is wholly bruised under them, and the "law of the spirit of life in Christ Jesus, set them free from the law of sin and death." O blessed holy God, and Father of all our sure mercies! lead on, I pray thee, as thou hast begun, my exercised soul, through all the remaining steps and stages of sanctification, until true judgment break forth unto victory over all sin, and every sinful motion, and volition in me, till every thought be completely brought into subjection to the obedience of Christ.

6th. Blessed be the name of the Lord!—the work goes on ; righteousness is laid to the line, and judgment to the plumb-line, in my soul. Lord, spare not, nor stay thy hand ; cleanse

thoroughly the floor of my heart, and burn up all the chaff in me with thy baptizing, unquenchable fire.

10th. Rode to Quarterly Meeting at Portsmouth. Suffered in the select meeting and Meeting for Sufferings. Dear Thomas Scattergood was alive in a sweet, short testimony.

11th. Truth reigned over all, in the meeting for public worship, and we had a good Quarterly Meeting for business.

14th. Suffered much this morning, but got great relief and deliverance, both in forenoon and afternoon meetings.

19th. I feel much reconciled to the divine will, and therein to all my sufferings and afflictions, inward and outward; and do not wish them removed until they have done all, for which the Lord leads me into them. And further, it is my desire, that I may never seek or take satisfaction in any thing this world affords, otherwise than according to God's most holy will; but that I may receive every blessing, every favour, comfort, and consolation, as also every trial, affliction, cross, and disappointment, as coming from his hand; and so learn truly to "rejoice evermore, and in every thing give thanks." So let it be, O Lord my God, for ever; and may I, in every pursuit, attend to thy counsel and direction; may I see in thy light, that it is necessary and expedient that I be engaged in this or that, either spiritual or temporal vocation. May I be ever ready and willing to pursue every necessary engagement, exercise, and labour, of either kind. May a firm reliance on thy providential care and blessing, prevent all improper haste or anxiety. May I pursue, from day to day, the work and proper business of the day, with suitable diligence, moderation, and composure, unanxious for the event, or for what may be to-morrow, or some future time; but firmly believing that all things will and do work together for the good of every soul that truly loves thee; and that the only right way for me to promote the prosperity of my future days, is, to act well my part to-day, in thy counsel; leaving the disposal of events to thy providential wisdom and goodness. Thus will day unto day utter speech, and night unto night show knowledge. One day's work being rightly done, will tend towards the right opening to, and performing aright, the work and service of the succeeding day; and here

will be found no occasion to anticipate the difficulties of the morrow, for "sufficient unto the day is the evil thereof." On the one hand, there will be no time to be idle; nor on the other, to be over anxious or troubled. If sparrows fall not to the ground without God's providence, surely he will never leave nor forsake the soul that trusteth in him. The life indeed is more than meat, and the body than raiment.

21st. Highly favoured and greatly relieved was my exercised mind, in the meeting at Uxbridge. Truth's testimony flowed like oil, and important doctrines were therein opened to the people.

28th. This morning, I trust, my mind is in subjection to the divine will, though heavily laden with inward exercise. O gracious God! deliver me from all evil, and make me wholly thine. In our forenoon meeting my soul praised God in silent adoration, on the banks of heart-felt deliverance. Dear Mary Ridgway and Jane Watson, from Ireland, attended, and were livingly opened in the word of the Lord, and spake with life and precision to several states present. I think words never dropped from human lips that ever sank deeper into my heart, than a few that dear Mary uttered towards the close of her testimony, speaking to the Lord's tried servants, mentioned, that where Christ is, there they must be; and that she had felt her mind very nearly united in deep sympathy with some very closely tried souls present. She added, "And it is with me just to revive in the remembrance of these, what Christ said to his dear disciples, '*Ye are they which have continued with me in my temptations, and I appoint unto you a kingdom,*'" Oh! there is deep meaning in it; my soul felt it in the everlasting covenant of divine light and life, and well understood the meaning of it. Verily, unless we not only know what it is to be with him in his temptations now and then a little while, but to continue with him to the end without forsaking him, we cannot reign with him in his kingdom. But ah! saith my soul, the sore and almost inexpressible tribulations and conflicts that are endured by such, for a season, as do truly and faithfully *continue with him in his temptations!*

Formalists may dream, conceive, and talk about them; but none know the depth thereof, but such as do, through all pain,

peril, and probation, *continue with him*. Bow low, O my soul, and bless his name for ever, that he has thus far enabled thee to *be with him*, not only in his reign, but again and again in poverty, sufferings, and death. Thou knowest, thou deeply, painfully, and joyfully knowest, that this leads to, and must precede thy fellowship with him in glory. But sing, O ye heavens! and shout for joy, ye redeemed souls on earth! as the pilgrimage, though painful, is rightly continued, and he is *continued with through all*, great is the consolation that follows, when the angels minister to him and us, as fellow-heirs of God, yea, joint-heirs of glory; every sigh, and every sorrow, is far more than compensated to us. Therefore, O thou tribulated follower of Christ, in the regeneration, hold on thy way, faint not, hold fast that thou hast received; let no man take thy crown; be thou faithful unto death, and he will give thee a crown of life.

29th. Mary and Jane made me a welcome visit in my family, My soul bowed low before the Lord, in reverent, thankful adoration, and blessed his holy name. And may his name be blessed and praised for ever by me, and all the living. Oh! the *living*, the *living*, they alone can praise him; the *dead* may sing in the *dead* letter; but cannot praise nor celebrate the name of the Lord Almighty. This has been a day of divine favour, after a scene of almost unutterable anxiety and bitterness of soul for much of many days and weeks past: the exercises attending me through which, the Lord my God alone is fully acquainted with. But enough it is that he knows them thoroughly, and that with him in secret every sigh is numbered, and every tear bottled up in remembrance; and will certainly, as his will is steadily abode in, be changed into wine, new in his heavenly kingdom. Amen, Amen; thy will, O God, be done for ever!

30th. Much refreshed, but still felt inward anguish, and longed to *continue* with Christ to the end of his temptations; till I can truly say with him, "It is finished."

31st. Quiet and stayed. Blessed be the Lord for this favour.

9th month 1st. Pretty cheerful, and enjoyed divine consolation. Dear Mary Ridgway appeared in our meeting in true gospel authority, to the reaching and tendering of some hearts. If the cross was not in the way, if society censure did not retard, if

the Lord alone was trusted in with the whole heart, not leaning to the natural understanding, I think dear S. B. would soon leave her former associates, be willing to become a fool for Christ's sake, and join in the true inward, and spiritual worship, with those whom she has sensibly felt to be so engaged. O Lord God of Israel! if consistent with the counsels of thy holy will and wisdom, be pleased more fully to open her eyes, to remove the stumbling blocks out of her way, and enable her to renounce all lifeless forms, signs, ceremonies, and creaturely devotions, and to come into the living enjoyment of the eternal substance, that so she may worship thee in the beauty of holiness, and reign with thee in glory in thy heavenly kingdom for ever.

The Lord the God of my life was graciously pleased to fill my soul with the overflowings of divine love, and the inshinings of divine light, which continued till late in the night, and wherein I have been much instructed, and have seen clearly, that it is good and necessary for us, when we are convinced that any thing is evil or hurtful to us, to settle it in our minds, through the help and strength of that which manifests it to be so, that we must not, and will not give way to it, or even allow our minds to be taken up, or occupied with thoughts and desires about it: but that our thoughts, desires, and affections shall, through divine help, instead thereof, be set on things above. And when these rules and limits are set to our thoughts, words, and desires, they ought ever to have, and hold, in our minds, the full force and authority of divine laws; and we ought never to violate them, nor even allow ourselves to meditate the mitigation of them, unless we become clearly convinced, (and that not by considerations suggested to us in times of weakness, and inclination to greater latitude,) that we were really mistaken in supposing the things thus resolved against, were evil or hurtful. But, until we see clearly, in the true light, that there is a real liberty in the truth, to partake, indulge, or allow of such things, we ought always to stop at those settled bounds and limitations, observing them with religious punctuality. Whenever we violate, or leap over them, we shall wound the peace of our souls, and weaken our hands in regard to the true christian warfare. And if it should unhappily become habitual to disregard our

own well-settled religious rules and scruples, in any one instance or thing, it would be likely to pave the way, and facilitate the departure, in deviations from, and violations of, the rules of moral rectitude, in other instances and things. And thus, gradually, we might easily slide on, further and further from true holiness, till we become centred again, (even after good degrees of deliverance therefrom,) in the very bondage of sin and corruption. O Lord, my God! I humbly crave of thee to enable me, rightly to settle, or to have and know, through thy help, rightly settled in my mind, every necessary rule, limit, and regulation of life; and that thou wouldst steadily hold my hand, and guide my feet, in ways that will please thee, until every such rule and limitation receive the sanction in my heart of a divine law, that is not to be broken again for ever: yea, until a confirmed and habitual observance of them shall have conformed my whole life thereunto, and therein to thy divine will and heavenly image. Amen.

3d. Lord! purge me wholly, and bow my neck to thy yoke continually and unreservedly. And if nothing else but constant sufferings will do for me, let me have them in full; if even so I may be saved. Oh! the awfulness and divine importance of the query, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

4th. A day of labour in meeting; dear Mary Ridgway spake most feelingly to a tried state. If this dear woman is not an apostle to others, yet assuredly she is to me; and I wish I may remain as a seal of her apostleship in the Lord. After meeting we parted in much endeared sympathy and fellowship.

5th. I have rarely, if ever, known my mind more steadily staid, through a whole day, than I have been favoured to have it kept this day.

6th. Unless thou, O my God! deign to keep me, and hold me fast, all my watchings and wrestlings, I find, will be in vain. Oh! therefore, that *thou* wouldst be pleased to set the watch in me, and for me; and to make me, by thine invisible power, rightly, perseveringly, and victoriously watchful.

7th. I find myself in danger of relaxing the watch. Lord! interpose and preserve me, and make it my delight to watch with thee.

8th. I can do but little more than cry, Lord, I pray thee enable me with firmness to maintain the constant watch. I seem reduced almost to the loss of all.

9th, 10th. "I am a worm and no man." Much acquainted with grief.

11th. My inward conflicts continue; wherein I die daily. It is easy to talk of dying daily; but Oh! to die indeed, is no light matter.

12th. Lord, help me to die sufficiently. I ask thy aid sincerely. I have oft resolved, and re-resolved, that I would die wholly; that I might live and act in such wise, that Christ only should live, and act, and govern in me. But alas! O my God, without thy constant aid, and my constant application, I am after all undone. Therefore, to thee I commit my cause. Arise, I pray thee, with strength and omnipotence for my deliverance.

13th. I became deeply engaged in the forepart of this day, and continued so, to dwell as near the divine fountain as possible; watching and praying continually, that I might livingly lay hold on God, for preservation. Oh! that I may dwell in this forever.

14th. Was enabled to maintain an almost, if not quite constant watch and engagement. Blessed be God, my helper, and alone hope. Lord! hold me fast forever.

15th. Bore my burden patiently, and at length, in meeting, was raised over all that afflicts, in him who is "the resurrection and the life."

16th. Rejoiced in God, and was content with my allotment.

17th. Still content, though with very small things. May I "rejoice evermore, and in every thing give thanks." I have cause to rejoice, even though I were stripped of all earthly joys; because my God preserves my soul from sin, and guards me in the way of his judgments. His name be praised forever.

18th. *Low in heart* all day, in meeting, and out; yet stayed and content, and blessed the Lord for preservation; which is more to me than wealth or honour, or all that earth affords.

19th. Greatly thankful for preservation. David said, "The Lord's way is perfect." And well he might; for he enabled him to say also, "He maketh my way perfect." Lord! I pray

thee, enable me to bless thy almighty arm of power in a living experience, wherein I can truly say, "Thou makest my way perfect." It is this, I am striving, thou knowest, to attain to. Each known deviation and short-coming afflicts my soul; and I can rest satisfied no where, but in conformity to thy will. I cannot be easy with any allowed transgression in myself. Thou hast awakened in me such desires after perfect holiness, that I hope and trust, will never be satisfied with any thing short of it. And now, O my God! let me availingly intercede with thee, to cut short this great work in righteousness, by conforming me throughout, in body, soul, and spirit, to thy divine will and most holy law. For I shall never be satisfied, till I "awake with thy likeness." And this, thou hast given me a full assurance, may be attained and experienced in this life. Oh! that I may attain it, cost what it will of sufferings, self-denial, and death to all, that is pleasing to self.

21st. I thank thee, O my God! for still preserving me from sin; and yet acknowledge that I have felt much weaker in myself, this day, than for some time past. Oh! keep me; keep me, I pray thee, from all evil. "Thine is the power." Indeed thine alone is the power to save and preserve. Thou only canst make me so abhor all evil, as to cleave fast unto thy law. Make me, therefore, I entreat thee, above all things, abhor all sin; that I may choose *daily death*, rather than in *any wise* depart from thy holy commandment.

22d. A laborious day. Our public meeting was silent, and closely exercising. Some openness in the Preparative Meeting for business; and I hope some useful endeavours to encourage waiting on the Lord in our families, as also the solid reading of the scriptures. Praised be thy name, O God! for preservation.

23d. Cheerful, and thankful for preservation. Magnified forever be thy goodness, O Lord, that thou hast held my hand, and not suffered my foot to slide from thy law, for these few days past. Oh! hold me up still, I pray thee, by the right hand of thy eternal power. And whenever the power of seduction is near, and seeks to draw aside, cause me, I beseech thee, to remember with awfulness, that I have blessed thee for preser-

vation, and implored thy aid, in every future trial. And, Oh! that I may never depart from thy will and way again, forever.

25th. Much helped in testimony at Foster, and led to open deep doctrines.

27th. Composedly desirous of preservation, of help to encounter, and resolution to persevere, in the name of the Lord, to a full conquest over all my spiritual enemies. Lord! stay me, and lead me stayedly along in the line of true gospel liberty. I know I have too often let go my hold on thee; but I beg of thee never to let go thy hold on me. For, it would be awfully wretched to leave thee, and be so left by thee, as to live in the world without thy favour. I well know I must, to all eternity, feel thy power upon me. There is no possibility, either here or hereafter forever, to get wholly away from thee. But, Oh! it is dreadful to live, move, and have a being in thee as a consuming fire, which my soul knows thou art, and wilt be, to the wicked. But to dwell in thee, as a fountain of light and life, and living water, is truly joyful and consolatory; and that, my poor soul knoweth right well. Oh! be thou graciously pleased, so to hold me in thy holy care, keeping, and protection, as that this may be my joyful experience forever.

28th. Life divine raised me from a low estate, in our Monthly Meeting. I carefully guarded against all the stirrings of creaturely activity; and so, moving only in the fresh spring of life, found great liberty and enlargement. Blessed be the name of the Lord.

29th. A pretty cheerful day to me. But I found something remaining alive in me for death to pass upon, before I could be wholly joined to the Lord, in the one spirit.

30th. Comforted in strong hope of thorough purification in this life. Lord! if it be thy will, cut short the work in righteousness and true holiness.

1st of 10th month was a good day to my soul. Forever blessed be the name of the Lord.

2d. In forenoon, humbly bowed under a deep sense of *what I lack yet*. But durst have no other confidence than the name of the Lord. Afternoon. Still lowly, and bowed down, but patient in tribulation.

3d. The Lord alone is my portion, the almost only lot of mine inheritance. For nothing else affords me much, if any solid satisfaction. But in him I can trust, yea, rejoice, even though he slay me. His will and work in me, is all I wish to live for, in time and in eternity.

4th. Though I find propensities and desires towards some few outward enjoyments and things, yet my feelings are nearly as expressed by De Renty, a Frenchman, as I have read in Penn's *No Cross, No Crown*, "I have no gust," saith he, "in any thing where I find not Jesus Christ." He is indeed my only hope of glory: my only consolation in every wo. Oh! I long to be wholly his, at all times. I long to be able to say continually and truly, "My soul is like a child that is weaned." It is delightful to me to feel myself, "like a weaned child;" weaned entirely from what I most delighted in; yea, from much, if any remaining delight in any thing but the "love of God shed abroad" in my soul.

5th. Thankful for preservation; and yet wish a greater fullness thereof: for I feel and know that I am *lacking yet*. O thou God of my life, and of my salvation! let me beg of thee, still more and more to deepen the dwelling place of my soul; or, to sink me still deeper and deeper into the only safe dwelling-place of souls. Oh! I do most sincerely and in degree, humbly crave thee, to make me unremittingly watchful against all the attempts of the adversary.

6th. Still thankful for preservation, and begging to be preserved; much broken off from all creaturely dependance, and all human, all earthly consolation; caring very little where I am, or may be; what I am, or may be about; or what does, or may happen to me; so that in and through all I may be preserved from all sin. I scarce have any wish about my life, whether I may live long, or be soon released; whether I may have little or much of this world; little or much toil of body or mind; little or much of the favours and friendship, or the frowns and reproaches of man; so that through all I may dwell steadfastly given up to the will of my God.

7th. O, thou ever watchful, and unslumbering Shepherd of Israel! I beg and beseech thee, on the bended knees

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

8th. I renewed covenant with God, in the name of our Lord Jesus Christ, through his help to be given up, and wholly devoted to his will and disposal. And now, O my God, I know that I shall never live up to the life, spirit, and full performance of this solemn covenant, without thy holy help and all preserving influence. I know from repeated and painful experience that “he that *trusteth in his own heart, is a fool*;” I know that “every man at his best estate,” and highest attainment in this life, *is*, and will be, as to any strength and ability of his own, unassisted by thee, to do or perform any good thing, “altogether vanity.” Therefore, in awful prostration, humility, abasement, and total renunciation of my own ability without thee, I cast my care wholly upon thee, and look up to thee and thy holy habitation for aid. I am sure I can do nothing without thee; I am fully persuaded, through thee I can do all things required of me. And O! forsake me not, I pray thee; but hold, restrain, and constrain me forever, according to thy will. Enable and induce me, oftener than returning morning, to look up with awfulness and reverence to thee; and in thy light, life, and presence, to renew my solemn covenant with thee; and to feel after thy continual help and influence for the performance thereof. Thou knowest I would not willingly once break, violate, or omit to perform it, for all this world, with all its glory, wealth, honours, pleasures, and accommodations. O holy Father! *thou knowest*

*that I love thee*; that I love thee above all things, and that I would rather lay down my life, than live to sin against thee. O! keep my soul alive and suffer it not to have cause again to deplore a renewed deviation from the way of life and salvation; but as soon as satan attempts to ensnare, give me, I pray thee, to behold him; to rise up in thine invincible life and power against him, and therein to tread him under my feet.

O my soul! let this be written indelibly on thy heart, and there engraven deep, in characters of living, unceasing sensibility. Be awed in all thy movements, and inward volitions. Thy God is ever present, the witness of all thy thoughts, thy words, and thy actions; and, in tremendous majesty, the witness of thy *rows*. Live to him singly, and love him entirely. He is thy life and thy portion, forever.

9th. A day of deep travail in both meetings; but some relief found, and God preserved me faithful.

10th. The Lord be praised for preservation. This has been in good degree my rejoicing, for several days past, wherein I have had no evidence or conviction that I have offended my God, nor attempted any religious work in my own ability.

12th. O Lord! preserve me, I pray thee, in the strict keeping of my covenant. Went to Quarterly Meeting and Meeting for Sufferings, and found but little other satisfaction than what results from, and consists in faith, patience, and resignation.

14th. A favoured and refreshing select meeting. After which I opened a concern, to divers members, that had, for several years, at times, prevailed in my mind, to make a religious visit into some parts of Connecticut. My dear friend David Buffum also opened a like concern. Both which met with a good degree of encouragement.

15th. Gave up my little daughter Mary to the care of my dear friends Peter Hoxsie and his wife, who had manifested great sympathy with me in my tried situation. May the Lord of hosts preserve my tender offspring! And may friends in whose care they are intrusted, watch over, govern, and restrain them in his holy fear.

16th. A day of very deep distress.

17th. The Lord be praised for preservarian.

18th. This day I am forty years old. I have gone through many deep probations; have made many considerable sacrifices for the sake of peace of mind; and have also at times come short of that strictness of life, watch, and devotion, which I have believed truth required of me. Salvation is the work of God in, and upon the soul. The joys thereof are from the flowings of his life in us. We feel that all good cometh from him. But "the doer of the law shall be justified," though certainly not "by the deeds of the law." How then? By that which maketh him a "doer of the law." For none can possibly be such, but by and through the all-preserving power of him who worketh all our works in us; and whose workmanship we therefore are, "created anew in Christ Jesus, unto good works," ever "zealous of them;" well knowing that so certainly as Jesus kept the whole law, and was conformed in all things to the will of God, so certainly we must, if ever we are completely reconciled to the Father, through the son, walk as he walked; be wholly conformed to the divine will, and know the divine law, "the law of the spirit of life in Christ Jesus," so prevalent in us, as to set us "free from the law of sin and death" entirely: which cannot possibly be the case, while we are in transgression. For every transgression is, so far, a state of real bondage to, (and not freedom from,) *the law of sin and death*.

Those who witness this entire freedom from sin, "are not under the law, but under grace." The "grace of God that brings salvation," has brought them from *under the law*, by redeeming and purifying them from all that, which the law is over, or ever can take hold of, and be exercised upon or against. The law is never over any thing but transgression, and transgressors. And therefore those who are really and truly redeemed, and preserved from all transgression, cannot possibly, in that state, *be under the law*; there being nothing in them that the law is *over*. Yet are they "not without law." They have and know the law, and are steadfastly engaged to keep and observe every precept of it. For they know that the gospel establishes the law and fulfils it all.

Vain, utterly vain is every hope and idea, of being "not under the law, but under grace," in a state of actual sin and trans-

gression. Every soul in sin is "either under the law," or, what is worse, is so reprobate, hardened and abandoned, as not even to *know* the law. For whoever really knows it, is certainly *under it*, or brought forth from under it, by purification of heart, and *cleansing from all sin*. O Lord, my God and saviour! this is what I travail for. For this, thy holy aid I still do crave. I know I have not *yet* fully and abidingly attained it. My faith in the possibility and necessity of attaining it, thou hast unshakenly established. Oh! then, I pray thee, enable me to "go on to perfection." I have vowed to serve thee forever. Through thy help, I wish ever to keep my covenant. And, if consistent with thy wisdom and goodness, grant, I beseech thee, that this the beginning of a new year of my life, may prove the beginning of my perfect and constant obedience to every precept and manifestation of thy holy law, which in unspeakable goodness, thou hast clearly written on the table of mine heart; the condemnation whereof I know I must be *under*, till I am redeemed from all sin. For, blessed be thy holy name forever, thou hast given me to know, that the state wherein "there is no condemnation," is a state of such deep and constant dwelling "in Christ Jesus," as excludes "walking after the flesh," and preserves the soul in a steadfast *walking in and after the spirit*.

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### CHAPTER XIII.

ON the 20th of 10th month, I opened my concern in our Preparative Meeting to make a religious visit to some of the people in the state of Connecticut.

21st. Lord, strengthen me to observe thy holy will, in all things. Thou art my life and the length of my days. Mayst thou ever be the girdle of my loins.

22d. I am struggling along in great weakness, and with small progress, in spirituals and temporals. "I am a worm, and no man," is a language much according to my feelings. Lord, lift up my head.

23d. Is any man's path more painful, or feelings more depressed than mine ?

24th. Lord! enable me to submit to, and even to choose the completion of all thy will concerning me, be it what it may.

25th. Attended the burial of my cousin Hannah Gardner, who died suddenly. May the living lay it to heart.

26th. Enjoyed some satisfaction at our Monthly Meeting, and opened my concern to visit the people in Connecticut.

28th. Sorrowful and depressed, from a sense of inward want.

29th. Low in heart and baptized into death.

11th month 1st. Very busy. Inwardly as poor as Pharaoh's lean kine. In the afternoon went to East Greenwich in order to attend the General Assembly, on business not very agreeable. Lord! keep me.

2d. Attended assembly. Poor in spirit. Went to see my little daughter Sarah. Rejoiced to find her content.

4th. Went to see my daughter Mary, and was thankful in finding her greatly satisfied. The Lord is making way for me to attend to his call and services.

5th. Visited a man who was, several years ago, disowned by Friends. Before that, he was an instrument of good to my soul; but now in a darkened state, yet in degree sensible of truth's visitation. I laboured with him in great good will, and in travail of soul for his good. He was too rich and full in his own estimation. Yet almost all he had to live upon, was former experiences and favours. My soul did painfully mourn. After I left, I wrote him a letter, pressing the necessity of renewed and daily acquaintance with the well-spring of divine life and the total death of our own wills.

6th. Laboured in great weakness at Greenwich; but in greater at Cranston, in their Monthly Meeting next day.

12th. I find something in my nature, still prone to evil. This day I scarcely kept my covenant. Lord, invigorate my soul.

13th. A day of solemn renewal of my vows to God. I dare not think of forsaking him. To whom, alas! shall I go? He only has the words of eternal life. And instead of relaxing, I find a necessity of renewing my fervency of engagement. O my

God! if thou wilt graciously pass by all my offences, still love me freely, and steadily enable me to gird up the loins of my mind; I will, as thou shalt influence me, continually watch against all evil motions, and carefully endeavour to give no place at all thereunto, in thoughts, words, or actions. I know it is my indispensable duty to endeavour constantly to fulfil all thy will and law concerning me.

14th. Not much consolation, though resigned, and felt preservation; for which the praise is due to God.

15th. Not much solid satisfaction, except in submission.

17th. Very busy; resigned; poor, and empty.

18th, 19th. Quiet in weakness. Patient in tribulation.

20th. Poor and needy; nothing to spare; and scarce food for my own soul. Lord, I beg for daily bread.

21st. Very dull and disconsolate. But can I suppose my trials can possibly be more, or longer continued, than will be eventually for my good? Nay, verily; seeing I continue to believe a God all goodness reigns.

22d. But very little enjoyment.

23d. Shut up in our Monthly Meeting, during the part for public worship. I had some glimpses of lively openings; but they were not fully opened; and no way was made for utterance.

24th, 25th. Suffered much in spirit, for a season, but I found relief in writing a letter to a friend, in the openings and visions of divine light.

26th. Through sufferings, I found some relief, and wrote some remarks on baptism.

27th. I suffered at Smithfield. This being the third first-day that I have successively attended that meeting. To-day through depth of painful exercise, way opened for close searching labour, to my great relief of mind. Blessed be the Lord forever.

28th. Riding on the road, my mind was lively opened, and I beheld, in the visions of God, large fields of labour allotted me in his service. A language ran lively through my soul, and the whole man seemed almost swallowed up in the flowings of life which accompanied the glorious prospect! The language was on this wise: Thou art called and appointed, and through many

and deep tribulations I have separated thee a prophet to the nations. Thou hast very little more ever to do in the business and affairs of this life. Gather thy mind from all cumbering things, and stand singly and wholly devoted to my work, service, and appointment. Regard not the world; thou must be about thy Heavenly Father's business; thou must attend to my directions, and submit therein to thy proper allotment. My will and purpose require and loudly call, and have called, for greater dedication of heart and singleness of devotion to my work and service in the glorious gospel. Take no thought for the morrow: do to-day what thou findest to do, in my light, and in the liberty and allotment of my holy spirit. Be thou faithful unto death, and I will assuredly give thee a crown of life. I will hold thee in my holy hand forever. I will provide for and take care of thy motherless, and, as it were, fatherless children, in thy absence. But if thou decline my service and appointment, I can, and assuredly will, blast all thy undertakings. Thou mayst think to do something for thy children; but thou shalt find, to thy humiliation and disappointment, thy labours shall be vain and fruitless; thou shalt but toil in the night and attain nothing. Blasting and mildew shall attend thee. Thy children shall not be availingly assisted by all thy such like endeavours. Thy comfort in them shall be little or nothing; and, above all this, thy soul shall suffer loss; temptation shall prevail against thee; satan shall be let loose to buffet thee, and shall be permitted to prevail. Thy life shall be a life of bitterness and desolation; neither the heaven nor the earth shall afford thee enjoyment; thou shalt drag out a miserable life in anxiety, and wish thou hadst never been. But if, in full and unreserved reliance on my all-sufficiency, thou givest up thy life and thy all to my disposal, I will never leave thee nor forsake thee; no lack of any good thing shalt thou ever have cause to complain of. I am Alpha and Omega, I am All in All; take *me* as such for thy only portion, and seek no other inheritance. In blessing I will forever bless thee, and evermore in all things will I sustain thee, and that through all time and eternity; thy soul and all pertaining to thee, shall be perfectly safe in my care and disposal. The wind and the sea shall, to thy awful admiration, obey me. Thou

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

Thou shalt hear my awful mandate. All nature shall obey. Old ocean shall be calmed in silence. The fury of the roaring elements shall cease.

At my command, when "Peace, be still," I say,  
 No lawless wave shall ever disobey.  
 I hold the helm,—in awfulness preside;  
 I rule the storm, and on the tempest ride.

Fear not the waves, nor shudder at their roar;  
 Firm thou shalt stand, as on the firmest shore.  
 And on the shore, again, thy foot shall stand;  
 Again shall wonders strike thine eyes by land.

Great things to come, I'll show thee,  
 And mysteries dark unfold;  
 Thine ear shall hear, astonish'd  
 Thine eye, surpris'd, behold.

Things yet untaught, I'll teach thee ;  
Things not yet seen, disclose ;  
Through perils great, I'll lead thee,  
And vanquish all thy foes.

By day and night, I'll guard thee ;  
I'll keep thee safe from ill ;  
An hundred-fold reward thee,  
And all my word fulfil.

None evil near thy dwelling  
Shall ever entrance find ;  
E'en things the most afflicting,  
Shall work the end design'd.

Thy foes on earth, though many,  
No real harm shall do thee,  
And cursings pour'd in plenty,  
Shall but for good pursue thee.

I'll overrule their venom ;  
I'll turn to wine, their gall ;  
On their own heads, in vengeance  
Shall all their curses fall.

Thy soul, in peace, shall see it ;  
For peace will I restore :  
I firmly now decree it,  
Bow, therefore, and adore.

Love all my dispensations,  
In trials, kiss the rod :  
I am thy only portion,  
Thy only law, my nod.

Nought else, I'd have thee value ;  
This only be thy prize ;  
And then above all conflict,  
In triumph, thou shalt rise.

Through every deep probation,  
Some truth I'll teach thy soul :  
The joys of my salvation,  
At last shall crown the whole.

My will be done—thy anthem  
Through time shall be, and ever ;  
And from my holy presence,  
Nought shall divide or sever.

Thy life shall bring me glory,  
Among my saints below ;  
Arch-angels shall adore me,  
In things that thou shalt know.

Thy soul I've deeply humbled,  
And still, from time to time,  
In awfulness I'll bow thee,  
To bend thy will to mine.

I'll teach thee strict dependance ;  
I'll make thee know and own,  
That all thy art and cunning  
Can nothing do, alone.

*Thine* arm shall not sustain thee ;  
*Thy* utmost skill shall fail ;  
*My* power alone shall aid thee,  
*My* help alone avail.

Learn this most useful lesson,  
Let self in silence lie ;  
And in *my* time and motion,  
Thy soul shall mount on high.

On eagles' wings I'll bear thee,  
Hind's feet I'll give thee too ;  
For every work prepare thee,  
And light thy lamp anew.

I'll string thy bow for battle,  
Thy fingers teach to fight ;  
I'll make thee chase a thousand,  
Ten thousand put to flight.

And after all thy warfare,  
I'll crown thy head with gold ;  
Fear not, lo ! I command thee,  
Go forth, be humbly bold.

No purse nor scrip take with thee,  
Nor staff, nor change of dress ;  
I only can equip thee,  
I'm thy alone success.

Kings I'll reprove before thee ;  
I'll bind opposing spirits ;  
He no defeat shall witness,  
That my blest mount inherits.

Look not again behind thee ;  
Turn not to right nor left :  
Straight forward bend thy journey,  
The rocks shall then be cleft.

Among the rocks and mountains,  
And through the seas, I'll make  
A smooth and easy passage,  
For mine anointed's sake.

The work is great, appointed  
By me, my son, for thee ;  
And thou shalt be anointed,  
For that great work by me.

Through every strait I'll lead thee,  
Wherever I shall send,  
With bread of life I'll feed thee,  
Until thy journey's end.

And when thy work is finish'd,  
 And death has set thee free ;  
 To glory I'll receive thee,  
 To reign in life with me.

The foregoing is about the substance of what livingly ran through my soul on the road this day. The forepart was conceived in prose, the latter in verse, very nearly as here written. I came home and penned it immediately, and whether it be ever fulfilled or not, time will evince. However, such is my confidence in that evidence of life accompanying the opening, that I have ventured here to record it, this 28th day of 11th month, 1791.

12th month, 4th. Full of weighty impression and living openings in meeting, but not able to find the way open for utterance. After meeting Friends had a solid opportunity with me about my proposed journey and visit into Connecticut.

8th. Reduced to nothing, as to having any store of religious experience or enjoyment to bear up my mind. I felt as if all I had ever known or done, and all that had ever been done for me, was of no avail to me now. In this state of emptiness and loss of all, I went to meeting, and sat through the meeting mostly in such a state. I did indeed, a little before the meeting ended, feel a desire to endeavour steadily, as long as I live, to avoid doing or omitting any thing, the doing or omission whereof might appear to me, by the light of Christ within me, to be wrong. A small hope also arose that this weakness might be my strength in the Lord, or lead on to strength and perfection; and that through much weakness in myself, I might more availingly and abidingly experience the "Strength of Israel" to preserve, advance, and establish me forever.

9th. Lord! confirm, I pray thee, the small spark of hope which I felt yesterday, and which I trust was of thy divine influence and production. May a daily increase of growth, perseverance, and establishment, confirm this hope. And may no addition of hope, confidence, or determination, be built up in me, but by the working of thy holy spirit; that so, though I grow slowly, I may grow surely; though I run feebly, I may run safe-

ly; and though I hope faintly, my hope may never be in vain, but firm and unshaken in thee, O my God, forever. Amen.

10th. Felt much desire for divine aid and protection.

11th. Light and life triumphed over darkness and death; and my soul rejoiced in God my salvation, and sang hosanna in the highest to the son of David.

12th. Quiet, and inwardly satisfied.

13th. O holy Father! keep me forever in thy fear, in lowliness and submission; and sooner cut the thread of my life than leave me to walk the ways of transgression, exaltation, or lukewarmness.

14th. Given up, satisfied, thankful, and stayed.

15th, 19th. Trials and affliction attend, feel little, low, and emptied.

20th. Satan is suffered to buffet me; and unless I keep close to the use and exercise of the whole armour of God, he may prove too hard for me; for I can do nothing without it.

21st. Lord! enable me to endure all things, and to feel the head of the serpent bruised in me.

22d to 27th. Low in heart and much depressed.

28th. Much depressed in our Monthly Meeting, though Friends gave me a good certificate to travel into Connecticut, to visit the seed there.

29th. Greatly relieved in the Monthly Meeting at Smithfield, in public testimony and in discipline.

30th. Sympathized deeply and livingly with the seed in the Monthly Meeting at Uxbridge. Found great relief in watering the thirsty.

31st. Through deep sufferings, I was raised into the dominion of divine life, in our select meeting at Smithfield.

1792. 1st month, 1st. Rose, through painful travail, into the victory of the eternal truth, in the meeting at Gloucester. Thus, enlargement and divine consolation have, for several days, followed the foregoing days of deep depression, and renewedly shown me the blessedness of being rightly "poor in spirit."

2d to 8th. Again stripped and depressed; felt empty as a cask, and sat our meeting in want of all things.

9th, 11th. I am as a leaf, driven to and fro with the wind,

scarce a gleam of hope or consolation; but I wish to be patient. Shut up in our select Quarterly Meeting, and mostly so in the Meeting for Sufferings.

12th. Opened in the spring of life, in our Quarterly Meeting for worship; proceeded a little, but was suddenly and unexpectedly shut up, and sat down immediately; after which, my soul rejoiced that my will was in subjection, and that I was sensible I could do nothing of myself.

13th. The Quarterly Meeting for business gave me, and my dear friend David Buffum, concurring certificates, in order to our religious visit to the people of Connecticut.

14th. Felt my sonship in the root of life, though under sufferings.

15th. Low in heart. O my God! thou leadest me in the valley; I accept it as thy will, and as in thy wisdom, for my good.

17th. My state is depression. Satan roars like a lion. Lord, my heart is melted in me into tenderness: mine eyes are affected while I write, under a deep sense of my utter insufficiency to stand in my *own* strength. How long, O thou Most Holy, will it be, ere thou conform my whole man to thine own image or likeness? Thou knowest I *groan within myself, waiting for the full adoption!* Oh! that all within me were like thee, holy as thou art holy, and at all times joined to thee in the heavenly oneness. Go on, I pray thee, conquering all that opposes thy reign in me, until every thought be brought into captivity to the obedience of Christ. Amen.

19th. Attended Richmond meeting, and felt with the suffering seed in silence.

21st. I wrote the following letter, viz.

*My dear friend Sarah Hoxsie:—*

I now feel in a good degree easy about my dear little motherless children. I much desired way might be made, and could not be satisfied until it was made, for them to be placed where I could be pretty easy, even if I should be soon called from this probationary state. I have now given them up to God, and their and my friends. May the Lord Almighty be their God,

and bring them early into saving acquaintance with himself. May those who have them, have them as their own, and bring them along in the fear of God, whether I remain in the body or go hence; whether I continue to live in that which has made my soul alive, or depart from it, the dear children have souls immortal to be saved or lost. And whatever becomes of me, my soul at present, in tenderness and prostration, bows before the throne of grace on their account, and craves Almighty aid, and the watchful guardianship of their friends for them. I may again have them under my immediate care, and I never may; God only knows, and to him I commit myself and them, and rest thy friend,

J. S.

25th. Attended our Monthly Meeting, silent. Oh! that the life of truth were more known, waited for, and moved in.

28th. I dare do no other but look to the Lord, the Father and Fountain of all good, for help, forgiveness, and protection.

29th. Triumphed in the dominion of the divine life, in our forenoon meeting; though it was only through sufferings, in which my soul was deeply bowed, and reduced to the loss of all, ever attained, and an utter renunciation of all trust in myself, or my own resolutions. God Almighty! keep me, I pray thee, and hold me fast forever; and thy name be praised for this day's favour.

31st. I took a solemn leave of the family, (that is, my father-in-law Daniel Anthony's,) living in my house, and in whose family I left my own father, and my two youngest children: and being joined by my friend David Buffum, (Amos Collins and Benedict Arnold having given up to bear us company,) we were on first-day, the 5th of 2d month, at the new meeting-house in Gloucester, on our way towards Connecticut, and had meetings as follows, viz. 7th, at Killingley, had a small meeting at — Dean's; 9th, at David Brayton's in Pomfret; 12th, attended Friends' meeting at Hopkinton; 14th, had one by appointment at Amos Collins', in Stonington; my way having been hitherto much closed up as to gospel ministry, my companion D. B. having a little to offer at times, I trust, to good acceptance.

15th. Our exercises were renewed. All seemed entirely shut up; a cloud and darkness covered all. We saw no way back or forward, and felt no liberty to move till the cloud was at least a little dispersed. So standing still inwardly, for several hours, and feeling, as to myself, an utter inability to do any thing to remove the cloud, or to help myself, or my deeply exercised friends, out of this trying condition, at length I felt a *full* liberty to go on a little further.

16th. We had a good open meeting at Stonington Point, much to the relief of my mind, and another in the evening. 17th, went to New-London, and 18th, had a small meeting there in the congregational meeting-house. 19th, had a meeting among the Baptists at New-London Great-Neck; found but little relief in these last meetings, though hope they were of some use. 20th, had an evening meeting at Lime, in a school-house. The people were unsettled, and appeared much unacquainted with spiritual worship; we laboured a little among them; and, 21st, crossed Connecticut river, by boat, and not without some danger in the ice, and went to Saybrook. 22d, had a meeting here in the meeting house; the priest attended, and a considerable number of his hearers, and neither he nor his hearers appeared to be much acquainted with our manner of waiting upon God in a silent travail of soul, and feeling after him. We laboured among them according to the ability received. After meeting he inclined to have some conversation, and we, being willing, conversed with him on divers religious subjects. He was civil; and we parted friendly and respectfully.

23d. We rode through Killingsworth to Guilford, where, 24th, we had a soul-solacing meeting; among those who attended, were divers religiously exercised souls, whose countenances declared they had been with Jesus.

25th. Had another good meeting in a school-house at Wallingford. After meeting divers of the people came to our lodgings, and we had considerable conversation with them. A physician contended earnestly for the final salvation of all men. We told him none could be disciples of Christ, but such as took up their daily cross and followed him, in the denial of self; that he wept over some, who, though he *would* have gathered them,

they *would not*; that, though many should come from the east, west, north, and south, and sit down with Abraham, Isaac, and Jacob, in the kingdom of God, yet many who were outwardly the children of the kingdom would be *cast out*; that those who *die in their sins*, where Christ is gone, they can *never come*; that some were never to have forgiveness in this world, nor in that which is to come; that some would be punished with *everlasting* destruction from the presence of the Lord, and from the glory of his power; that these must go away into *everlasting punishment*; but the righteous into life eternal. And, finally, parting very friendly, he said he loved us, and wished us well; and the company seemed very friendly; so, taking a hearty farewell of each other, we proceeded on our way.

26th. Rode to Waterbury. 27th, had a meeting there; the people were much unsettled, and too many of them were light. A testimony to the principle of light and life was borne among them by my companion, and I reprov'd them for their uncivil behaviour, and testified the impossibility of preaching the gospel in man's time.

28th. We rode to our friend Elijah Steel's, in Cornwall.

29th. Attended Friends' meeting at Goshen, at the house of our friend Charles Richards.

1st of 3d month, had an appointed meeting at Goshen, at our friend Charles Richards' aforesaid; it was a precious open meeting; after which we rode to Canaan, and, 2d, to Hudson, in New York state. 4th, attended Friends' meeting there. Seventh-day, the Creek Preparative Meeting; it was exercising in the fore part, but truth reigned over all in the end. 8th, attended Nine-Partners Preparative Meeting. The searching power of truth set things in close order before them. 9th, took leave of several Friends, and rode towards home; where, on the 14th I reached, and found all pretty well. In this journey I rode, by the account I kept, 488 miles. A painful exercising journey it has been; but a good degree of patience was afforded us.

19th. This was a day of great conflict and trial to my soul. O my God! thou only knowest the depths of my distress. Nor can these lines ever convey a clear sense of it to any who travel not the same path. Thou only knowest why thou leadest

me through such thorny places. And thou alone canst ever relieve my soul, and bring me forth as gold, when I am enough tried. And, blessed be thy name forever, thou didst, in the evening of this agonizing day, from the depths of distress, and almost from the jaws of despair, bring me to rejoice in thy salvation, and once more "to trust, and not be afraid."

20th. Composed in a sweet sense of the joys of God's salvation.

21st. I dare not trust in myself, nor in any human resolutions; nor dare I any more neglect the constant watch. Lord! may it ever be maintained in me, in and by the stirrings of thy pure life; that while all creaturely confidence is forever renounced, attention and vigilance may ever be commanded in me, and my soul steadily preserved therein, from all that would divert or defile, and that wholly through the lifting up of thy holy standard within me, against all the assaults of the adversary.

Attended Preparative Meeting at Smithfield, and therein was favoured with fulness of life, utterance, and divine authority.

25th. Went to Uxbridge meeting. It was a time to be reverently acknowledged, and remembered. With great enlargement, strength, and divine influence, was I enabled to preach the everlasting *gospel*.

26th, 27th. Visited the sick; had some close exercise, but was stayed and comforted. Weakness is mine. But, Lord, strength is thine. To thee I look and pray for preservation.

28th. Contented in a low state, in our Monthly Meeting. I am yet weak; Lord! help, help my soul, and give it stability.

31st. I opened in our select meeting a concern that had been about fourteen years ripening in my mind, to pay a religious visit to Friends in Europe. My heart had of late been pressingly full of it, as a vessel wanting vent. Friends left me at liberty to move the matter in our Monthly Meeting, when I might feel the way open for it. They were feelingly dipped into a sense of the travail of my exercised soul, and truth was prevalent.

On first-day, the 1st of 4th month, I attended a meeting at Douglass, lately established there, and was opened in gospel doctrines, in truth's divine life and authority. It was a season of rejoicing.

3d, 4th. Contented and cheerful in mind; inwardly praying

for preservation. O holy Helper of souls! have me in thy care and keeping.

8th. I sat through both meetings in silent imprisonment. The things that open and live in me, cannot be brought forth, so are yet unlawful to be uttered. For, I perceive that most people's knowledge of Christ is too much, abundantly too much, *after the flesh*, or the letter: even among those who are high in profession of the spiritual knowledge of him. If gospel truths were plainly opened, as they really are in the life and vision of God, who would "believe our report, and to whom hath the arm of the Lord been so revealed," as to enable them to endure sound, substantial doctrine? Oh! how the literal Quaker, the zealous disciplinarian, as well as people of other names, would spurn to be told, that they fight against the life of the son of God, and will not receive his gospel, and gospel doctrines. *He* was formerly thought to be mad; yea, a blasphemer. They thought they knew he was at least mistaken, and cruelly censorious, when he charged them with going about to kill him; so they boldly concluded, he had a devil. And yet, clear as they might have supposed themselves, their very life, yea, their very religion, or what they thought religion, and were building up as such, was steadily going about to, and actually operated in a direct tendency to kill him, the life, who *spake* and *acted in that body*. "The letter," out of the life, ever did, and ever will *kill*. It slays its tens of thousands. The same state, life, religion, and literal, or carnal knowledge, zeal, and outwardly strict and critical walking, acting, labouring, dealing, disciplining, building up, pulling down, &c. which then knew not Christ, but struck against his life, buffeted, derided, ridiculed him, called him a blasphemer, and killed him, will ever do the like, in all ages, nations, languages, and professions, however speculatively refined, professedly spiritual, boasting and pluming itself upon its supposed real knowledge of love and friendship to, and zeal and diligence in, the promotion of the great and excellent cause of the Lord of life and glory.

9th. Lord, "I am a worm, and no man." All I ask of thee is, hold me in thy holy hand forever.

11th. A pretty comfortable select Quarterly Meeting, in which

I opened my prospect of a visit to Europe. Friends feelingly manifested their sympathy with me therein, and their unity with my concern. I also laid before the Meeting for Sufferings, a treatise I had written on Baptism.

12th. A good, open meeting for public worship, and also for church discipline.

15th. My sufferings in our fore and afternoon meetings, were heavy upon my spirit: under the feeling of which, I gave up in the motion of life to approach the throne of grace in vocal supplication, and was helped therein.

16th. Low in heart, and poor in spirit. Welcome Lord, in every abasement, if my soul may be preserved.

19th. Opened my concern to cross the ocean, in our Preparative Meeting, without many words.

21st. Wrote on Baptism, as several days past, and continued my writing till past midnight, my mind being luminous on the subject.

22d. Opened in the fresh spring of life in our afternoon meeting, and was enabled to preach the everlasting gospel, with doctrinal enlargement, and to my own great relief of mind.

23d, 24th. Wrote on the subject of Baptism.

25th. Opened my concern to visit Europe, in our Monthly Meeting. And the two following days, pursued the subject of Baptism.

5th month 13th. The committee had an opportunity of solid conference with me, on my prospect of going to Europe. And though I had felt very poor and empty, all the day before, I now felt the subject with fulness of divine influence; and though I said but little, the opportunity was comfortable. The rest of this month chiefly employed in writing, and visiting the sick, &c.

6th month 1st. It is twelve years this day, since I was married. I am now left with six motherless children. The dear partner of my various allotments, is gone before me: gone, I trust, to the realms of peace. Lord! keep me so, that when my race is run below, my soul may mingle with the blest around thy throne. None knows but thou alone, the pangs that have humbled my deeply exercised soul. It is enough that thou knowest. Oh! may I be ever thine.

6th. Attended the first sitting of our Yearly Meeting, which continued until the 12th. It was a very comfortable Yearly Meeting: much unity, concord, and love prevailed throughout. During the Yearly Meeting I opened my concern and prospects of a religious visit to Europe, in the select meeting; and was favoured with the feeling sympathy and approbation of the members thereof.

17th. I was at meeting at Hopkinton, and next day at one appointed at my request at Amos Collins's. In both, after pretty long silence, I laboured against lifeless, formal preaching, praying, and other religious activity.

25th. Friends further examined, and approved my treatise on Baptism. Near the end of this month, I attended the burial of a man who died very suddenly. Had Divine Providence designed to make an example, by striking from the list of living men, at one sudden, fatal blow, one of the most eagerly, industriously, and successfully engaged in the pursuit of wealth, I scarce know who could more distinguishingly have been taken. It was loud preaching. May the living learn by it.

27th. In our Monthly Meeting I asked for, and obtained, a certificate to pay a small debt, by a visit within Salem Quarterly Meeting, and 30th, set out with Joseph Farnum on said visit into that quarter, and rode as far as Boston.

First-day of the week, and 1st of 7th month, we attended meeting there, silent: the meeting small; yet I hoped truth's testimony was not quite lost among them. May a revival take place, and truth yet prosper there. Rode to Lynn, and 2d of the month, had a meeting there: the way not very open, but I laboured in weakness. There is a number of panting souls in that place. 3d, had a laborious meeting at Salem; found some relief. 4th, had a pretty open meeting at Newbury. 5th and 6th, was at Almsbury and Seabrook; painfully exercised in both. 7th, 8th, and 10th, was at Dover, Berwick, and Wyndham; had a good meeting at the last place, and returned to Falmouth. 11th, attended the meeting there; it was a close, searching, laborious time. 12th, had a good, open, rejoicing meeting at Durham, and rode from thence to Bath. 13th, had a very trying meeting there; my mind was deeply sensible, though an

entire stranger, that there was either a wolf or wolves among us, in sheep's clothing; and I had much, and long, painful, inward travail, and also lengthy vocal labour. The testimony of the word of life I felt as a flame against antichrist in the temple of God; against likenesses in religion; forms without substance, and words without life and power; at length my spirit was clear and easy, and after meeting I was informed a man was there, who was a preacher among a people at some distance from Bath, and that he was not a religious, or even a moral man. Thanks be unto God, who gave us the victory this day.

15th. Was at Vasselborough; and 16th at Fairfield, where I had a good open relieving time, having much to declare of the impossibility of salvation *in sin*. I perceived a state present, though a total stranger to them all, of a full conclusion to live in sin till death, and then be saved by the blood of Christ outwardly shed near eighteen hundred years ago. I could not feel clear till I had fully expressed my sense of this state, and the extreme danger of it. After meeting I was informed by a friend, that a man then present, had divers times told him expressly, that though he lived in sin all his days, he expected the blood of Christ would finally save his soul. Oh! how little sense of the true doctrine of salvation by Christ.

17th. Rode to Green, and 18th to Falmouth. 19th, had a meeting at Portland in Falmouth, a place that used to be called Casco-Bay, in a congregational meeting-house, a good open meeting, and in the afternoon at Friends' meeting-place. 20th, rode to Berwick; and, 21st, attended Monthly Meeting there; and 22d, their first-day meeting; silent. 23d, returned to Falmouth, and 25th, attended Monthly Meeting there, and was favoured in opening divine truths. 26th, rode to Durham; 27th, highly favoured and relieved in the Monthly Meeting there. 29th, opened in truth's doctrines at Falmouth, being their first-day meeting.

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

but relief in the conclusion. 5th, being first of the week, I attended the fore and afternoon meetings at Salem; and after a close searching testimony, left the town relieved in mind, and rode to Lynn; and 6th of the month rode home; having been out about five weeks and a half in this journey, and rode about seven hundred and fifty miles; passed through many deep, trying, and exercising seasons, and blessed the name of the Lord for his holy help, who in the day of battle, gave me the victory.

9th. Attended our Quarterly Meeting; it was a favoured time. Dear John and Benjamin Reeve, from Jersey, attended this meeting, and were lively in testimony.

11th. This evening, and till about midnight, was a time of the most constant lightning and thunder, that I think I ever knew. It seemed all over our hemisphere, and was an awful season indeed. Though I believe it is all in the course of nature, and the proper effect of natural or secondary causes, yet is there much of the hand and arm, the might, majesty, and omnipotence of God, loudly and visibly displayed therein. Indeed I see his hand and power, in all the operations of nature, and read his wisdom and goodness in all the works of creation and providence. May I ever worship, love, and obey him.

12th. John and Benjamin Reeve attended our afternoon meeting, much shut up. John said a little, and mentioned that now and when here before he had been more closed up, than in any other meeting in New England; and urged the necessity of knowing that of ourselves we can do nothing, in religion. It used to be much otherwise with Friends who visited us in former days. "When Ephraim spake trembling, he exalted himself in Israel, but when he offended in Baal, he died." In our early travail of soul, and deep, baptizing seasons, Friends who came among us, were generally much enlarged, and drawn forth in fulness of gospel life and energy. Their doctrine dropped as the rain; their speech distilled as the dew; as the refreshing showers on the grass; as rejoicing distillations on the tender herbs. The heritage was watered; the babes were made to rejoice; the sucklings sang for joy. But now, too many of us, in proportion as we have grown wise and strong, equipped and qualified with the letter of discipline, and in a zeal for its promotion in the

creaturely activity, (the measure of a man,) are grown lean and lifeless, as to true substance, the durable riches, righteousness, and eye-salve of the kingdom. Too many think they see; and that is the very reason, that they are made blind; and instead of waiting in the inward travail, and deep silence of all flesh, for life to arise and break through all, and *stir them up* to a lively activity in support of real good order and sound discipline, are actively and busily exerting the faculties of man, as it were to awake and stir up the beloved of souls before he please; or at least striving to build without the corner stone; and yet, fathering their zeal and activity upon the holy principle of divine life; upon the seed that is under sufferings, and indeed, grievously suffers by this very activity.

Discipline in the life, is an excellent thing. But my soul has seen and felt, with inexpressible sorrow, that out of the life, the administration of it, in the letter, killeth, will kill, and has killed many who began in the spirit; and who are now vainly labouring to be made perfect in the flesh. Oh! that they may see and flee from this dreadful delusion and snare; and wait for the live coal from the holy altar, that their hearts and lips may be rightly qualified to act for God and the good of Zion.

19th. Silent, fore and afternoon meetings; for though I felt the word of life as a fire within me, I could not express a word. After meeting, the committee had an opportunity with me about my proposed visit to Europe. The life and evidence of the concern were clear to my mind, and as full and lively as I could desire.

29th. Attended Monthly Meeting. Got a little victory in the holy truth. The committee reported, not ready to grant me a certificate for Europe. I felt perfectly resigned to all things. And although the evidence was alive and full, and sealed on my mind, that in itself, it would have been best I had been set a liberty, to be about the Lord's work, in his own holy call and commission; yet my mind was preserved in *that*, which, "as it bears no evil in itself, so it conceives none, in thought, to any other, but sees to the end of all trials and temptations;" travails for the welfare of all; waits its own deliverance with patience, and to receive it in the Lord's way; "takes its kingdom only

with intreaty, and keeps it by true lowliness of mind; and herein, it can rejoice in God only, even though none else regard it, or can own its life." And though it wishes well to all, bears all things, endures reproach, revilings, persecutions, and death, patiently; not reviling again, but laying down its life for others; yet it never bows to any image or idol; it has no idea of ever bowing to them, for it is born of God, and so is the begotten of the Most High.

30th. Stayed in the will of God, and resigned entirely to all his allotments, expecting no true enjoyment out of his counsel, henceforth, forever.

9th month, 2d. Rejoiced in God, in silence, in both our meetings. For the way is shut up as to public ministry. I am anchored in the will of God, and can, from the heart, say Amen, to all his appointments.

6th. Visited several of my children; found them well and satisfied. Lord, I pray thee, keep and lead my dear children in the way of life.

13th. Attended meeting at Foster. Something opened in my mind, but I obtained very little satisfaction in uttering a part of it. The way quite closed up, and I closed up the subject, and felt as if the Lord was greatly limiting me, and leading me in a way of great abasement. Returned home.

20th. Found solid satisfaction in our Preparative Meeting. Lord, I love to feel thee reign and rule over all. Rule ever, and rule only in my soul, O Most Mighty and Most Holy! Blessed be thy name, O Lord, forever, for thou hast stayed, settled, and preserved me.

23d. Silent, subjected, and satisfied, in the holy will of God, in all things.

26th. Our Monthly Meeting gave me a certificate to England, Ireland, and parts adjacent.

10th month, 10th. Very unexpectedly opened, enlarged, and relieved, in select Quarterly Meeting at Smithfield; as also, next day, in the meeting for public worship.

12th. Quarterly Meeting gave me concurring certificates to visit Friends in Europe.

20th. Meeting for Sufferings approved for printing my treatise on Christian Baptism.

11th month, 1st. The fire was on the altar in meeting, and a few words gave relief.

Having passed the time since my return from the eastern Quarter, chiefly at and about home, in the attendance of meetings and revision of my Journal, some other writings, and preparing for my European journey; having now obtained certificates from our Monthly and Quarterly Meetings for that purpose, placed my children to satisfaction, and settled my outward affairs, am this 26th day of the 11th month, about ready, and expect this day to leave home. Lord! thou hast held my hand, and covered my head in many battles; be with me, I pray thee, through all; and keep me from evil. Be with my dear motherless children; visit them, I pray thee, by thy holy spirit; lead them in the way of refinement and self-denial; and, finally, bring them unto glory. Visit and revisit, bless and preserve, O Lord my God! I humbly pray thee, all my near relations and friends; make bare thy arm for poor New England; and, if it be thy holy will, make thyself more livingly known to many within her borders, and hasten thy great work over the face of the earth; that nation may cease warring with nation, and righteousness cover the earth, as water does the sea.

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#### CHAPTER XIV.

ON the 26th day of the 11th month, I took a solemn leave of my dear father, father and mother-in-law, my two youngest children, whom I left in their care, and of my brothers and sisters-in-law, and, accompanied by my kind friends Thomas Arnold and Smith Brown, went to Boston. 27th, the ship not ready to sail, I made some preparations for the voyage. 29th, my two said friends returning home, I attended the meeting in

Boston, which was small; I had, however, a few words of invitation for them. 30th, I went to Lynn, and 1st of the 12th month, visited divers families there, and 2d, attended their large meeting in silence. 3d, returned to Boston. 4th, wrote letters home; and 5th, went on board the ship *Mercury*, of 240 tons, bound for Dunkirk, Benjamin Glover, of Nantucket, master. We sailed about noon: some time in the afternoon we lost sight of Boston. In the night all hands were called up, and the ship put about in order to return to the harbour, she leaking, and the leak rapidly increasing, that is, from the rate of one hundred strokes of the pump an hour, to six hundred. The captain, mates, and crew, were alarmed; but she soon leaked less on this tack, and they put about again. 6th, the ship still leaking, the captain and several men searched on the outside for the leak, but found none; after which, the leak moderating, returning cheerfulness glowed in the faces of the company.

7th, the leak greatly increased, to nearly one thousand strokes an hour. Sadness again resumed its empire over the crew. The captain knew not what to do: at length he put about again, and sailed homeward a while. The weather was pretty rugged during the time of this increasing leak. The leak continuing, the captain ordered a hole to be cut through the second deck, to go in and search for it; which was done, and the leak soon found, to wit, an open augur-hole of about an inch and a half, at the ship's stem, so high up as not to leak constantly, which being stopped, the number of strokes were soon reduced to twenty-five an hour. Oh! what a change this wrought in the countenances of the poor sailors. They soon seemed as if they had forgot all their sorrows. They put ship about, and now seemed as if they were going to sea in earnest. The captain's looks proclaimed the relief of his heart, though he was moderate through all. My trust was only in God, my hope, refuge, and defence. I appealed to him who knew all hearts, that he knew my motives in this voyage were none other than that I might be found obedient to his holy call, and faithful in his service; and if it was now his will to suffer my body to descend into a watery grave, "thy will be done," was the honest language of my heart. I could not wish myself on shore, nor on board another vessel;

for I had felt quite easy in taking passage in this, and remained so. I believed the winds and waves obeyed him, and that his providential care is over all his creatures. I felt safe in his hand, and reposed myself as in the hollow of it; blessed be his name forever.

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

I had steadily, for many months, firmly expected and believed I should see wonders on the mighty waters. My God had sealed it on my soul, that the loud roar of winds, and the dread rolling of the waves should awfully attend my passage, and prove my hold on Heaven. And therefore, when the time of trial came, I said in my heart, it is the Lord, let him fulfil his purposes; let him do what he will with me; nought besides his holy will can be good for me; and why should I wish even the most disagreeable parts of it averted, mitigated, or even shortened? I

believed I had had his holy promise who cannot lie, that I should live through these dreadful tossings on the bosom of the ocean, and once more set my foot on firm ground ; yea, bless his holy name, in wonders yet to come, on shore. I cannot say I was not nearly proved in regard to his divine superintendency, nor that I did not almost doubt the certainty of his inspoken word of promise to my soul, though I well remembered the clearness of the prospect, and the holy warmth and energy that did livingly attend the same, months before. And though the evidence of divine things was very low in my mind, yet I could not cast away my confidence, being still persuaded, that, if I had ever known the holy word at all, I had had it, and might rely on it, in the present instance. Here my foot fixed, and my all I still surrendered up to his disposal, who is God over all forever.

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

19th. Fair weather, and a good fresh breeze. We now seem to look forward with cheerfulness. 20th and 21st; a very good breeze continued most of these days. 22d; this day a good fresh breeze at S. W. the weather cloudy; but the cloud over my mind is in degree dispelled. Blessed be the name of the Lord. Lord! hold me in thy holy hand, and make me ever

truly watchful, thankful, and steadfastly believing. Amen. 23d, we are still favoured with a good, lively breeze, and make good way a-head. None knows, but God, and my own soul, the deep provings I have to wade through. Lord! uphold me, I pray thee, with thy free spirit, that I may endure all the turnings of thy holy hand upon me. 24th, the same as yesterday. During the last night I got very little sleep; (though this is usual with me on this voyage;) yet in most fervent intercessions I besought the Lord to be with me through all. 25th, 26th, and 27th, still good winds. Oh the wonders of the rolling, foaming deep! If the Lord's hand was not underneath, we should surely sink beneath the raging waves! Who can be an atheist? or what can be an atheist's hope? 28th, a very good lively wind, cloudy and small rains. Last night, a night of anguish to my proved soul. All former experience cannot prevent renewals of unspeakable anxiety, when the Lord is pleased to prove his own as "at Massah," and to "strive with them, (in his own way,) as at the waters of Meribah." 29th, an excellent wind, cloudy and wet. The mariners cast the lead, found soundings at about 90 fathoms. 30th, fresh wind and clear weather. It was agreed on board, that this morning, when the sun was about two hours and a half high, that we had not had so much fair weather at a time, since we left Boston, as this morning. 31st, in the morning found sixty fathom water; we were now abreast Scilly islands, according to our calculations. This afternoon we saw the Lizard. Fresh wind and cloudy. Thus ends the year 1792.

1st of the 1st month, 1793, the wind increased from a good fresh breeze to a strong gale; saw land divers times this day, and a number of ships going up and down the English channel. 2d, almost calm. Thus, after a storm, comes a calm. May my soul take courage to weather out the yet remaining storms of life, in consideration that, now and then, it will be calm; and in full hope of a safe entrance, ere long, and eternal calm abode in the haven of immortal bliss; as we are now, I trust, about entering in a few days, our outward port. 3d, in the morning, we were off Calais cliffs, almost becalmed, gained no ground all day; I remain content in the

divine will. 4th, after beating to and fro all night, just in by the land near Calais, we took a pilot on board from there this morning, and tried to work up the straits, but made little advance by reason of contrary winds and tides. We lay at anchor this night, between Calais and Dunkirk.

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

7th. Wrote letters home to my friends. 8th and 9th, visited some families. Dear Robert Grubb, of Ireland, came here from Paris the last evening. 13th, I found a good degree of relief in the public meeting ; but became much more thoroughly relieved in an evening meeting which we found a concern to hold, at the sixth hour. The meeting-place was filled by Friends and others ; it was a good time ; and at the close we had a solid opportunity with the members only, and advised and encouraged, as way opened in the life ; and divers young Friends being sensibly impressed with a living sense of the necessity of pressing forward in the line of duty, my soul rejoiced among them, after several days of close inward exercise. 14th, I left Dunkirk, accompanied by my dear friends William Rotch and Robert Grubb, and rode to Calais ; and, feeling quite clear of Dunkirk, it was to me a pleasant ride, though the ways were very broken and difficult. 15th, the wind being very high, we were detained in Calais, from crossing to England ; and though

the detention was not desirable, yet being resigned, we fell into a field of instructive and cementing conversation, the remembrance of which I trust will not soon, if ever, be erased. 16th and 17th, still detained at Calais. 18th, crossed to Dover, and was glad to find myself at last in the company of my dear Friends in England.

20th. At the fore and afternoon meetings, and an evening sitting at the house of my dear friend Richard Baker, with a pretty large number of Friends, I had full opportunity to become relieved in mind, in regard to the deep travail of spirit, which I felt for Friends of this place. May they live loose to the world, and separate from its beguiling friendships and influence. 21st and 22d, much unwell with a cold, and a deep heavy cough, so that I kept house. 23d, rode, accompanied by my dear friend William Rotch, by post chaise to Rochester, and lodged at our friend William Cooper's. 24th, attended the meeting at Rochester; long silent, but at length I was a little helped in testimony. My travail was and is, that Friends there may live and move in the life. 25th, we went to London, and attended the Meeting for Sufferings there. 26th, we attended two sittings of said meeting, and my concern was, that Friends might dwell deeper, and act more in the current of life, in their religious movements. I laboured a little to that purpose and found peace. 27th, attended in the forenoon Grace-Church-street meeting; afternoon that at Devonshire-house; silent in both. In the evening we again attended the Meeting for Sufferings, where my concern and labour were, as before. Many of the members are far too superficial in their movements. They are too rich, wise, and full, in their own conceit; and too near always ready. And this renders their services weak, and much too lifeless. I had to tell them faithfully, that they would never be strong men in the Lord, till they got deeper, and became more dependant on the spring of divine life. 28th, we attended the select morning meeting, where my service was in silent travail among them. 29th, attended Horseleydown meeting, silent; as also next day at the Peel meeting. 31st, livingly opened in Ratcliff meeting, to a degree of unspeakable rejoicing; but at the Park meeting in the evening, I stood up in a feeling sense of some good, and

much good will; but could not get forward, the way quite closed up, and I sat down.

1st of 2d month. I attended the Meeting for Sufferings, in total silence. 3d. In the forenoon I attended Westminster meeting, and afternoon, the Peel; in both I obtained divine relief in bearing gospel testimony. 4th, attended the select morning meeting; something opened, and I moved in the opening: but all closed up, and I sat down; for I would not strive to force a passage. My way is not yet much opened in that meeting. 5th, we attended Devonshire-house Monthly Meeting; my way was much closed up. 6th, my soul was made glad in the word of life, and living gospel testimony, at Grace-Church-street Monthly Meeting. 7th, we rode out about seven miles, to the Monthly Meeting at Tottenham, where the Lord livingly helped us. It was a good time, and we returned in the evening. 8th, attended the Meeting for Sufferings, where business continues to be conducted too superficially. 9th, we visited divers Friends' families. 10th, we attended in the forenoon the Park meeting, and in the afternoon, that at Horseleydown; in both, the Lord dealt bountifully with us, truth rising over all, and we may thankfully say, "hitherto the Lord hath helped us." 11th, found relief in clearing my mind, in a good degree, in the select meeting. 12th, we attended the Monthly Meeting at Horseleydown. 13th, I rejoiced in truth's victory over death, in a meeting at the school-house for Friends of Peel meeting. Also, on the 14th, at the Monthly Meeting at Westminster. 15th, had a hard cold and cough; kept house. 16th and 17th, still unwell. 18th, got out, though weak, to the select morning meeting. 19th, we went out to Barking Monthly Meeting held at Plasto, about four or five miles from London. Life here is too little known; yet near the close of business, I got a little relief of mind, by closely placing truth's testimony upon the spirits of the lethargic, and inviting some others to come forward in faithfulness.

20th. Attended Peel Monthly Meeting, where I was much closed up except in discipline. 21st, that at Ratcliff, much in the same way. 22d, attended the school meeting at Islington, and the Meeting for Sufferings: still I was quite shut up in silence.

23d, I wrote letters to my friends. 24th, attended Devonshire-house, and Grace-Church-street meetings, and select meeting in the evening at Devonshire-house, besides a family visit; in all which truth triumphed over all; the Lord himself gave the word, and in his divine life and authority it was published. It went forth with power against formality, superficial activity in religious movements, and want of strict watchfulness and circumspection of life.

25th. We attended the select morning meeting to a good degree of satisfaction. 26th, at Horseleydown, and 27th, at Deptford, the testimony and word of life were rejoicingly witnessed in eminent exaltation. Divers persons, not of our society, attended; the spring of the gospel, and its glorious doctrines, were livingly opened. 28th, truth opened gospel doctrines, and brought forth necessary admonitions and warnings, in its own pure life, at the meeting at Westminster, where we set up our Ebenezer, and thankfully acknowledged, as on many former occasions, "hitherto the Lord hath helped us."

3d month 1st, I was at the Meeting for Sufferings. Many of the members are very superficial in their movements. I again groaned in spirit among them; but could say nothing. They are too rich, wise, ready, and full. There is scarce room to get in a word; and if it is got in, ever so much in the life, unless it suits their notions, it is soon rejected, slid over, and disregarded. Some of them, for whom the Lord has done great things, and who have been made pretty clear-sighted and useful, having a full view of the impropriety of continuing in some practices and modes of doing business, merely because our ancient Friends did so; these, after usefully exerting their talents in reforming many things, are grown and growing too strong and wise. Their judgment, on almost any weighty subject, is formed very soon after they hear it; and, having once declared it, Oh! how loth they are to give it up! How many arguments they have at hand, in man's ability, to support their own opinions! Alas! if the Lord doth not humble and help them, I fear their own wisdom will lead them into darkness and flat formality. A mournful state of mind for any to fall back into, who have known and come forth in good degree in Christ, the resurrection and the life.

2d. I wrote, visited a sick Friend, and rode to Plasto, to attend meeting there next day.

I may here mention, my mind has been deeply affected under some serious considerations of the state of things in the world, and particularly in this nation. What a number of men are there who assume the station of gospel ministers; and, under that pretence, drain and even violently force away from the proper owners, large sums of money, which they do very little to earn! Even if it were right to preach for hire, and if Christ's true ministers could freely and righteously receive money for their ministry, (which they by no means can,) yet to see a set of almost idle drones living on the honest labours of the industrious, as great numbers of the upper clergy do, whilst they not only thus oppress many poor laymen, as they choose to call them, but also press down to a very low price and poor living, even many of the lower clergy who do the work for them; as if a minister of Jesus could have his work done and his ministry performed faithfully in the sight of God, by hiring another to preach for him, and with money extorted from those it properly and honestly belongs to, while themselves live in luxury, and at ease in their ceiled houses, and but seldom visit their flock! The prospect of these things is deeply affecting.

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

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

3d. We had a good open meeting at Plasto. 4th, I had solid relief in the select morning meeting there, through deep dwelling and plain dealing: may the Lord fasten it as a nail in a sure place. 5th, we attended the Monthly Meeting at Devonshire-house. 6th, that at Grace-Church-street. 7th, that at Tottenham; in all which I had solid satisfaction; as also at an evening meeting which I was concerned to appoint, on the 8th, at said Tottenham. General notice was given, and it was a large crowded meeting, many not of our society attending. It was long silent; but after that, truth's doctrines were largely opened, and livingly declared to the people, who behaved very commendably, and were remarkably still and quiet, through the long silence, and to the close of the meeting.

9th. I visited divers families, and therein had peace. 10th, attended meeting fore and afternoon at Tottenham. 11th, the select morning meeting at Grace-Church-street; and, 12th, the meeting at Devonshire-house; all to solid satisfaction in the Lord. 13th, we attended the Monthly Meeting at Stains, seventeen miles from London; and next day, their particular meeting at the same place; in both which truth reigned over all: thanks be unto God, who giveth the victory. Many not of our society, being notified, attended the last meeting: and I believe some of them were, through the openings of divine life, solidly instructed and solemnized in spirit. 15th, we had a good open meeting at Longford, and, on the 16th, another at Uxbridge. 17th, one at Brentford, and in the evening, one at Hammersmith; all favoured meetings; though many of the people's views and expectations being too much outward, caused

the spring to be long shut up in several of them. This may be strange doctrine to some; but some others know that the spring must be opened in the hearers, or else there can be but little profitably done by the speaker. And he that speaks only in the ability that God immediately gives, must feel a door of entrance in the people's minds, or it is very difficult to get safely and relievingly forward. But when the spring is livingly opened in him that speaketh, and in those that hear, then it is, that "deep calleth unto deep, at the sound of the water-spouts" of life, and here instruction is scaled.

After these meetings we rode to London, and were affectionately received by our dear friends John Elliot, his wife and children. 18th, we again attended the select morning meeting in the city, to a degree of satisfaction. 19th, we were at Monthly Meeting at Barking. 20th, at a meeting appointed at Plasto; and, on 21st, at their meeting at Barking; all affording some consolation, though all rather low times. 22d, we attended the Meeting for Sufferings at London, where a want of life is still manifest in the transaction of society affairs. 23d, I wrote letters home, and went out to Wandsworth. 24th, the word of the Lord was powerful through me, a poor instrument, to the people at Wandsworth; and I can truly say with Paul, "according to his working, which worketh in me mightily," in many of these meetings: may it have its full effect on the minds of the people. 25th, we attended the select Quarterly Meeting in London, at Grace-Church-street, where I was silent. 26th, the Quarterly Meeting for worship and discipline was large and favoured. 27th, we attended its adjournment, and in the evening, the youth's Quarterly Meeting for worship. 28th, were at the meeting at Kingstown upon Thames, where some hardened hearts were felt to oppose in spirit the arising of truth's testimony, they being in a dark and unbelieving state. In the evening we had a meeting at Esher, to solid satisfaction. 29th, attended the burial of a Friend at Alton; dark spirits here also, I apprehended, inwardly opposed the truth; however, through deep wading, the testimony arose over all: blessed be the name of the Lord!

30th. We had an evening meeting at Gadalming, to some

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

6th, I visited a few families.

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

“that day,” and therein God’s exaltation over all that is of man, is the travail and prayer of my soul to the God and Father of our Lord Jesus Christ. And, O my God! if it be thy will, I pray thee, hasten the more general coming and knowledge of that day among the nations. Amen. After meeting we rode to Witney, and next day attended the two public meetings there, as also the select Quarterly Meeting, and 9th, attended the Quarterly Meeting for discipline; I was helped a little, but got very low in mind.

10th. I could not see my way to go forward, so staid the meeting for worship, in which I felt and observed a total silence, I believe ordered in divine wisdom as a lesson of instruction to others. 11th, we had a meeting at Faringdon. 12th, rode to Circencester, and had an evening meeting there. 13th, went to Hampton, and, 14th, were at meeting at Nailsworth; and in the evening at Painswick. 15th, we had two meetings at Gloucester, and, 16th, one at Ross. In all these the one universal and only principle of all true religion and godliness was our help, and, through its own living and helping influence, was declared and testified of to the people, though sometimes with but little evidence of entrance; yet at others it seemed evidently to prevail over all. 17th, we had a painful evening meeting at Monmouth in South-Wales. Divers of the people were whispering, talking, and some laughing, near all the time, for which they were pretty closely reprov’d. We concluded the meeting without any attempt to preach the gospel among them, for no way seemed to open for it. 18th, we had a pretty large evening meeting at Pontypool, to a degree of solid satisfaction. Thence we went to Landilo, and, 21st, were at meeting there; and though I was sensible there was great place in the people’s minds, with seriousness and tenderness, I could not express a word of what I felt flowing in my heart towards them; for there were such blocks in the way as were not removed; and I am very apprehensive the minds of divers Friends were so prone to fishing or hunting for something to say, that Israel’s all wise Shepherd, on their account, was pleased to lead me in an example of silence among them.

Oh! the pain which I sometimes feel among those who are inwardly saying, "Let me run: let me run:" when they have no tidings to bear to the people; and all they can say, manifests only that there was a tumult. O Lord! I pray thee preserve my spirit alive in thee, and keep me subjectly given up, whether to speak or keep silence. After this meeting we rode to Caermarthen, and 22d, had a meeting there. 23d, came on the select meeting of ministers and elders there, for North and South Wales, wherein I experienced considerable exercise among them. Afterwards came on a meeting for worship, of Friends only; and then the business of the Quarterly Meeting, transacted, at this season of the year, by what is called the Yearly Meeting. 24th, were held two large public meetings, one in the fore and the other in the afternoon; silence was my lot. There was much said in both meetings, though with but very little life. The bells rang largely and with tinkling noise, but the pomegranate was too little known. I mourned with inexpressible lamentation, that the state of things, and even of the ministry had fallen so low in any part of our poor society.

25th, the select meeting and meeting for discipline met again, after which Friends held another meeting for worship among themselves in the evening. My pain and affliction continued through all, though I dropped some close hints in the select meeting respecting ministry, and made a few remarks in the evening meeting, which afforded some relief to my mind. Oh! how many the *letter* hath killed. And truly mournful it is that any should have been deadened, benumbed, or slain by the administration of the letter out of the life, among a people so high in profession of the spirit, and of waiting for its influence, as we are! My grief can only be guessed at by those who know not the difference between letter and life; sound, and substance. But they only have a clear idea and feeling of it, who have groaned deeply under the one, and rejoiced with joy unspeakable, in the arising and reigning of the other. O Lord my God! when wilt thou dry up the tongue of the Egyptian sea; and cleanse the church from reprobate silver?

At this Quarterly Meeting, our dear friends Deborah Darby and Rebecca Young, received certificates, in order to make a

religious visit to friends and others in my own dear native country, North America.

After all these meetings, I felt not clear of the people of Caermarthen : so when friends were mostly gone from the place, dear Deborah Darby, Rebecca Young, and myself, staid one more meeting, viz. on 26th, in which I received much relief; and 27th, rode with a very peaceful mind to Swansea; 28th, had great enlargement and relief in the meeting there. The four following days we had meetings at Neath, Cowbridge, Cardiff, and Newport. These were almost wholly of people not of our profession, among whom gospel doctrines were opened, though under some depression, in truth's life and authority. Religion, as a divine life in the soul, is lamentably rare in England and Wales; yet, blessed be Jehovah's holy name, a few are found from place to place, who know it in a good degree of dominion.

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

After the meetings were over, I was told how painfully some had been exercised on account of a lifeless ministry among them; and also that my silence had comforted the hearts of many, and done more than preaching had done for them, for years. Dear Samuel Emlen acknowledged that his hands had been strengthened; for that he had been led, mostly in silence, among that

people, since he came there. I may just add, that I believe a considerable part of the preaching among Friends in England, tends to prevent a growth in the truth; and to retard, rather than promote conviction in others.

Oh! what an enemy we have to war with, and watch against! one who can avail himself of, and wind himself into, any form, or profession of religion and worship, however spiritual; and, unless strictly watched against, discerned, and valiantly withstood, will deceive, and become the leader of the people's leaders, and exalt himself into the very temple of God, and there sit, adored as an angel of light. And this is already, lamentably, too much the case in our own, and every other society, that I have known in christendom.

I doubt not that Friends would patiently endure to hear it said, or see it printed, of any other people but themselves; though I believe many would doubt the propriety of openly saying it of ourselves. But it must be declared openly, or we shall be in no small danger of sinking as low in point of spiritual worship and ministry, as any other people. Indeed many are already overtaken with this formality, and some will not attend to the voice of necessary admonition respecting it. They are so full of themselves, under profession of the spirit, that they often expose themselves to the more discerning of other societies, inducing them to think lightly of the profession of being led by the holy spirit.

One of the apostles saw many antichrists already come. Query, were they among professing Christians, or among Jews and Pagans? No doubt at all with me, they were among highly professing Christians. The very nature of antichrist, is to divert from the life of Christ, and from a single dependence thereon, under a specious profession of him. But how durst the apostle expose his own professional brethren? Are there not many now, who would think such an exposure disorderly, if not unlawful? But let such get deep enough, and they will see that too many expose themselves; and let them learn to know, that the Lord will more and more expose them, and have them exposed. And indeed, why should ever so specious a profession of pure spirituality screen any people from open expo-

sure, when they will run of themselves? Their being out of the life, while under a profession of life, in all their movements, tends to make others easy without even waiting on the Lord for life: for they are able to discern the lifeless state of the ministry, even of many of these professed *waiters*. And thus, above all others, these deserve reproof, and, in the Lord's time and way, such will be exposed; for the Lord's true prophets will be constrained to cry, wo to the prophets of Baal.

8th, I attended a meeting at Lawrence Weston's, where, in the power of the gospel, the danger of idols was opened to the people, and that the land is overrun with them, too much. 9th, I sat the meeting in silence again at Bristol; and though I expected, from the exercise of my mind, my bonds would burst in sunder, it proved not so: the time was not come. We then went to Melksham, and visited divers families, in true gospel openness; and 12th, attended the fore and afternoon meetings there, in both which truth triumphantly prevailed. 13th, we attended the Monthly Meeting at Broomham, silent; at six in the afternoon we had a meeting at Devizes, and one next day at Marlborough, after which I again thankfully acknowledged, "hitherto hath the Lord helped us." 15th and 16th, we had relieving and edifying meetings at Newbury and Maidenhead; our dear friend Samuel Emlen being with us at these, to our rejoicing. 17th, we attended the meeting at Uxbridge, after which, conducted by my kind friend John Hull, who had been with me several weeks, I went to London, where I attended the Yearly Meeting, which began for ministers and elders the 18th of 5th month. 19th, I attended the Peel meeting; silent.

20th, began the Yearly Meeting for church discipline, for inspecting into the state of the society, and regulation thereof; which continued by adjournments until the 23th, as did the select meeting until the 29th, the latter not meeting every day like the former. Though I was silent in several of these meetings, yet I had some service in the meetings for the general concerns of society, and was livingly opened in several of the select meetings, in testimony against a lifeless ministry. On the whole I had much more satisfaction at this Yearly Meeting than I had expected; for though the society in England is far short

of primitive brightness, yet the greater Helper of Israel was graciously pleased to shine upon our hearts, and qualify for service in his church. And many deeply exercised souls being gathered together, they were a strength to each other. Friends generally appeared condescending to what arose as truth's judgment, whomsoever it was through, and however contrary to what they had conceived or expressed. The Lord is raising up a living army in this nation, who are, and if they stand faithful, will yet become more and more useful in the militant church. But even these are in danger; for, as on the one hand, too many who are older are too tenacious of old practices; so, on the other, some of the younger, having clearly seen the benefit of advancing beyond those old ways and methods, in some things, are very liable to push on too far, and become zealous advocates for alterations, which are quite unnecessary, and might prove hurtful. And beside, there is need of patience, even in necessary movements, lest more hurt be done by wounding the feelings of their elder friends, and causing love to cool, than such alterations and movements can do good. Oh, the need there is of wisdom and forbearance! May the God of Israel guide, guard, and preserve the upright-hearted, and may they, in the becoming meekness of true wisdom, keep singly to his divine directions.

30th, I attended Westminster meeting, to the relief of my mind. 31st, the school meeting for children at Clerkenwell, in which I found little exercise in the ministry. In this meeting dear Mary, the wife of our friend George Stacy, and daughter of our beloved friend Rachel Wilson, for the first time, appeared in public testimony. May the Lord preserve her. She appeared to be a deeply exercised woman, and to have given up greatly in the cross to her own will, and in pure obedience.

1st of 6th month. I wrote letters, and visited the sick and afflicted. 2d, I attended Peel and Westminster meetings, to the solid peace of my mind. 3d, the morning meeting of ministers and elders, in silence. 4th, the Monthly Meeting at Devonshire-house; an open and triumphant season. 5th, the Monthly Meeting at Grace-Church-street. 6th, that at Tottenham; silent as to public testimony. 7th and 8th, Joseph Nicholson

going with me for Ireland, we rode to Birmingham, *a large city*; and 9th, were at their two meetings, and Preparative Meeting; and 10th, had a meeting at Tamworth; in all which truth reigned, and life was in dominion, though things are but low at those places. 11th, we had a meeting at Utoxiter, wherein, though I had much to say, I found very little satisfaction; but had great need of patience, after it was ended, in order to my inheriting the promises. 12th and 13th, attended the Quarterly Meeting at Leek, to solid satisfaction. Then had meetings at Macclesfield, Stockport, Morley, and Manchester; the last a very large but exercising meeting. I found much to say, but got little solid relief. 17th, we rested at our dear friends Richard and Martha Routh's. 18th, attended Monthly Meeting there. The labour, on my part, was, in very few words, to call to silence, and greater depth. 19th, we had a good meeting at Oldham, and 20th, another at Crawshaybooth; also attended Monthly and select meetings there. 21st, we had a blessed large meeting at Marsden, and a laborious one the same day at Sawley. Thence we went to Newton, and, 23d, were at meeting there; had much labour and little relief. 25th, we had a meeting at Preston, to some satisfaction, a few serious people attending among others. We went on to Liverpool; where, 26th, at 'dear Robert Benson's, I wrote letters to my friends, both in New and Old England, and next day attended meeting there; the spring was low, but rose gradually, some of us singing joyfully unto it.

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

9th. We landed at Dublin, received comfortable letters from home, and after writing letters and visiting a few families, on the 12th, attended meeting at Sycamore-alley in Dublin, in the life and power of the gospel. 14th, I attended the meeting at Meath-street and Sycamore-alley, to my own great relief of mind. 16th, the Monthly Meeting at Meath-street, in the en-

largement of the gospel; and, through some close searching labours, got great relief. Meath-street and Sycamore-alley meetings are both for the same Friends, but held alternately to accommodate both parts of the town.

17th. Accompanied by my kind young friend Thomas Bewley, junior, son of dear Thomas Bewley, at whose house I lodged at Dublin, I went to Baltebois, and had there an open meeting among a few Friends and others; then rode to Ballitore, where I was sick all the next day, being taken unwell the day before. 19th, had a pretty good meeting here, and next day another at Castle-Dermot; the day following at Carlow, where, near the close of the afternoon meeting, I had to bear testimony, to a good degree of peace and satisfaction. 22d, long silence prevailed in a meeting I had at Kilconner; but truth gave us the victory at last: blessed be the name of the Lord forever. Then we had meetings at Ross, Forest, Enniscorthy, Cooladine, Ballantore, Ballinclay, Ballicone, and Wicklow, taking two in a day; all pretty open satisfactory meetings, except the last, which was somewhat painfully exercising.

29th. We returned to Dublin, and next day attended the meeting for worship, and adjournment of the Monthly Meeting at Meath-street, and the day following, wrote to my family and some other friends in America. Thence, accompanied still by dear Thomas Bewley, jun., I went to Rathfriland, and 3d of 8th month, had a good meeting there. 4th, attended meeting at Moyallen, both fore and afternoon; I was considerably enlarged in testimony, but in so low and feeble a manner, that after meeting I sunk into great discouragement, to think that though I stood up and proceeded in the evidence and feeling of duty, yet very little life or relief of mind was experienced. The meeting was large. 5th, exercise of mind and pain of body caused the last to be unto me a night of much uneasiness; but endeavouring this morning to "possess myself in patience," I became at length composed. 6th, I remained unwell, but rode to Lurgan, and was at meeting there next day. I felt no freedom that public notice should be given, which was very unusual with me; and near the close of the meeting, (having sat in silence,) I stood up, though not expecting to say any thing in the usual

line of the ministry, and told them, that I believed large numbers of our society have much need, in many places, to learn true silence. And not only so, but that many have great need both to learn our religious principles, and to become livingly acquainted with the great and saving principle of truth. I also told them that those who go to their religious meetings with expectations and desires of outward help, and are thereby diverted from looking inward and feeling after divine help, go to their meetings in a deviation of mind from a true gospel state and dependence; and all who are looking to instruments for help in their meetings, otherwise than helped of God through them and in his own time, and according to his own will, are not true worshippers in spirit and in truth. But I have cause to believe, that even some of our society, at times, who attend meetings, and sit very still and orderly, know little or nothing of true silence, and feel very little of that exercise of soul, by which they may experience the true christian watch and prayer, when assembled together before God, and in his awful presence. The meeting then broke up, and I felt solid peace, in a living sense, that I had not kindled a fire of my own, but had been limited to truth's pure motion, which is ever safe.

8th, I was at the meeting at Lisburn: public notice was given, but the meeting was silent. 9th, I had a meeting at Hillsborough, wherein I laboured in a low way, I hope to some edification. Truth rose not very high, and I rejoiced that the animation of nature rose not above it. 11th, I was at meeting at Ballenderry, in the forenoon, and in the afternoon was again at Lisburn, both good open meetings. 13th, I had a large painful meeting among the Presbyterians, at Newtown-Aras, near Mile-Cross. They were too wise, rich, and full, for instrumental help much to reach or benefit them. I left them with a heavy heart, and returned with my kind friend John Hancock to his house near Lisburn, and 15th, attended Monthly Meeting there, to a good degree of satisfaction, and next day had a good meeting at Antrim; and the day following another at Grange; and then went to Ballimany, where, on the 18th, I had a very large one. An ear was open in a few to hear the true gospel preached; but the crowd and concourse was so great, and large num-

bers so light and unsettled, and some so noisy, that we were under a necessity of concluding the meeting much sooner than otherwise we might have done; after which divers of the sober people with tears desired we would have another meeting, and proposed our having a large meeting-house in the town for the purpose. They appeared greatly grieved at the behaviour of some of their neighbours, and much disappointed at hearing so little of truth's living testimony declared. My bowels yearned towards them, but we could not see a way open in the light to appoint another meeting. Indeed, what little was uttered among them, was so much in the life that they greatly hungered for more; and I thought it much better to leave them hungering, than to fill them until they might even loath the honey-comb. So in much love we left them, and rode to Ballynacree.

19th, we had good open meetings at Ballynacree and Colerain. My openness and service were, as usual, mostly towards people not of our society; and next day at Toberhead, which appeared to be a feeble one; and the day following I had good satisfaction in the Monthly Meeting at Grange, near Charlemont, both in the public and in the more select part. There is a little living remnant of valuable Friends belonging to that Monthly Meeting. 22d, we had a good meeting among Friends and others, at Ballyhagan; next day a relieving one at Moy; and, 25th, the fore and afternoon meetings at Grange were large and highly favoured, as was that held next day at the Presbyterian meeting-house in Dungannon. The doctrines of the everlasting gospel, in most of these meetings in the north, flowed like oil upon the spirits of the people. But this last meeting was hurt by an unskilful and unseasonable appearance, after the people were risen to go out. I believe all solid Friends were grieved at this ill-judged appearance. Oh! the mischiefs arising from man's forward activity, in a zeal without knowledge, and by running unsent and unqualified of God. This unauthorized activity has proved the bane of almost all religious societies. And I think every movement of *ours* in this active, hasty, running spirit, will, instead of doing good to others, tend to confirm them in their lifeless performances and formal devotions.

27th, we had a meeting at a place called Carborough, among

a few Friends and a pretty many Presbyterians. In this meeting gospel truths flowed somewhat largely in a gentle current of life to the people; but there was too little of a door of entrance into their hearts to admit of any great dominion of the life divine among them. Even Jesus wrought not many mighty works in some places, because of the people's unbelief; they shut up the kingdom of heaven against themselves, which is often the case in our day. Next day I attended the meeting at Grange; also the select meeting; and from the 31st of the 8th month to the 3d of the 9th, was held the Quarterly Meeting there, in the course of which truth reigned over all, both in public testimony, and at times in solemn silence, though some spirits seemed opposed thereto. 4th, attended again the meeting at Grange, in affliction, under a sense of a wrong spirit in some present. Next day rode to Lurgan, and had a painful meeting there. Notice was given to the town's people, and many attended; but it seemed as though they knew scarce any thing about the life of religion. I got little relief among them. Friends there, as well as others, are in a very low state.

After this I was at two meetings at Moyallen; one silent, and the other nearly so. One at Ballihagan, long silent and suffering, but ended triumphant. One at Richhill, dull and painful. One at Castleshane, silent until near the close, when I opened to the people the impossibility of man's preaching the gospel without immediate divine help. One at Coothill, wherein the joy of the Lord was our strength, and in true gospel authority the people were instructed in the gospel mysteries of Christ in man, his hope of glory. And that, in all ages, the true mystery of godliness was and is, "God manifest in the flesh," &c.—not in the flesh of that one body that was born of Mary, only: but in the flesh of all the godly. For, there never was any true godliness, without the manifestation of the very life and power of God, in the creature, bringing forth a *new-birth* of "the incorruptible seed and word of God." At Coothill there was a great fair and a fight, which was in some degree bloody, considering the occasion, between the soldiers with swords, and the country people with clubs, about a lad just enlisted, who, attempting to make his escape, and the soldiers endeavouring to secure him, the

country people were enraged, and aiming to support his escape, the quarrel ran so high that the street was in an uproar from end to end; and being crowded full of country people, town's people, and soldiers, to the amount I suppose of several thousands, the scene was truly affecting; and though I believe there were no lives lost, yet as there was considerable blood shed, and divers wounded, it afforded a very horrid spectacle of the depravity of human nature. And I thought it not amiss to give a hint of it here, as it led me to mourn over the benighted and dreadful state of poor mankind.

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

After this, from the 15th to the 21st, we had meetings at Old-Castle, Edenderry, Timmahoe, Rathangan, Athy, and Ballinakill. The first of these was open and edifying, the next, very eminently overshadowed, and owned of the Shepherd of Israel, notwithstanding many lifeless formal professors were present in a state of great spiritual opposition, being fat and full in their own eyes, though in a state of real emptiness. I saw and felt their city walled, as it were, up to heaven; and I plainly told them so. But, blessed be the name of the Lord, their walls fell marvellously, at the blowing of the trumpet of ram's horns; the blast through which was the breath or spirit of Jehovah; and

the sword that was wielded, was the sword of the Lord God Omnipotent that reigneth, and will yet reign over all, convincing his enemies that they are but as dust beneath his feet, and all their opposition to his spiritual reign and government, as a cloud which the sun dispelleth.

The rest of those meetings were mostly dull, painful seasons, several almost silent, and the others laborious, and but little relieving. At Rathangan, a young man sat and behaved very irreverently, during much of the meeting; at the close I reprov'd him; he retorted, was angry, denied the charge, and complained of ill treatment. I felt the power of truth increasing over the meeting, and when he had vented himself and spent his venomous shafts, I stood up and delivered what was further on my mind, respecting the poor dark depraved creature; and, addressing the people in the love of the gospel, the meeting closed to solid satisfaction. I found afterwards he was a dissolute stage-player. Oh, the mischiefs of the theatre! what dissipation it promotes! it operates directly against the life of religion, and tends to the destruction of morals. Where shall we go to find the fear of God in an actor? and yet, sorrowful to say, too many great professors of christianity, and some of the pretended ministers of the gospel, are not ashamed openly to plead for, and with all their eloquence promote, the destructive practice of stage-playing.

My very soul is grieved within me when I view the fallen state of poor degenerated christendom; and above all, the dead, dark, and carnal-minded state of the clergy so called. Like swarms of locusts they darken the air, and in many places eat up almost every green thing. Instead of turning the people to God, they bring them under the lifeless administration of the letter that kills; and thus the spiritual freshness or greenness, begotten of God, at times, by his holy spirit in some, is as it were eaten out by those lifeless, lucre-loving locusts. But God Almighty will sweep them from the face of the earth. The time assuredly cometh when great Babylon's merchandise and traffic shall fail, and when her flesh shall be burnt with fire. The Lord of hosts hath spoken it.

The testimony at Athy was much by way of opening the deccits, worldly-mindedness, and want of real gospel qualification, in those hireling teachers, who, if ever such in any age existed, are the "blind leaders of the blind." And I am persuaded that no class of men in these nations do more to obstruct the true work of the gospel, and the coming of Christ's kingdom on earth as in heaven, than these; but I repeat it again, God will do them away out of the land, as was expressed by the prophet concerning the Chemarims. Zeph. i. 4.

Oh! what will they not do to keep antichrist in the temple of God. Indeed, in a corrupt state, the arm of civil power wants them, and they greatly want the aid of that arm; for they know very little of reliance on God, or living of the gospel. And thus, as of old, "the carpenter helpeth or encourageth the goldsmith, and he that smootheth with the hammer him that smiteth the anvil." They mutually assist each other, and do all they can to fasten their dead image of religion, as with nails that it should not be moved. But God is able to move it, and will do it; shaking the heaven as well as the earth. For false religion and worship shall be shaken, as well as earthly-mindedness and corrupt government, in order to make way for that which cannot be shaken, the work of God's holy spirit in men's hearts, and that worship and religion which, through the holy operation thereof, enables man to persevere to his own unshaken peace, and the exaltation of the divine glory.

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

When the meeting concluded, I reprov'd the levity and irre-

verence of the people, endeavoured to put them upon a serious inquiry respecting a preparation for death, and left them with an aching heart. Many of them seemed not to know their right hand from their left, any more than the Ninevites did; which is indeed the case with too many of the professors of christianity in England and Ireland; and the priests, above all men, have mournfully contributed to its being so! and this I believe will ever be the case, where and so long as the preachers are mere hirelings. I believe it is generally as impossible for a man to preach the *gospel* for hire, as to touch melted pitch undefiled. Nor has any people, professing christianity, long flourished in true and living religion or worship, whose teachers receive pay of men, for their religious services; and, I assert it in the name of the Lord, they never will. I know God is gracious, very kind, and, speaking after the manner of men, very condescending to human weakness and ignorance; and on this ground, I hope, many sincere people, who are thus priest-ridden, and kept in blindness and ignorance, not knowing their right hand from their left, in spirituals; nor scarcely having an idea that there really is any *right hand* knowledge in religion, any living, powerful, saving experience of divine eternal substance, in this life; will be much more favourably dealt with, by the God of un-failing compassion, (as I conclude the Ninevites of old were,) than many others, who have often been turned to the light and life in themselves, and who have clearly seen, and powerfully felt and known them in and for themselves; but have not yielded to their all-sufficient influence.

And again, as God is good and gracious, and beholds the low state of things in the world;—as he sees the disadvantages which many labour under, and hears their every groan;—as they often cry for bread where none are duly qualified to break it to them;—and as they have not learned to seek, turn to, feel after, and happily find the God of all comfort and consolation, in their own souls, where they assuredly must find him, if ever they find him savingly:—I believe he has sometimes condescended, for the sake of these, to bless the ministry of some, who have taken pay, and who have not duly waited for the speaking of his own divine word in them; which, notwithstanding, has, in

some degree, operated in them, and through them worked good to the souls of the hungry panting children.

Thus, I believe the Methodists have, sometimes, been of real use among the people. But as many of them are not established on the everlasting foundation, and *will not* wait for God to send them, and till he livingly touches their lips with the live coal from his altar, before they open them; as they will run of themselves and be always ready, and as they come not purely to the free ministry, and strict spirituality of the gospel; but receive money for preaching, and retain signs and symbolical observances, which Christ has abolished forever, as having no place in the pure gospel day; if they remain in this way, without advancing forward, I believe withering and formality will attend and prevail over them. God will not give his glory to another, nor his praise to graven images, or the works of men's hands of any kind, however specious or refined. He will indeed "glorify the house of his glory," where his honour dwelleth; where his holy spirit is the spring of action; and where he is "the worker of all things:" where his people will be still, and know that he is God; where they patiently *wait* for him, and "let him arise," not arising themselves before him or without him.

But, alas! alas! who and where are these? Truly, not all who are professing so to do. But this is the standard unto which the true and thorough gospel worshipper must be reduced; and till he is so, a mixture of unsanctified self-activity will prevail, which will assuredly prevent his knowing God to be exalted over all in him, and in all his movements.

I believe the Society of Friends have not lived strictly and steadfastly in the root and substance of the principle they profess, which is the very power of God unto salvation. They have too generally given way, and not held up the testimony and standard to the nations, as they were eminently called upon to do; but have settled too much into formality in their discipline, life, practice, and worship. It is true, they have not gone back to the "beggarly elements" which others retain. A true living gospel ministry has, in divers places, been preserved among them: and if they attend closely to that which first se-

parated them from the world, and which is still operating powerfully for their revival and restoration, no people will ever take the crown from them.

But though "blindness has happened to our Israel in part," nevertheless God has not yet rejected us. Many are still alive in the power and dominion of our first principle, which is the everlasting principle and support of all that is truly religious in every society. The Lord has good still in store for us, if we will embrace it. His designs and operations are towards and upon us for good, and for a gracious revival, if we defeat it not: for he will assuredly make us shine in pure, primitive lustre and simplicity, if we attend diligently to his holy commands; we shall become as a city set on the hill of Sion, which cannot be hid, and God will induce thousands and tens of thousands to flock to us, from among the nations, who are growing weary of the lifeless forms, and lo heres and lo theres; and they will yet grow more and more weary of them.

Under these considerations I do most fervently desire we may be a living, faithful, spiritual people; firmly believing, if we are sufficiently so, we shall, above all the families of the earth, show forth God's praise; many thousands will flow unto Sion, there they will behold Jerusalem a quiet habitation; be blessed with the dew of Hermon, and rejoice in the dew that descends on the mountains of Sion, where the Lord commands the blessing, even life for evermore; whilst the mere self-active, formal hirelings, remaining in their self-active state, promoting abolished shadowy observations, will not ascend far into the mountain of myrrh and hill of frankincense, but continue to wither and die. But, O my friends! if we fall short, if we give way to that flatness and lethargy which has too mournfully overspread some among us, we shall be judged and condemned above all others; and God will raise up a people that shall shine as the stars of heaven, and lift up the standard of truth to the nations. Think not that he never will reject us as a people, for though he assuredly will not, unless we first forsake him, yet if we will, and do apostatize from him, (as too many among us have done,) he can and will as surely reject us as he did the Jews, and those several denominations of professing Christians,

who departed from the life, one after another, previously to our forefathers being gathered into the life, a faithful, lively people. Read William Penn's Rise and Progress of the People called Quakers, wherein is shown how one people after another sunk into formality. Consider deeply how lamentably it has been the case with some of us; and know assuredly, that if we keep not in the divine life, we shall be rejected as well as others.

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

The scriptures are good, very good; discipline, good rules, and good order, all very necessary; but still it is the spirit that quickens and giveth life; and every departure from a right dependance on it, every zealous movement in support of truth's testimony, independent of its necessary aid, tends to introduce death, and set man on the throne, instead of him who is God over all forever.

22d. We attended meeting both fore and afternoon at Mountmelick, where lives my dearly beloved friend Mary Ridgway, who, with dear Jane Watson, were lately on a religious visit to America. They were both at this time at Mountmelick, where I was glad to feel unity with their spirits in the fresh life of the everlasting covenant. The forenoon meeting was long silent, but near the close I was enabled to call the attention of Friends from words, to the all-powerful word in themselves. The afternoon meeting was large, many people of other societies attended on account of a marriage. It was a time of considerable openness and enlargement in the gospel. I had, as at many other places, to bear testimony against the blind leaders of the blind which swarm through the land, and are a grievous oppression upon the poor people, grinding them down exceedingly, and yet in general doing them no good, but a great deal of injury in regard to the things of religion. Indeed, if ever people spent their money for that which is not bread, they do it most sorrowfully so, both in England and Ireland.

23d. I visited two schools, attended a meeting of ministers and elders, and then rode to Tullamore, where we had a good meeting, consisting of the people of the town chiefly. 25th, we had a lively precious meeting at Ballamurry, the only meeting we had in the province of Connaught. Next day I rested and wrote, and endeavoured to be content in my present allotment, though truly it is sometimes difficult to feel resignation in so painful a pilgrimage as much of mine has been in Ireland. There is so much superstition and lifeless formality among the people in general; so little real religious exercise, or true knowledge and experience of divine things, and such striving to make forms and creaturely performances answer instead of life and substance, that it is often almost impossible to obtain much solid relief, by expressing among them even what opens and impresses the mind in the life and love of the gospel.

This was a most trying day to me. The elements seemed all in commotion. Strife, contest, and alarm, seemed almost continually to pervade the whole man, and agitate all that was alive within me. I strove for calmness and patience; but great was the distress which I was left to labour under, and extreme the desertion of all sensible comfort or divine good. I looked up towards Heaven; I tried to draw inwardly near unto God, and to crave his assistance, and the return of his countenance and presence, but he hid himself in thick darkness, and stood as it were aloof from my cry. I was greatly overwhelmed with sorrow, and swallowed up of distress! I retired several times; I lay down on my bed; I read the bible and some other precious writings; but through all I felt almost as if I was entirely forsaken! At length I yielded up my whole life and being, as I had often done before, to go through and endure every pang, peril, and perturbation, which God all-wise might see meet to prove me with, and for as long continuance as he should see needful. So, in the evening, the waves of the sea began to subside a little at his voice, whom both wind and sea obey forever. I grew more tranquil, and had a pretty good night's rest.

27th. This morning when I awoke, I felt in my body as if I had been all over bruised, such had been my extreme agony of soul yesterday, and such is the sympathy between soul and body.

Some may scarce believe me ; but there is one who knows I lie not. I read, and then walked out a while. The sun shone pleasantly, the birds sang, and the whole face of nature was beautiful ; but my soul remembered the gall and the wormwood, and I seemed forbidden to take much satisfaction in any thing visible. O my God! thou art weaning me still more and more, and much more than I once thought necessary, from the world, and from all that is in it. Well, good is thy will, and thy counsel is excellent. Do with me what thou wilt ; form, fashion, and reduce me as thou pleasest. Thou hast given me clearly to see, that many who have even been in thy furnace, came out too soon, and remain drossy and impure all their days by not abiding thy judgments, not enduring the turnings of thy holy hand upon them, and not following thee fully into that entire separation and weaning from all that flesh and blood delights in, which thou callest for, and art graciously leading such as will follow thee into. Oh! redeem my soul from all that hinders its full and unimpeded access to thee, the fountain of living waters: set my affections wholly on things divine, and make me entirely thy own, in the heavenly image and fellowship, forever.

28th, in deep suffering and depression of spirit I attended the select Quarterly Meeting at Moate, held for ministers and elders of the province of Leinster ; and next day I attended the public Quarterly Meeting for worship, both fore and afternoon ; was silent, excepting a few words ; and the day following I attended, almost in silence, the meeting for church affairs ; which took up most of the day. Oh ! how low the life is ! or, how little Friends are gathered into it, in the transaction of our christian discipline.

1st of 10th month. Having thus spent four or five days mostly in deep distress and agony of soul, the Lord was graciously pleased to open the spring of life, unseal my lips, and make me dip my foot in oil, treading on high places in the name and strength of the Highest. He tuned my harp anew, put a new song in my heart and mouth, and divinely strung my bow for battle : thus the concluding meeting, held for worship this last day of the Quarterly Meeting, was eminently owned of the Lord ; and Christ, the resurrection and the life, was joyfully

known among us. In his resurrection we arose with him; and because he lived, we lived also: I mean principally, such as had "been planted together in the likeness of his death," watched faithfully with him, and continued with him in his temptations and sufferings; for unto these it was he appointed a kingdom: theirs it is; and they continuing steadfast with him through all tribulation, shall, in spite of death and hell, enjoy it. Much searching work prevailed in testimony, through the openings of life, and much consolation to the mourners in Sion, was graciously vouchsafed.

2d, was at Birr; and 4th, we had a most triumphant meeting at Monrath; the testimony of the gospel flowed like oil to many, and yet antichrist was exposed in his true colours; blessed forever be the Lord, who hitherto hath helped us. After this we had meetings at Knock-Ballymaher, Ross-Crea, Limerick, Cork, Bandon, Youghall, Garryroan, Clonmel, and the several sittings of the Quarterly Meeting at Waterford, for the province of Munster. Divers of these were highly favoured seasons, but some of them afforded far less satisfaction than others, to me at least. From thence we went to Dublin, in order to attend the national Half-year's Meeting, where I was again kindly received by my dear friends Thomas Bewley and children; and many other dear friends gave me a hearty welcome. This has also been my experience in many other places. On the 26th, the national select meeting opened; it was attended by a considerable number of ministers and elders, and some of them appeared to be alive in the holy root, but it was a trying time to me.

27th. In the meeting at Meath-street, and Sycamore-alley, I was greatly favoured; truth's divine testimony was, like fire among rubbish, against worldly-mindedness, indifference, and revolt; and some fresh encouragement flowed to the mourners in Sion, the drooping-spirited, and the young and tender; the doctrines and consolations of the gospel being pretty largely opened. The four days following, were held and concluded the national meeting for good order in the society. Also two more meetings for worship, and the concluding select meeting; all these as parts of the national meeting. A good degree of zeal ap-

peared in many for the support of our christian discipline; and things were conducted in a degree of brotherly love and concord. And yet the lack in too many of the divine anointing oil, in the several movements, was so sensibly felt, that I sat rather a mourner in most of these meetings, and could say but very little in them from first to last.

Good outward rules and regulations, ever so carefully observed, will never of themselves make new creatures; nor bring into, nor preserve in the life of the gospel. No outward law will ever make the comers thereunto perfect. The Jews *rested* in theirs; and by so doing, and not waiting for, and moving in the life, became formal; and so, opposed the true gospel power, and its important doctrines. And I am afraid we rest too much in ours, and think we have done bravely if we have enforced the necessary observance of our good orders and institutions. These are very good, rightly observed and used; but are never good to be *rested* in, and relied upon. The design of them is to lead to, and encourage in, a single-eyed attention to the light of life; and they should ever be maintained by divine preserving influence. But whenever we think that we can support them ourselves, without this, we have dwindled, and are in the way of dwindling further and further into real formality.

I may here relate a remarkable occurrence, viz. when I was in Dublin, soon after my first landing, I was livingly opened in the life and power of the gospel, at a meeting at Sycamore-alley, in which, among other things, I had a good deal to say about the spiritual fire of the Lord which is in Sion, and his furnace which is in Jerusalem, for the refining of all such as ever become his sons and daughters. A man, in a stable near by, made a great noise to drown my voice, which he continued for some little time, and as my voice raised, he increased his noise; and I was told that some heard him saying something in contempt about the fire I spake of, or however he was heard speaking about the *burning of the fire*. Another person discharged a gun just by the meeting-house, when I was in the midst of my most fervent engagement; the report was very loud, and disturbed many; but I was carried through as if nothing had happened. Blessed

be the name of the Lord. But now, on my return to Dublin, I was fully informed that the poor wretched man, who shouted so loudly in the stable to drown my voice, and spake so ignorantly about the burning of the fire, was, in less than two weeks after, consumed to death by fire in the same stable where he had thus impiously behaved; for the stable taking fire by some means, when he was in it, he was burnt before he could be got out.

This I heard of several weeks before my return, but I chose not to insert it until I had got fuller information and confirmation in the city; but finding it a fact, and much noticed by many people of different religious professions in Dublin, as a very remarkable instance of the providence or judgment of God; I thought proper to give the relation of it a place here; and I do it without presuming to say how far it was in special judgment. But as God's dealings are all in wisdom, perhaps such an instance of his all-wise government as this, may have a striking and profitable effect upon some of the hardened and daring, who may read it, or at least may tend to guard and caution some of the less abandoned against giving way to the suggestions of infidelity, profaneness, or audacity. For, most assuredly, there is a God of justice as well as mercy, who sees and knows all our thoughts, words, and actions, and for every evil, will bring us into judgment; yea, for every thing contrary to his holy will and wisdom.

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

The 1st of the 11th month, I was again silent at the meeting at Sycamore-alley, as I also was at the meeting in the forenoon on the first-day following; but in the afternoon at Sycamore-alley, I was somewhat enlarged, though not a great deal relieved. My soul was indeed, for a number of days, in deep affliction in that great city; insomuch that I greatly doubted my being enabled to leave it with pleasantness. 3d, I attended a meeting at Ballabrigan, about fifteen miles from Dublin, appointed for my dear friend Ann Tuke, daughter of William Tuke, of Yorkshire, in England. This meeting was very distressing: the

people seemed to know but very little of the real nature of divine worship. I returned in heaviness to the city, and next day got a degree of refreshment in the meeting at Meath-street, through deep dwelling and keeping low in and with a little low stream of life, which at length enlarged to something of a river; but still I could not quite ease off my burden, nor rise above my deep depression of spirit. Another meeting at the same place in the afternoon, appointed by dear A. Tuke, afforded me a degree of additional relief, so that I began to feel a little cheerful. 5th, I felt restrained from attending a meeting appointed for the same Friend at Dunlary; I knew not why, but felt easiest to decline going, so I rested and wrote at the house of my dear friend Thomas Bewley, bringing up this account to the time of said day of rest and writing.



## CHAPTER XV.

AFTER writing thus far, our dear friend, not feeling himself at liberty to leave Dublin, remained there for several days, and during his detention he wrote a letter to an intimate friend in America, from which are taken the following extracts:

“ My health is but about middling, oft below that, and seldom or never above. I have been at all the meetings of Friends in Ireland, and had divers among other persuasions; and oft engaged in almost bloody wars (spiritually) against the priests. Had I known how I should have been led to wage almost constant war with Babylon, and her merchants, and merchandise, before I left home, I don't know that I could have been given up to come; but the divine will be done in all things. I was expecting to see England, directly after the national meeting here, now just past; but am a prisoner in Dublin, and scarcely know but I must go back to some places, (unusual motion for me,) but I am

waiting to know the Master's will; and when I hear the Shepherd's voice, I am ready to obey; at least I don't know but I am."

"Dublin, 7th of 11th mo. 1793."

He left Dublin the 9th of the 11th month, in order to accompany Ann Tuke, as far at least as Ballitore; and of this visit and his illness, she kept the following account:

He seemed perfectly easy with leaving Dublin, and was unusually cheerful all the way to Johnstown; at which place he attended a public meeting. His feeling mind suffered as usual, from the fluctuating state of the people, and their want of preparation to receive the pure seed of the kingdom. We were accompanied from Dublin by Sarah Shackleton, Abraham Jackson, and Joshua Beale; and the evening proving wet, after the meeting at Johnstown, S. S. joined him and myself in taking a post-chaise from the 19 mile house, to Elizabeth Shackleton's at Ballitore.

His mind seemed released from its usual depressions and burdens, which he often expressed to A. T. were almost continual while in Dublin, and many other places in England and Ireland; adding, "I never felt the like in all my travels; for I seldom feel much, or any relief after meetings." He communicated many instructive passages in the line of his own experience; and we often expressed our comfort in having the enjoyment of his company so uninterruptedly; which, he said, was mutual; and that he had not had a ride wherein his mind was so entirely at liberty, since coming to Europe; and often repeated, that he did not expect the like during his continuance in it. The unusual consolation we experienced, and the entire freedom I felt towards him, often brought to my remembrance the last night I spent with my beloved sister Sarah Grubb, at Ackworth, a little before her decease. I endeavoured to avoid the comparison, and cherished a hope that we might be together in England, which from some of his expressions, I had cause to believe *he* also apprehended; yet my mind was, nevertheless, during the latter part of the time, under continual exercise; in-somuch that I was on the point of expressing it, and my appre-

hensions of some trial approaching us; (of which he seemed also sensible, by repeatedly saying, "This will not last long;") but did not like to interrupt his pleasing and instructive converse. Similar feelings increased on coming near Ballitore; and the chaise being turned over just as we reached it, I was in hopes they were then accounted for; though that circumstance was not adequate to the depth of them, as we were preserved from any material injury.

On first-day, the 10th, he spoke in the morning meeting at Ballitore; and very powerfully in a public meeting which was held in the evening, at his request. After which he imparted weighty and instructive counsel in a Friend's family; concluding in awful supplication. On our return in the evening, and after we reached our lodgings, he expressed the feelings he had had in the course of the day, very freely, adding, that he felt but little relief from that day's exercise and labour. But next morning he said, that after retiring to rest, he felt easy respecting it.

This evening, he had seemed anxious to set out for Carlow, on second-day morning; but was so unwell in the night, as entirely to drop the thoughts of it. When I went up from dinner, he requested I would sit down beside him, and seemed to wish to speak to me. He expressed some of his feelings, the preceding evening, and repeated the state he often was in after meetings, and being in families. He seemed low and diffident respecting his labours, and as if he feared little use would arise from them; and I mentioned some little matter, by way of encouragement. He then said, he had been feeling after that situation in which his own will might be slain, desiring that when the end came, he might be ready. Then added, "Keep close to thy own precious gift. Never move but under it, and it will preserve thee, and carry thee through all lands thou mayst be sent to."

He continued all the day very poorly; complained of much pain in his head and limbs, and great difficulty in breathing. In the night, was restless and uneasy; and on third-day, the 12th, had an increase of these symptoms, with violent heat, &c. A physician in the neighbourhood was called in, towards evening,

who pronounced his complaints of the inflammatory kind, and prescribed bleeding; which greatly relieved him. He mentioned that he felt as he often had done in the beginning of a long illness; but that he knew not what was the real cause of his uneasiness. On third-day night he rested but little.

On fourth-day, the 13th, his head continued bad, and his breathing difficult, and he suffered extremely,—in his sleep, in particular. He expressed that he felt in the night preceding, as if the agonies of death were upon him. Further medical assistance was then thought necessary, and Paul Johnson, a physician of Dublin, for whom he had expressed an attachment, was sent for. He mentioned in the course of this day and the preceding, that it mattered little what part of the world he died in; that he had sometimes hoped to see New England again, and his dear children; but that these were matters of but little consequence, and he had no will in it; that he had looked closely towards home, and his connexions, and into the state of his own mind, though he did not know how the disorder would terminate.

Towards morning, on fifth-day, the 14th, he seemed more easy, and appeared, at times, to sleep comfortably. About ten o'clock, an eruption appeared, which the doctor supposed the small-pox, and which in the course of the day greatly increased. He seemed to be relieved from his former oppression, asked several questions about the small-pox, and then said very emphatically, "Ann, its no matter what is the disorder." And in a little while added, "Its being *that*, or any other, does not at all alter my feelings." On my saying, his getting well through it, would be a great favour, he answered with a smiling countenance, "Whichever way it is, I hope I shall get *well over* it." He continued all the day cheerful and easy; and expressed something towards evening, respecting the disposal of his papers; also concerning his sentiments, which he said were unaltered, respecting the divinity of Christ, what is called the trinity, &c. Said he had written a treatise on Baptism, which his friends had published since he left America; and then added: "There is an eternal arm underneath each of us, which is sufficient to bear up and support, and will do it, as far as it is needful we should be supported. I have long been confirmed in the sentiment, that

nothing could possibly happen, that would harm or injure me, while I kept under the divine influence."

Paul Johnson, the physician who had been sent for, arrived this evening, with which he expressed satisfaction; saying, he desired he should continue near him; which he did accordingly. Some time after he said, "Though I am not without some considerable bodily pain, yet I feel such a portion of that good which is infinite, that it does not seem worth mentioning: and if there was no greater enjoyment hereafter, the present would be a state truly desirable through a never-ending eternity; and yet the fulness is still more desirable."

This evening and next day, he dictated the following letter:

14th of 11th month, 1793.

Dearly beloved parents, (all three,)

brothers and sisters, relations and friends,

I am now at Ballitore, twenty-eight Irish miles from Dublin, and I suppose undoubtedly entered five days into the small-pox; the eruption began yesterday, and is very greatly increased to-day. I am very agreeably attended by physicians and the kindest of friends. I believe this is, on several accounts, one of the most favourable situations for having this disorder, in the nation, but my physicians are apprehensive that it will not prove the most favourable kind, nor perhaps of the most unfavourable. My distress of body, through extreme difficulty of breathing, &c. has, for a short space of time, been almost equal to any thing I can suppose human nature capable of, but, (it is now half-past nine at night,) this has been a very comfortable day; and just now, and for some hours past, I have been almost as easy as at any time in my life; I think certainly never more so in mind. I feel no kind of alarm; but the issue is certainly very doubtful. I feel easiest to address you in this manner, principally that you may know that my mind enjoys a fulness of that which removes beyond the reach of all sorrow, but I have some other matters also to mention. I made my will very directly after the decease of my much beloved wife; it is now easy to my mind, and I desire it may be faithfully executed. I have steadily desired my dear father Anthony would lend what

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

There is scarce any thing that makes longer life desirable, but to finish the field of religious labour, which I had hitherto mostly thought was not yet done, especially with regard to digesting my Journal and some other writings. Indeed, it has often felt as if I should probably die in debt to the world, if I did not even make some considerable additions upon some subjects that may have been thought a little peculiar to myself, but which, I still believe, are as strictly in the very life and essence of the gospel, as I believe any truth whatever; there is not the least scruple in my mind about them. *I trust I as firmly believe in the divinity of Christ, as any man living; but I have no more belief that there are two divinities, than two Gods. It is altogether clear to my mind, that that one divinity actually became the seed of the woman, and bruised the serpent's head, as early as any man ever witnessed redemption from sin, and is one in the head all the members, he being like us in all things, except sin. My only hope of eternal salvation is on this ground; nor do I believe there has ever been any other possible way of salvation, but that of a real conception and birth of the divinity in man.*

It is not now a time to enlarge; there are several sketches of this doctrine in my Journal, and several other very unfinished little essays. On the ocean I wrote over about a quire of paper, which I believe is now in my trunk, at John Elliott's, which I was ever a good deal doubtful whether some parts of it, not particularly upon these points, were not more in a way of abstruse reasoning, than might be best for a Friend to publish. Be that as it may, I am very apprehensive, that most of my writings are far from properly digested, and some of them, I believe, might be a good deal better guarded. Our views of things do not usually open all at once; it is so in the individual, it is so

in the world. Things have hitherto been gradually evolving, and it may be consistent with Infinite Wisdom, that such a progression should always continue. At the present day, things are considerably ripening, and I have not the least doubt, that, before a great while, a highway will be opened through kingdoms and nations, where darkness has long reigned, for the publication of the everlasting gospel, in its true life and authority; and as what is revealed in the ear, is in due time to be declared on the house-top, I have little or no doubt, that the true doctrine of Christ will be much better understood than has hitherto been generally the case. I may possibly be restored to contribute my small mite toward it. In this and all things else, I am not sensible of any wish, but that the divine will may be done. I think some parts of my Journal abound too much with a repetition of similar exercises, services, trials, and favours, when on religious visits. In this respect I have steadily had an intention of making very considerable abridgments; several other things also, in the Journal, require a very careful review. I have no wish any thing of mine should appear in print, but from a probability of usefulness. I have thought a considerable part of the Journal might be, in some degree, useful to some minds; but I submit all to the careful inspection, correction, and determination of my friends.

It is almost marvellous how my strength of body and mind holds out to address you in this manner. I may now just mention, that nothing will be knowingly neglected, for my comfort of body or mind, that my physicians or friends can afford; and greater cheerfulness, and even pleasure, in doing all they can, I have not met with among my nearest relations. I pray the Lord, in the riches of his grace, to reward them with flowings of his love. I suppose my love was never in a state of greater enlargement, or less tinctured with selfishness, to all my relations and friends, the world over. My desires for my children's substantial growth in the truth, and strict adherence to all its discoveries, to the close of their days, is by far the principal wish I have for them. Out of the enjoyment of a good degree of this precious inheritance, I know of nothing in this world worth living for. Ye that know it, suffer nothing, I most cor-

dially beseech you, ever to divert your minds from an increasing and fervent pursuit after the fulness of it, even unto the measure of the stature and fulness of Christ. I once more, and perhaps for the last time, express my living desires, that my own dear father, (if living,) may know much more of an advancement into, and progress in this divine life, before he goes hence to be seen of men no more. It is now eleven, I want rest; whether I shall be able to add further is to me at present unknown; and however it may be, in the fulness and almost unlimited flowings of true gospel love, I am, and trust shall ever remain, in best affection, your sincere relation and friend,  
JOB SCOTT.

15th of the month, half past 2, afternoon.

The disorder is pretty strongly making its progress; I can scarce get any sleep; my strength fails a little, but I admire at its holding out so well. The pock on the face is, if not quite, very nearly confluent; the face considerably swelled; on the body it is pretty distinct. The physicians speak very encouragingly, I believe in my absence as well as my presence; but were it not that little or no sense seems given me as to the issue, one way or the other, I believe from the symptoms as they are, and from my knowledge of my own constitution, and the very different climate from America, I should pretty strongly look out for dissolution, although my spirits are under little or no depression at all. Perhaps I never saw a time before, when all things not criminal, were so nearly alike to me, in point of any disturbance to the mind. I do not know but that, when awake and capable of contemplation, I nearly rejoice and give thanks in all. When I verge a little towards sleep I am all afloat, from the state of my nerves, and from the extreme irritation forced almost immediately, and with very unpleasant sensations, from beginning repose; but through all the soul seems deeply anchored in God. Many and painful have been the probationary exercises of this life to me. Ah! were there probability of strength, how I could enlarge, for my heart seems melted within me, in retrospective view; but all the former conflicts, however grievous in their time, are lighter now than vanity, except as

they are clearly seen to have contributed largely to the sanctification of the soul; as they are remembered with awfulness and gratitude before him who has not been wanting, to preserve through them all; and as they seem likely to introduce, either very shortly, or before a very long time, to an exceeding and eternal weight of glory. Some have anxiously wished to have their time to live over again; but though some of my early foibles and after deviations, might possibly, on a second trial, be escaped, yet I know not but there is quite as much reason to think a second might fall very short of the first, as in any degree to exceed it. However, I have no kind of self-complacency on account of any good works properly mine. My *own* works I have long seen the necessity to cease from, and trust, through the grace of God, by which I am what I am, I have been enabled, in some precious degree, to do so. It is the Lord who worketh my works in me, and, magnified be his name forever, he has often worked in me mightily, to my own humbling admiration, and, I trust, at times, to the thankful acknowledgment of many others; and as certainly as he liveth, he would work mightily in many thousands, if they would but let him arise over all in them. Indeed he worketh in all as far as they give way to his arising. This doctrine is to me as clear and certain at this moment as ever it has been, and I have often been constrained to proclaim it to the nations, sometimes with almost invincible authority, and sometimes under a great deal of weakness and obstruction. The last has tended much to keep the creature rightly dependant and humble, and through every dispensation the Leader of Israel has seen best what was best for me.

I may be easiest to mention my choice, that neither of my sons should be encouraged to become a physician, however it may be thought proper to dispose of my books, &c. I believe a little general knowledge of medicine, in possession of most modest and sensible men, who would carefully avoid going out of their depth, and meddling in dangerous cases, might prove very useful to others; but alas! it is too frequently the case, that the most ignorant smatterers in it, are the most confident, and the most desperately venturous. I do not say this, from the

least scruple, but that my dear boys might be initiated to a very sufficient insight, both into the theory and practice; though I believe settling the theory, with any tolerable certainty, at least in many parts of the business, ever has, perhaps ever will, greatly baffle the sagacity of mortals. The same perhaps may be said in religion: whilst the vital and practical parts are, to the rightly opened and attentive mind, sufficiently accessible. I believe God will, in many other things beside pure spirituals, greatly evince that even *his* foolishness, (understand the expression aright,) is infinitely wiser than the wisdom of man; going on still confounding the wisdom of the wise and bringing to nought the understanding of the prudent.

Let my children be engaged in some innocent employments, as much as well may be out of the way of a great deal of temptation, and if I had need to add it, out of the way of very great accumulation; and yet, through industry and perseverance, moderately productive. My very soul abhors the idea that a christian can ever be at liberty, whilst under the influence of heavenly good, to seek, or even desire much wealth, though this disposition, in direct opposition to the life and doctrines of Christ, has gone far towards the destruction of true spiritual religion, I believe in almost every religious society in the world. Alas! if there is any such thing, as the abomination of desolation, it is mournfully seen standing in *ours*, in almost every part of the countries, where it ought not.

I think I have rather overdone my strength; you may think me very imprudent, but it may ease my own mind; and I am, as before, yours, &c.

J. S.

On sixth-day morning, the 15th, he said, "It looks as though I should be deprived of my rational understanding. I do not question but it will be the case; but I do not fear it, being mercifully centred in *that* which is beyond all fear, except that of the deviation of my own mind." A little after said, "The Lord's will, be it as it may, must be done, whether this be to bring me to my eternal home or not." He continued all the day

pretty easy and cheerful, with no unfavourable symptoms, except that large eruption appeared.

Seventh-day, the 16th. The fore part of the last night, and this morning, our dear friend slept finely. In the course of the day he said to Ann Tuke, "I have seen the magnanimity of a true believer, and how one that is really so would bear all the trials permitted to attend him." And, by way of illustration, added very forcibly, "Dost thou believe in God? Thou must also believe in the justness of all his dispensations. It is a comfort to me that thy lot is cast among us. This is a service, if I had not any other in Ireland. Death is a service we all owe to our great Creator; and sickness is a service required of many. 'O Ireland! Ireland! the Lord thy God hath service for thee in Ireland!' often sounded in the ear of my soul, before I left home, as distinctly as you now hear me speak it."

In the morning, when speaking to the doctor who attended him, he said to this purpose: "I believe my having the disorder, and being here, is in the ordering of Providence. It is not given me to know the event; but if there be a field of future labour for me to enter into, it is as possible for the Master to raise me up now, as it was for him to create me at first. But I have no will in it I think."

The fore part of this day he seemed easy, and walked down stairs, expressing that he could do it nearly as well as ever. The fever came on towards evening, and he became very restless; his swallowing was also very difficult, but there was no other unfavourable symptom, and this was not deemed more than usual in this afflicting disorder. In the night he got some uneasy sleep; but swallowing and expectoration were painful and difficult.

First-day morning, the 17th, on being asked how he rested, he replied, "I have got through with what we call much difficulty, to obtain a little relief." He desired his affectionate love to M. Bewley, the family, and Friends in Dublin; intimating the weight of the disorder, and his escape from many trials, if he should be removed; yet said, "The Lord is able to raise me up; his arm is underneath: but from my present feeling, it is

very uncertain." And he seemed not to have any conclusion how it would terminate. He desired to be remembered to dear Mary Ridgway and Jane Watson, in the love of the everlasting gospel.

At another time he said, "I am in a very low way; cannot see about the event, but must leave all to the Lord. The strength of nature seems very doubtful." He continued all this day under much oppression, from the load of matter; took wine and bark every hour, but no alarming symptoms appeared. In the evening he expressed that, if he ever rose above the present weight which he felt, and seemed to be sinking under, it would be through the marvellous display of eternal power and influence, and requested that if he should be removed, some further particulars might be transmitted to his friends at home; adding in substance, "The Lord's will is blessed, and I feel no controversy with it. It is the Lord that enables us to coincide with his will, and say *amen*, to all the trials and conflicts he permits to attend us. I do not expect to have much lively matter to communicate in the course of this disorder, or that my strength will admit of it; but my mind is centred in that which brings into perfect acquiescence. There is nothing in this world worth being enjoyed out of the divine will. It is his will which brings us into a state of existence, and it is for a purpose of his glory; and if we have answered the purpose he designed us for, he has an undoubted right to dispose of us as he pleases."

"When my mind is abstracted, and capable of deriving satisfaction from any thing outward, it is an inexpressible satisfaction to me that my lot is cast here, and that I am surrounded by such near and dear Friends, both from within this family and those without "who have accompanied me." The fore part of this night he slept more than usual, and remained through the whole of it tolerably easy.

Second-day, the 18th. He frequently expressed that nature had a hard struggle, and his getting through was very doubtful. The symptoms, considering the load of matter, continued favourable. He gave directions that, if he should go hence, every thing about his interment should be plain and simple; and said, that He who raised up Lazarus could, if he had further labour

for him to do, break his bands asunder: but that when he reasoned upon the nature of the disorder, and his own constitution, and felt the conflicts of nature, it seemed as if he was gradually advancing towards his everlasting home.

To two Friends from Mountmelick, he expressed his entire resignation to the divine disposal, and that he found nothing to stand between him and the Fountain of everlasting love. He said he knew many Friends in Ireland loved him, and he loved them in the Lord Jesus, and desired to be affectionately remembered to such as might inquire after him.

This night, and till three o'clock in the morning of third-day, the 19th, he patiently and quietly suffered much, yet got several naps. About seven the following evening, his stomach, too weak to bear the bark and wine, discharged the last potion. He remarked these efforts to support nature failing, and added, "There are many resources in nature; but if the great Author of nature does not see fit that any of them should be for me, all is *well*. I could not desire to have such another struggle to go through; and I think if you can part with *me*, I can with *you* with a degree of cheerfulness."

The fore part of the night he was quiet and patient as usual, though much oppressed and worn down with this grievous malady. He said, "I have no fear, for perfect love casteth out all fear, and he that feareth is not perfected in love."

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

He got sleep at times, but seemed greatly oppressed; was moved, early in the day, near the window, to get all the air that could be procured. Calling P. Johnson to him, he said, "At-

tend to *that* which leads to settlement; guarding against the right hand and the left." And again to the same, "Be not over-anxious for illumination, nor give way over-much to depression." After two o'clock his stomach refused all nourishment, and a hiccough came on: he said, "Do not force nature. Let me pass quietly away to the eternal inheritance, to which I have no objection to go, and the sooner the better, if the work be done. I have no wish to lay here. It is a tremendous state I am in, as to bodily feelings, though the mind is quiet."

To J. C. he said, "I love thee in *that* which changes not. Love the Lord, and keep to him, all the days of thy life, and nothing shall be able to harm thee." His oppression seemed to increase, and in a little while he said, "I am waiting patiently to see the salvation of God: do you wait patiently with me. I have no desire, nor the shadow of a desire, to be restored. I hope the doctors will soon find that they have done their part."

The fore part of this night he could take little except water; slept, at times, pretty easy to appearance; at others, his breathing very difficult. On P. Johnson's assisting him, he said, "I am no flatterer, but thou art one I depended on for outward assistance. Thou hast contributed much to the relief of this body; and thy being here has been an inexpressible satisfaction to me."

21st. At three o'clock, on fifth-day morning, he said, "You have seen the awful progress of this disorder; as to me, it matters little, only present pain. May the Lord release me shortly." He complained of the want of more air, and seemed declining fast. Towards evening, he said, "You may tell my friends in New England, and every part of the world, that never did my soul bless the Lord, on account of any worldly enjoyments, as I do now in the blessings felt by me to be contained in the prospect of a very speedy release." To a person who came to see him, he said, "O Charles! Charles! an inheritance in the eternal truth, is infinitely superior to all the enjoyments this world can afford. Remember it as long as thou livest." Some time after said, "I do not wish hastily to make my escape; but if the Lord will be pleased to release me from the bonds of mortality, and struggles of life, and to cut the work short, con-

siderably short, in righteousness, I think I shall be willing to enrol it in the list of his unspeakable favours." To the aforesaid, "Farewell, Charles: let no possible consideration divert thee from a close attention to *that*, without which life must be lived in vain." At another time he said, "Some of my wishes for myself are centred in as speedy a release, as may be consistent with the will of our Heavenly Father, and an admission, which I have no doubt at all, not in the least degree, of obtaining, into that glorious kingdom, where the wicked cease from troubling, and the weary soul is eternally at rest." In a while after, "I think I have not, for several years past, known much, or any thing, of boasting; I have known something of that law of grace, whereby all boasting is entirely excluded; but I may say, through that which has supported me under all the trials and conflicts which have attended me through life, to you, my beloved friends, as to dear children, Follow me, as I have endeavoured to follow Christ Jesus, the Lord of life and glory, and the rock of my eternal salvation."

At another time he said, "It would have been desirable to me, to have been favoured with a clearer, and more certain prospect, respecting the termination of this event; yet, if I should be continued a while longer, I do not dispute, that my end would be unspeakably glorious. It would be painful to me to have to return again to combat the trials and conflicts of mortality; but if the Lord should see meet to continue me a while longer, I must submit; after having in humility and resignation, put up my intercessions, to be released from the struggles of nature. To have had prospects of further labour is not uncommon. It has happened to many: and the Lord can raise up, and qualify others, for his own work and service; and he will send, by whom he will send, and is able to save, by many, or by few. I feel, and I wish you to feel for and with me, after the Rock of eternal life and salvation. For, as we are established thereon, we shall be in the everlasting unity, which cannot be shaken by all the changes of time, nor interrupted in a never-ending eternity. I do expect considerable derangement will now take place; but it is no discouragement to me; and ought to be none to those who trust in the Lord, and put no confidence in the

flesh." After a while said, "I must not expect a release, but by suffering a due proportion of pain and distress. You may feel sympathy with me, but you cannot feel the reduction which must precede a release."

In the course of fifth-day, he was rather more lightsome, and tried several things, to find what would best suit his stomach; seemed considerably relieved from the extreme difficulty of breathing; but altered much towards evening, and increased in weakness.

About one o'clock on sixth-day morning, the 22d, after suffering great uneasiness, and getting little or no rest, he said, "O Lord! if it be consistent with thy holy will, let loose my bands, and send the moment of relief to my poor body and soul." Afterwards said, "We cannot approve, or disapprove, by parts, the works of Omnipotence rightly; we must approve the whole, and say, Thy will be done, in all things."

From one to three, he was extremely restless and uneasy, from (as he expressed it) the extreme irritability of his whole nervous system; which, he said, was as great as could be imagined. At times, he rambled a little, but said, "I find all things must be endured. Do you, who judge in the light, judge me for impatience?" I answered, quite the reverse, and that we were sensible his bodily distress was great, and wished to alleviate it: he added, "I cannot charge myself on that account," meaning impatience. About four, he seemed in great agony and conflict, turning his head frequently on the pillow, and said, "Can it be upon any other ground, but that the time is come, that the purpose must be effected?" At a quarter past four, he requested to be turned on his right side, which seemed a momentary relief. Calling to P. Johnson, he said, "Make great allowance for me; my distress is nearly as much as is supportable by human nature. Is there no possibility of my getting any relief? Oh! the pain, the inexpressible pain of my lungs!" Paul Johnson telling him, that from appearances, there was a likelihood of his being very soon released, perhaps within an hour or two; he replied, "If so, the Lord's name be blessed and praised forever. I had much rather it were so, than otherwise: for some time, I perceived it hastening fast." After-

wards, he added, "The desire of my heart is, the consolation of eternity." In a while, said to a friend, "Guard against right-hand errors, and left-hand errors. Let self be of no reputation. Trust in the Lord, and he will carry thee through all."

About five, he appeared to be wrestling with death; but struggled little, considering his remaining bodily strength. Being asked to take a little drink, he appeared quite sensible, and said, "Yes, yes;" took it, and continued without much struggle, till about a quarter before seven; when he moved to the side of the bed, but soon returned to his former position, and drew his breath gently, shorter and shorter, till seven o'clock: after which, he breathed no more in these regions of pain and distress, but ascended with joy, to his heavenly mansion, and the glory of an incorruptible inheritance with the saints in light.

His remains were interred on first-day, the 24th of 11th month, 1793, in Friends' burial ground, at Ballitore.

ANN TUKE.

END OF VOLUME FIRST.

## APPENDIX.

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Among the original manuscripts of JOB SCOTT, the following prefatory remarks appear to have been penned, a little previous to his setting out on one of his religious visits. They have reference to his Journal, so far as then written, and also to some of his doctrinal views, particularly on the subject of salvation by Christ; and are here inserted as an introduction to the following essays, which appear to be those alluded to by the author in his last letter from Ireland, as being of the same character with "several sketches of this doctrine in [his] Journal."

ED.

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I HAVE preserved a Journal of my whole life. There are some things therein, that I am fully persuaded are true in the visions of God; but which many of the wise, even in our Society, cannot receive, so as feelingly to approve and promote. Some think there are Journals enough printed. I never had any idea that so many were, or would be published, as to render any more useless. I think I am groundedly certain, I don't wish *mine* ever printed, from any thing I feel but a desire for the good of mankind. If, with proper and sufficient (not too punctilious) corrections, *it* be really thought likely to promote the cause of truth, let it appear; if not, let it remain among my papers. If I live, I expect and intend to make very considerable alterations, abridgments,\* and perhaps, *some* additional remarks. I expect to continue the Journal, perhaps as long as I am able to write. I believe all the parts, as I now leave them, will be found to connect, and form somewhat of an unbroken whole; with too much tautology, or repetition of the like things.

On the whole, I have believed it my duty to preserve these memoirs; and, to the disposal of Divine Providence, I freely submit myself and them, with all that is mine, or near and dear to me; little regarding what happens to me in this life, so that my soul may be made and preserved pure in the sight of my God,

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\* Much abridgment I have since made.—JOB SCOTT.

The tautology is mostly about daily exercises. As to *doctrines*, I am not afraid, that treating at different times, on nearly the same subject, a little differently illustrated, will do any harm.

I know I have treated some mysteries a little more openly, and handled them a little differently, from what I have seen in any writings; but as I am deeply grounded in them, as being the very life and substance of Christianity, indeed of all true religion, I am very doubtful that a suppression of them would retard, rather than promote, the true knowledge of Christ. I know many Friends are afraid of the objections of professors. No doubt, professors will object, as they always have done, to every unfolding of truth: but, what avail their cavils, or, indeed, what avails their quiet with us, if it is in a way that allows them to live at ease in sin, under a mistaken notion that they are going to heaven by Christ! It is time professors were aroused, and those of our own fold as well as others; for great numbers among us can scarcely bear the true and undisguised doctrines of the gospel.

Truth has rarely been promoted, after a time of stagnation, ease, and superficial profession, but in and through the fresh openings of something that the spirit of the world, however high in profession, could not receive: and I am firm in the faith that the veil will yet further be rent, and the covering more and more removed, that is spread over the face of all nations. Times and seasons will come, wherein that which is revealed in the ear, must and will be declared on the housetop. The Lord is on his way, gradually unveiling himself to his inquiring, seeking children, and wo, wo, from an all-righteous Judge, to those who dare to lift a hand against the right-timed openings and revelations of his heavenly mysteries!

For my part, I fear not the heathen's rage, nor the people's imagination of vain things: for I know with all the certainty that I know any gospel truth, that in the midst of a high profession of Christ, darkness still covers the earth, and gross darkness the people; and I care not how soon their false rest is disturbed, yea, rather I wish it may be disturbed, and believe it will be so, for the spirit of the Lord is grieved with the lifeless, unsanctified, and unsound profession of Christianity that abounds in the nations.

I would as soon trust my immortal state upon the profession of deism, as upon the *common notions* of salvation by Christ! Many seem to think, if Christ, in name, be the object of their profession, they are certainly in the true faith; whereas too few have any clear sense either *what* or *where* Christ is, and many are ready to quarrel with every thing that tends to open the mystery. I am as sure there is no salvation out of Christ, as I am of any thing in the world: I am also as sure that the common ideas of salvation are very greatly beside the true doctrine of salvation by Christ. And, moreover, I am as easy to risk my everlasting condition upon the true faith and fellowship of Christ, as inwardly revealed from glory to glory to those who keep a single eye to his holy light within them, as I am in believing that GOD *made the heavens and the earth!* For I am indisputably ascertained, in the life and fundamental certainty of the true grounds of salvation by Christ; and that in all ages, it has been a real birth of God in the soul, a substantial union of the human and divine nature; the son of God, and the son of man, which is the true Emmanuel state, God and man in an ever blessed oneness, and harmonious agreement: and I know Christ must sit at the right hand of eternal power in my soul, till his and my foes be made his footstool, if ever I reign with him in fulness of glory.

He is David's son, and as truly the son of every soul that is ever truly reconciled to God. The reconciliation takes place in none, without their becoming his *mother*; and yet he is David's Lord, and Lord of all in whom he is begotten. I acknowledge him my Lord, even as *revealed in me*, as he was in *Paul*: as such he is my *hope of glory*: and I agree with Paul, that "though we have known him" by literal description "after the flesh, yet now henceforth know we him so no more;" and with Christ himself, that "it is the spirit that quickeneth, the flesh profiteth nothing." And I do marvel, that after this plain testimony from the Lord's own mouth, people will so rely on a knowledge and profession of him, after the flesh, and condemn those whose faith and knowledge are after the spirit, in the holy sonship and newness of life.

1st mo. 28th, 1792.

## REMARKS

UPON THE

# NATURE OF SALVATION BY CHRIST;

SHOWING THAT IT IS

## A BIRTH OF DIVINE LIFE IN MAN,

Known long before the appearance of our Lord in that body that was born of the virgin Mary, in which he did the Father's will, and exemplified and displayed the way and work of salvation, as a union of God and man:—a work of God *in* man, and of man *by* God, in a blessed harmony and co-operation.

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THE work of salvation is neither, on the one hand, in any stage or degree of it, the work of man merely of himself, unassisted by the power and spirit of the Lord; nor, on the other hand, a work of God without the consent and co-operation of man. Many ignorantly entertain high notions of free-will, and of ability in and of themselves to act according to reason and the fitness of things; and so to do, as mere creatures, all that is necessary towards their acceptance with God, and complete well-being during the whole of their existence. Others as ignorantly imagine the merits and righteousness of Christ imputed to the full justification and salvation of sinners, so as to render them truly justified, acceptable with, and reconciled to God, while they continue in daily transgression and sin, in the exercise of a will in opposition to his will, in the indulgence and enjoyment of a life contrary to the divine life. They seem to have a confused idea that the moral law of God is abrogated; at least to such as have dependance on the outward coming, suffering, death, resurrection, ascension, and intercession of Christ for salvation; or that these are under grace, and not under the law, though they live a life of sin and defilement; and that such as maintain sanctification absolutely necessary to a

state of justification, or that they are never separately experienced, the one without the other, deny the purchase of Christ's death, and are going about to establish their own righteousness!

But these opinions are very remote from the true doctrine of salvation, which has ever been, in all ages, Christ in man the hope of glory; a real union of the life of God and the life of man, and therein a blessed harmonious co-operation. The whole work of true religion, regeneration, and sanctification, is the work of God in Christ; "We are his workmanship, created anew in Christ Jesus, (and that) unto good works." Eph. ii. 10. Good works, though not the producing cause of justification, yet are that, without which none can be justified. Men may do many works, which, as to the outward act, are good, or which would have been truly so had they been works of the new creation, and wrought of God in Christ, and which yet have no part in the great work of true justification. Those who are thus busied, may be very zealous of "*good works*," and at the same time very high in profession of Christ, and of a hope of salvation only through him, and yet be wholly on the wrong ground, built on the sand, and remain as gross Pharisees as those who formerly rejected our blessed Lord in high veneration of Moses! Names do not much alter the nature of things. There is as much scope for self-righteousness and rank Phariseism under a profession of Christ, yea, under a most confident profession of renouncing all our own righteousness, as ever there was under the law. Our preaching, praying, and all our religious and devotional exercises may be, and too often are, in the mere spirit, will, and activity of man: *this* is going about to establish our own righteousness, and not a whit the less so because we profess to have no dependance on our own works, but that we expect all from Christ! Talk and profession are not the life and substance of salvation in Christ; but this forward active worker, that is always ready, is ever, by this kind of zealous activity and performance, as effectually prevented from the right knowledge of, and submission to, the righteousness of Christ, even under the greatest profession of a single dependance on nothing but his righteousness, as any were of

old in the professed rejection of him, and dependance on Moses.

As to the life and substance of it, there never was but one true religion; nothing has ever been such, but the immediate inward work of God in man. And this, on the one hand, can take place and proceed no further than God is livingly the continual mover, worker, and efficient cause of all that is rightly wrought therein; nor on the other hand, any further or faster than man comes under the holy influence of the spirit, grace, or power of God, whereby he worketh in us. If man resists the spirit, turns from the grace of God, rebels against his light in the heart, does despite to the holy discoveries of truth, he tramples under foot the very blood of the everlasting covenant, he rejects the son of God, and in the midst of all his professional claim to the merits of a crucified saviour, is crucifying the life of the Lamb in himself. And thus the Lamb has been slain from the foundation of the world, and is slain in all who thus do violence to the motions of divine life in themselves. "Christ in us," has been in every age and nation the only true and solid ground and hope of glory. Nothing but a true and living birth of God in the soul, of the divine and incorruptible seed, a real and substantial union of the divinity and humanity in one holy offspring, has ever brought salvation; and this, throughout all generations, (in all the true seed, in every heir of God and joint-heir with Christ,) is the only begotten of the Father. None can be a true child of God without this divine birth, this true brother and sister of Christ, this real offspring of God, that cries Abba, Father! and is one with Christ forever. This birth ever does the works of God. *In this, and in its bringing forth*, are wrought the "good works," without which there is no justification.

Except we are regenerated and born again; that is, except another birth and life take place in us, besides our natural birth into, and life in this world and into things natural; except a work, that, strictly speaking, effects and produces a real regeneration and new birth, as real a conception, generation, and birth of the seed of God in us, and of us too; as the production of our natural life is a real work of conception, generation, and

birth into this world, we cannot possibly enter into the kingdom of God. This is the new creature that is born of God, and sinneth not; and this must have the rule and government in us, and bring forth the works of God, so far as we are justified. This is the justified of God forever; and nothing is justified of him but what is wrought in him. That which is wrought out of him, and out of his divine life, is excluded from his acceptance, and can never be heir of the promise. Every evil thought, word, and action, is and will be subject to eternal exclusion: and equally so is every sigh or groan, every prayer or sermon, every fast or thanksgiving, with every other religious exertion, that is not in the divine life and influence of God! This is all but "Mount Sinai in Arabia, that is in bondage with her children." The bond-woman must be cast out. It is impossible that she should inherit the promise, or that her son, or any of her children, should be heir with Isaac, the son of the free woman, the son of promise, the son of God's immediate operation and power, born above and beyond the ordinary operations of nature, with all the force and workings of her utmost activity and exertion. It is only the son of promise, the offspring and begotten of God, that can ever do the works of God.

This criterion our blessed redeemer appealed to in the days of Jewish unbelief and opposition. He urged his doing the works of God, as a certain evidence of his being the son of God. And this had never been a certain evidence at one time and on one occasion, had it not been always so at all times and on all occasions. Could any else than the son of God, the new creature, the only begotten, the born again of the incorruptible seed and word of God, at any time have done the works of God, Christ's doing them would not have been a certain and infallible evidence of his sonship. This evidence is as sure and certain, to, in, and concerning all the seed, as it was then in, and concerning the holy head, the bishop and bridegroom of every soul, that is so opened and taught of God as to see and know that any thing done by him in and by another, is truly and spiritually the work of God; and is infallible evidence that a greater than Solomon is there, that Christ is there, come in the flesh in that man by his holy spirit; that there is a real birth

and babe of God, an heir of God, a joint heir with Christ, a true and living branch of the everlasting vine; indeed, the *presence*, *activity*, and *good works* of God's only begotten. All other works are either directly the works of darkness and the devil, or at best, but the willings, runnings, and toilings of the son of the bond-woman, that never inherits the kingdom, nor can possibly enter into, or even see it. None other ever saw it than that which is begotten of God; *that* ever beholds it, dwells in it, and enjoys it as its own, the rightful inheritance of him who only is God's heir forever. For though there is, in a sense, properly a plurality as brought forth in the many coheirs of the inheritance, yet in the ground and substance of it, as in God, it is one heir, one offspring, one only begotten: and hence the assertion, "we, being many, are one bread;" and hence Christ's prayer to the Father, that they might all be one, as he and the Father were one. They are all one in the everlasting principle of life and salvation, and they ever do the works of God, and are no further his children, nor born again of him, than they do his works. Nothing is more idle than to suppose any thing is born again of God, that does not his works, or that sinneth against him. In all the begotten, the very seed and life of God remaineth, and "they cannot sin, because they are born of God." Many people pass through some small convictions, and perhaps pretty deep exercises, and finding a degree of relief and solid satisfaction, conclude that they are born again, and are now safe and sure. But no man is ever wholly born again of God, who is not brought wholly under his rule and government in all things. Every thing that revolts, rebels, or sins against him, is not born of him. A little leaven, in time, leavens the whole lump, as it is suffered to operate; but until the whole is leavened, until every thought is brought into the obedience of Christ, we are never wholly born of the incorruptible seed, and may be in danger of a total and final apostacy.

Our real justification is ever in proportion to our real sanctification, and can no more outrun it, than real sound health of body can consist with pain, sickness, and putrefaction. Christ is our *complete justification*. Nothing else ever was or will be any part of it. But Christ, as certainly as he is Christ, ever

works the works of God; and that in every soul that will have him to rule over him, or be his Lord and saviour. We are *complete in him*, and in him alone, without any addition. No addition can be made, but what will ever be hurtful. But we are never complete in him any otherwise than as we are *really in him*, as the branch is in, belongs to, and is of the vine; nor any further than we are thus *in him*, is he truly and substantially *formed* in us, and become our life and hope of glory: so far, and no farther, he is the "end of the law," to us. He never repeals a jot or tittle of the moral law to any, further than it is fulfilled in them. It can never pass away till it is *fulfilled*: and it is never further fulfilled than the state of transgression is removed, on account of which it was added.

"God is unchangeable." All the changeable dispensations result from, and are accommodated to, the different states of mankind. There never was but one way of salvation, nor of remission of sins. Could any thing else ever have answered this purpose but the birth, life, and government of Christ in man, it would answer still, and as well now as ever. This was pointed to by the law and its ordinances, by John and his figurative and preparatory baptism; and as far as the work of salvation was ever wrought in any age or dispensation, it was the work of God in Christ; yet never was carried on and completed without the creature's consent and co-operation. Nothing, however fervent, zealous, and devout, can have any thing of the real nature of true religion in it, that is not in and of the life of God. And this goes on only to such a degree as the life and spirit, the will and activity of the soul, go on with and in it. All religious activity out of this, is but toiling in the night, and without divine help or direction. This gains nothing substantial: it is loss, and not true gain: it is dross, and dung, and filthy rags. The sooner we lose it all, the better. But, on the other hand, all holding back, and declining to work with the Great Worker of all things in true religion; all backwardness in letting down the net on the right side of the ship, in the break of heavenly light and day, and by his direction; all staying behind when he puts forth his sheep, goes before them, utters his voice, and calls upon them to follow him,—are as effectual in pre-

venting the work of salvation, as running, toiling, and willing of ourselves, in our own might and spirit, without him. We must, through the divine workings of God by his grace and spirit in us, work out our own salvation. This is always the way it is wrought. We can do no more of it ourselves, unassisted by him, than "the Ethiopian can change his skin, or the leopard his spots." And yet, even where it is done in the most sudden manner that ever it was known, it is done no other way, and no further, than as the will or spirit of man yields up, submits to, and becomes a co-worker with him who worketh all in all in true religion. All our springs are in God. He has wrought all our works in us. But the springs are no further ours, and the work is no further wrought in us, than we suffer the obstructions to the arising and flowing of the well of life and salvation in us to be removed, and are willing to be wrought upon, formed, and fashioned by the Great Potter as he pleaseth. Our part is to be unresisting, as the clay in the hand of the potter. The simile regards the non-resistance of the clay, but does not extend so far as to represent us inactive, unconscious, or without choice, will, or exertion, in this great work. It might as well represent us unconscious, and entirely insensible, as inactive, or active as mere machines. It shows that we can do no more merely of ourselves in it, than lifeless clay; and that even where we are the most vigorously active in a right line religiously, our will and activity are not only wholly yielding and unresisting under the divine operation, but they are no further or faster exertive in the work, than the divine hand or influence is felt and extended, holds us fast, and puts us forward, forms and fashions us vessels of use and honour, as he pleases. And he never pleases to make any of us any thing in religion, either in ourselves or to others, without the consent, concurrence, and co-operation of our own minds and abilities in it. As we yield to his call and operation, the new formation, creation, and generation begin and advance. Old things are done away, all things become new, and all things of God; and not of ourselves, without him. Here we are brought into reconciliation with him, and know our sins to be blotted out and freely remitted. Remission of past sins is equally, in all ages, the act of divine

grace. It is the mercy of God, in and through Christ the begotten; his unchangeable nature, an attribute or excellency inseparable from the Divine Essence. He cannot retain anger, or opposition, to a state not in opposition to *him*. Anger, as a passion, he has none; he is always in himself the *same*, and always *one*. There is no *twain* in him. Love and wrath, compassion and vengeance, are not in him as different things, or even as states or dispositions. It is more strictly proper to say, he *is* love, goodness, wisdom, power, compassion, a fountain of living waters, a consuming fire, &c., than to say he *has* such and such *attributes*, or properties. Indeed, I suppose the word *attribute* was originally used on this very ground, and implies that he has not any two different things or states in himself. But because he is all these, we *attribute* to him those different excellencies or qualities, which are familiar to our ideas. He is *love*, and *always* and *altogether* love; he is *goodness*, and *always* and *altogether* goodness; power, wisdom, and justice, and always and altogether all these, and all are ever but one in him. Perhaps *goodness* is a word as expressive of what he is, as any. However, being goodness, he was and is prompted to create subordinate intelligences, thereby to diffuse bliss, happiness, and enjoyment. His eternal nature, (or say, love or goodness,) prompts him to visit, revisit, or operate upon, call and invite all that he has made capable of happiness or misery, in a spiritual sense.

He cannot, (such is the purity and goodness of his eternal unchangeable nature,) make a sham invitation to any, and pass it upon them as a real and sincere one! As his promise is yea and amen forever, so is his *call*. All have heard it; but they have "not all obeyed." Rom. x. 16. The call is as *real* to him who *does not*, as to him who *does* obey. In order that we might be rational creatures, conscious of good and evil, and proper objects of reward and punishment, free agency was absolutely necessary to man. Hence results our capacity to obey, or disobey God's call; to yield to, or resist the operations and workings of his power in us for salvation. And hence the divine equity of rewarding every man according to his works; according to the deeds done in the body. He that commits sin works

directly against God, against the divine call, the manifestation and operation of God in himself. This is the evil of sin. It is hence the guilt and condemnation arise. It is rebellion against the light. The light shines in all; in "every man that cometh into the world." John i. 9.

It not only *is*, but *must* be so, from the very nature, the goodness of God. "This is the condemnation, that light is come into the world, and men love darkness rather than light." None therefore have, nor ever can have, this condemnation, who have not had the light. Its coming cannot be to the condemnation of any but those who *hate* it. He that loves it, that lives in it, and conforms his *deeds*, his heart, his life to it, is and must be in union, communion, and reconciliation with God, the source of it, and from whom it shines an emanation of the Eternal Divinity. The word that was in the beginning with God, and truly was God, is now, and ever was the *light* of all men, and the *life* of those in whom it obtains, in all things, the pre-eminence. These *live by it*; or, as Paul expresses himself, it is Christ that liveth in them. Those who *hate* it, *rebel* against it, or work counter to it, are in a state of alienation and opposition to God, and therefore in guilt, and under condemnation. Here, to the froward, he must show himself froward: he cannot change into a state of reconciliation with that which is counter to his eternal nature and essence, and to his operation on the soul; but *is*, and *must be* a consuming fire. If this produces an entire change in the creature, he is, he must be reconciled to God, and cannot possibly be so any other way. Nothing can cleanse from the filth of sin, and reconcile the soul to God, but that which removes the defilement and opposition to him. "The blood of Jesus Christ cleanseth from *all sin*." This is the blood of the everlasting covenant, the blood of sprinkling; and as it is felt and known to *cleanse* from *all sin*, it is evident that this is not a removal of the *guilt* while the actual *state of sin* and transgression remaineth. Cleansing from all sin, and washing it away, are not effected while we are living daily and hourly in sin. Sin ever separates the soul from God. It is that which lets; and it will let, till it is removed out of the way.

Full reconciliation to God is not consistent with a state of

opposition to his holy law, his divine will, and working in us. While filth and opposition to divine influence remain in man, there remains fuel for the fiery baptism of Jesus, nor can the floor of the heart be thoroughly cleansed till all defilement is removed. God and evil are in eternal contrariety, and as God cannot change, he cannot at one time be unreconciled, and at another time reconciled to the same state. Imputation of Christ's righteousness to sinners, so as to reconcile them to God in a state of actual sin, or alienation from him, is as impossible as to reconcile light and darkness, or Christ and Belial. It is a phantom that has risen up in the fogs and mists of be-nighted minds. It is attempting to climb up to heaven some other way than by Christ, the *door*. And yet such is the power of darkness, that this is called magnifying the merits of a crucified saviour, who never saves his people but as he saves them *from* their sins!

He is the eternal *Word*, and as such is God. To us he is the *emanation*, or son of God's love. When he lives and reigns *complete* in us; when he is our *life*, and has in all things the pre-eminence with us, and so is our *complete* justification, as such he must have been *begotten and formed* in us; strictly and truly so; for it is thus, and thus only, that we are or can be *complete in him*. He is one in all the only begotten of God forever. God alone is his Father. Every true believer is his mother. Hence he assures us, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matt. xii. 50. And hence too he is the *son of man*. "What and if ye shall see the son of *man* ascend up where he was before?" John vi. 62. The outward body of flesh and blood, which cannot inherit the kingdom of God, never came down from heaven. "He that ascended, is he that first descended." The outward body was prepared for him who came to do the divine will. It was the eternal holy Word that came down from heaven, and took flesh in that body; and this divine word having a conception and birth *in man*, becomes truly, and in the scripture sense, the *son of man*, as well as son of *God*; and so is both the root and offspring of David, according to Rev. xxii. 16, and as truly *the seed of Abraham*. It was not the

outward body, nor the mere human nature, that was the seed of Abraham, in which all the families of the earth are blessed. It was that living birth of divine life, whose *day* Abraham saw, and wherein he enjoyed the spiritual blessing. This is the *seed of the woman* that bruises the serpent's head. It was and is necessary, in order to our restoration and union with God, that the life of the Deity, the holy word, should so operate as to bring forth in us a *conception* and birth of his own divine nature; a real birth of the incorruptible seed and word of God. As in this holy offspring a real union of life, human and divine, is formed and brought forth, and as man herein becomes the mother of this heavenly offspring, this is really the *seed of the woman*, the seed of the church and spouse of Christ; for it is not only as the *seed* of Mary or of Eve, that the only begotten is the *seed of the woman*. The souls in whom he is begotten and brought forth, are all in the relation of parent to him, as well as brethren and sisters; and according to the nature of the work which forms this relation, it is strikingly represented by the parent in the female line; "Whosoever, &c. the same is my brother, and sister, and *mother*." And this is that begotten of God, and at the same time that *son of man*, which ascends up where he was *before* he became the son of man. And as God alone can be the father of this his only begotten, man at most can be his mother. And was not this a principal reason why his outward birth was of a virgin; showing that God only is the Father of all that is truly begotten and born again of him, and holding forth, in striking analogy, this great and adorable mystery?

Let not the wisdom of man arise against it; for though it may appear blasphemous to some, it appears to me perfectly consistent with our saviour's formerly declaring himself both the son of man and son of God. Nothing was stranger to creaturely wisdom in that day, than the profession of a man to be the son of the Highest, though without such a relation actually formed, there was never any salvation to any individual. And herein is much of the glory, excellency, and efficacy of Christ's coming in that body. It wonderfully exhibits, illustrates, and exemplifies the nature of the great work of salvation, is a blessed pattern of it, and may, by way of eminence, be considered

as containing the sum of it. It is all of the same nature in every individual, and was, is, and ever must be, through suffering and death, and a resurrection to newness of life.

Much might be said in support of this doctrine. The scriptures bear ample testimony to it, though in a way that is hid from the natural reason of mankind, till illuminated from on high. When Peter knew Christ to be the son of God, Christ told him, flesh and blood had not revealed it unto him, but his heavenly Father. Matt. xvi. 17. This holds good to every individual. The world by wisdom never knew God, and never can know Christ. None know him, but those to whom the Father reveals him; nor can any know the Father, but by the revelation of the son in themselves. "No man can say that Jesus is the Lord but by the holy ghost." 1 Cor. xii. 3. This is the reason why "every spirit that confesseth that Jesus Christ *is come* in the flesh, is of God." 1 John iv. 2. The evil spirits of old confessed him in words, but he rejected their testimony, and suffered them not to speak; Luke iv. 41. For though they had an outward knowledge who he was, they spake not by the holy ghost; they were not of God. And thus thousands now confess him to *have come* in the flesh in that body, and are proud to call him Lord; but none ever rightly call him so, but by the revelation of the Father. Therefore, on this rock *only* he builds his church, and the gates of hell cannot prevail against it, though against every other building they can and do prevail. It is not merely confessing, though in full assent to the truth of it, that Christ *did* come in that one outward body, that determines any one to be of God; the devils believe, confess, and tremble; but none truly and thoroughly confess him without knowing (in the present tense) that he "*is come* in the flesh" in themselves, spiritually.

"I will pray the Father, and he shall give you another comforter, that he may abide with you forever, 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*. I will not leave you comfortless; I will come to you: yet a little while and the world seeth me no more, but *ye see me*: because I live, ye shall live also. At that day, (that

is, when I come again the second time, the comforter, to salvation,) ye shall *know* that I am in my Father, and you in me, and *I in you.*" John xiv. 16 to 21. This is the great mystery of godliness. God manifest in the flesh, is not confined to the flesh of that one body. "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will *manifest* myself to him. Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt *manifest* thyself unto us, and not unto the world? Jesus answered and said unto him, 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;" verses 21, 22, 23. "That which may be known of God is manifest in them." Rom. i. 19. The preaching of Jesus Christ according to the revelation of the mystery which was kept secret since the world began, but now is made *manifest*, "is Christ in you the hope of glory." Col. i. 27. "Always bearing about in the body," says the apostle, "the *dying* of the Lord Jesus, that the *life* also of Jesus might be made *manifest* in our body; for we which *live*, are always delivered unto *death* for Jesus' sake, that the *life* also of Jesus might be made *manifest* in our mortal flesh." 2 Cor. iv. 10, 11. "We have this treasure in *earthen vessels*, that the excellency of the power may be of God, and not of us;" 7. Here is plainly *in us* the *death*; the *dying* of the Lord Jesus, in order that his *life* may be *manifest* in us. This is *baptism into his death*, and rising with him into *newness of life*; the one soul-saving baptism. "Verily, verily, I say unto you, he that receiveth *whomsoever* I send, receiveth me, and he that receiveth me, receiveth him that sent me." John xiii. 20.

Great, indeed, is this mystery, much unknown to, yea, even rejected as enthusiasm, by many professors of Christ. No man can *really* receive *any one* that Jesus sendeth, and not *as* really receive *him*, (I mean absolutely *him*, the only begotten of God,) any more than we can receive Christ, and not receive the Father that *sent him*. "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. xxv. 40. Let none suppose he means simply, that he will accept it *as if* done unto *him*; it is *true* in

the strictest sense. It is actually done unto *him* in *them*, for they are all real *brethren*;" "heirs of God, and joint-heirs with Christ." Rom. viii. 17. "He that sanctifieth, and they who are sanctified, are all of one." Heb. ii. 11. "He that is joined unto the Lord is one spirit. 1 Cor. vi. 17. "We being many are one bread." x. 17. "I and my Father are one." John x. 30. *Christ formed* in man, is in the oneness with the Father. The begotten of God in every soul is *one* with him in the everlasting covenant; as truly so, in measure, as there was a real oneness with God in the man Christ Jesus.

"I have said, Ye are gods; and all of you are *children* of the Most High." Psalm lxxxii. 6. (*And if children, then heirs.*) And their dying like men, in the next verse, is as it happened to the blessed Jesus, as well as to all his co-heirs and brethren. "Jesus answered them, Is it not written in your law, I said, 'ye are gods?' If he called them gods unto whom the word of God came, and the *scripture cannot be broken*, say ye of him whom the Father hath sanctified and sent into the world, thou blasphemest, because I said, I am the son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works, that ye may *know* and *believe* that the Father is *in me*, and *I in him*." John x. 34 to 39. For this they sought to kill him, or took up stones to stone him. And when *he* says the same thing *now*, in his joint-heirs and brethren, is it not condemned as rank enthusiasm, if not blasphemy? And yet this reasoning was then cogent and unanswerable, and is equally true at all times, and in *all the seed*. None ever *did* the *works* of God but the *seed*, the *son*, the *sent*, and *sanctified* of the Father. This is the reason, "he that sanctifieth, and they who are sanctified, are all of one." He told them, the works *he* did, they should do; that is, the *works of God*. And that babe that is begotten and born of God, of the incorruptible seed, and so doth *his works* in every redeemed soul, has always a right to say as he did, "But if I do the works of God, though ye believe not me, believe the works." But why believe the works? "That ye may know and believe, that the Father is *in me*, and *I in him*." Only believe the works and the point is settled at once. "For there is none good but

one, that is God." No real good work can be done, but he *doeth* it. We are enabled to work out our *own* salvation, but it is *only* as God worketh in us and we work by him; he in us and we in him.

No mere man can receive this doctrine. Hence the divine truth and certainty of John Baptist's declaration, "He that cometh from above, is above all: he that that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all, and what he hath seen and heard, that he testifieth, and *no man* receiveth his testimony. He that hath received his testimony, hath set to his seal that God is true." John iii. 31 to 34.

And who *is this* that receiveth his testimony? Answer, *No man*, as man merely, but the *begotten* of God. "The world cannot receive him, because it seeth him not." "*No man* hath seen God at any time. The only begotten son which is in the bosom of the Father, he hath declared him." John i. 18. "And of *his* fulness have *all* we received." 16. Had we *not*, we could never rightly *know* God, nor receive the testimony of the son. There is nothing else through which we can receive it. It is hid from the wisest of men except only so far as it is manifested to them in and by this. It is *revealed* only unto *babes*, that is, to his *begotten*. Men, as natural men, and as such considered as the work of God, are *created*. But the new born babes in Christ, though in a sense the work and creation of God, (as Christ is the beginning of it,) yet they are, as his production, not merely *created* as Adam; they are, strictly speaking, *begotten*. There is in their formation, a spiritual conception and birth in the soul. The Father, by the overshadowing of the holy ghost upon the willing mind, which embraces and yields to the visitations, operations, and wooings of his love, begetteth and produceth a true and real birth of divine life, a conception and birth of that which is truly and properly his only <sup>\*</sup>begotten forever, being one in all his spiritual offspring. This is he that is born again of God, of the incorruptible seed and word of God.

In the production of this conception, generation, and birth, there is both Father and mother. He that begets, is the only

possible *Father* of this the only *begotten*. The soul in whom this conception and birth is effected, is the mother; and here "the man is not without the woman, nor the woman without the man in the Lord." This conception and *birth* cannot possibly be effected by the mother without the Father, and is never produced by the Father without the consent of the mother. There must be a celestial union, a real co-operation, wherein two become one. Of twain the one new man is made, which is God and man in the heavenly and mystical fellowship and union. This is the mystery of *Christ*. This is what is held forth strikingly and livingly in his birth of the virgin Mary; and this ever was, and ever will be the only possible way of salvation. This is the new creature, that being born of God sinneth not; indeed, *cannot* sin, and that for this very reason, because "his *seed* remaineth in him, and he cannot sin, because he is born of God;" (1 John iii. 9;) as really so, as one was ever born of another in natural procreation.

The *natural man*, the mere *creature*, as the work of God, is a created being; he never saw God, cannot know him, nor receive the *testimony* respecting the mystical union and sonship: but the *babe*, the *begotten*, that with a true and living knowledge of its sonship,<sup>1</sup> cries Abba, Father, both *sees* and *knows* the Father, and receives the heavenly testimony. For Christ, speaking of this mystery, says, "Take heed that ye despise not one of these little ones, for I say unto you, that in heaven, their angels do always behold the face of my Father which is heaven." Matt. xxviii. 10. And again, calling them sheep, he says, "My sheep *hear* my voice," &c. John x. 27. Thus they receive *his testimony*, but will not receive that of a stranger. "All that ever came *before me*, are thieves and robbers, but the sheep did not hear them;" verse 8. Were Moses and the prophets, and John, who came *before* him to prepare his way, thieves and robbers? Nay, verily, they came not *before* him in this sense; for he came *in them*, and was their leader; and all the real message of God *by them*, was *through him*. He is "the *word of the Lord*, that came unto them." The same *word that was in the beginning*. But whenever *man*, of himself, out of Christ, meddles in the things of God, he is a thief, takes that

which is not his, sets his post by God's post, and robs the *babe* of his honour. Here is the ground and rise of idolatry. Here is antichrist in the temple of God, exalted over the *seed of God in man*, and got up above all that is truly called God, and rightly worshipped.

Christ is the *door*. Is there a door of entrance into the kingdom in our hearts? If so, it is *Christ in us*; there is no other door, nothing can open to receive him, nor enter into the kingdom with him, but that which is of him; all else is, and ever will be, darkness, and cannot comprehend the light, or receive it. Nature works against it; *men* love darkness rather, and *as men* merely, ever will.

"Israel is my son, even my first born." Exodus iv. 22. This is true for ever; for Israel, the begotten and born of God, even when the seed of Abraham suffered in Egypt, was truly his only son, his first born; and hence he speaks of all the seed in the singular number. "Israel is my son, my first born." This could not have been true, had not this Israel been the seed of Abraham *spiritually*; and in the same sense Christ is so called; that is, not seeds as of many, but the one seed, which is Christ in all the heirs and brethren. "This day have I begotten thee," is, through all time, the language of the Father. "Unto us a child *is born*, unto us a son *is given*," (Isa. ix. 6.) is as true at one time as another, in the present tense, without looking backward or forward. They ate the spiritual meat, and drank of the spiritual rock, when Israel, God's son, was called out of Egypt, long before the virgin Mary, "and that rock was Christ." They not only ate outward manna, they ate the same *spiritual meat* the saints ever live by, else they had no life in them; there was never any other possible way for men to have divine life in them.

To know God and Christ is life eternal. He is in all; all have of his fulness, and yet thousands are dead because they do not know him; they eat not his spiritual flesh, nor drink his spiritual blood, and so cannot live by him. "He that eateth me, shall live by me," says he. He is hid and buried in them. He is as "leaven hid;" (the very seed of the kingdom;) Matt. xiii. 33. A talent laid up in a napkin; or buried in the earth, Luke

xix. 20; Matt. xxv. 18; overlooked and rejected, yea, trampled under foot, as an unholy thing, although it is the very blood of the everlasting covenant. Heb. x. 29. "The corner stone," which all the wise builders among *men*, as men, *have ever rejected*; but to those who come to know him, and build in and by him, he *becomes* "the head of the corner." Acts iv. 11. There is wisdom in the word *become*; "is become the head of the corner;" for he is so to none, but as *he becomes so*. The head-stone in religion, and even in the profession of Christ, is always another thing to natural men, however zealous and full of faith, as they may suppose, whilst he lies hid and buried in them, though they cry up ever so loudly his former appearance in that body. Thousands do so, and yet know no more of him than the Jews did. They who then received his testimony, and saw his glory, as the only begotten of the Father, full of grace and truth, saw through the veil of his flesh, or they had never seen *him*, or livingly known him in that appearance: and none now rightly know him, that stick in that appearance, and see no further. "Though we have known Christ after the flesh," says the apostle, "yet now henceforth know we him no more." 2 Cor. v. 16.

"Lo, I come," says he, and "a body hast thou prepared me." Heb. x. 57. The *I* that came, the *me* the body was prepared for, is he who says, "Before Abraham was, *I am*." Hence all who knew him, knew the Father also, and all who now know him, know the Father; there is no possible failure of this. "If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us: Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then, show us the Father?" John xiv. 7, 8, 9. It seems Philip had not yet fully learned this mystery; and this is the case with many who are in degree his disciples. Paul says, "Ye are the body of Christ, and members in particular." 1 Cor. xii. 27. "As the body is one, and hath many members, and all the members of that one body being many, are one body; so also is Christ. For by one

spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit ;” verses 12, 13.

It is plain this body of Christ is spiritual; for we are members of it by baptism of the one spirit into it: by drinking into the one spirit. It is not our outward bodies that compose, and are the members of Christ’s body, but it is the birth of Christ in us; it is a union of the life of God and the life of man; and thus the apostle’s simile is beautifully instructive; the outward body is one with the head, the members are *all of the body*; “*so also is Christ.*” The begotten are *all members of the body*; the body is one with and in the head, “and the head of Christ is God.” And when the birth of Christ is fully formed in man, and grown up to the measure of the stature and fulness of sonship, where every thought is brought into captivity to the obedience of Christ, so that God *becomes all in all*, here the holy Head is known. Christ is the head of every man, and God is the head of Christ; that is, Christ the begotten entirely governs the whole man, as the head directs and governs all the members of the body; and God the Father, as the head of Christ, entirely guides, governs, and in all things directs the begotten.

“I am the true vine,” says Christ, “and my Father is the husbandman.” John xv. 1. Are the vine and the husbandman one? Answer, yes, in the heavenly union and mystery: the wisdom of man makes it nonsense; but if the vine and the husbandman are one, surely then, so are the vine and the branches. “I am the vine, ye are the branches.” 5. “Every branch *in me* that beareth not fruit, he taketh away.” 2. “As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me.” 4. “If a man abide not in me, he is cast forth as a branch, and withereth.” 6. “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” 7. “Whatsoever ye shall ask in my name, that will I do.” John xiv. 13. As he cannot deny himself, a branch abiding in him, and asking in his name, cannot ask without receiving: therefore it holds good forever, “Ask, and ye shall receive.” It cannot possibly fail, for, says he, “The words that I speak unto you, I speak not of myself, but

the Father that dwelleth in me, he doeth the works." 10. Just so every branch in him may say, "I speak not of myself, I ask in thy name; it is thy word that speaks, and asketh in me;" "I live, yet not I, it is Christ that liveth in me." This is *he*, that in all the truly begotten can always say, "I know that thou hearest me always." This is true prayer, and no other is so; all other is but the noise, the voice and breath of *man*, and is not answered; it receives not; it falls to the ground!

But let us now hear the great wisdom of man, that God has made real foolishness with him. "What!" says the reasoner, the wise disputer of this world, "how can the branch and vine be one, if the branch may be cast forth, and withered?" This is just as wise as the reasoning of the Jews, "We have heard out of the law, that Christ abideth forever, and how sayest thou, the son of man must be lifted up?" John xii. 34. Can the branch be cast forth, and wither outwardly? It can. Was it not therefore of the vine? It was. Can Christ be crucified afresh in spirit, and put to open shame? Can the blood of the covenant be trodden under foot and despised? Can despite be done to that holy spirit of grace and salvation? Can a birth of real life be stifled and slain? It can. Was the "Lamb slain from the foundation of the world?" Was this said only of what *should* be afterwards; or was it *really done* from the very foundation? It was *really done*; it is still done in thousands. In the very day that Adam ate the forbidden fruit he died. Death took instant place in him, upon that which was before alive in him, only in the *life* of the Lamb. Here the *Lamb* was *slain* in him; here the *branch* was cast forth and *withered*.

I know it is a mystery too high for mere man to comprehend; but man can laugh it to scorn, and bring forth his strong reasons against it; yea, render it impossible; for impossible it is, and ever will be to this world's wisdom. I do not expect to escape censure and severe ridicule; for I know that *no man as man merely, receiveth the true* undisguised *testimony* of the son, because it is "foolishness unto him." 1 Cor. ii. 14. To preach "Christ *crucified*, was to the Jews a stumbling block, and to the Greeks foolishness." Chap. i. 23. To preach this doctrine in its *full extent*, is now both a stumbling block and downright

foolishness unto the creature, as much as ever ; but to such as see it in the light, it remains to be both “ the power of God, and the wisdom of God ; because the foolishness of God is wiser than men ; and the weakness of God is stronger than men.” 24, 25. This is “ the wisdom of God in a mystery, even the hidden wisdom (for it remains hid to this day) which God ordained before the world unto our glory ; which none of the princes of this world knew.” ii. 7, 8. “ Now we have received not the spirit of the world, but the spirit which is of God ; that we might know the things that are freely given to us of God.” 12. There is a measure of the spirit, grace, light, and life of the son, *freely given* to all men to profit withal, but none savingly know it, but those who give up to its motions in themselves, so as to receive it for their teacher ; then they see clearly, it had been *freely given them* of God *before*, though it lay long hid and buried, and they knew it not. “ If thou knewest the gift of God,” said Christ to the woman, “ and who it is that saith to thee, give me to drink ; thou wouldst have asked of him, and he would have given thee living water.” John iv. 10.

This gift of God was he that dwelt in that body ; which, whoever *saw*, saw also the Father. This gift was not only *then* near her, but *had been in her*, and is in *all* ; and had she known it before she saw the Lord Jesus outwardly, even as it *talked with her*, and was the *gift of God to her inwardly*, she might have asked of him, and received the living water ; even as Israel of old drank of that spiritual rock that truly *was Christ* ; and is now in every believer “ a well of water springing up into everlasting life ;” according to his promise, “ He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.” John vii. 38.

This is the salvation of God in every age and dispensation ; coming *into this* living faith, in full subjection to this inward holy gift of God, is our only reconciliation with him. This inward gift is the mediator between God and man : it was so in the body prepared by him to do the Father’s will in ; it is so *now* in all. It is not one thing in him, and another in us. This is the bond of union, that unites God and the soul in the divine and saving fellowship ; “ He that is joined unto the Lord is one spirit.” A

will, opposite to the divine will, is *self-will*, is *enmity to God*; nothing but the *cross of Christ* can ever “slay the enmity;” hence no true disciple, but by the *daily cross*, and *denial of self*: this brings all into the *one will*, crucifies the *old man*, with his affections and lusts.

Without *death*, there is no *new life*; even under the law, “without shedding of blood there was no remission.” The *life was taken*; here was *suffering for sin*, in the *figure*. Burnt offerings pointed out the necessity of *fire*, the saving baptism of Jesus; who, when he came, passed through the fiery baptism of extreme sufferings, outward and inward; till at length he endured the pangs of death, and poured forth his very “soul an offering for sin.” Isa. liii. 10.

And it now remains that what is *yet behind* of his sufferings and afflictions be filled up in us; Col. i. 24. His sufferings are not ended; “For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.” 2 Cor. i. 5. Again, “As ye are partakers of the sufferings, so shall ye be also of the consolation;” 7. “If so be that we suffer with him, that we may be also glorified together.” Rom. viii. 17. Here we suffer with him, expressly in order *that we may* be glorified together. “If we be *dead* with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he will also deny us.” 2 Tim. ii. 11, 12. “Rejoice, inasmuch as ye are partakers of Christ’s sufferings.” 1 Peter iv. 13. “That I may know him, and the power of his resurrection, and the *fellowship of his sufferings*, being made *conformable unto his death*.” Phil. iii. 10. This is the baptism that now saves us; it is not a figure; we never receive remission of sins, but in the fellowship of the sufferings of Christ, and conformity to his death; this was always the only way. So that of old, when *blood* was taken for atonement, and no *remission* was had without *blood*, the outward was *but the shadow*, and of *itself* procured *no remission, no reconciliation*. It is, through all time, only by the *death* and sufferings of Christ, that we can be, or any could be, reconciled to God. And as none obtained this blessing by the offerings themselves, without knowing in themselves a *death to sin*, a fellowship in the

sufferings of the holy seed, so *none* can *now* receive it otherwise.

The death and sufferings of Christ in that body are of great price in the sight of God, and in all things have the pre-eminence in the view of the saints. Therein was wonderfully held forth the way of salvation, as a work of God in man, and of man by God; that it is *all* through *suffering*, a *wounding* to *heal*, and *killing* to make *alive* in God. He, the Lamb slain from the foundation of the world, has always borne the chastisement of our peace; nor without his *stripes* were any *ever healed*. God hath laid on him the iniquities of us all, but unless we *partake* in the chastisement, and *feel* his *stripes*, we are not healed; for he that will *save* his life, shall *lose* it; but he that will *lose* his life, and *die* with Christ, shall save it unto life eternal. Ever of old, "in all their afflictions, he was afflicted, and the angel of his presence saved them." Isa. lxiii. 9. They had his *real presence*, or all else had been useless: *they* were afflicted with *him*, as well as *he* with *them*, and those who know not *reconciliation* with God and *remission of sins* in *this way* are *not* reconciled to him. But this is *death* to man's *will* and *wisdom* too; he won't endure it; he had rather believe, or pretend to believe, *any thing* than *die* into *life*. His whole *aim* as man, in his own activity in religion, is to *climb up some other way*; and among his *many inventions*, that he may seem to come in *by Christ*, he has hewn out the broken cistern of the imputation of Christ's righteousness to man in transgression! But his righteousness is forever unimputable to all who have *not died* with him to sin, and risen in the power of his resurrection to newness of life; it can be no further imputed to any, than they are actually conformed to his death, and the fellowship of his sufferings. There is an eternal distance and separation between Christ and all that is unholy. No *grain* of his righteousness was ever imputed to any soul, but in exact proportion to its actual sanctification, or submission to the divine will. What can be more absurd, than to suppose Christ's sufferings have altered *HIM*, who is always unchangeably the same? or that *HE* sees us any otherwise than as we are, in our actual state and condition? I can have no expectation of salva-

tion by Christ, without the fellowship of his sufferings, and conformity to his death.

But, blessed forever be the name of the Lord, I have known something of the power of Christ to salvation. I know certainly that there is no other name given under heaven, whereby men can be saved. But who is this saviour? "I even I, am the Lord, and besides me there is no saviour." Isa. xliii. 11. This is he who ever liveth; his taking flesh has tended powerfully to unveil the mystery, and show man that salvation is a work of God and man in union, wrought out through suffering, fear, and trembling. This was ever the only way. The sufferings of Christ for the salvation of men, began not when he took flesh of the virgin Mary, nor are his sufferings one thing in nature or kind in the *head*, and *another* in the *members*. If "one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." 1 Cor. xii. 26. All is in the oneness. Suffering and being put to death in the flesh or fleshly motions, has ever been the alone way to know the quickening of the spirit; the only trodden path to glory. The sufferings of the *seed* in that one specially prepared body, could do no more towards reconciling a soul to God, than the blood of bulls and goats towards the washing away sin, were it not that the promise is sure to all the seed; and that the *seed is one in all*; its sufferings one; its reigning and rejoicing one. The *seed*, the *life*, the *begotten*, was of old pressed as a cart with sheaves. How the *divine life* so unites with *humanity*, as to be capable of suffering, is a question too high for human wisdom; but it is the truth, and the only true way of salvation, learnt only in the rending of the veil, and in removing the covering that, in the first state, is spread over all nations.

It is God's will that *that* be "not first which is spiritual, but that which is natural, and afterwards that which is spiritual." Our state is first natural, our acquaintance is with natural things; our ideas and conceptions natural; by degrees the eternal holy Word, that was with God, and was God, that is nigh in the heart and in the mouth, and enlightens all men, more and more operates upon us, to illuminate, to burn, to quicken, awaken, plead with, and demand audience, and dominion in us:

this is God's goodness for our redemption; and what says he? "I will overturn, overturn, overturn, and it shall be no more till he come, whose right it is, and I will give it him." And Christ says, "I am come to send fire on the earth; and what will I if it be already kindled?" Forever lauded be his goodness to the souls of men, it was, it is already kindled; it burns as an oven, (that is, inwardly,) in order to refine us as silver is refined! "Verily there is a vein for silver, and a place for gold where they fine it." "Gold is tried in the fire, and acceptable men in the furnace of affliction." The Lord's fire is ever in Sion, and his furnace in Jerusalem. "The light of Israel shall be for a fire; and his Holy One for a flame," and it shall kindle in the thickets; the briers also and thorns shall be burnt up. This is all inward, for redemption and salvation: it is so in all, as far as it is not quenched. But men may and do quench the spirit, this spirit of judgment and burning; but those who cease to quench it, soon find the good effects of it; it kindles up more and more, till the chaff is consumed, and the wheat is gathered into the Lord's garner.

This is the baptism of Christ; the one baptism, as old as Abraham; known to all that have ever known salvation. As this work of refinement advances, the veil rends, the covering is gradually removed, until the veil is done away in Christ. Here the spiritual understanding and discernment are gradually received; here we know the meaning of these words: "Afterwards that which is spiritual!" God never intended men should know these things by natural reason, or by a man's own spirit. The natural man cannot know them; they are foolishness unto him; and only to be spiritually discerned. The acutest philosopher is herein as great a fool as any; hence some of the greatest sons of natural science, the very darlings of genius, and masters of reason, have been and now are deists?

I confess, I see nothing so absurd in deism, at least nothing so repugnant to the good sense and common understanding of mankind, as I see in what some of the great doctors of divinity, so termed, hold forth for the doctrines of the Gospel! I don't question, if any of *these* should read this little treatise, but they will feel in their own estimation, able to swallow me up at

Once, and confound all my wild enthusiastic notions, as they may call them, by the force of human reason, as behemoth "trusteth that he can draw up Jordan into his mouth." Job xl. 23. "His bones are as strong pieces of brass; his bones are like bars of iron." 18. So may seem the strength of carnal reasoners. But a word by the way: "He that made him, can make his sword to approach unto him!" 19. May the sword of the spirit approach to, and penetrate the hearts of such professors as these. But if I knew Christ no otherwise than they teach, describe, and declare him, I think I must be either a sceptic or a deist. I can never see the connexion between the sufferings of a body of flesh, seventeen or eighteen hundred years ago, and the salvation of an immortal soul at this day, *without seeing those sufferings connected with the sufferings of the seed, that is one in all.* The seed groaned on Calvary, the seed groans in all; "Even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body." The whole creation of mankind, groans more or less to be delivered into the liberty of the children of God. And this salvation by Christ, the suffering seed, the lamb slain from the foundation of the world, is, in this way, the most glorious display of infinite wisdom. But I think the systems, by some promulgated for the gospel of salvation by Jesus, as full fraught with absurdity, as almost any thing I have met with in Mahometanism, or the ancient mythology of the heathen.

The world by wisdom knew not God then, nor can the wisdom of the world a whit more know him now. This wisdom has got hold of things given by inspiration and revelation from God to his children, and doubts not its full competency to the comprehension, methodising, and promulgation of the gospel! This wisdom reads, "There are three that bear record in heaven," and will have it, these are *three distinct persons in one God*; and rivers of human blood have been shed in consequence of the contentions that have been about this mystery! As they handle it, they advance natural flesh and blood to divinity; they deify a person of shape and dimensions, and look for his coming, as such, to judgment. They make in short *three Gods*; and yet say there is but one God! But the three that bear record in

heaven, are known where God reveals them, and never elsewhere. No mystery can be declared from God, and gain credence, but anon, the poor finite wisdom of the creature presumes to lay hold of it, and vainly proceeds to absolute determinations; and then often seeks to enforce these notions on mankind, sometimes by the point of the sword, sometimes by fire and fagot: and were I an *honest deist*, I must endure their tortures, before I could subscribe to their dogmas.

Let the creature be passive till life leads to action; let man be a fool as he is, and wait on God for instruction, and he will at least avoid the labyrinths of learned absurdity; and may learn that the *infinite Jehovah*, the great I AM, as the eternal self-existent, omnipotent, and first cause of all things, ever reigns properly *God*, and is *one*. As the begetter of life divine in mortals, the babe that cries Abba, Father, and to which alone divine mysteries are, or can be revealed, he is properly the *Father*; and such too in a *larger sense*; for as there is in the depth of every soul, at least a panting conception of the incorruptible seed and word of life, he may be called "the Father of us all." How far he is, or is not, properly the *Father* of all created intelligences, all animated nature, I am not curious to inquire, or anxious to decide. But as putting forth his power, or uttering his voice, or as power put forth, or a voice uttered, in order for production or creation, or in order for diffusion of bliss, he is the *holy word*: also, as manifesting in intelligible language the divine will to the ear of the soul, he is the *word of the Lord*; the word nigh in the heart and mouth; not only in the *heart*, for when the prophets speak, "it is (as Christ said) not ye that speak, but the spirit of your Father that speaketh in you." And as he speaketh in them, and by or through them, to others, he is also the word in the *mouth*, as well as in the *heart*. As a production, or as being begotten and brought forth in man, in a state of dependance and want, and looking up to a superior preserver, feeder, and helper in every sense, he becomes *a son*; and this was our saviour's state in that body, and is the state of sonship in all. He was dependant, he was tried and tempted in all things as we are; hence his sympathy with all the seed; he is touched with a feeling of all our infirmities; is a merciful and

faithful high priest; and being himself tempted, knows how to succour them that are tempted. He could do nothing without his Father; "My father worketh hitherto, and I work," said he. "My Father is greater than I." "But of that day and that hour knoweth no man; no, not the angels which are in heaven, neither the son, but the Father." Mark xiii. 32. As a son he was begotten; this implies Father and mother; every one in whom he is begotten is his mother; and as he is begotten in all these, so is each of these his sister and brother; and as he is married to these, they are his wife, bride, or spouse.

Much more might be said of the state of sonship; but "who will believe our report, and to whom hath the arm of the Lord been revealed?" Who can bear to hear that the son differs nothing (as the apostle saith) from a servant, for a season, though he be Lord of all? Who can allow him to lay in a manger, and then to be under tutors and governors until the time appointed of the Father? But so he is in all, whether men know it or not, and so he was in that body. He submitted to his parents, obeyed and learned gradually, "learned obedience by the things he suffered." He advanced by degrees, and grew in "stature and in favour with God and man."<sup>15</sup> And though he never sinned, yet "he died unto sin once;" that is, unto the motions, which, if obeyed, had brought forth sin; for he had a will as a man; as a man his nature was reluctant to the cross. "If it be possible, let this cup pass from me;" but he abode in subjection; "not my will, but thine be done." Just the path we all must tread to glory, the way we all must walk, if ever we obtain salvation. He must reign in us, till he puts all enemies under him in us. Here he must sit at God's right hand, the right hand of omnipotence, in every soul, till eternal power makes all his foes his footstool; till he puts down all other rule and authority in us but his own; till perfect obedience and subjection takes place; till our will is swallowed up in the divine will. Here, as mediator, having made perfect reconciliation, he renders up the kingdom to the Father; and God becomes all in all. Death is swallowed up in victory. Here he rises from the grave, bursts the bands of death, puts off the grave clothes, mortal puts on immortality, rises from the sepulchre, notwithstanding the seal-

ing of the stone, and setting of the watch; and yet after all this, “touch me not, for I am not yet ascended.” Wait to have an ear open to receive this, and wait his ascension over all in thee; be not hasty; “he that believeth shall not make haste.”

There is a time and season for all things; and if thou abidest in the patience, and touchest him not, thou shalt see and know all power, both in heaven and earth, committed unto him, though he has only been under tutors. He through death reunites with the Omnipotent, from whom he was put forth into a state of want, weakness, and dependance; that is, all self-will or reluctance, every motion that had striven against, or attempted to strive against the motion of divine life in the will of the Father, is slain, all yields up, and God becomes all in all. Now he leads captivity captive, ascends over all, and sits down in the throne of the kingdom: principalities and powers being made subject to him. Here, he that laid down his life, and was a servant to all,—having first come forth from the bosom of the Father; been conceived *in man*, and brought forth, truly the *son of man*; swaddled and laid in the manger, scarce finding where to lay his head; persecuted, reviled, spit upon, crowned with thorns, crucified, dead, and buried,—rises superior to all the powers of darkness, and all the gates of hell; and ascends up where he was, before he came forth from the Father. This is the seed of the woman that bruises the serpent’s head; not then first the seed of the woman when born of Mary, but as early as a birth of God was brought forth in man. This is he of whom Moses in the law, and the prophets did write; whom Moses calls the word in the mouth and the heart; the true seed of Abraham, and of David in spirit. “Hosannah to the son of David; blessed is he that cometh in the name of the Lord.”

Now this immortal birth is ever begotten by the overshadowing of the holy ghost; by the influence of the holy spirit, the babe of life is conceived!

God is a spirit; why? because he quickens and giveth life, or maketh alive; his influence on the soul is felt enlivening, animating, and invigorating its faculties. The beginning and progress in all true religion is in God as a spirit; the renewing of the holy ghost, is the comfort and consolation of the

begotten of God ; it is the very life of God, that is food for the soul ; the flesh and blood of the son, which the saints feed on and live by, and which he explains thus : “ *It is the spirit that quickeneth, the flesh profiteth nothing.*” Indeed, if ye can receive it, it is the very “ blood of God.”

This holy spirit instructs, as well as clothes, feeds, and strengthens the begotten ; in short, God is all in all, in beginning, carrying on, and completing the work ; and finally it will be seen so, when all comes into full subjection to him. But as in putting forth his power in created intelligences, in the progress of the work carried on between God and the soul, *by God in man, and by man through God*, there is begetting, there is the begotten, there is assisting, instructing, feeding, clothing, and upholding the begotten, “till we all come in the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ ;” (Eph. iv. 13.) so, though God is eternally *but one*, and there is no *twain* at all in him, not even love in him, in any wise different from wisdom, goodness, power, wrath, vengeance, or any thing that is in him ; yet as it is very proper to speak of these several attributes or perfections, and of divers operations, according to what he operates upon—a fountain of living waters to the faithful ; a consuming fire to the man of sin, (as the sun softens wax and hardens clay, and yet not two acts, or different operations in the sun itself ;) so the distinction of Father, son, and spirit is proper, and there is a substantial, experimental ground for it ; yea, further, for the distinction “ of God, and of the Father, and of Christ ;” as we find Paul expresses it.

He that pleases may make himself sport with these mysteries, but I can tell him, had he lived in our saviour’s day in that body, in the same disposition, he would have ridiculed *him*, and his living testimony to the truth, as much as he now does the unfolding of the nature and life of it ; and would have been as able to raise mountains piled on mountains of seeming difficulty and impossibility against it. And therefore if he now thinks himself a believer, it would be a mercy to him to be undeceived, and convinced that he only believes, because it is the fashion, and that he has taken his faith upon trust from others ! This

may startle him; for I doubt not *he thinks* verily, that he believes, because *he has examined for himself, and is fully convinced!* But surely he has never made thoroughly the right examination, for if he had, he could never believe the common credenda of religion in our land. He may have gone as far as his natural powers can lead him, under all the clogs and prejudices of education and popular opinion; but it is to be feared, the Father which is in heaven, has not revealed his son *in him*, has not translated him into the kingdom of his dear son. He cannot then in this state, call Jesus, Lord, *by the holy ghost*; he may say, the Lord liveth, and Christ is the son of God, and nevertheless swear falsely!

The substance of what I have written, I have at least learned mostly of the Father. I learned the mystery of it, not of man, neither was I ever clearly and livingly taught it by man, as man; but by the revelation of Jesus Christ.

If, courteous reader, thy mind is now, or at any time hereafter shall be, so opened and prepared, as to receive and assent to these declarations, and would wish them to be of real benefit to thy soul, I have this further to say to thee: have a care; catch not at it in the prying wisdom of man; seek not to have the vulture's eye to behold it; it will do thee no good, in the letter, out of the life of it. Wait on the Lord in stillness, in singleness, and holy abstraction of soul, before him. Be content with a little, make not haste. And as thine eye is single to the divine light in thee, thy whole body will become full of light; thou wilt not lack any good thing, any necessary information; but God will reveal all things to thee, as far and as fast as thou canst safely and usefully bear them. If thou advancest in this school rightly, it can never be further or faster than thou advancest in purification; and that must be through burning and fuel of fire. If thou canst not dwell with devouring fire, and with spiritual burnings, thou wilt never make a proficient in the science of salvation, nor stand faithful in the Lamb's warfare. But if thy heart is won to Jesus in good earnest, and thou art engaged to follow him, wherever he leads thee; through fire and water, through persecution, temptation, ridicule, and contempt; if thou art bent to bear him company

before the high priests, lawyers, and Pilate; and to stand by him through all his perils, in his fast, agony, and death on the cross, hold on thy way, he'll be with thee, and will not forsake thee. Remember for thy encouragement what he said to his disciples, "Ye have continued with me in my temptations, and I appoint unto you a kingdom." This will hold good to all his upright followers for ever.

I heartily wish thee a good journey in thy race to the heavenly Canaan, the communication and comfort of the holy spirit, and a blissful abode in the mansions of eternity.

I dedicate, in much real good will, the foregoing to thy use and service, and bid thee farewell; until we meet next in the realms of Emmanuel, to unite with saints, angels, and seraphs in the songs of salvation, round the throne of Jehovah for ever.

# SOME OPENINGS OF TRUTH,

IN REGARD TO THE

## DOCTRINES OF THE SCRIPTURES:

Mostly such as God has given me by his own Holy Spirit, which "searcheth all things; yea, the deep things of God."

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MATT. chap. i. ver. 1. "The book of the generation of Jesus Christ, the son of David, the son of Abraham."

Christ is not only the son of David, and David the son of Abraham; but Christ himself is the son, (strictly so in spirit,) both of Abraham and of David; yea, of *all* the holy fathers.

Many good Christians may not have duly considered this, and so may be ready to doubt the truth of it. But many things are true which seem strange, and almost impossible, to those who have never been let into them. There are many deep mysteries, not only in spiritual things, but also in natural things, which thousands disbelieve, only because they have not been opened to their understandings; and yet those to whom they have been opened, are sure of the truth of them. It is, therefore, of excellent use in preparing us to understand and receive the truth, to stand open in our minds, with a full conviction that many things may be true, which we have never yet seen to be so. If this be the disposition of our minds, and we look to God, and humbly desire his divine assistance, he may graciously open things to us, one after another, which, of ourselves, we never could pry into, or behold. He may give us to see clearly, that Christ is not only the son of God, and of Abraham, and of David, but of every true born son of God in every age of the world.

It may be thought by many, that Christ is not the son of any

but God, and the virgin Mary; but Christ himself positively declares, he that doeth the will of his Father, "the same is his mother, and sister, and brother." Shall we suppose he only meant that they were dearly beloved by him, and owned *as if* they were his nearest relations? By such glosses and interpretations, is the true meaning of many of his deep, and deeply instructive sayings qualified away. But, verily, he meant as he said; and had he not carefully confined his words to a strict meaning, he might have called such his father too. But in the spiritual sense in which he was speaking, no man can possibly be his father, but God. It is true that we read of his *father David*. In regard to his outward genealogy and descent, David was his forefather; but in regard to his *birth in man*, none can be Christ's father but God only. And in order to hold this forth to mankind, even his body that was born of the virgin, was conceived by the overshadowing efficacy of the holy ghost, without the agency of any other immediate father but God. Thus the *outward* holds a lively analogy with the *inward*. But though, speaking of the inward, no *man* can be his *father*, yet man can and must be, his "*mother*," as well as "*sister and brother*," if ever he comes to be truly regenerated and born of the "*incorruptible seed and word of God*." This new birth is ever produced by the overshadowing of the holy ghost upon the souls of men: and if this gracious overshadowing produce not the holy birth in some men, it is through *their* default, or the want of their co-operation with it. In such as these, it is like the seed sown in bad ground, and fails of heavenly increase; for "the man is not without the woman, nor the woman without the man in the Lord." There must be an assent of the mind, a uniting with, and cleaving to the holy overshadowing or regenerating influence of the holy ghost, in every soul where the new birth is effected. And even in the case of our Lord's conception in the virgin, it was not without the hearty assent of her mind; for at the time from which this conception is reckoned, the language of her assenting soul was, "Behold the handmaid of the Lord, be it unto me according to thy word." And herein the generation of Jesus Christ appears in beautiful and instructive analogy. The conception even of the body not being

without the cordial submission, faith, and acquiescence of the virgin; which is a lively display of that state which invariably takes place in every soul that becomes the *mother of Christ*, which every one doth that is born again, or is born of God. For this new birth, or birth in man, "of the incorruptible seed of God," is as real a birth as is our first birth, or birth into this world.

Some may think it a mere metaphorical expression, but it is as perfect a reality as any in nature; and that babe of life, that true child of God, that cries "Abba, Father," is never brought forth, but through a union of the two seeds, the human and divine. And as both seeds are spiritual, hence, "he that is joined to the Lord is one spirit," as the apostle truly asserts. This is the true union with God; and those thus begotten of him are all, strictly speaking, "the offspring of God," and children of the Most High. Stumble not at it, reader; it is the very truth of God; the only sure way of salvation by Christ. And had salvation ever been without a real birth of God in the soul, a substantial union of the very life of God, and of man, brought forth, and growing up into one new man, which, in all ages and nations, is the true *Immanuel* state, God with man, in a real living union and oneness, Christ's birth of the virgin would have had no relation to the salvation of souls. But now, blessed for ever be the God and Father of our Lord Jesus Christ, this outward coming of the son of his love, or this his appearance, work, and service in that prepared body, is a most lively and instructive exhibition and display of the alone true way and work of salvation. It shows us that no names, notions, creeds, forms, or performances, are of any avail in that great work, that are not in, and receive not all their life and virtue from and in the real life and virtue of the *Immanuel* state,—the union of God and man. This it concerns each individual to experience in his own heart. For nothing done for us, without us, is of any further actual and final advantage to us, than as it promotes the life and growth of this divine union.

There is a great deal said of faith, regeneration, and imputation; and the adversary cares not how busy men are in talking, imagining, and building creeds and systems, and professionally

and notionally relying on the merits of Christ, if he can thereby keep them from that loss of their own life, that death of the first active sinful nature in themselves, through which alone the life of Christ, the new man, is promoted ! Had there been any possible way of salvation but through the real death of all that is sinful in man, Christ need not have died ; *death* is the alone way, and “ without blood there is no remission.” The offerings under the law bore ample testimony to this truth, and pointed out the necessity of death unto sin. But [men are too prone to rest in the figure, and to content themselves with outward performances. Instead of looking through and beyond the type to the substance, and pressing forward into a death unto sin, and a new life unto holiness, the Jews thought there was something substantially available in the punctual performance of the signs ; and so gave occasion for the apostle’s severe reprimand : “ Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and hast a form of knowledge, and of the truth in the law.”

Well, Christ has carried the thing much further than it ever was or could be carried, by the typical death of bulls and goats. He has shown us plainly that nothing will do, short of real death *in us*. That the death must be *in man* ; that we must die to all creaturely corruption, as he died to the creaturely life. “ In that he died, he died unto sin once,” says the apostle, “ and in that he liveth, he liveth unto God.” Though he was sinless, yet he died unto *sin* ; he died to the very first risings and motions of evil ; for “ he was in all things tempted as we are.” In yielding to these temptations, lust would have been so conceived as to have brought forth sin, but in dying, instantly, the death of the holy cross, to every motion whose tendency was unto sin, he is properly said to have died unto sin. And herein, as well as in his death on the cross outwardly to the life of the creature, he has powerfully taught us the necessity of dying with him unto all sin. He that will lose his life for his sake, shall save a divine and eternal life with and in him. But he that will save his life, will not die with him unto sin, must and shall lose it. He that will reign with him, must suffer with him ; and he that will rise with him in the newness of the

divine life, must first be buried with him in that baptism which is into real death unto all sin, even that baptism by which the floor of the heart is thoroughly cleansed. This is the alone way through which he ever becomes our life. Paul boldly calls him "Christ our life," and he surely is the divine life, yea, and all the divine life, of every redeemed soul. God revealed him in Paul; not merely *to* him, but *in* him. And no man ever had the true revelation of the son of God, but *in* himself: "I live," says the apostle, "yet not I, it is Christ that liveth in me."

Come, christian professors, let us examine and prove our ourselves. "Know you not your ourselves, how that Jesus Christ is in you, except ye be reprobates?" "He dwelleth with you, and shall be *in* you," says Christ. And again: "Because I live, ye shall live also: at that day ye shall know that I am in my Father, and you in me, and I in you." As really as he is in the Father, his brethren are in him; and as really as the Father is in him, and is his life, so really is he in them and is their life. As really as *God* and *man* are united in one, in him, so really are they so in *all his*. Hence, "he is not ashamed to call them brethren;" for they are *true* brethren, all born of the same holy and "incorruptible seed and word of God." It is this, and only this, that makes them not only "heirs of God," but "joint-heirs with Christ." All children of one Father; all begotten by the overshadowing power of the holy ghost; all bearing the image of the heavenly; wherein, "he that sanctifieth, and they who are sanctified, are all of one." Nor let any man suppose that any thing can ever inherit the kingdom of God, that has not a birth of the very life of God in it. What can possibly bring "every thought in us, into captivity to the obedience of Christ," as the apostle expresses it, but the life of Christ ruling *in us*? Hence it is that in the kingdom of God, both when, and wherever it cometh in earth, where the divine will is done as it is in heaven, and also hereafter in the abodes of bliss, "all things are new, and all things of God;" for in this state and kingdom "God is all in all." Here it is that God is truly and entirely their God, and they his "sons and daughters." Indeed, the alone way of becoming his sons and daughters, the alone way of his becoming all in all in us, and

bearing unopposed rule in our hearts, to the obedient subjection of every thought, is by our being *born of him*; born of the very seed of God, and as really so, as Isaac was born or begotten of Abraham.

Hence every man in whom this birth is brought forth, is truly the *mother* of Christ. God alone is the father of every such joint-heir with the blessed Jesus; the person in whom he is thus begotten, is his *mother*; the begotten in every such soul, is his *brother* and *sister*; and this is that which *sinneth not*. In this holy birth, and babe of life, "the seed of God," of which it is begotten, remaineth; and so it "cannot sin, because it is born of God." If any man, in whom this birth has some real existence, finds himself still in degree under the power of sin, he may be assured, that so far as he is so, he is not born of God; for that which is born of God sinneth not: or, in the words of the beloved disciple, "whatsoever is born of God, overcometh the world." 1 John v. 4. That which *sinneth* in any man, is *not* born of God; is not the *new* man, but the *old* man, which is corrupt, and in which sin yet dwelleth. In this state many good men are groaning to God, for complete deliverance from the remaining bondage of corruption. "Even we ourselves," says the apostle, "groan within ourselves, waiting for the adoption, the redemption of our body." It is sometimes long before the entire *adoption*, before the sonship is so thoroughly completed, as to allow the soul to speak boldly of the full *redemption* of the *body*; redemption of all that belongs to the man, every propensity, and every thought and motion. But there is no safe stopping by the way, or sitting down at ease; for as certainly as we become wholly joined to the Lord in the one spirit, we know Christ to *reign in us*, till he puts down *all rule* and *authority*; until all his and our enemies are *put under his feet* in us; until death is completely swallowed up in victory, and God becomes all in all. Here it is that the son renders up the kingdom to the Father; and God, over all, sways the unresisted sceptre of his kingdom.

This doctrine admits of great illustration from the scriptures; indeed it is as it were the central point, the focus; that, towards which much of the drift of scripture tends, as well as that

which gives weight, beauty, and instruction to a great part of the sacred records. And yet, such is the wisdom of God, in hiding these things from the wise and prudent, that nothing is less seen by thousands, who think they understand the scriptures. They are a sealed book to this world's wisdom, and God determines their being so. The mysteries they contain, are only "spiritually discerned;" for "the natural man cannot know them." There is none in heaven, nor in all the earth, but "the Lion of the tribe of Judah," that can open the seals, or give the mind of man rightly to look into, behold, and understand these divine mysteries.

In confirmation of the Emmanuel state, read Matthew's first chapter: "She was found with child of the holy ghost;" "That which is conceived in her is of the holy ghost!" This was ever the case with all, who come rightly to know "Christ in them the hope of glory;" and there never was, nor ever will be, any other true and substantial "hope of glory" but *Christ in man*, his *life*, his *strength*, his *guide*, and *sure defence*. Man no otherwise comes to the living and complete experience of this, than through the overshadowing of the holy ghost, begetting in him a birth of the seed of God; which gradually increases, and grows in stature, and in favour with God, (as did our blessed Lord in that prepared body,) until Christ becomes completely *formed in him*. This was what the primitive believers pressed forward to the attainment of, as a mark for the prize of the high calling of God, which was "in Christ Jesus;" and for this, Paul "travailed in birth" with the little children, spiritually, of his day, that *Christ* might be *formed in them*. This he well knew could be effected by nothing short of the power of the holy ghost. Hence, in turning people "from darkness to light, and from the power of satan unto God," the gospel was preached with the holy ghost sent down from heaven; and from that day to this, the gospel of life and salvation has never been, nor ever can be, any otherwise preached.

"The gospel is the power of God;" and no other power, no preaching but what is in that power, can turn souls from darkness to light: nothing out of that power can beget souls to God, or effect the conception, formation, and birth of Christ in man:

this being the alone power exerted through all periods of time, in order to produce that union of God and man, wherein this new birth consists. We find this also the only power exerted upon the blessed virgin, the mother of our Lord.

Oh! the beautiful analogy, the deep wisdom and divine instruction herein exhibited to the enlightened mind! As I view these things, my soul adores, and in prostration and reverence bows before the throne of God: and all that is alive in me, ascribes greatness, and wisdom, might, majesty, and dominion, to the Holy One of Israel! Well might Paul speak of Christ in man the hope of glory, as the mystery hid from ages and generations of those who were under the veil; and consider it as the very riches and glory of God's "inheritance in the saints." Great riches and glory indeed! Magnified for ever be the name of the Lord, that he has come so near us, and has so clearly taught us the nature and way of salvation, in the coming of our blessed Lord in that prepared body. Even the *body* was prepared by the power of God, and that too, as we have seen, in a very teaching and instructive manner; hence, says our dear redeemer, speaking to the Father, "a body hast thou prepared me." Here we see the body was not the saviour, (otherwise than as in union with, and through the power of, the divine life, it bore a part in the great work,) but was prepared for him who was the saviour, to do the Father's will in. "Lo! I come; a body hast thou prepared me." The *I* who *came*, the *me* for whom the body was prepared, was, strictly speaking, the saviour, and had been so in the salvation of all that had ever known salvation. For, says the Most High, "I am God, and beside *me* there is no saviour." And yet he never saved any, but through the "*child born, and son given.*" There never was any other way, but the way of the *new birth*, the begotten of God brought forth in the soul. This is the "seed of the woman," that ever "bruise the serpent's head" in man: wherever this is brought forth, *satan's head is bruised*; and wherever *satan's head is bruised in man, this is brought forth*. This seed is not the *seed of the woman*, merely as born of *Mary*; but also as born in every redeemed soul, either man or woman, for in this sense they are all one in Christ. Wherever Christ is

brought forth, he is both the son of *God*, and the son of *man*: but of *man*, only, and always, as his *mother*. A son ever implies both a *father* and *mother*: and hence Christ was the son of God, and son of man too, long before the days of the virgin Mary. And yet he never could have been the *son of God*, till he was *begotten* of him, and he could not have been begotten without a *mother* as well as a *Father*. So that his eternal co-existence with the Father, previous to a mother's existence, was not in the state of sonship, but absolutely as God.

Hence, the evangelist John, speaking of his eternity and divinity, does not say, "In the beginning was the *son*, and the *son* was with God, and the *son* was God;" but, he says, "In the beginning was the *WORD*." The word was strictly God, and in nowise distinct from him, as a second person *in the trinity*; but was truly the "everlasting Father." This everlasting Father, arising in his might, spake the word, "and it was so!" Worlds and intelligences were spoken into being by the *word* of his eternal power! Hence, as in putting forth his *voice* he is called the *word*, so of his uttering his voice in the hearts of his prophets, it is said, "the word of the Lord came unto them:" and of his clothing himself with *flesh*, and *speaking* into birth that holy thing which was born of the virgin Mary by the *word* of his power, it is said, "*the word was made flesh*;" that is, "*took flesh*," for the flesh *he took on him*: though "*he took not on him the nature of angels*," but the nature of man, and thus was found in "*fashion as a man*." This holy word that thus took on him flesh, was none else but the EVERLASTING FATHER, exerting himself, by the word of his own power, in all productive energy!

It is as dark as Egyptian darkness, to talk of three *eternal* persons in the only one God. He is *one* forever. There is no *twain* in him. Even his *wisdom* and his *power* are not twain in him; for he is wisdom, and wholly wisdom; he is power, and wholly power; and so of all his other *attributes*, as we call them. Indeed the very word *attribute* implies, that he has not these, as absolutely *different* things in him; but that we only *attribute* them to him, as if he had, and that because he *is* all these, rather than *has* them. If he *had* them, in actual contradistinction

one from another, we need not call them *attributes*; and in that case there would be at least a twain; yea, a considerable variety and composition in him: whereas he is one simple uncompounded act, or essence.

But generating, (we may use the word generation, for Matthew calls his book, "the book of the generation of Jesus Christ,") I say, generating with the life of man, the everlasting Father takes upon, and unites unto himself, our life and nature; and thus brings forth the Emmanuel state, God with man. *Here the sonship commences*; and this commenced long before Mary. "To us a child is born, to us a son is given," is true in the present tense, and was true in every age of the world, without looking backwards or forwards. "Thou art my beloved son, this day have I begotten thee," is also ever true in the present tense, whenever the new birth takes place in man. And because all the divine life and authority of this only begotten, (for he is one in all,) both in that prepared body and in all his joint-heirs and brethren, is the eternal life and power of the "everlasting Father" that begetteth him; therefore the very text that calleth him a *child born*, and a *son given*, declares his name to be "the Mighty God, the everlasting Father, the Prince of Peace." His *name* is his *life* and *power*; "the name of the Lord is a strong tower;" "thy name is as ointment poured forth," and many other passages of scripture show his *name* to be just what *he is*. And, therefore, as all the divine life, power, virtue, and authority of the *son*, is the divine life, power, virtue, and authority of the Father, conferred upon, active in, and actuating the begotten, he receives the name "everlasting Father." Thus *he* and the *Father* are *one*; and yet Christ truly says, "My Father is greater than I." This, as a son, he may say, wherever he is brought forth; *as a son*, this must have been the case in that body; *as a son*, he must be *dependant* upon the *Father*; hence he declares, "I can do nothing without my Father." "My Father worketh hitherto, and I work."

It is not possible for the Father to *beget*, or put forth a being that can work good independently of himself; for then there would be *two* good, or, which is the same thing, *two Gods*. Hence,

when one called Christ, "Good Master," he refused to accept the title, as applied to himself, independently of the one only real goodness, the goodness of God; and makes this return, "Why callest thou *me* good? There is none good but *one*, that is, *God*." This must hold good forever; for the moment any other independent source of real goodness is admitted, another God is that moment admitted; or good is admitted, which the *one God* is not the source and author of. Hence, *as a son*, Christ was and is as absolutely and entirely dependant upon the Father as any of us. Indeed, were he not so, he could not be *like us in all things*, sin excepted. As we can do no good thing merely of ourselves, so he, if like us in all things but sin, can do no good thing of himself, merely, and independently. Hence, he could not do many mighty works in some places, because of the people's unbelief; the Father, by his eternal power, not making way there for the visible display of the glory and power of the sonship. Nor was this total dependency confined wholly to power; it was as real in regard to wisdom and knowledge; and so certainly as *we* have no real wisdom and knowledge, but what we have received, so certainly was the case the same with the blessed Jesus. Hence, he himself speaks of a day or hour, which no man, nor angel, nay, nor even the *son* himself, but the Father *only*, knoweth. Some may think this is very strange, but it must be so, if he is, except sin, like us in all things; and if he were not in all things else like us, his triumph and victory over all the powers of death and darkness, could not assure us of the possibility and certainty, upon our standing faithful, of our victoriously triumphing in like manner.

Has he not fairly, in the open field of battle, bid defiance to, foiled, conquered, and overcome all the art, power, and policy of the grand adversary of souls? Yea, verily he has. But in what capacity has he done this? And can we do it too? For if he has done it in some very different capacity from ours, either by having less temptation to encounter, or weapons of warfare to maintain the combat with which we have not, what assurance can *his* conquest give us, that we may conquer too? But verily he has made this conquest in our capacity; in every respect in our capacity, except sin: and, therefore, as the arms in which

he conquered are ours, and as we certainly *may*, if we will but avail ourselves of the force and omnipotency thereof, conquer all the arts and powers of hell, even though we have been in degree weakened and disheartened by sin, what Christ said to his followers is strictly true: "The works that I do shall ye do also; and *greater* works than these shall ye do." One greater thing, at least, we all may do, if we will; we may all conquer satan, and know his head entirely *bruised*; know him *bound* and *cast out*, and all his goods destroyed, even after we have been enslaved by him; and by means of which slavery, we may have the force and power of vicious habits in ourselves to conquer. This is a victory indeed; and such a one as the blessed Jesus never could experience, in his individual conquest, in that prepared and sinless body. For though I doubt not his rising superior, in that conquest, to all the powers of hell, evil habits, and all other evil; yet, *as he had no evil habits in himself* to conquer, so he left the door open for his brethren, his joint-heirs and companions in the holy warfare, to do that greater work, and conquer all the additional force of sinful habits in themselves. He had all the varied and combined forces of temptation and assault to combat, that a sinless state could possibly be tried with; and thus being tempted, he knows how to succour those that are tempted, and is forever a merciful and faithful high priest and intercessor.

He trod into the sympathetic experience of every step of our tribulations and sufferings, and commiserates us in our most tried states; and having conquered our grand adversary, in our nature, and while clothed with flesh and found in fashion as a man, well may he bid us be of good cheer, and not fear the assaults of satan: laying down as the ground-work and reason of our confidence and cheerfulness, "I have overcome the world!"

But some are ready to conclude, *his overcoming* in that single combat is enough; that we are to rejoice *in that*, and rest assured of its all sufficiency for us, without entertaining the least thought of overcoming all the power of sin and satan in ourselves, which, say they, is impossible. Oh! the grand delusions of the devil! Had Christ been governed by satan's representa-

tions of the impossibility of a conquest, he had never overcome all his strong holds, of which this is one; and a strong fortress indeed it is, against all those who would believe him, who is a liar from the beginning, in this his lying insinuation.

But, dear reader, believe him not. Christ has not conquered to excuse us, but that we should follow his steps; and has shown us, that as certainly as he has overcome, we shall overcome too, if we fight valiantly under him, the captain of our salvation. In order whereunto, we are called upon to avail ourselves of the "whole armour of God." The whole armour of God! may the doubting and despairing mind say—wouldst thou have us to be so vain as to think we can be armed with the *whole armour of God*? Have we all the power of God, all these weapons of war at our service in this great warfare against "the world, the flesh, and the devil?" Was not Christ Jesus armed with far more potent weapons than we ought to pretend to?

In answer to this, I do assure the truly conflicting reader, that we have, freely offered to us, if we will use them in God's way and time, all the weapons of warfare with which our saviour gave the grand foil to the utmost force of our grand adversary. We have the free offer and gift of the "*whole armour of God*," if we will receive it, and go forth to war in the invincible power thereof: an armour that is absolute proof against all opposition and assault; a shield that never failed; a sword that never yet was foiled in battle! It is only when "the shield of the MIGHTY is vilely cast away," that satan can possibly prevail against us. Our God is in no degree wanting, or sparing in his provision for our defence, preservation, and safety. "He will (he does) give grace and glory, and no good thing will he withhold from," them who rightly rely upon his holy aid. All such are armed with all the power of Omnipotence, as often as they need it. If the power of temptation increaseth against them, let them only stand fast in the power of God upon them, in their own souls, and then satan can no more defeat them, than he can defeat Omnipotence. For let his power and his roaring increase to whatever possible degree, their strength and valour will be

proportionably increased, in the name of the infinite Jehovah, and in the power of an endless life.

Their supplies and resources will ever rise superior to all the arts of hell, and the power of the prince of darkness; nor can they ever be exhausted, unless it were possible for satan to baffle unlimited wisdom, and exhaust the supplies of unbounded Goodness and Power!

I grant, in *our own, unassisted* attempts to maintain the field against the arch-champion of the regions of darkness, all our iron would be but as stubble, and our brass as rotten wood before him: he would laugh us to scorn, and stamp ignominy upon our utmost prowess. But magnified over all, and praised forever, be the great name of the Lord! he has not sent us into this world, no, not an individual of us, to sustain such unequal combat. It is true, he has placed us here upon probation; exposed to the attacks, buffetings, allurements, and temptations of our common adversary; and has rendered us unable, without his assistance, to prevail at all against him: and there is no reason to doubt but that this is all for the best, and the very dictate of infinite wisdom and goodness.

For my part, I do not, and dare not even wish I had no such adversary to wage war with; nor yet that I was able in my own independent ability to resist, conquer, or confound him. I am willing to be tried, as gold is tried, "in the fire," and as are acceptable men "*in the furnace of affliction.*" I am willing also that God should have all the praise, and all the glory, in my preservation and victory. I know he "will not give his glory to another, nor his praise to graven images;" nor is there any thing in me that wishes to arrogate to the creature, the least claim or praise of independent achievement. I know in this warfare I can do nothing of myself, independently; I know also, that no moment will ever arrive, wherein I shall not be armed, (unless it be through my own default,) with armour, and ability all-sufficient, to defeat and foil the utmost exerted powers, and most cunning and artful devices of hell. The devil may tempt, but can force no man to yield to his temptations. Thanksgiving, and glory, and honour, and power, be ascribed to Israel's

holy and omnipotent Guide, Governor, and Preserver! "there is no enchantment against Jacob, nor divination against Israel," so long as Israel's abiding is in the true tent and tower of safety, the name and strength of the Lord.

Therefore, let the call, or alarm, be sounded throughout all the camps of Israel, "To thy tent, O Israel! To thy tent, O Israel!" The Lord! the Lord strong and mighty; the *name*, the life, the power of the living God, the mighty God of Jacob, is thy alone tent and tower of safety. O Israel, abide here, and thou art safe forever! Thy place of defence then is in the "munition of rocks;" "bread shall be given thee, thy waters shall be sure." For though thou art still but "worm Jacob," in thyself, and hast no independent might or ability, yet the strength of Omnipotence is infallibly engaged on thy side: and so long as thou trustest in the Lord with all thy heart, not leaning to thy own understanding, but faithfully and valiantly maintaining the fight in the name of the Lord, he "will never leave thee, nor forsake thee." In the fire, and in the water, he will still be with thee; that neither the floods nor the flames shall prevail against thee. He will hold thee, yea, *hide* thee too, in the hollow of his own holy hand; and even as the very "apple of his eye" he will *keep* thee. This thou mayst with undoubting confidence rely upon; for it never has, nor ever will fail to those who rightly trust in the living God, and depend on the all-sufficiency of that aid and armour wherewith he inwardly and powerfully equips, arms, and defend's all his children. So that down to this day, it remains a reviving and soul consoling truth, that "none ever trusted in the Lord, and were confounded."

But now to return to the subject of the absolute dependance of the *son* upon the *Father*. Some may think it very strange that I dare assert he is as dependant for wisdom, power, and refreshment of soul, as any of us; for they have been taught that the son was the son from all eternity; begotten, and yet, as *begotten*, as old as the Father; and that, as the son and begotten, he was very God! A darker doctrine than which I do not remember to have met with in heathen mythology!

God was from eternity *one*, and no more *twain* than a *unit*, or than an indivisible particle; and viewing him thus, without any regard to his works, he liveth and reigneth properly God. Exerting himself in creation, putting forth his power, or *speaking* the *word*, "Let there be light," &c. he receives properly the appellation of the *word*. And whether he had ever begotten any offspring or not, he was potentially the "everlasting Father," as having the power of begetting; and thus commencing actual Father whenever he pleased. But actual Father he never was nor could be, till he had begotten an offspring; and whenever he had done this, both the actual state of Fatherhood and sonship commenced; as when he actually created, he commenced *actual creator*, and when he actually redeemed any one from bondage, he commenced actual redeemer.

Some may say, this represents him as beginning to be something, which he was not before. But it only represents him exerting his eternal powers and capacities when and just as he pleaseth. What right have we to conclude he must from all eternity have been actually begetting, creating, redeeming, &c.? Will it not suffice us, that he ever had the power and capacity to exert himself in any or all these ways, or in any other way, just when he pleased? Do we impute change or variation to him, or argue that he is not just that in himself at one time as at another, unless we admit he is from all eternity exerting himself in the actual creation of this terraqueous globe on which we dwell? or in the formation of the first man, Adam?—in directing Noah how to build the ark? or in deluging the world with a general overflow of water?

Is he not the great "healer of breaches?" Is he not the "father of the fatherless, and husband of the widow?" But could he ever be the actual healer of breaches, before any breaches were made? Could he be an actual Father to the fatherless, or husband to the widow, before the fatherless or widow existed? Is he not a "rich rewarder of all who diligently seek him?" But could he be their actual rewarder, before ever they sought him or were in existence? And could he any more be an actual father, creator, or redeemer, before ever he actually begat, cre-

ated, or redeemed? Or could a son be begotten, and have no *mother*? The production of man on the earth was a work of *creation*; and would it have been any thing different from *creation*, had the Almighty produced the man Christ Jesus, without the medium of a mother? Or if Christ had existed as God and man, co-eternal with the Father, how could he have been begotten? Or how can a son be begotten, if, *as a son*, he existed co-eternal with the Father? And why did God choose to show us the way and work of salvation, by bringing into union the human and divine nature in one? and why, in doing this, did he make use of a woman, a mother, but to teach us that salvation was, and is, through all ages, a real birth of God in man: a real uniting of the divine and human natures, in the Immanuel state of God with man; wherein “he that is joined to the Lord, is one spirit,” as before mentioned? And does not our saviour’s being “made of a woman,” as the apostle expresses it, or being begotten by the power of God upon the holy virgin, loudly proclaim to us, that there never was a soul regenerated, or born again to God, but through a work wherein both a father and a mother are concerned? A work wherein the two seeds or natures, the “incorruptible seed and word of God,” and the proper nature, or life of man, are united. A work wherein “the man can no more be without the woman, nor the woman without the man in the Lord;” that is, wherein God can no more be without the creature, the mother, nor the creature, the mother, without him, the Father, than the man or the woman can be without each other in the procreation of their species.

And do not the obedience, sufferings, and death of Christ, as plainly point out to us the necessity of a life of obedience, self-denial, and death unto sin, as ever outward circumcision pointed out the circumcision of the heart? And is it not on the very ground of this necessity of a real self-denial, and death to sin, that Christ insists upon it, that whoever will be his disciple, must first deny himself, take up his daily (mark daily) cross, and follow him? Follow him!—what is that? Why it is to take his holy spirit for our leader and guide into all truth; to take him for our pattern and example; and to follow him, wheresoever

he leadeth us, in the way of regeneration, self-denial, the loss of our own life, and death unto all sin !

These are the terms, and this is the alone way of salvation ; which makes it easier for a camel to go through a needle's eye, then for worldly minded men, while they remain such, to be saved !

And art thou, reader, ready to say, if these be the terms, who then can be saved ? I grant that, *with man*, in his own strength and independent ability, salvation is, and ever will be, *impossible* ; but with God it is very possible : he can make man a new creature ; carry him through and over all opposition and difficulty ; make him more than conqueror ; and save him with an everlasting salvation.

# SALVATION BY JESUS CHRIST,

THE MOST IMPORTANT OF ALL SUBJECTS,

FURTHER CONSIDERED.

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I AM as well assured there is no other name under heaven, given among men, whereby we can be saved, but by the name of Jesus Christ, as I am of any doctrine whatever. And yet the true ground and nature of this salvation appears to me to be generally mistaken by the professors of the christian religion in our day.

The christian religion, did not then first commence when Christ appeared in that prepared body that was born of the virgin Mary; but was and is the true religion of all ages and nations; and Christ was and is the life of all the dispensations of God to mankind. The union of *God* and *man* in the *one spirit*, has ever been, and ever will be, the alone full rest and complete satisfaction and enjoyment of souls. Men may pursue pleasure, honour, wealth, and all that earth affords, in order to find satisfaction; but at the height of the enjoyment of all these, they will be poor, dissatisfied, and unhappy. Weary of these pursuits, a man may try devotion, prayers, sermons, psalms, ceremonies, forms, and performances of religion, (so esteemed.) He may hear and tell a great deal of Christ, of faith, of imputation, and of being complete in Jesus; but all this will never anchor his soul upon that which is sure and steadfast, will never give him the true rest and enjoyment of souls, nor centre him in God; unless he truly knows the son of God *begotten*, formed, and brought forth in himself, wherein alone the union with God, or the Immanuel state, consisteth.

This ought to bring us to the consideration and inquiry, whe-

ther we are children of God, spiritually, as really as a son is the child of his father naturally?

I am assured there is no permanent and complete satisfaction and bliss, to be enjoyed by the soul of man, but in the state of true and real sonship. We must be born of God as really as ever we were born of our parents outwardly, and thus become true "heirs of God," and even "joint-heirs with Christ," if ever we enter the kingdom of heaven. *Heirs* are, in the first and nearest degree, one's *own children*; *joint-heirs* are brethren. And if ever we enter into a state of *joint-heirship* with the blessed Jesus, we must be as truly the sons of God, as he is his son.

If it be objected that Christ is his *only son*, his *only begotten*, and that therefore none else can be his son in the same sense, I answer,

1st. It is not *pretended* that any other visible person, or human being, was ever produced in the same manner as was Jesus the son of Mary: so, in *that respect*, that was a singular and *only* instance of sonship.

2d. But a second part of the answer to this objection is, that though the *sonship*, as brought forth in a plurality of persons, is expressed in the plural number in relation to them, and so is called *sons*, *children*, and *heirs*, yet in relation to *God*, with whom the union is immediately formed in all those persons wherein the *sonship* takes place, the whole is but one sonship. The seed of which they are begotten is *one* in all: that is, "the incorruptible seed, and word of God," of which all that are or ever were "born again of God," are and have been begotten.

The doctrine of the *new birth* is not a *new-fangled notion*, as deists may conceive, but is essentially the *one* only possible medium or way of complete peace to the human soul. We are all so constituted and made, that nothing in heaven or earth can ever fully satisfy the desires and longing of our souls, but a real *union* with the Fountain and Source of all good. This union we are capable of, and designed for, and therefore can never be completely happy without it.

This is the grand reason why mankind are, even at the height of their earthly enjoyments, uneasy, unhappy, and not fully sa-

tified. They crave and covet this and that, and vainly think, if the things they wish for were granted them, they should be happy; but when they obtain what they had thus desired, it ends more or less in disappointment. Their souls are not satisfied; they sigh for something more. Thus, the poor man thinks riches would make him happy; but when he attains wealth, he is no happier than before, and often not so much so. Still he wishes, still he craves, and fancies happiness consists in something which earth affords. Hence, mirth, festivity, and amusements are pursued; but these serve rather as an expedient to drown trouble, than any thing that has even the appearance of affording solid joy. These, therefore, soon cloy, and even disgust, and the mind is left lean, empty, and still longing for something, but knows not what.

Thus when all the rounds of earth's promised bliss are run, and all have failed, the poor, craving, disappointed soul, perhaps flees to some *form* of religious worship and devotion, in hope that now, at last, substantial happiness will be insured, and disappointment end. But, alas! too often this brings little more solid satisfaction than the rest. Now the poor creature begins to think happiness an unsubstantial name, a mere dream or illusion; what thousands fondly seek, but no man ever found. If it fails, thinks he, in religion, to which God has promised it in the most solemn manner, it must fail utterly, and for ever disappoint the hopes of man! But God never promised it to any forms or creaturely performances. The promise is only to the *new creature*, that which is *born of God*. And the reason why God never promised fulness of joy and complete satisfaction to any thing else, is, because nothing else in man is capable of it, or can possibly receive it. The reason so many of the human race are more or less unhappy, is, that they seek to satisfy the desires of an immortal soul with that which never was designed for its true source of enjoyment. The soul may flutter on from one earthly object to another, and even affect a kind of gayety and seeming satisfaction in these things, but it cannot find a solid resting place,—a source of permanent enjoyment in any, or all of them.

God made man in his own image. "In the image of God

created he him." There is therefore something in man, that must eternally pant for enjoyment, unless *united* to God, the source of all real good.

The best and highest enjoyment short of this, is still a state of banishment; and even the misery of the condemned, is properly called a punishment "with everlasting destruction *from the presence* of the Lord, and *from the glory* of his power." It is alienation, banishment, separation! and so long as a soul is not *united to God*, it is and must be in pain and anxiety; wishing, craving, longing for solid enjoyment, but never finding it. It never can be found but in the *new birth*; because we can never be united to God till we are so overshadowed by the holy ghost, and so yield to its influence, as to be thereby regenerated and born again of God; truly and livingly born again of the "incorruptible seed and word of God." This is that new birth, without which, Christ assures us, we "cannot enter into the kingdom of God." And it will ever hold good that we *cannot*; and the reason why we cannot, will also hold good for ever,—that is, the enjoyment of that kingdom is the true enjoyment of God, where all is in subjection to him, and the soul in vital union with him; and this cannot be where the life that lives in us is not a real birth of God. Hence, Paul says, "I live, yet not I, but Christ liveth in me." Yea, further, he says, "Christ who is our life." Many may think this only means, that as Christ has purchased life and salvation for us, without us, he is called *our life*; but the truth is, that Christ is substantially the *very life* of all that are *born of God*, and on this ground it is, that Christ declares himself to be the "resurrection and the *life*." He knew the divine life of every Christian is the same as his own, it is all *one divine life*. He knew also that in the *new birth* only, in that which is truly born of God, the "resurrection and the life" are enjoyed. Hence, "blessed and holy is he that hath part in the first resurrection, on such the second death has no power."

The "first resurrection" is *Christ*; and therefore, every soul in whom the new birth, the begotten of God, the life of Christ, is brought forth, has "part in the first resurrection." This is out of the *power of death*, and in the spring of *life forever*: for

Christ, the *begotten*, triumphs over *death*, as well in all the seed, in all his *joint-heirs* and brethren, as in that one prepared body.

But as the true doctrine of Christ is, perhaps, the deepest subject ever clearly opened to the mind of man, so man *had*, and still *has*, and as mere man ever will have, his "strong reasons," (as he thinks them,) against it. Perhaps nothing was more directly repugnant to the wisdom and learning of the Greeks and the Jews, than that Jesus Christ should be the son of God. The veil was over their minds, so that they could not understand the mystery; and therefore, many things about it were, to their sense, impossible. He testified, that "Abraham saw his day," which they disbelieving, and thinking that he had involved himself in an inextricable dilemma, replied, "Thou art not yet fifty years old, and hast thou seen Abraham?" And many professed Christians think to this day, that Abraham only saw his day *afar off*, and then, a great while after, to commence. But that was not our blessed Lord's meaning; his answer to their cavil, points directly at another thing: "Verily, verily, I say unto you, before Abraham was, I am." He does not say, *I was* before Abraham, but "*I am*." For he *is* the *life* of God's people through all time; and as such, Abraham truly saw his day, and rejoiced in it. It was his *life*. He was born of God. Christ *lived in him*, and was his "hope of glory." If it had not been so, he had been a reprobate; for it holds good in every age, as Paul said to those of his day, "Jesus Christ is in you, except ye be reprobates." For as Christ the begotten of God, is certainly the life of *all* that are *born of God*, and as that vital *union* with God, which is the only true solace and full satisfaction of every soul, is only known in this living birth of God, therefore it follows, that those who know not this *union*, this *birth*, this only *solid enjoyment*, are reprobates, strangers, outcasts (in that state) from true bliss and enjoyment. But as in that day, so in this, the veil is over people's minds, and ever will be over them, till Christ is revealed *in* them. It was *in* Paul that "God revealed his son." He did not reveal him to him as something wholly *without* him; but he revealed him *in* him. Well then might Paul call Christ "*our life*," and testify that "Christ lived *in him*." And until he is so revealed, in pro-

fessing Christians, the veil will remain over their minds ; for it is only removed, or "done away in Christ : " not in a mere profession of him, but *in himself, the life*. And so far as this is not experienced by christian professors, they stand much on a level with the Jews, in point of clearness and understanding in the doctrines of Christ. For the name makes little or no difference. And until Christ comes to be the *real* inward life of those who bear his name, their profession of him is but nominal ; and they will be as subject to doubts, reasonings, and objections against the true doctrine of the gospel, as the Jews were. Hence they will be ready to say, Surely God does not beget Christ in every true Christian ; this would be making every such equal with the man Christ Jesus. In answer to this, let us call to mind what great offence the notion of *equality* gave the Jews. They thought it blasphemy in Christ to pretend *oneness* with God. "Whom makest thou thyself?" said they. But though all the *divine life* in Christ, was the very *life of God in him*, and in that sense he and his Father were one ; yet as in him something was taken into *union with God* which was *human*, therefore Christ testified, "My Father is greater than I." This will eternally be the case ; God *is* and ever will be greater than any thing else ; and though *humanity* is united with *divinity*, in every new born babe in Christ, yet none can ever aspire to equality with God. Nor will a humble Christian presume upon equality with Christ. For though every babe that is begotten and born of God, is as truly the offspring of God, as truly born of the same holy seed, and so "Christ is not ashamed to call them brethren ;" yet as the birth of the divine life, in the union with the human, was most eminent in that prepared body ; as the *body* itself was conceived through the overshadowing power of the holy ghost, and was uniformly in subjection to the divine life ; as he was thus brought forth for a most excellent work and service, and as a glorious display of the way and work of salvation, so all the brethren and fellow heirs with him, will readily allow him the pre-eminence. Yet this hinders not their being truly born of the same holy seed as he was, and as to the *divine life in them*, it is one and the same, wherever it becomes the life of the soul : it cannot be divided: there is no twain in it.

Moses told Israel of old to "cleave unto the Lord," for says he, "He is thy *life*, and the length of thy days." The life of God itself has ever been the divine and spiritual life of his people. This is a great mystery! God with man, in living union, is too deep a subject for the natural understanding of man, *unassisted*, to investigate. "The natural man receiveth not the things of the spirit of God, they are foolishness unto him, neither can he know them." But it may be depended upon, that it is the alone true rest, solace, and satiating enjoyment of the soul; and that the one reason why there are so few truly happy persons in the world is this: full union with God can never take place, till death takes place in man upon all that is or acts in opposition to him. Hence, "straight is the gate, and narrow is the way that leads to *life*, and few there be that find it." Few are willing to lose the life of their own wills, that is contrary to God, and thus to die into union with the Source of all Good, and save that eternal life which cannot be enjoyed but where God is all in all, and every thought and motion of the mind is in subjection to him? The separate, selfish, and creaturely will of man seeks satisfaction out of subjection to the divine will, and mistakenly thinks the death of self, and a full subjection to the will of God, would be death to almost every enjoyment in the world: but the truth is, it is the only possible way for the soul to attain to complete enjoyment. But the carnal mind is at enmity with God. "It is not subject to the law of God, neither indeed can be." Therefore, in the work of salvation there is no alternative: death must pass upon the carnal mind, or the soul remains in the state of enmity to God, and opposition to him! God has so created even wheat, that unless it die it abideth alone, and bringeth not forth; and unless we die to the first state, will, inclination, and selfish life of the creature, we too *abide alone*, wrapped up in ourselves, in a life of separation from the life of God. This is *abiding alone*; if ever we are united to God, all that is in us, that is opposed to his pure reign in the soul, *must die*. And in order to effect this, he is wooing, overshadowing, and operating upon us to bring forth in us that immortal birth, that babe of divine life, which, when brought forth, and increased in stature, would bind the strong man and

cast him out, spoiling all his goods, and slaying utterly the carnal mind, the enmity; thus reconciling the soul to God.

This doctrine of the new birth, and this absolute *oneness* of the life of the *begotten*, both in the man Christ Jesus and in all his *joint-heirs* and *brethren*, is not only according to the scriptures, but founded in the nature of things. It is by the overshadowing influence and power of the holy ghost, that "Christ in us, the hope of glory," is conceived and brought forth, or formed in us. Paul travailed in birth that Christ might be formed in the *little children* spiritually of his day. We find also the same agency in the conception of Jesus Christ: for as none but God ever could or can be the *Father* of Christ, spiritually, so the analogy holds good in the case of his prepared body; as it is said, Heb. x. 5, "A body hast thou prepared me." Here we may see the *body* was not the saviour, but was prepared for him to do the Father's will in, and prepared by the power of God, through the influence of the holy ghost.

"She shall bring forth a son, and thou shalt call his name Jesus, (*a saviour*,) for he shall save his people *from their sins*." He could not possibly save them in their sins. Salvation is the removal of sin actually, not imputatively. Sin forever separates the soul, that is in it, from reconciliation and union with God. Complete salvation is complete reconciliation to, and union with God. "He that is joined to the Lord is one spirit." "God was in Christ, reconciling the world unto himself;" "of twain making one new man, and so making peace." Peace can never be fully known whilst *the twain* remains. All that is in man, even "every thought," must be "brought into captivity," or subjection, "to the obedience of Christ." Here the will is one; here of the twain one new man is made, and so true peace is witnessed.

This is being saved from sin. And as a real and complete change must always take place in one of the twain, where two that were aliens, or unreconciled, become reconciled and made one, it is evident that the change which Christ effects and brings about in reconciling souls unto God, is and must be in *them*; for God remains the same, unaltered and unchanged forever. Hence the souls of believers are said to be reconciled unto God; not

he to be reconciled unto them: though that also is truly the case, for he is reconciled unto them, in a true and substantial sense; but as all the *change* is in them, they are, in the most natural and proper sense, said to be reconciled unto him. And no soul can ever know the complete salvation of Christ by *mere imputation*; for that removes not the sin, the cause of separation and opposition.

God will be forever disposed alike at all times to a soul in the same state. If he rejects at one time for actual sin or sinfulness, he will always reject for the same. It is perfectly idle to talk of being completely reconciled to God by the righteousness of Christ, whilst remaining actually sinners in ourselves; or that we are holy in him, and unholy in ourselves. God always regards us just as we are in ourselves, and is to us accordingly, because he cannot change. And therefore to the froward he must and will show himself froward; because all that are froward are in direct opposition to him, who is always the same. Let that frowardness in us be removed, and a reconciliation must of course take place; for he is in eternal good will to all good, and to all that are strictly under the influence of good. Here there can be twain no longer, for all jarring, frowardness, and opposition being removed, the oneness is established, wherein the true peace consists forever. This is the work of CHRIST *in* man, and of GOD *in* CHRIST. It is also the work of man *by* CHRIST, and of CHRIST *by* GOD the FATHER.

## ERRATA.

- Page 54, line 21, for "time," read *times*.  
 63, 20, for "lovely," read *lively*.  
 64, 24, for "sin, read *Sion*.  
 25, for "lovely," read *lively*.  
 68, 7 from bottom, for "to," read *too*.  
 72, 17, erase "own," before "mouth."  
 78, chap. 4, line 2, "for "4th month," read *1st month*.  
 96, 18, instead of "prison," read *poison*.  
 110, 2, for "stavedness," read *stayedness*.  
 130, 21, for "vanity," read *variety*.  
 134, 5 from bottom, for "as," read *also*.  
 147, 19, the word "then," not distinct from the next.  
 166, 12, for "Coeymans," read *Coeymans*, pronounced *Que-mans*.  
 168, 26, for "James Seal," read *James Soal*.  
 190, 7, insert *no*, before "further," near the end of the line.  
 11 from bottom, read *at Cohansey*, instead of "in Cohansey."  
 211, 2, for "grew," read *grow*.  
 225, end of line 8th, for "sat," read *set*.  
 283, 9, from bottom, instead of "or utterance," read *of utterance*.  
 287, last line, for "letter," read *latter*.  
 292, 6, instead of "at Perquimons," read *in Perquimons*.  
 301, 5, instead of "property," read *propriety*.  
 322, 6, for "lead," read *led*.  
 327, 13, instead of "ever," read *every*.  
 332, 12 from bottom, place a comma (,) after "life," and erase the one at "hope," adding, *it was according, &c.*  
 337, 18, for "lemnity," read *solemnity*.  
 339, last line, erase *in*, after "on."  
 340, 4 from bottom, instead of "and," read *an*.  
 346, make a comma (,) of the period (.) after "all," line 15th, and a period (.) of the semicolon (;) after "mind," line 16th.  
 348, 7 from bottom, instead of "even faithfulness," read *faithfulness even*.  
 349, 1, for "seacons," read *seasons*.  
 359, 16, for "man," read *mad*.  
 377, 3, for "she," read *it*.  
 391, 8 from bottom, for "guardes," read *guides*.  
 421, 14 from bottom, for "stem," read *stern*.  
 433, 14, for "Circencester," read *Cirencester*.  
 438, 1, instead of "greater," read *great*.  
 461, 24, insert *and*, between "head" and "all."













