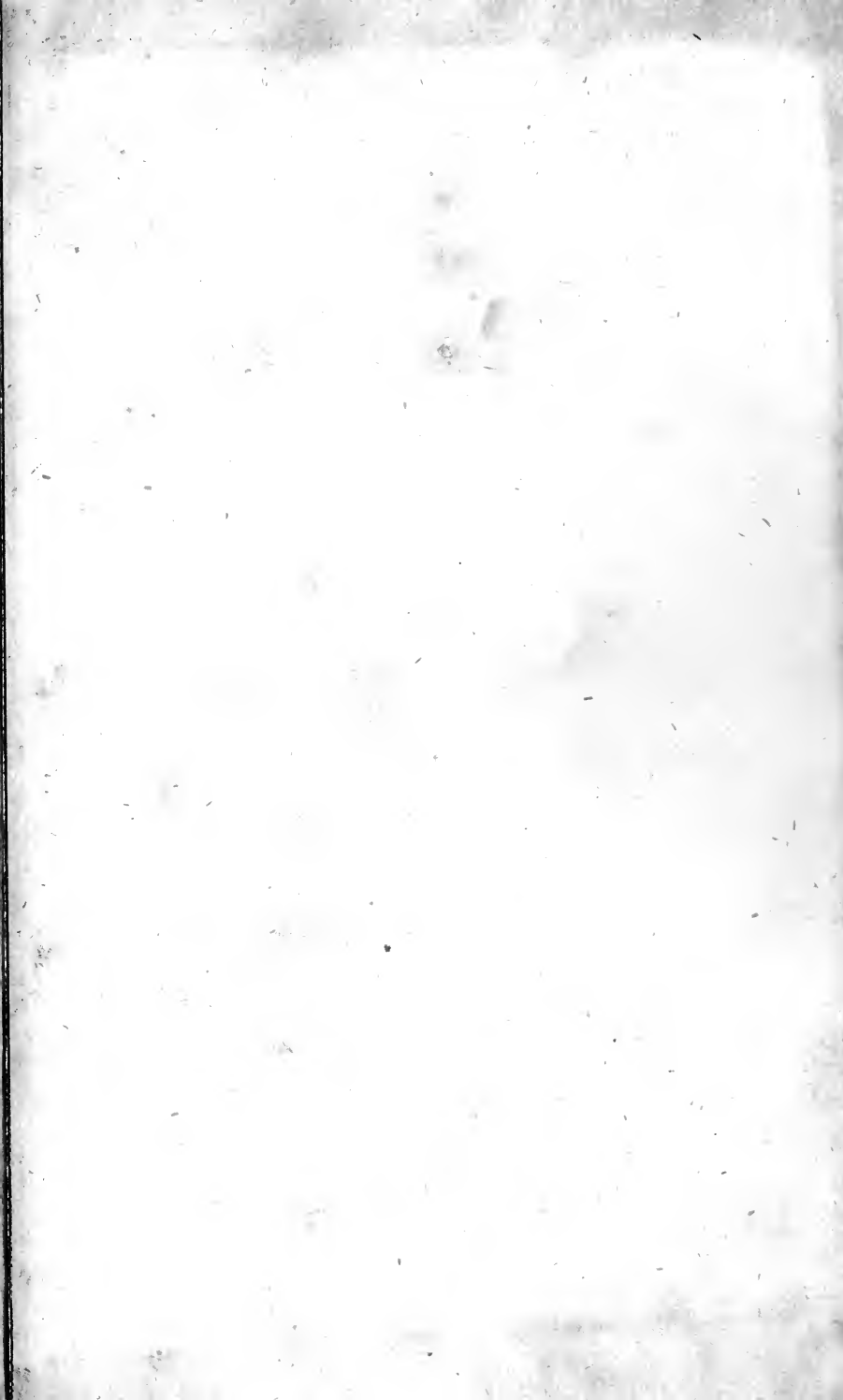


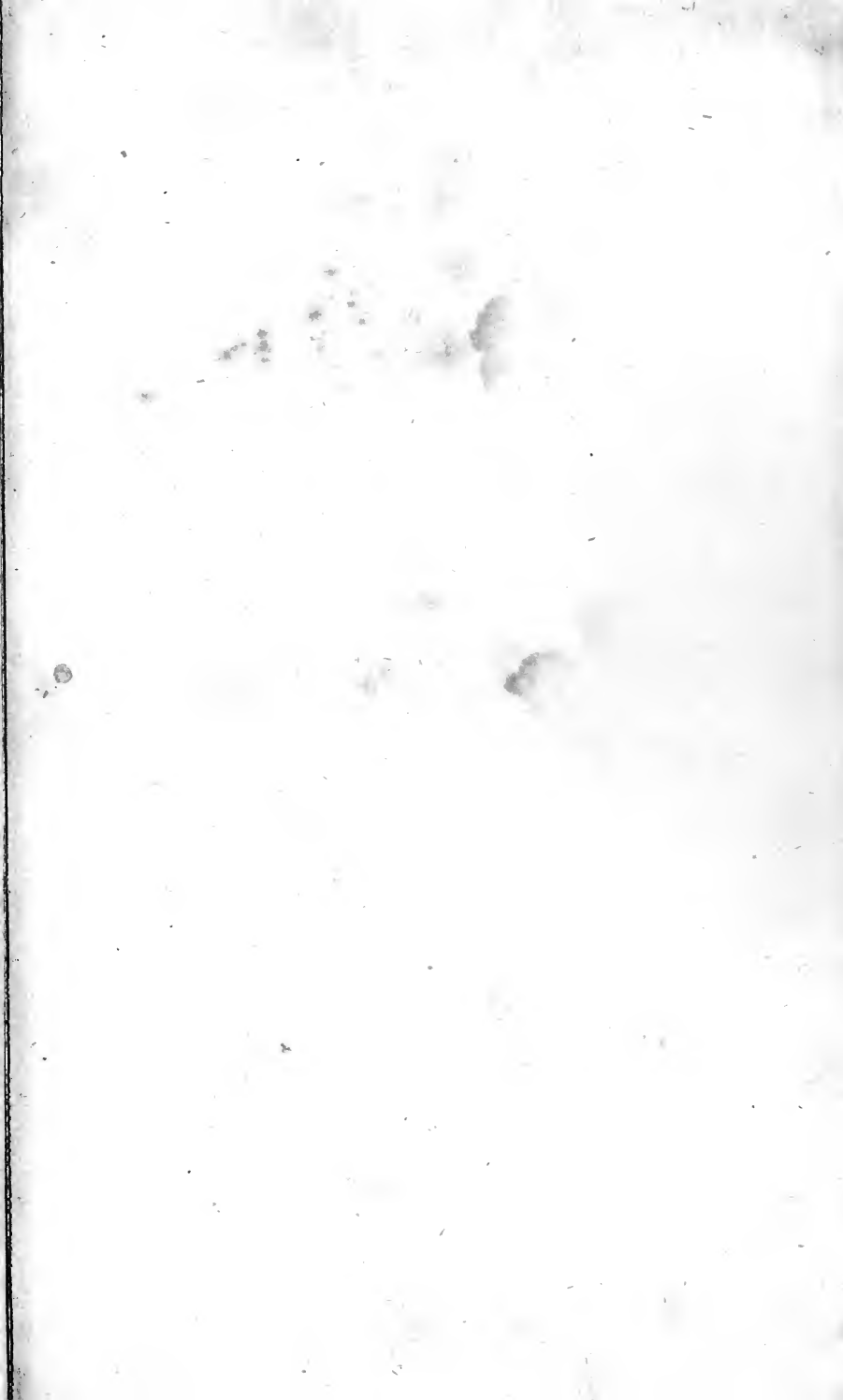




Library  
of the  
University of Toronto









A  
C O L L E C T I O N  
O F T H E  
W O R K S  
O F T H A T  
A N C I E N T, F A I T H F U L S E R V A N T O F  
J E S U S C H R I S T,  
T H O M A S C H A L K L E Y,

Who departed this Life in the ISLAND of TORTOLA,  
the Fourth Day of the Ninth Month, 1741.

---

TO WHICH IS PREFIXED,  
A JOURNAL of his LIFE,  
TRAVELS, and CHRISTIAN EXPERIENCES,  
WRITTEN BY HIMSELF.

---

T H E F I F T H E D I T I O N .

---

*I will send those that escape of them unto the Nations, to Tarshish, Pull, and Lud, that draw the Bow, to Tubal and Javan, to the Isles afar off, that have not heard my Fame, neither have seen my Glory; and they shall declare my Glory among the Gentiles. Isaiah lxvii. 19.*

---

L O N D O N :  
PRINTED AND SOLD BY JAMES PHILLIPS, GEORGE  
YARD, LOMBARD-STREET.

---

M. DCC. XCI.





T H E  
T E S T I M O N Y  
O F T H E  
MONTHLY-MEETING of FRIENDS  
I N  
P H I L A D E L P H I A,  
Concerning our Ancient Worthy Friend,  
*THOMAS CHALKLEY*, deceased.

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

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

He was a member of our monthly-meeting above forty years, so that some of us had opportunities of being intimately acquainted with him, and of knowing his fidelity and diligence in promoting the cause

of truth, and the edification of the church of Christ; this having been the principal engagement and concern of his mind, and which he preferred to any other consideration; as will evidently appear to those, who, with an honest and unprejudiced intention, peruse his Journal of his Life and Travels.

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

Thus the love of God influencing his mind, and opening his understanding, he became concerned for the general good of mankind, and received a gift of the ministry of the gospel of Christ, before he had attained the age of twenty-one years; in the publick exercise of which, he soon after travelled through many parts of *England*, and into *Scotland*, and the next year, being 1697, he came to visit Friends in this and the adjacent provinces of *America*, where his ministry and conversation were to the comfort and edification of the faithful (as some of us can with satisfaction declare, from our knowledge and remembrance

remembrance of him at that time) and the near fellowship and union he then had with Friends here (we believe) contributed to his more speedy determination of settling among us, which he afterwards thought it his duty to do, though the leaving his parents and relations (as he afterwards expressed) was no small cross to him, being of a dutiful and affectionate disposition.

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

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

thy to be commemorated, having been often productive of good effects.

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

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

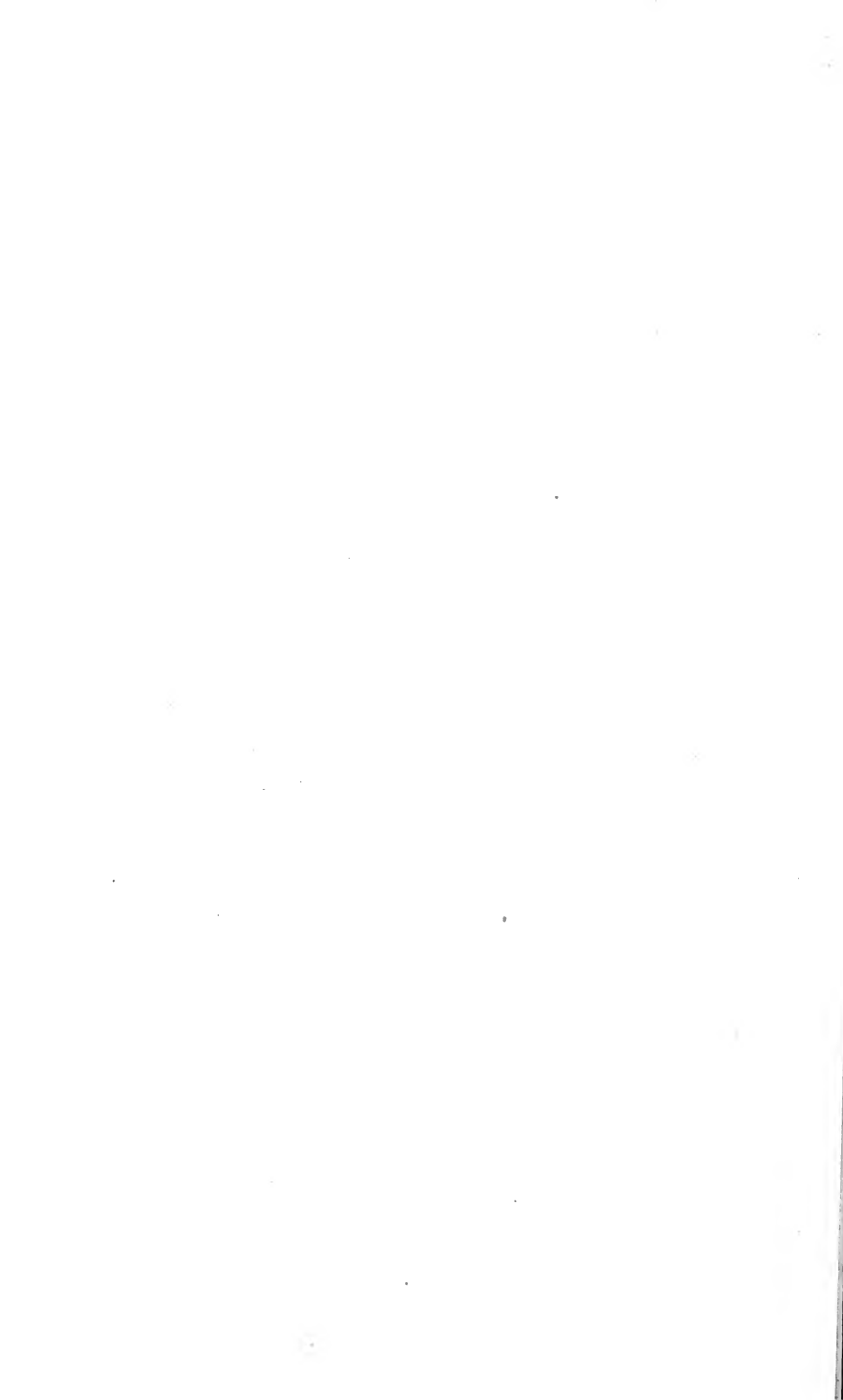
duty; and thereby he sometimes shared the ill-will and resentment of such persons.

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

Much more might be truly said of his integrity, faithfulness and worth, but we do not think it necessary; our chief intention being to express our respectful remembrance of him, and our unity with his labours and services, and in order to assure those, to whom he was not personally known, of the truth of what he has himself wrote of his life and travels; for we believe, as he was a man signally influenced with the spirit of universal love and good-will to mankind, this was his chief motive for writing; and we are sincerely desirous that his good design may be answered, and that the glory of every good and perfect work may be attributed to that divine power alone, which can qualify others to supply the places of those faithful ministers and servants of Christ, who have been of late years removed from among us, and are of that number, of whom it is written, "Blessed are the dead, which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

Signed on behalf, and by appointment of the monthly-meeting of Friends in *Philadelphia*, the twenty-eighth day of the second month, 1749, by

ISRAEL PEMBERTON.



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

---

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

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

And I may not forget the dealings of God with me in my very tender years. When between eight and

ten years of age, my father and mother sent me near two miles to school, to *Richard Scoryer*, in the suburbs of *London*. I went mostly by myself to the school; and many and various were the exercises I went through, by beatings and stonings along the streets, being distinguished to the people (by the badge of plainness which my parents put upon me) of what profession I was; divers telling me, 'It was 'no more sin to kill me, than it was to kill a dog.'

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

One time I remember I was amongst some men, one of whom I had reproved, and he told the rest of it, and turned to me, and said, 'That I was no Christian,' and asked me, 'When I said the Lord's prayer?' I asked him, if he said it; he said yes. I then asked him how he could call God Father, and be so wicked as to swear and take God's name in vain, which I had heard him often do; and I told him what Christ said to the *Jews*, "You are of your father the devil, because his works ye do;" and that those that did the devil's work, could not truly call God Father, according to Christ's doctrine. So being convicted in their consciences that what I said was true, they were all silent, and wondered that I, being so young, should speak in such a manner; in which I remember  
I had



I had great peace and good satisfaction: and from thenceforth these men let me alone.

Notwithstanding I hated to hear wicked words, I loved play exceedingly, being persuaded that there was no harm in that, if we used no bad words. One time I was at play at a neighbour's house with the children, and in the midst of my sport I was reached to with strong convictions, insomuch that I could not forbear weeping. The childrens mother observing that I wept, said, 'Why do you weep, Tommy?' I told her I could not tell, except it was because I was a naughty boy. 'Oh!' said she, 'do not believe him, for that is the devil tells you so, for you are the best boy in all our street.' But I knew I was told the truth by conviction, and that she was mistaken: for I plainly understood by clear conviction, and by the holy scriptures (which I had been trained up in the reading of) that I was too vain and wanton; for I loved musick, dancing, and playing at cards, and too much delighted therein betimes, and was followed with the judgments of God therefore in the secret of my soul.

What I did in those sports and games, I always took care to do out of the sight, and without the knowledge of my tender parents; for I was afraid of their reproofs and correction, the which I was sure to have, if they had any intelligence of it.

I remember that, unknown to my parents, I had bought a pack of cards, with intent to make use of them when I went to see my relations in the country, where there was liberty in the family so to do, at a place called *Woodford*, about seven miles from *London*, where I got leave sometimes to go; and at the time called *Christmas*, I went to see them, and five miles on my way went to a meeting, at a town called *Wanstead*; at which meeting, a minister of Christ declared against the evil of gaming, and particularly of cards; and that the time which people

pretend to keep holy, for Christ's sake, many of them spend mostly in wickedness, sports, and games; even some pretending to be religious: and, generally speaking, more sin and evil is committed in this time, than in the like space of time in all the year besides; so that the devil is served instead of honouring Christ. From this meeting at *Wanstead*, I went to the house of my relations, where the parson of the next parish lodged that night, who used to play at cards with them sometimes; and the time drawing near that we were to go to our games, my uncle called to the doctor, (as he called him) to me, and to my cousin, to come and take a game at cards; at which motion I had strong convictions upon me not to do it, as being evil; and I secretly cried to the Lord to keep me faithful to him; and lifting up my eyes, I saw a bible lie in the window, at the sight of which I was glad. I took it, and sat down, and read to myself, greatly rejoicing that I was preserved out of the snare. Then my uncle called again, and said, 'Come, doctor, you and I, and my wife and daughter, will have a game at cards, for I see my cousin is better disposed.' Then he looked upon me, and said, 'He was better disposed also.' So their sport for that time was spoiled, and mine in that practice for ever; for I never (as I remember) played with them more, but as soon as I came home, offered my new and untouched pack of cards to the fire; and of this I am certain, the use of them is of evil consequence, and draws away the mind from heaven and heavenly things; for which reason all Christians ought to shun them as engines of Satan: and musick and dancing, having generally the same tendency, ought therefore to be refrained from. The sentiments of the Waldenses, a people in great esteem among Protestants, are worthy the consideration of all true Protestants and Christians; which were 'That as many paces, or steps, as the man

' or

‘ or woman takes in the dance, so many paces or  
‘ steps they take towards hell.’

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

Nevertheless I broke covenant with God my Maker, my adversary tempting me so to do, telling me I was but a child, and that it was natural for children to be brisk and to play, and that God would wink at my childhood and youth, and it was time enough for me when a man, to become religious. But still God followed me with his chastising rod, and often put me in mind of my covenant that I made with him in my distress; and that he had granted my request which I then made to him; and unless I would take up a cross to my own corrupt will and inclinations, he should take me out of the world. Then, oh then! I cried, ‘ Lord help, or I die! save me, or I perish for ever!’ I cannot keep thy covenant, nor do thy will, without thy help and assistance! and indeed if the Lord had not helped, I had been undone for ever.

So I continued bowed down in my mind, calling on the Lord; thinking and meditating on heaven and heavenly things: but, as I am sensible, I had an inward enemy that always fought my hurt and overthrow, I have cause to bless God, who by his grace

(as mine eye was turned to it) helped me to do his will, as he was pleased to manifest it to me, so that thereby some change was wrought on me, both inwardly and outwardly.

And I then began to delight in reading and sobriety, which before were irksome to me: and when I read the holy Scriptures, I desired that God would open them to my understanding, which he did to my edification many times. I also begged earnestly of the Lord, that he would be pleased to be with me, and make me like to those his children and servants, of whom I read in the holy Scriptures, who faithfully served him all their days. And when I read of the crucifixion of our blessed Lord and Saviour Jesus Christ, it would break my soul into tenderness. I thought it was enough to awaken and humble any soul that was well-meaning, and had any sense of the power, love, and grace of Christ. Thus I went on for several years, feeling that peace which passeth natural understanding, which many times accompanied my poor and needy soul: and being advanced to about 14 or 15 years of age, I remember that I used to shun the cross of speaking in the plain language (which I always read in the holy Scriptures) to those whom I conversed with, except my father and mother, who would not allow me to speak otherwise: I was convicted in my conscience that it was not right to play the hypocrite after that manner; and on a certain time I had occasion to speak with an officer, a great man in our neighbourhood, and my heart moved within me for fear I should shun the cross of Christ; for it was Christ's language to all, as we may read in the New Testament; and the Scriptures, from Genesis to the Revelations, speak thee and thou, to a single person in a general way.

So I took up the cross, and said thee to him; and he was much affronted, and said, 'Thee! what dost thou thee me for?' I soberly asked him, if he did

not say thee to his maker in his prayers? and whether he was too good, or too great, to be spoke to in the same language in which he addressed the Almighty? unto which he made no reply, but seemed to fall from his passion into admiration, as one smitten in himself; and he bore me respect ever after; and I greatly rejoiced that I was preserved faithful. Though it may look like a little thing to some, yet I found it good (as the Scripture saith) not to despise the day of small things.

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

Now as I grew in years, the world began to take too much root in me; and my unwearied enemy would tell me that it was lawful enough (and indeed I see that he hurts many with lawful things, with

whom he knoweth the unlawful things will not take) and here I had been lost if God had not been gracious to me. But he, in whose presence I delighted, withdrew, and deprived me of that enjoyment which was comfortable above all things to my soul. Then did I pray, with tears, O that it might be with me as it was at other times before! and I was willing to let the world go, rather than grace and God's glory. The Psalmist saith, "No good thing will he withhold from them that walk uprightly," Psal. lxxxiv. ver. 11.

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

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

\*I had such a sense and fear of dishonouring God, that I often, with tears, cried, Never let me live to dishonour thee. Oh! it had been better for me that  
I had

I had never been born, or my mother's womb had been my grave, than that I should live to dishonour thee, or wilfully reproach the name of Christ, who, with the Father, is only worthy of divine honour.

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

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

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

On the expiration of my apprenticeship, having served my father faithfully seven years, I entered more strongly into covenant with my heavenly Father and Master, to serve him all my days, through his assistance; and was soon after drawn forth, in the Spirit and love of Christ, to visit the meetings of Friends westward from *London*, viz. through *Surry*, *Suffex*, *Hampshire*, *Wiltshire*, *Devonshire* and *Cornwall*, to the *Land's-End*; in which journey I was accompanied by *William Hernould*. At one of our meetings at *Falmouth*, in *Cornwall*, two men (called gentlemen) came from the inn to hear the strangers; and after meeting, they said they could take their oaths that I was a *Jesuit*, and that they had heard me preach in a *Romish* chapel in *France*; which was utterly false: for I never was in *France* in my life. Besides, had I been



been a *Papist*, or popishly inclined (which I was not) I was too young to be a *Jesuit*.

Indeed I thought I was mean for the work of the ministry, but the good remembrancer brought those truths to my remembrance, which strengthened me in the work and service of God. "The spirit breatheth where it listeth: out of the mouths of babes and sucklings thou hast perfected praise," &c. We having great peace in our labours in this journey, and being edified therewith, returned to *London*, after about four months absence from home.

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

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

‘within,’ and he ordered friends their key. Since which I have understood that friends in that city have enjoyed their meetings in the meeting-house; and sometimes when the rabble have disturbed friends, the magistrates have sent officers to disperse them.

Now after I had visited the churches of Christ in divers parts of *England*, and had many sweet seasons of God’s love, and good opportunities with my friends and others in this nation; the word of life being declared in the simplicity of the gospel, in several places people were very open-hearted, and received the testimony of it with gladness. And after I had been at my father’s, and at my calling, a little after this north-country journey, I found myself engaged in the love of the gospel to visit Friends in *America*; and having acquainted my friends and relations of my mind, they being willing to give me up in order for the voyage, Friends of the monthly-meeting gave me a certificate, and I had another from the meeting of ministers in *London*.

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

saved, although it was speedily endeavoured. Several others died before we got over; but for the most part we were healthful. The Lord be praised, he was; is, and will be, with those that faithfully serve him to the end.

We were three ships in company, but by distress of weather, soon after we came out, we parted. After we had been at sea about eight weeks, on the 25th of the 12th month we saw two vessels astern of us. One of them came up with us, and the people hailed us, and told us they came from *Bristol*, and had been out ten weeks. The other came up with us next day. The people informed us they had been at sea seven weeks, and that they had a dreadful time of it. She had lost part of her topmast, and her spritsail topmast was gone. She was a new ship, and never at sea before, belonging to *London*, and bound for *Virginia*, as near as we could understand. Our ship lost none of her tackling, through the great mercy of God to us, though the wind and sea was wonderful high at times; the mate told me, I might go to sea all my life, and not see the like; he said he had been at, or used the sea, twenty years, and never saw it so rough and high before. We had meetings twice a week, several of which were comfortable and refreshing meetings, to which most of the passengers, being in all about sixty in number, sometimes came; and several of them were affected with the sense of truth, and the Lord strengthened our faith and hope in him.

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

I was much concerned in my mind for many of the passengers, who, with the second mate, and several of the

the seamen, were very sick (by some it was thought near unto death) I cried to the Lord to heal them, in the name of his dear Son, and that it might be a means to convince them of the efficacy of love to, and faith in Christ Jesus, the physician of value; and the Lord was pleased to heal them: The mate of the ship desired that I would come and pray by him. I went to him, and prayed in the power and name of the Lord Jesus Christ, and the Lord helped him, that he said he was fine and easy, and thanked me for my love; and in a little time he recovered. Several others of the seamen and passengers I was instrumental to help in their sickness. The Lord blessed my endeavours in supplicating him on their behalf, and administering what I had to them. One of the seamen said, 'He was bound to pray for me as long as he lived, and that the Lord would bless me.' Another of the passengers said, 'That I was the blessed doctor' (for there was not a surgeon, or doctor in the ship.) I was very free to communicate of what I had to any sick person in the ship, and several blessed the Lord on my behalf. Indeed I thought I could scarce do enough for any that were in distress. I write not thus, that I might seem popular, but with my mind bowed before the Lord. Many times in this voyage there were consultations in my mind, whether I had best write a memorandum hereof; but at last conceiving in my spirit that it might strengthen and excite love to God, and faith in his beloved Son, in true believers, I wrote as aforesaid; and then I was satisfied, and gave the glory to God.

Before we came to the land, we saw a ketch which had saved the lives of some that belonged to a ship that was a little before foundered in the sea; who said also, that a fleet of *New-England* ships which had been upon that coast, by stormy weather were forced to *Barbadoes*; and within a few days after he saw the land of *Virginia*, and also a *New-England* ship, which

which failed or came from *England* three weeks before us. We arrived within the Capes of *Virginia* the 31st of the 1st month 1698, and overtook the *John* and *Margaret*, a ship that came out of the *English* channel with us (the master, *Thomas Salmon*, being dead) and the next day we anchored our ship at the mouth of *Patuxent River* in *Maryland*, where our boats were hoisted out, and we were rowed up *Patuxent River* twelve miles, to *Arthur Young's* house, where we lodged that night; and for our preservation and safe arrival, we bless the Lord our God, and my spirit praised him who lives for ever and ever. Our voyage was above twelve weeks, it being then winter time, and for the most part the winds so high, that the ships could carry but little sail, which made our voyage the longer.

About four days after we landed, we had a meeting near *Patuxent River*, and a blessed one it was! when it was ended, we went to *Daniel Rawling's*, and from thence to the *Clifts*, to *Richard John's*, a Friend that came with us from *England*, at whose house we had a meeting, wherein God's presence was powerfully felt. We had several meetings on that side the bay called the *Western Shore*, and then we sailed over to the east side of *Chesapeake Bay*, with *Thomas Everden*, in his sloop; went to his house, and had a meeting, where many people came. Here we met with our friends *Jonathan Tyler*, *Henry Payton*, and *Henry Payton's* sister. While I was at this Friend's house, there was one *Robert Catbing*, who being very ill, sent for *Thomas Everden*, and he (not being very well) desired me to visit the sick person. So I went, and the man was near to death. Howbeit he said he was comforted much with the visit, and that he never had received so much benefit by the parish priest in his life: 'Although,' said he, 'it cost me dear for what I had; and if ever I live to get over it, by the assistance of God I shall have nothing to do  
' with

‘ with them more. But,’ he said, ‘ he should not live three days.’ And before the end of three days he expired. He desired (if I were not gone) I would be at his funeral. On notice hereof, about ten Friends went; and there was a great many people, among whom we had a good opportunity, and many weighty truths were opened to them in the love of God; and some of them were tender and wept; and the most, if not all (I think I may say) were solid and weighty.

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

From *George Truit’s*, in *Maryland*, we went down to *Virginia*; and in *Accomack* and *Northampton* counties we had large meetings, and I hope they were effectual to many; I think my hope is not without ground. In those parts we had several meetings, where we were informed Friends had not had any before. And really I cannot but bless the Lord for the opportunities we had with the people; for the goodness of God, through Christ our Lord, was great, both to us and them, and with tears they did acknowledge the truth. Now *Thomas Turner*, who had hitherto accompanied me, went by the sea-side the nearest way to *Philadelphia*; and afterwards I had a meeting at *George Truit’s* brother’s, and on the first-day, another near the court-house, and went to *Thomas Everden’s*, and so to *Levin Denwood’s*, and thence to *Nanticoke* River, and visited Friends up the bay until I came to the river *Choptank*, about which there is a pretty many Friends. So I went on, and took the meetings till I came to *Philadelphia*, in  
and

and about which place, and in other parts of the province of *Pennsylvania*, I had many large and precious meetings; the power of the eternal Son of God being wonderful; in which power we many times blessed his name together. It was in my heart much to exhort Friends to love to God, and to unity one with another; without which there is no fulfilling the law or gospel. There are many Friends in that province, and many sober young people, which greatly rejoiced my spirit; so that for their encouragement, the Lord opened my mouth in a prophetick manner to declare unto them the blessings which he had in store for them; on condition of their walking in the truth. Glory to God on high! untruth decays, and the branches of it mightily wither; the darkness is much past, and the true light shineth gloriously in many souls. O powerful praises be given to God, who is light for ever.

From *Philadelphia* I went to *Burlington*, and so to *Croswicks*, where we had a large meeting under the trees, where some were convinced of the truth. From hence I went to *Shrewsbury*, and had meetings there. From *Shrewsbury* we went (mostly by water) to *Woodbridge* and *Staten-Island*, from thence to *Long-Island*, being accompanied by several Friends: On *Long-Island* we had several large and good meetings, wherein Christ was preached freely; and after we had been two weeks there, we went on board a sloop bound for *Rhode-Island*, and by the way we touched at *Fisher's* and *Block-Islands*, and on the first-day morning we set sail from *Block-Island* to *Rhode-Island*, the yearly-meeting being just over when we got there: That evening we sailed over to *Connanicut-Island*. On the third day of the week had a meeting there, and from thence we went over to *Narraganset*, and had a meeting, and so over to *Rhode-Island* again where *Ruth Fry*, a sober young woman, was convinced, and remained a Friend till her death. Here I met with

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

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

\* *Marmaduke Stephenson, William Robinson, Mary Dyer, and William Leddra*, who were put to death in 1659 and 1660.



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

‘ is it not a contradiction in nature, that flesh and blood should be spiritual?’ ‘ O surely,’ said I, ‘ the governor hath forgot himself; for what flesh and blood was that which Christ said,’ “ Except ye eat my flesh, and drink my blood, ye have no life in you.” ‘ Why,’ said he, ‘ I do not think they were to gnaw it from his arms and shoulders.’ Then I told him, he had answered himself. Thus our dispute ended. And from that time forward they have continued a meeting, and there is now a meeting-house, and a yearly-meeting for worship; it is a growing meeting to this day, and several publick friends are raised up amongst them, who preach the gospel of Christ freely.

At this time a friend was convinced, whose name was *Starbuck*, who became very serviceable, and lived and died an eminent minister of Christ on that island. Several scores of them came and accompanied us to the water-side; and when we embarked on board our sloop, they desired that I would come and visit them again. So I recommended them to the grace of our Lord Jesus, and we parted in great love and tenderness. In the evening of the next day we got to the main land, where we were gladly received. Now it was in my heart again to visit the eastern parts of *New-England* before I left *America*; therefore I went to *Boston* yearly-meeting, thence to *Lynn* and *Salem*, where we had a sweet comfortable time; likewise to the yearly-meeting at *Dover*, and so to *Piscataway*, where we had several meetings, which were profitable opportunities to many. From *Piscataway*, *James Goodbridge* and I went over to the Isle of *Sboals*; we had with us a church member of the *Presbyterians*, whose brother invited her over with us to the said island, to the meeting which was at his house; and while he was talking with her in the yard or garden, I saw a bible, and took it, and read therein. When she came into the house she asked me, ‘ What I did with that  
‘ book;’

‘book;’ I told her, ‘If she was offended I would lay it down.’ ‘No, no,’ said she; ‘Do not think to come of so, for you disown or deny that book.’ I told her ‘she was mistaken,’ and asked, ‘Who told her so;’ ‘Why,’ said she, ‘Our minister in his pulpit.’ I replied, ‘That it was a great abuse upon us, for I had been trained up from my childhood in the reading and belief of the scriptures, and my father and mother were friends’ (that is *Quakers*). She willing to try me further, said, ‘Did your father and mother suffer you to read the bible when you were a little boy?’ ‘Yes,’ said I, ‘and gave me correction when I was not so willing to read therein as they would have me.’ ‘Then,’ said she, ‘our minister has belied you; and since you say so, if it please God, I will go and hear you.’ She went with us to meeting, and after it was over, (going home) one asked her, ‘How she would answer it to their minister, for going to meeting;’ she replied, ‘It was truth she had heard, and she would stand by it through the grace of Christ, and need not be ashamed of it,’ (though we are of ourselves but poor weak creatures.) This woman was sober and religious, and one of good report. By the foregoing we may see how slanders flow from some pulpits; the more is the shame and pity. We went on, and preached the gospel of our Lord Jesus Christ in that ability he gave us, with which the people were affected, and would have had us tarried longer, but we could not (although they much importuned us) because we had appointed a meeting at *Oyster River*. After we had had several meetings about *Piscataway* and *Dover*, we went to *Hampton*, where we had meetings; and at *Salisbury* we had a large open meeting, as it was supposed, of about three hundred people (which was at this time accounted a great concourse of people thereabouts;) also at *Jamaica* and *Haverill* we had meetings, and from

thence went to *Salem* and *Lynn* again, where we had good service for truth; and then to *Boston*, and had a meeting at the meeting-house, and another at a Friend's house in the evening, at which there were many people. From *Boston* I went to visit Friends about *Cape-Codd*, till I came again to *Rhode-Island*. By the way I met with *Aaron Atkinson*, who was on a visit to Friends in *New-England*. I had several good opportunities, and powerful meetings, in those parts, and truth wrought a tendernefs in divers at *Rhode-Island*. The presence of him, who said, "Where two or three are met in my name, there am I in the midst of them," being sensibly witnessed by many; for he was with us of a truth. From thence I went round the *Narraganset* country, and had meetings at several places, and was accompanied by *John Rodman* and *William Beackley*, through *Connecticut* to *Long-Island*, which is accounted two hundred miles. We had one meeting by the way, in which Christ was preached to them, as he is the light of the world, at a place where we were told there never was a Friend's meeting before. I came to *Long-Island* about two weeks before the general meeting, and visited Friends in several places on this island, as at *Hampstead*, *Jerusalem*, *Jerico* and *Bethpage*, where there were large meetings, and much openness among the people, and some were convinced. We had a meeting at a place called *Matinicock*, where I met with some of the people called *Ranters*, who disturbed our meeting. I may say as the apostle *Paul* (only altering *Ephesus* to *Matinicock*) that I fought with beasts there; and thence I travelled to *New-York*, where we had two meetings; from thence we went to the *Ferseys*, and there we had several serviceable meetings that were large; and so to *Pennsylvania*, where there are many very large meetings of Friends, and the Lord is with his people there, and prospereth them spiritually and temporally. Here I met with my dear

dear friend, *William Ellis*. From *Philadelphia*, *Richard Gove* (of that city) and I travelled to *Maryland*, and visited Friends on the western shore, and from thence to *Virginia*. In *Virginia*, near *James's river*, I met with an aged Friend whose name was *William Porter*. He was ninety-two years of age, and had then a daughter two years old.\* We had several meetings there amongst Friends and others, many being well satisfied concerning the truth, and spoke well of it.

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

On the 11th of the first month 1698-9, we were accompanied on board by several Friends, who abode with us all night; and the next day, being the first-day of the week, we had a little comfortable meeting, and then parted in much love, having the evidence of the power of the Almighty with us. We waited for a fair wind until the 20th of the aforesaid month, and left the Capes of *Virginia* that day, and at night we got our ship into a sailing posture; and I was glad in my spirit, that I was setting my face towards my native land; and more glad, that I was returning with peace in my bosom. Oh! the power and presence of him who said, "Go teach all nations," was sweet to my soul at that time, and now in some

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

measure I enjoyed the fruits of my having laboured in that ability God had given me. Glory to God, through Christ, who is worthy for ever! the presence of God was with us on the great ocean, and we were strengthened through his goodness wonderfully. We had several good meetings on board our ship, and were opened in the love of God to the poor seamen very largely.

When we launched forth into the deep, we were several ships in company; but we had been but a little time at sea, before we lost sight of them all. Several ships passed by us about a week after we sailed; and about this time we saw a very large whale, who lifted himself part out of the water with his mouth open, which looked like the entrance of a large cave. We likewise saw several other large sea-fish, such as grampusses, sharks, &c. All which shew forth the wondrous works of the Great Creator of all things. *Elizabeth Webb* and *Elizabeth Lloyd* went over with us in this vessel, both virtuous women. About two weeks the winds were mostly fair for us, in which time we got finely on our way; but for above a week afterwards the winds were mostly contrary, and the ship had a great motion, which caused some of us to be sea-sick, especially *Elizabeth Lloyd*,\* who was but weakly. One night our sailors thought that an enemy or pirate was near us, who fired two guns, and so passed by us; but it being night, we could not certainly know what she was. I rather judged it might be some ship in distress, for we saw one of the ships that evening that came out with us, and the next morning we could see none at all, and there was hard-

\* She was the daughter of *Thomas Lloyd*, late deputy governor of *Pennsylvania*. She lived and died a virtuous woman; and, I think, generally beloved by all who were acquainted with her. When she died she was the wife of *Daniel Zachary*, a merchant at *Boston, New-England*, well known, and much beloved there for his piety and virtue.

ly any wind that night, so I feared that our companions had sprung a leak and foundered; and when I told our master my opinion, he said, he feared the same likewise. Now for two weeks time, or thereabouts, we beat about the sea, and made little progress. Howbeit we had several good meetings, wherein we gave glory to God our Saviour; and for ever let it ascend, faith my soul, to him over all! After contrary winds about two weeks, the wind sprung up westerly, and was fair for several days; in which time we got finely on our way again, and left the *Western Islands* about two days sail behind us; and then the wind was contrary again. Contrary winds are commonly tedious at sea (but especially to those that know not where to stay their minds) but we being several Friends of us on board that were passengers, had oftentimes good meetings several times a week; and if any of our ship's company came to meeting, they always were sober, and sometimes tender; and truly, God's love was extended towards them. And when it was not our meeting days, we spent not our time idly, but for the most part in reading the holy Scriptures, and writing, &c. in which we were at fundry seasons greatly refreshed, strengthened, and comforted. O my soul! glorify God thy Maker, and Christ thy Saviour for ever, in the sense of his goodness and mercy, both by sea and land, by night and by day! After we had been almost seven weeks at sea, we thought that we were near the land, but we founded several days, and found no bottom, although we let out abundance of line, I think above 300 yards.

About this time our doctor dreamed a dream, which was to this effect, himself relating it to me: He said, ' He dreamed that he went on shore at a  
' great and spacious town, the buildings whereof  
' were high, and the streets broad; and as he went  
' up the street he saw a large sign, on which was writ-  
' ten in great golden letters SHAME. At the door  
' of

' of the house (to which the sign belonged) stood  
 ' a woman with a can in her hand, who said unto  
 ' him, Doctor, will you drink? he replied, with  
 ' all my heart, I have not drank any thing but  
 ' water a great while (our wine and cyder being all  
 ' spent, having had a long passage) and he drank a  
 ' hearty draught, which he said, made him merry;  
 ' so went up the street reeling to and fro, when a  
 ' grim fellow coming behind him, clapped him on  
 ' the shoulder, and told him, that he arrested him in  
 ' the name of the governor of the place. He asked  
 ' him for what, and said, What have I done? he  
 ' answered, for stealing the woman's can; the can  
 ' he had indeed, and so he was had before the gover-  
 ' nor, which was a mighty black dog, the biggest  
 ' and grimest that ever he saw in his life; and wit-  
 ' nesses was brought in against him by an old compa-  
 ' nion of his, and he was found guilty, and his sen-  
 ' tence was to go to prison, and there to lay for ever.'

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



‘ presenting a great black dog, is certainly the devil, who after his servants have served him to the full, will torment them eternally in hell.’ So he got up, as it were in haste, and said, ‘ God forbid! it is nothing but a dream.’ But I told him it was a very significant one, and a warning to him from the Almighty, who sometimes speaks to men in dreams.

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

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

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

\* N. B. This relation about the doctor's dream, when I was at *Barbadoes*, I had occasion to write about it to a friend in *Ireland*, which he got printed, and is the same with this in substance, only that is somewhat fuller and larger; and may be had of the printer hereof.

own head; for he had been faithfully warned of his evil ways.

We were obliged by contrary winds to put into *Plymouth* harbour, and from *Plymouth* I went by coach to *London*, where I was gladly received by my relations and friends. In this journey I travelled about 2000 miles by land, and 6000 by water. I got to the yearly-meeting of Friends in *London*, in the year 1699, which was large, and was at divers publick meetings for the worship of Almighty God. I may truly say, the Holy Ghost was amongst us, blessed be God our Saviour for evermore.

In this year I thought it my place to enter into a married state, and I acquainted my father of my design, and that I inclined to make choice of *Martha Betterton*, a religious young woman, whom I entirely loved for that piety, virtue, and modesty, which I beheld in her; (I was in the twenty-fourth year of my age, and she in her twenty-first.) I likewise acquainted her father and mother with my intentions, to which both our parents consented; her father saying (when I spoke to him) 'Go together, and the Lord bless you together.' And my father said, 'If I was worth my weight in gold, she deserved me.' The heartiness of both our fathers in this matter, was more to me than a portion of silver or gold, of which we had but very little; but our love to each other was very great, and being well and honourably grounded, it was not easily shaken. So after consent of parents, we proposed our intentions of marriage to the monthly-meeting unto which we belonged; and because I had been travelling in *America*, I had certificates from my brethren there, not only of my industry and labour in the ministry, with the good effects thereof, but also of my clearness in relation to marriage; and after having twice published our intentions, we had liberty of the said meeting to proceed to the solemnization of our marriage, which was  
accomplished

accomplished at *Devonshire-house* in *London*, (at a meeting appointed for that end) on the 28th day of the seventh month, in the aforesaid year, in the presence of many hundreds of people, and many worthy brethren and elders. A day of days it was to my soul! wherein I was made sensible of the love and goodness of God in a particular manner, which to me was an earnest of our future well-doing. My dear wife was one who truly loved and feared God, and had an excellent gift of the ministry given to her, and was serviceable therein. A paper coming to my hands of her own hand writing and composing, I transcribe it here. She calls it An account of the exercise of *Martha Betterton*, viz. ‘As I was walking in the city of *London*, with a concern on my mind, in beholding the abominable pride of the people, it opened upon my mind in this wise: Wo, wo! to the crown of pride! and then I was deeply bowed in my spirit before the Lord, and it was said to me, I will yet spare a little longer; I have sheep which I will gather home to me, and there shall be one shepherd and one sheepfold. Then I said in my heart, Oh Lord! shall I be one of thy sheep belonging to thy sheepfold of eternal rest. And again it was answered me, My sheep hear my voice, and they follow me. Then a cry was raised in me, Cause me to hear thy voice; and not only so, but enable me to obey the same. And then this charge was returned to me, Be thou faithful.’

Soon after I was married, I had a concern to visit Friends in the counties of *Surry*, *Suff.*, and *Kent*, which I performed in about two weeks time, and came home and followed my calling, and was industrious therein; and when I had gotten something to bear my expenses, and settle my wife in some little business, I found an exercise on my spirit to go over to *Ireland*, to visit our Friends and brethren on that island, in which *William Townshend* accompanied me,  
and

and Friends in that nation were generally satisfied with our service among them. When we had been from home about ten weeks, and had visited most parts of that nation, having had many meetings among Friends, and others, we found freedom in our minds to return home, which we did, being comforted in our service, and blessed the name of the Lord.

After some few months I acquainted my wife and my father, with her father and mother, that I thought it my duty to go over and live in *America*. To which proposal, my father consented, though with tenderness of heart, considering that I must be so far separated from him. I also laid it before the monthly-meeting of Friends at *Horslydown* in *Southwark* (of which meeting I was a member) who consented to it (though somewhat unwilling to part with us) and gave us their certificate, to let our brethren know that we were in love and unity with them, and walked according to our profession. And when we were ready, and in order for going, we agreed for the freight of our goods and servants, with *John Snowden*, and shipped them on board the *Josiah*, bound for *Maryland*. When the ship was at *Gravesend*, and ready to sail, several of our dear relations and friends accompanied us to the ship, on board of which we had a good meeting, and took our solemn leave of one another, as never expecting to see each other any more in this world. It was a solemn time indeed! we prayed for one another, and so parted, our ship sailing that evening, and we got to *Margate-Road*, where we anchored, and the wind sprung up very fresh, and blew tempestuously, so that we broke our cable, and lost our best bower anchor, and drove violently towards the *Goodwin Sands*. We let go our sheet anchor, and three more, which were all we had, but they did not stop her; upon which the master ordered the carpenters to stand  
by

by the main-mast, with their axes upon their shoulders, and when he gave the word, then they were to cut the mast. The people in the ship (there being divers passengers) were in great consternation, expecting nothing but death: but for my part, being exceedingly sea-sick, and having been in many storms, I was not so much surprized with this, the sailors sometimes making a great noise when there is but little danger; but there was more danger than I was aware of, as appeared afterwards. One of the passengers came weeping, and said, our case was very bad. The doctor also came in the same manner, and cried, 'Oh! Mr. Chalkley, we are all dead men!' then I thought with myself, I would go out on deck, and see what the matter was; and when on deck, I went to the pilot, who had the lead in his hand, and he founded, and cried out, 'Lord have mercy upon us! she is gone, she is gone, she is gone!' by which I perceived that we were very near the *Goodwin* sands, on which many ships have been lost with all their crews. In this sense of danger I sent for the passengers into the cabin, and told them that I thought it would be well for us to sit still together, and look unto, and wait upon God, to see what he would please to do for us; that, if death came, we might meet him in as good a frame of mind as we could, and that we might not be surprized beyond measure: and as we were thus composed in our minds, a concern came upon my dear wife, and she prayed to God the Father, in the living power and sense of his Son, and he heard from his holy habitation, and answered the prayer; for immediately after the wind abated, and our anchors held us. This was a great deliverance, which is not to be forgotten. When we saw the longed for morning, we were very near the sands, and the sea ran prodigiously high, and broke upon them mightily, so that we were forced to leave our cables and anchors

chors, and make the best of our way to *Deal*, as well as we could. One of the owners being on shore, and seeing us in distress, sent off a cable and anchor to us; and we anchored before *Deal* with our new cable and anchor, and sent a boat for our other anchors and cables, when it was calm, which brought them to us. And after we had supplied ourselves with what we wanted, we put to sea again, and had fair winds till we got as far as the *Western-Islands*, where Captain *Cant* being in company with us, he spoke with our captain in the evening, and the two captains concluded it would be stormy that night, which happened accordingly. They took in their sails, and we all but our main-sail; notwithstanding which, the storm was such, that we lost our main-mast, sprung the head of our fore-mast, and broke our cross-jack-yard, and thus lay rolling upon the sea for about two weeks: the ship *Bristol Merchant* coming by in that time, lent us a spare top-mast, of which we made a main-mast, and a top-mast of our topgallant-mast, and so refitted out as well as we could, and had a pretty good passage afterwards. We were about eight weeks from the *Land's-End* to the capes of *Virginia*; had meetings twice a week on board, and they helped to stay our minds on our Maker, though our bodies were tossed to and again on the mighty waters. We went on shore at *Patuxent River*, and went by land to *Herring Bay*, where I, my wife and family, tarried that winter; and I, with my three servants, followed my calling. In the spring 1701, we transported ourselves, our goods, and servants, from *Maryland* to *Pennsylvania*, where we intended to settle when we came from our native country. At *Philadelphia* I bought a lot of ground upon the river *Delaware*, and there I followed my calling that summer, and in the fall I had an inward call to visit Friends in *Barbadoes*, which I proposed to our monthly-meeting, and they certified on my behalf,

C

that

that they had unity with me in my proposal, conversation and ministry: so I took ship at *Philadelphia*, about the 20th of the seventh month, 1701, on board the *Abraham*, — *Street*, commander, and was about a month on our voyage; *Josiah Langdale* was with me. We had several good meetings in the ship to our satisfaction; and were well received, and had many meetings at *Barbadoes*, which were often very large and open, and some of the people loving and tender. We had several meetings at *Bridge-Town*, *Speight's-Town*, the *Spring*, and the *Thickets*, and at *Pumkin-Hill*; and after being there about six weeks, we went in a sloop to *Bermudas*, where we found but very few Friends, yet had meetings in several places, and at the houses of some people who were not of our profession; and the longer we tarried, the larger our meetings were; and many began to be affected, and spoke well of us and our devotion; but some were disturbed, and spoke to the governor to break up our meeting, which at the desire of one of the inhabitants we had appointed at his house, upon which he sent orders by one of his colonels to break up our meeting, which troubled divers sober people. After this I met with the governor at the house of one judge *Stafford*; and he being a moderate man, we had the following discourse, viz.

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

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

*Gov.* Doth it answer your end in coming?

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

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

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

*Gov.*



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

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

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

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

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

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

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

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

\* Of which church the governor was a member.

*Gov.* Your reasons being grounded on Scripture, you are well grounded; for no man can deny the Scriptures. Then you say you are inspired.

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

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

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

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

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

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

Soon

Soon after an opportunity offered, in a sloop belonging to this island, that was bound for *Philadelphia*, in which we, being clear, embarked, and on our voyage had indifferent good weather, only one hard gale of wind, which caused us to hand our jib. A Molatto man, named *Stavo*, being the master's servant, went out upon the bowsprit to hand the sail, and there came a sea and washed him off, and the vessel ran over him; and, in all probability, he had certainly been drowned, had he not been a good swimmer; for he swam, as we judged, three quarters of a mile, before he got to the sloop, it not coming into any one's mind to lower the sails, until I sharply ordered it to be done, which they then did readily; and the course of the vessel being stopped, he soon got on board, having stripped himself of his cloaths in the sea, and brought them in his mouth. I was very thankful for the poor fellow's life, and praised the Lord in the secret of my soul, for his preservation. In about two weeks time we arrived at *Philadelphia*, and I had great peace in my labours in this visit, in which I was from home about five months. The Friends of *Barbadoes* were so well satisfied with this labour of love, that they certified the same by way of certificate, more than is proper for me to mention. But though they thought so well of me, yet I had occasion to think very meanly of myself, for I was emptied to exceeding great spiritual poverty at times.

After I came home from *Barbadoes* and *Bermudas*, I followed my calling, and kept to meetings diligently; for I was not easy to be idle, either in my spiritual or temporal callings; and at times travelled in the work of the ministry in our own province, in which there are many large meetings of Friends, and they increase and multiply from time to time. Since my settling in this province, which is now about a year, some hundreds of people are come here to

fettle, and divers meeting-houses are built; and I do certainly know from above, that this province of *Pennsylvania*, and city of *Philadelphia*, will flourish both spiritually and temporally, if the inhabitants will love, and live in righteousness, and in the fear of God; otherwise the hand that planted them can soon pluck them up. After some time I was drawn forth to visit Friends in *Maryland*, *Virginia*, and *North-Carolina*, and went with the unity of Friends, having their certificate (according to the good order established among us). So about the 26th of the first month, 1703, I went through *Maryland*; and visited Friends in *Virginia* and *North-Carolina*, to the river *Pamphlico*, where no travelling publick Friends, that ever I heard of, were before; and we had several meetings there on each side of the river. One day going out of our canoe through a marsh, I trod on a rattle-snake (which is accounted one of the most poisonous snakes) but it only hissed at me, and did no harm. This was one deliverance, among many, the Lord by his providence wrought for me; and I bless his holy name for all his mercies. In going to, and coming from this place, we lay two nights in the woods, and I think I never slept better in all my life. It was the eighth hour in the evening when I laid down on the ground one night (my saddle being my pillow) at the root of a tree, and it was four o'clock in the morning when they called me. When I awoke, I thought of good *Jacob's* lodging he had on his way to *Padanaram*, when he saw the holy vision of angels, with the ladder, whose top reached to heaven. Very sweet was the love of God to my soul that morning, and the dew of the everlasting hills refreshed me; and I went on my way praising the Lord, and magnifying the God of my salvation. In this journey I met with another remarkable deliverance: going over a river eight miles broad, we put our horses, we being eight men and  
seven

seven horses, into two canoes tied together, and our horses stood with their fore-feet in one, and their hind feet in the other. It was calm when we set out, but when we were about the middle of the river the wind arose, and the seas ran high, and split one of our canoes, so that with our hats we were obliged to cast out the water; and with much difficulty, at last, all of us, with our horses, got safe on shore, through the good providence of God. And on return through *North Carolina*, we had several large meetings, and an open time it was; as also at *Nansimund* and *Cbuckatue*, and several other places in *Virginia*; and when my service was over in those two provinces, I went back to *Maryland*, and visited meetings there, and then went home. As near as I can compute it, I rode about a thousand miles on this journey. After which I staid at home, following my business, in order to the maintenance of my family, being blessed with wife, children, and servants, and with other things; for which I am truly thankful.

While I was at home, I visited the neighbouring meetings as I found a concern on my mind; and on the 6th day of the third month, 1704, I laid before our quarterly-meeting of ministers and elders an exercise that was upon my mind, to visit our Friends meetings on *Long-Island*, *Rhode-Island*, and in *New-England*, and the places adjacent; from which quarterly-meeting I had a good certificate which I thought it my duty to endeavour to live up unto; and being accompanied with several Friends to *Burlington* and *Crosricks*, *Joseph Glaster* being my fellow-labourer in the work of the gospel; at the two afore said places we had meetings, and then we travelled to *New-York* and *Long-Island*, where we had divers meetings; as at *Flushing*, *Westbury*, *Jerusalem*, *Jerico*, *Bethpage*, *Matinicock*, and also at *West-Chester*, on the main; and from thence we travelled to *Rhode-Island* yearly-meeting, which was large and

serviceable to many. From hence *Joseph Glaster* went towards *Boston*, the inland way, and I went by the sea-side, and we met together, after I had been at meetings at divers places, viz. *Dartmouth* and *Nantucket* island, at which island there are large meetings, people there being mostly Friends, and a sober growing people in the best things; though not of our society when they first received the truth, yet they received it with gladness; and although divers of the people called *Presbyterians* were very cruel in their expressions, and bitter in their spirits against us, yet there were some who went under that name, who were more open and charitable towards us, and received us gladly with tenderness; and at some places we had meetings at their houses to our mutual satisfaction. We likewise had meetings at *Suckanuset*, *Scituate* and *Sandwich*. About this time the *Indians* were very barbarous in the destruction of the *English* inhabitants, scalping some, and knocking out the brains of others, men, women, and children, by which the country was greatly alarmed, both by night and day; but the great Lord of all was pleased wonderfully to preserve our Friends, especially those who kept faithful to their peaceable principle, according to the doctrine of Christ in the holy Scriptures, as recorded in his excellent sermon which he preached on the mount, in the 5th, 6th, and 7th chapters of Matthew, which is quite opposite to killing, revenge, and destruction, even of our enemies: and because our Friends could not join with those of fighting principles and practices, some of them were put into prison; divers people railing and speaking very bitterly against their peaceable neighbours, and wishing the *Quakers* might be cut off. Some of the *New-England* priests and professors were so bitter against Friends that instead of being humbled, under the mighty hand of God upon them, in suffering the *Indians* to destroy them, they expressed their

their enmity against the poor *Quakers*, on a day appointed for humiliation and a fast; and particularly in a sermon preached by one of their priests, which he divided into three heads, viz. First, That the judgments of God were upon them, in letting loose the savage *Indians* to destroy them. Secondly, In that he withheld the fruits of the earth from them (for there was great scarcity.) Thirdly, That the *Quakers* prevailed, and were suffered to increase so much among them; which, he said, was worse than the *Indians* destroying of them, and gave this absurd reason for it, The *Indians* destroy our bodies, but the *Quakers* destroy the soul.\* This is an abominable falsehood; for it is sin that destroys the soul, and such as those that preach to the people, that there is no freedom from it in this world, contradict Christ's doctrine, "Be ye perfect," &c. And that of the apostles, "He that is born of God cannot sin." And thus their blind guides mistake light for darkness, and darkness for light. Among the many hundreds that were slain, I heard but of three of our friends being killed, whose destruction was very remarkable, as I was informed (the one was a woman, the other two were men.) The men used to go to their labour without any weapons, and trusted to the Almighty, and depended on his providence to protect them, (it being their principle not to use weapons of war, to offend others, or defend themselves) but a spirit of distrust taking place in their minds, they took weapons of war to defend themselves; and the *Indians*, who had seen them several times without them, and let them alone, saying, They were peaceable men, and hurt nobody, therefore they would not hurt them; now seeing them have guns, and supposing they designed to kill the *Indians*, they

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

therefore shot the men dead. The woman had remained in her habitation, and could not be free to go to a fortified place for preservation, neither she, her son, nor daughter, nor to take thither the little ones; but the poor woman after some time began to let in a slavish fear, and did advise her children to go with her to a fort not far from their dwelling. Her daughter being one that trusted in the name of the Lord, the mighty tower, to which the righteous flee and find safety, could not consent to go with her; and having left a particular account in a letter to her children of her and their preservation, I think it worthy to be inserted here in her own words.

‘ **W**HEN the cruel *Indians* were suffered to kill  
 ‘ and destroy, it was shewed me, That I  
 ‘ must stand in a testimony for truth, and trust in  
 ‘ the name of the Lord that was a strong tower,  
 ‘ and we should wait upon him. And I often de-  
 ‘ sired my mother and husband to sit down, and  
 ‘ wait upon the Lord, and he would shew us what  
 ‘ we should do: but I could not prevail with him,  
 ‘ but he would say it was too late now, and was in  
 ‘ great haste to be gone; but I could not go with  
 ‘ him, because I was afraid of offending the Lord:  
 ‘ but still he would say I was deluded by the devil,  
 ‘ so that my mother would often say, A house divided  
 ‘ could not stand; and she could not tell what to do.  
 ‘ Although she had most peace in staying, yet she had  
 ‘ thoughts of moving, and said to me, Child, can  
 ‘ thee certainly say it is revealed to thee that we should  
 ‘ stay; if it be, I would willingly stay, if I was sure it  
 ‘ was the mind of God. But I being young, was  
 ‘ afraid to speak so high, said, Mother, I can say  
 ‘ that it is so with me, that when I think of staying  
 ‘ and trusting in the name of the Lord, I find great  
 ‘ peace and comfort, more than I can utter, with  
 ‘ a belief we shall be preserved; but when I think  
 ‘ of



' of going, oh the trouble and heaviness I feel,  
 ' with a fear some of us should fall by them! And  
 ' my dear mother sighed, and said, She could not  
 ' tell what to do. But I said to them, If they would  
 ' go, I would be willing to stay alone; if they found  
 ' freedom, I was very willing, for I was afraid of  
 ' offending the Lord. But still my poor husband  
 ' would say, I took a wrong spirit for the right. And  
 ' he would say how I should know; for if I was  
 ' right I would be willing to condescend to him. And  
 ' then I said, in condescension to him I would move;  
 ' but I hope the Lord will not lay it to my charge,  
 ' for was it not to condescend to him, I would not  
 ' move for the world; and after I had given away  
 ' my strength, in a little time there came men  
 ' from the garrison, with their guns, and told us,  
 ' they came for us, and told us, The Indians, they  
 ' thought, might be near; and then away we went;  
 ' and my mother went in with my brother-in-  
 ' law, although I persuaded her not to do it. But she  
 ' said, Why, my child is there: And why may not I  
 ' be with him as well as thee? and so we went along  
 ' to *Hampton*, to my husband's brother's. But O  
 ' the fear and trouble that I felt! and told my  
 ' husband, it seemed as if we were going into the  
 ' mouth of the *Indians*. And the next day was  
 ' the first day of the week; and our dear friend,  
 ' *Lydia Norton*, came with my dear mother; and  
 ' in her testimony she said, there was there that  
 ' was very near to her life, that was very near  
 ' death. O then I was ready to think it would be  
 ' I, because I believed we had done amiss in mov-  
 ' ing, and great trouble was I in, and told dear *Lydia*  
 ' of it; but she comforted me as much as she could,  
 ' and said, She did not think it would be I. And my  
 ' dear mother went to my sister's again, to the  
 ' garrison, where she found herself not easy; but,  
 ' as she often said to many, that she felt herself in a  
 ' beclouded

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

' in keeping and preserving of us, when the *Indians*  
 ' were at our doors and windows, and at other  
 ' times; and how the Lord put courage in you,  
 ' my dear children; do not you forget it, and do  
 ' not think that as you were young, and because you  
 ' knew little, so you feared nothing; but often con-  
 ' sider how you staid at home alone, when we went  
 ' to meetings, and how the Lord preserved you,  
 ' and kept you, so that no hurt came upon you.  
 ' And I leave this charge upon you, Live in the fear  
 ' of the Lord, and see you set him always before  
 ' your eyes, lest you sin against him: for if I had  
 ' not feared the Lord, and felt the comforts of his  
 ' holy Spirit, I never could have stood so great a  
 ' trial, when so many judged, and said, I was de-  
 ' luded, and that all the blood of my husband and  
 ' children, would be required at my hands; but  
 ' the Lord was near to me, and gave me strength  
 ' and courage, and faith to trust in him, for I  
 ' knew his name to be a strong tower, yea, and  
 ' stronger than any in the world; for I have often-  
 ' times fled there for safety. O blessing and honour,  
 ' and everlasting high praises, be given to the Lord,  
 ' and to his dear Son, our Saviour and Mediator,  
 ' Christ Jesus, Amen.

MARY DOE.

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

Those

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

After having had divers good meetings in those eastern parts of *New-England*, I returned to *Salem*, *Lynn*, *Boston*, and so on towards *Rhode-Island*, and at divers adjacent places; as in the *Narraganset* country we had divers meetings, also at *Dartmouth*, *Sandwich* and *Scituate*. As I was entering into the town of *Boston*, in company with many others, a man rode up to me, and asked in a scoffing manner, ‘Whether I saw or met with any *Quakers* on the road?’ I pleasantly told him, ‘we should not tell the *Presbyterians*, lest they should hang them.’ He not thinking of such an answer, went sneakingly away.

Now having thoroughly visited Friends in those parts, in company with my friend *Thomas Storey*, I travelled through *Connecticut* government, and had several meetings in that colony; and came to *Long-Island*, where we had divers meetings to the satisfaction of ourselves and Friends. From *Long-Island*, after we were clear of the service and exercise of the work of the ministry, and had visited Friends meetings as we travelled; and in divers places found opennels among the people who were not of our profession (which sometimes came in great numbers to our meetings, and several were convinced in some good degree, and many comforted, strengthened, and edified in Christ our Lord) we came to *Philadelphia*, the place of our habitation. Let, faith my  
soul,

soul, his name have the praise of all his works for ever.

After being at home some time, I visited Friends meetings in our own county, and several parts of *New-Jersey, Maryland,* and the lower counties on the *Delaware.* At *Jones's* I appointed a meeting at a publick house near the court-house (general notice being given thereof) there came one — *Crawford,* a priest, with many of his hearers, and in the beginning of the meeting he read a sermon, as they called it, which was a transcript of the work of some of our adversaries, which we desired to have from them to answer. They said, ‘If I would answer it myself ‘I should have it.’ The which I told them I should, if they would let me; but though they promised it, they did not perform, but were worse than their word. We heard them read it over patiently; and after they had done we had our meeting. The auditory was large, and most of the magistrates were at it. The priest’s reading, and my testimony occasioned this meeting to hold long; after which as we were getting on horseback, the priest cried out among the people, ‘That he did not think we should go away so sneakingly.’ We having twenty miles to ride that night, and he near his home, he having the advantage in that respect, some thought it made him the bolder, for he let me go on horseback before he uttered that sneaking expression. I told him, to challenge was enough to set a coward to work, and we were no cowards; for he knew we could venture our lives for our religion, which I questioned whether he would do for his; so I dismounted, and he having the bible open in his hand, I being near him, chanced, against my will and knowledge, to touch it with my foot. ‘Look you, gentlemen,’ says he, ‘he ‘tramples the word of God under his feet.’ For which gross abuse his own hearers openly rebuked him, and put him to shame. Then he said, ‘He would prove

‘ us no ministers of Christ.’ I bid him prove himself one, and he would do the business. ‘ Well,’ says he, ‘ How shall we know who are Christ’s ministers?’ ‘ Why,’ said I in answer to him, ‘ art thou willing to be tried by Christ’s rule, for he hath given us a plain rule to know them by.’ ‘ What is that rule?’ ‘ let us hear it,’ says he. It is short, but full, namely, “ By their fruits you shall know them: for men do not gather grapes of thorns, nor figs of thistles;” wherefore by their fruits they are known. I deny it, says priest Crawford (for that was the name he went by here, he going under another elsewhere) that they are known by their fruits. I answered, ‘ Then thou denies the plain and naked truth of Christ.’ So I called aloud to the people to take notice what a blind guide they had; and indeed he was wicked as well as blind, and his fruits not good; which may make one suppose, that he was not willing to be tried by his fruits: for soon after, news came that he had a wife in England, and as he had another here, his fruits were wicked with a witness; and according to Christ’s doctrine, no good could spring from his ministry, therefore he proved himself by his evil deeds to be no minister of Jesus Christ. Near the aforesaid place we got a meeting settled, which is called *Little Creek* meeting; and about the same time a meeting was established, and a meeting-house built at *Duck Creek*. The people in those parts about this time began mightily to see through the formal preaching of such as preach for money or hire, who love the hire, though they do not love to be called hirelings.

In the year 1706, having some concerns in the province of *Maryland*, I had divers meetings as I travelled on the road, as at *Nottingham*, *Elk River*, *Northeast*, *Susquehannab*, *Bush* and *Gunpowder Rivers*, at some of which places I do not know that there had been any meetings before. At one of these meetings  
were

were one *Edwards* a priest, and a lawyer the attorney-general, and several of the justices of the peace. The priest was angry, and said, 'It was an unlawful assembly, the house not being licensed by law.' The justices told him, That he and his people being there to hear, if any unwarrantable or false doctrine was preached, he had a fair opportunity to lay it open before all the people. So they desired him to hear patiently and quietly. He seemed to like the proposition, and sat down by me. We had not sat down long before I stood up, and spoke to the people some considerable time; and the lawyer sat opposite to me, and took what I said in short hand, for about half an hour; but growing weary, he laid down his pen, and took out of his pocket a bottle of liquor, or spirits, and said, 'Come friend, here is to thee, or you, you have spoke a great while, you need something to refresh you.' So I made a stop, and said to the people, here is your minister, and here is some of the fruits of his ministry, of which he and all sober people may be ashamed. And then I went on again without any opposition till I had done; but afterwards they were in a rage, and threatened what they would do to me, if ever I came to have a meeting any more there. But I told them, if they had power to take our lives from us, they were not dear to us for the sake of Christ and his gospel; and that we did not matter their threatenings. I desired the lawyer to give me a copy of what he had written: he went about it, but did not do it; neither was he candid in penning my words; for several of the people then present did bear witness he had not writ it verbatim, nor truly taken the sense of what I spoke, wherefore I charged him to be just, otherwise he had many witnesses against him; at which the priest bent his fist, and held it up to me, but did not strike me, and away they went in a fret. Soon after we had another meeting at the same place, which was large and

D

quiet.

quiet. The man of the house being an attorney at law, had got his house licensed, and though the priest and lawyer threatened hard, they came not.

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

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



mongst them, and that she then said to them, ' She  
' looked upon our coming to be more than natural,  
' because we did not come to buy, or sell, or get gain,  
' but came in love and respect to them, and desired  
' their well doing both here and hereafter ;' and fur-  
ther continued, ' That our meetings among them  
' might be very beneficial to their young people,'  
and related a dream which she had three days before,  
and interpreted it, viz. ' That she was in *London*,  
' and that *London* was the finest place she ever saw, it  
' was like to *Philadelphia*, but much bigger; and she  
' went across six streets, and in the seventh she saw  
' *William Penn* preaching to the people, which was  
' a great multitude, and both she and *William Penn*  
' rejoiced to see one another; and after meeting she  
' went to him, and he told her, That in a little time  
' he would come over and preach to them also, of  
' which she was very glad. And now she said her  
' dream was fulfilled, for one of his friends was  
' come to preach to them.' And she advised them  
to hear us, and entertain us kindly; and accordingly  
they did. Here were two nations of them, the *Senecas*  
and the *Shawnefe*. We had first a meeting with  
the *Senecas*, with which they were much affected; and  
they called the other nation, viz. the *Shawnefe*, and  
interpreted to them what he had spoke in their meet-  
ing, and the poor *Indians*, particularly some of the  
young men and women, were under a solid exercise  
and concern. We had also a meeting with the other  
nation, and they were all very kind to us, and desired  
more such opportunities; the which, I hope Divine  
Providence will order them, if they are worthy thereof.  
The gospel of Jesus Christ was preached freely to  
them, and faith in Christ, who was put to death at  
*Jerusalem*, by the unbelieving *Jews*; and that this  
same *Jesus* came to save people from their sins, and  
by his grace and light in the soul, shews to man  
his sins, and convinceth him thereof, delivering him

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

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

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

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

that he wrote against Friends afterwards, though he had made it his practice before for several years.

At *Little Egg-Harbour* lived a Friend whose name was *Edward Andrews*, who, as he himself told me, had been a leader of the people into vanity and folly, as musick, dancing, &c. But the good hand of the Lord being upon him, wrought a wonderful reformation in him, and made him an instrument to lead people into truth and righteousness, and gave him an excellent gift in the ministry of the gospel of Christ; so that he was made instrumental in the gathering of a large and growing meeting, most of the people thereabouts being convinced, and a great reformation and change wrought in their conversations. This Friend told me, That when he was very rude and wild, he was mightily reached unto at the meeting we had under the trees at *Croswicks*,\* so that he could not go on with his vanity as before, after which he had strong convictions on him, which wrought conversion in the Lord's time, after he had gone through many and deep inward exercises.

After these several journies were over, and I had cleared myself, I was some time at home, and followed my business with diligence and industry, and throve in things of the world, the Lord adding a blessing to my labours. Some people would tell me that I got money for preaching, and grew rich by it; which, being a common calumny cast upon our publick Friends that are travellers, I shall take a little notice of it, and leave it to posterity. That it is against our principle, and contrary to our known practice and rule, to take money for our preaching the gospel of Christ, and the publishing of salvation through his name unto the people; for according to Christ's command, we, receiving it freely, are to give it forth freely: and I can say without vanity

\* See page 17.

or boasting, I have spent many pounds in that service, besides my time, which was, and is, as precious to me, as to other people: and rising early, and laying down late; many days riding 40, 50, and 60 miles a day, which was very laborious and hard for my flesh to endure, being corpulent and heavy from the 27th year of my age; and I can truly say, that I never received any money or consideration on account of these services, either directly or indirectly; and yet if any of our ministers are necessitous or poor, we relieve them freely not because they are preachers, but because they are needy; and when we have done those things, we have done but our duty: and well will it be for those that have discharged themselves faithfully therein: such will, besides the earnest of peace in their own souls in this world, have a blessed reward in the glorious kingdom of the Lord and his Christ in that world which is to come. It is well known that I have spent much of my time, since I have been free from my apprenticeship, in travelling and preaching the gospel, being out often many months, and sometimes a whole year, and more; and at intervals I have been apt to think the time long, till I got to my business and family; and so have divers times made more haste than I should have done, which has brought trouble on my mind, and is a trouble to me unto this day; which may be a caution to those who travel in the work of the ministry hereafter, not to make too much haste from the work of Christ; and yet there ought to be discretion used; for a minister may stay too long, as well as return too soon, which may be perceived as we keep the eye of our mind to our Divine Guide.

After I had staid at and about home for some considerable time, a weighty concern came upon me to visit Friends in the *West-Indies*, and some parts of *Europe*, as it might please the Almighty to open my way; and as it was to be a long travel, both by sea  
and

and land, and hazardous, by reason it was war time, and many privateers out at sea, I settled my affairs by will, and otherwise, that if I should not live to come home again, things relating to my outward affairs might be done honourably and well; for at this time, as at many others, I can truly say, I gave up my life freely for my holy Master's sake, and in his cause, who said, "Go teach all nations," &c.

On the 29th of the sixth month, 1707, I had a certificate from the monthly-meeting of Friends at *Philadelphia*, signifying their unity with my undertaking, and desires for my welfare; and a tender concern was on my mind that I might live according to what my brethren had certified concerning me. I likewise laid my exercise before the general-meeting of ministers and elders held for the provinces of *Pennsylvania* and *New-Jersey*, on the 22d of the seventh month, who also signified their fellowship with my intended travels and journey, and recommended me to the grace of God; and in much love and tenderness I parted with my dear and loving wife, and my near and affectionate friends and brethren.

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

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

After a few days sailing down the river *Delaware*, we put to sea, and in about a month's time we came within sight of *Barbadoes*, where we met with a privateer, which chased, and had like to have taken us; but the good Providence of God preserved us out of the hands of those enemies, for ever blessed be his great name! In this chase the seamen were uneasy, and belched out wicked oaths, and cursed the *Quakers*, wishing all their vessels might be taken by the ene-

my, because they did not carry guns in them: at which evil I was grieved, and began thus to expostulate with them: ‘Do you know the worth of a man’s life?’ (guns being made on purpose to destroy mens lives;) ‘were this ship and cargo mine, so far as I know mine heart, I do ingenuously declare, I had rather lose it all, than that one of you should lose his life,’ for I certainly knew they were unfit to die. ‘Lives!’ said they, ‘we had rather lose our lives than go to *France*.’ But, said I, ‘that is not the matter; Had you rather go to hell, than go to *France*?’ they being guilty of great sins and wickedness, and convicted in their own consciences, held their peace, and said no more about the poor *Quakers*; and when we got within gun-shot of a fort on *Barbadoes*, the enemy left chasing us.

Next morning early we safely arrived at *Bridge-Town*, in *Barbadoes*, where our Friends gladly received us; amongst whom we laboured in the work of the gospel for about two months; and from thence, after having had divers good and edifying meetings for the worship of God, we sailed for *Antigua*, and staid some days there, having meetings, and visiting our brethren. From *Antigua* we sailed for *Nevis*, but the wind being contrary, we put in at *Montserrat*, an isle that hath a great mountain in it, on the top of which is a hot spring of water, which boils up, and the mud of it is clear brimstone, some of which we carried on board our vessel; the which is admirable, and shews the wonderful works of God. They say that the spring is hot enough to boil an egg. From this island we sailed to *Nevis*, and had meetings with those few Friends that were there, with whom we parted at the sea-shore in great love and tenderness. After which we sailed to an island called *Anguilla*, and were civilly treated there by the generality of the people; as also by the governor, *George Leonard*, at whose house we had meetings. I remember, that after one meeting

meeting the governor went into his porch, and took the bible, and opened it, and said, ' By this book, if ' people believe the holy Scriptures, I am able to ' convince the world, and prove that the people called *Quakers* are the people of God, and that they ' follow the example and doctrine of Christ, and the ' practices of the apostles and primitive Christians, ' nearer than any people in the world ;' *i. e.* generally speaking. At this island several people were heartily convinced, and did confess to the truth, among whom a meeting was settled. Here was never any Friend before, as the inhabitants said. I intreat the Lord Jehovah to preserve the sincere-hearted among them in his holy fear, whilst they remain in this world ; and not them only, but all that love and fear him, in all kindreds and nations, and amongst people of all professions whatsoever. This, in the universal spirit of God's divine love, is the desire of my soul. Back from *Anguilla* we went to *Nevis*, and from *Nevis* to *Antigua* ; and notwithstanding our sloop was a dull sailer, yet we were preserved from the enemy to the admiration of ourselves, friends, and others, our course being in the very road of the privateers. Just as we got into the harbour and were landed, a privateer came by with a prize along with her, as we supposed, which excited our thankfulness to the Lord for our preservation. Here we met with the packet boat bound for *Jamaica*, and thence for *England*. We staid a little at the island called *Saint Christopher's*. In our way to *Jamaica* we saw a small privateer, that gave us chace, and it being calm, she rowed up towards us. The master prepared the vessel to fight, hoisting up his main-sail, and putting out our colours. In the interim some were bold, and some sorrowful. One came to me, and asked, ' What I thought of it? and what I thought of the *Quakers* principles now?' I told him I thought I was as willing to go to heaven as himself was ;

was; to which he said nothing, but turned away from me. Another asked me, 'What I would do now?' I told him I would pray that they might be made better, and that they might be made fit to die. Then in the midst of their noise and hurry, in secret I begged of the Almighty, in the name, and for the sake of his dear Son, that he would be pleased to cause a fresh gale of wind to spring up, that we might be delivered from the enemy without shedding blood (well knowing that few of them were fit to die) and even whilst I was thus concerned, the Lord answered my desire and prayer, for in a few minutes the wind sprung up, and we soon left them out of sight, our vessel sailing extraordinary well, and the next day we got to *Jamaica*, and had divers meetings, viz. at *Port-Royal*, *Kingston*, and *Spanish-Town*, &c. At a meeting at *Spanish-Town*, there were divers *Jews*, to whom my heart was very open, and I felt great love to them, for the sake of their fathers *Abraham*, *Isaac*, and *Jacob*, and they were so affected with the meeting, that they sent us some unleavened cakes, made with fine flour and sweet oil, it being a festival time with them. We had a meeting at *Port-Royal*, in a place where the earthquake had destroyed a large building, in which meeting I had occasion to remind them of the righteous judgments of God, which had been justly inflicted on them for their sins and wickedness. Some wept, and some were rude. The people here, as I was informed, were generally very wicked. After having had divers meetings, the packet in which we had taken our passage, being obliged to stay but ten days, we went off sooner than we otherwise should have done, and solemnly taking leave of those Friends that were there, we went on board our vessel, in order for *England*, by God's permission. We got readily through the *Windward Passage*, which is between the islands of *Cuba* and *Hispaniola*; and divers times after we left *Jamaica*,



we were chased by several ships, but they could not come up with us. One ship of twenty-eight guns, gave us chase after a great storm, and was almost up with us before we could well make sail; they being eager of their prey, sent their hands aloft to let their reefs out of the topails, in order to make more speed, and came running mightily towards us, and gained much upon us; we fearing to make sail, by reason of the storm, and the sea running very high, and our masts being therefore in danger, we were some time in doubt, whether we should escape or not: but whilst we were in this consternation, down came the *French* ship's three topmasts at once, so we escaped, and left her, and went rejoicing on our way, that we were thus delivered. This was one of the great and remarkable deliverances among the many I met with, by the good hand and providence of the Lord, my great and good Master, whom I hope to serve all my days.

After having been at sea about six weeks, we began to look out for land, and in two or three days we founded, and found ground at about ninety fathoms; after which we saw two *French* privateers, that gave us chase about four o'clock in the morning, and pursued us vigorously; but sailing better than they, we run them out of sight by eight o'clock the same morning, and in about two hours after we saw the land of *Ireland*; it being misty weather, with rain and wind, our master thought it best to lay by and forbear sailing, that coast being rocky and dangerous, by which means the two ships that gave us chase, came up with us, and found us not in sailing order, and were in gun-shot of us before we were aware of it. What to do now we could not tell, until they began to fire at us; but in this emergency and strait, our master resolved he would rather run the vessel on shore than they should have her, she being richly laden with indigo, silver, and gold, reckoned to

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

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

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

We took ship in the north of *Ireland*, at a town called *Donaghadee*, being accompanied with divers brethren, who brought us on our way after a godly sort. We got to *Port-Patrick* in *Scotland*, after about five hours sail, in order to visit those few Friends that were scattered about in that part of the nation. People in those parts looked very shy on us, and did not care to discourse with us on matters civil or religious, which I thought unreasonable. The first town or city we came to, in which we had a meeting, was *Glasgow*, accounted the second city in *North-Britain*, where, in our meeting for the worship of the Almighty, we were shamefully treated, by the people throwing dirt, stones, coals, &c. amongst us, and by divers other actions unbecoming men, though *Heathens* or *Infidels*, much more people professing *Christianity*; so that I was constrained to tell them, that though I had preached the gospel to many *Heathens*, and to divers *Jews*, as also to *Indians* and *Negroes*, and had travelled in many countries and nations in the world, in several quarters thereof, and many thousands of miles, yet I must needs say, that I never met with the like incivilities, and such scurrilous treatment,

ment, no, not in all my travels. I also told them, that I had preached the gospel of Christ among their brethren in *New-England*, and in *Boston*, where they formerly hanged the *Quakers*, and cruelly persecuted them for their religion, and yet they did not treat us so brutishly even there. And further I told them, that I lived in those parts of *America*, and what account I should have to carry home to their aforesaid brethren, of our treatment in *Glasgow*, the second city in *Scotland*. I desired them to consider of it, and be ashamed, if they had any shame. This a little abashed them for the present, but afterwards they were as bad as ever. There were at this meeting divers collegians, who were very rude. I asked if that was their way of treating strangers? and that I believed their teachers in the university did not allow of such ill manners, by which they scandalized themselves, their city and country. From this city we went to *Hamilton* and *Gersbore*, where they were more civil. At *Gersbore* a man of letters, and sober conversation, begged that I would pray to the Almighty, that he would establish him in the doctrine which he had heard that day. This being rare in those parts, therefore I thus minute it here. We went on towards the north of *Scotland*, to *Aberdeen*, and thereabouts, where there is a tender-hearted people, among whom we had several large gatherings, and some that were not of us, expressed their satisfaction. In the north I met with a gentleman, who coming from a nobleman's house, joined me, and asked me, 'If I knew *Robert Barclay*?' I said, 'not personally, but by his writings I knew him well.' He told me, 'That he, *Barclay*, had not left his fellow in *Scotland*.' We afterwards travelled southward, where there were but few Friends, and small meetings; yet we may say, that the goodness, love and presence of him, who said, "Where two or three are gathered in my name, there am I in the midst of them," was oftentimes witnessed

to be with us, blessed be his holy name. Oh! that the children of men would praise him in thought, word, and deed, for he is worthy. So in great reverence and holy fear, we travelled along towards *South-Britain*; had several meetings at *Edinburgh*, and divers other places; also at *Berwick* upon *Tweed*, where there were many soldiers who were very rude. The Devil hath had many battles with us, ever since we were a people, in order to hinder us in our worship, but we generally came off with victory, as we did here also, through faith in his name, who hath loved us, and manifested himself to us. Those rude soldiers threwed their hats into the congregation, in order to disturb us, and hinder us in our service, but were at last ashamed and disappointed. At this place my dear Friend and fellow-traveller *Richard Gove*, and I parted. I was for going by the east sea-coast up for *London*, and he inclined towards *Cumberland*, after we had travelled about a year in the work of the ministry, in great love and true friendship, in which work we were true helpers one of another; and as we had laboured together in the work of Christ, so we parted in his love. Now from *Berwick* I travelled along to *Newcastle*; had one meeting by the way, and several good meetings at *Newcastle*, *Sunderland*, *Sboten*, and *Durham*, and several other places in the bishoprick of *Durham*. The winter coming on apace, it began to be bad travelling; and I being already much spent by it, designed to go speedily up to *London*; and taking some meetings in my way, as at *Stockton*, *Whitby*, *Scarborough*, *Burlington*, *Hull*, and *Brigg*, and so on through *Lincolnshire*, where I went to visit a Friend that was prisoner in the castle of *Lincoln*, because for conscience-sake he could not pay an ungodly priest the tithe of his labour. From *Lincoln* I proceeded to *Huntington*, about which place we had several large meetings; so on to *Baldeck*, where I met with my father and *John Goffe*, who came

came from *London* to meet me, which was a joyful meeting, for I had not seen my father for about nine years. The love and tenderness between us, and the gladness in seeing each other again, cannot well be expressed (but I believe it was somewhat like *Jacob* and *Joseph's* meeting in *Egypt*;) it was affecting and melting: blessed be the Almighty that gave me once more to see my tender and aged parent! so from *Baldock* we went to *Hitchin*, and had a meeting there, as also at *Hertford*, from whence, with several Friends, I went to *Enfield*, where I met with my dear and only brother *George*, and there were with us several of my relations, and divers others of our Friends: we were heartily glad to see one another. From *Enfield* we went forward for *London*, and by the way we met with several Friends, of the meeting of *Horslydown*, to which I did belong from my childhood, who came to meet me, and accompanied us to *London*.

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

After I had been at *London* a while, I visited several other country meetings, as *Winchmore-Hill*, *Tottenham*, *Wandsworth*, *Plaistow*, *Deptford* and *Epping*, and then staid about *London* some weeks waiting for  
a passage

a passage for *Holland*, which I intended to visit before I left my own habitation.

And on the 14th of the first month, 1708-9, I, with my companion *John Bell*, after having acquainted our friends and relations, having their consent, and taking our solemn leave of them, we went down to *Gravesend*, and staid there two or three days for a fair wind. We went on board the ship *Anne*, *John Duck*, master, bound for *Rotterdam*, in company with a fleet of vessels waiting for wind, &c. When the wind was fair, we sailed for the coast of *Holland*, and when we arrived on that coast the wind was contrary, and blew very hard, so that some of the ships in company lost their anchors; but on the 27th of the same month we arrived safe at *Rotterdam* in *Holland*. On the first-day morning we went to meeting at *Rotterdam*, where Friends have a meeting-house; and we staid at this city seven or eight days, and had six or seven meetings, and were comforted with our brethren and sisters, and greatly refreshed in the Lord Almighty. At this city we spoke without an interpreter, because most in the meeting understood *English*. From *Rotterdam* we travelled by the trackscoot, or boat, being drawn by horses, which is a pleasant easy way of travelling, to a large town called *Harlem*, where we had a meeting, and spoke by an interpreter; to which meeting came divers of those people called *Menonists*: they were very sober and attentive, and staid all the time of the meeting, and spoke well of it. From *Harlem* we went to *Amsterdam*, the metropolis of *Holland*, where Friends have a meeting-house. Here we had several meetings, and staid about a week. On the first-day we had a large meeting, to which came many people of divers persuasions and religions, as *Jews*, *Papists*, and others; and we had a good opportunity among them, and several were tender. A *Jew* came next day to speak with us, and did acknowledge,

‘ That Christ was the minister of that sanctuary and  
 ‘ tabernacle that God had pitched, and not man ; and  
 ‘ that he was sensible of the ministry of Christ in his  
 ‘ soul ; and,’ said he, ‘ my heart was broken while  
 ‘ that subject was spoken of in the meeting.’ I was  
 glad to see the man tender and reached ; but too generally speaking, the poor *Jews*, the seed of good *Jacob*, are very dark and unbelieving. I have met with but very few of them in my travels that have been tender ; but I do love them for *Abraham*, *Isaac*, and *Jacob*’s sake. At this meeting *William Sewel*, the author of the History of the Rise and Progress of the people called *Quakers*, a tender-spirited upright man, interpreted for me. From *Amsterdam* we went to *North-Holland*, and *John Claus* and *Peter Reyard* went with us to interpret for us ; so by boat, or scoot, we travelled to a town called *Twisk*, where we had two meetings, Friends having a meeting-house there ; from *Twisk* we went back again to *Amsterdam*, and had two large meetings there on the first-day, and second day in the evening we went on ship-board, in order to cross the south sea to *Herlingen*, at which place we had two meetings, and we and Friends were glad to see one another : and indeed, we being as one family all the world over, are generally glad to see each other. From this place we travelled eastward through *East-Friesland*, and went through several great towns and cities until we came to *Emden*, the chief city in *East-Friesland*, where we had a comfortable meeting by the bed-side of one of our Friends that lay sick ; and several of her neighbours came in and staid till the meeting ended ; some of them were very tender and loving, and wished us well, and were well satisfied. After meeting we set forward for *Hamburg*, it being four days journey by waggon, and passed along through divers towns and cities. We also travelled through the city of *Oldenburg*, and a place of great commerce called *Bremen*. A  
 magistrate



magistrate of this city took notice of us, joined himself to us, and went with us to the inn, and then very lovingly took leave of us, and desired God to bless us. The people at our inns were generally very loving and kind to us, and some would admire at my coming so far only to visit my Friends, without any views of advantage or profit outwardly. When we got to *Hamburg*, we had a meeting at *Jacob Hagen's*, and those that were there, were well satisfied with the doctrine of truth, blessed be God, who, I may say, was with us at that time and place! At *Hamburg* there was at meeting one who had preached before the king of *Denmark*; who, as I understood by our interpreter, was turned out of his place for preaching the same truth that we had preached there that day; at which meeting were *Papists, Lutherans, Calvinists, Menonists, Jews, &c.* All of them were sober, and generally expressed their satisfaction. I had so much comfort in that meeting, that I thought it was worth my labour in coming from my habitation, the answer of peace was such to my soul, that I greatly rejoiced in my labour in the work of Christ. From hence I travelled to *Frederickstadt*, it being two days journey, where Friends have a meeting-house. We staid about ten days, and had nine meetings in that city. Some of the meetings were very large, and the longer we staid, the larger they were. This *Frederickstadt* is a city in the dominions of the duke of *Holstein*, and was the farthest place we travelled to eastward; and from hence I wrote a small piece, called, *A loving Invitation unto Young and Old in Holland and elsewhere*; which was translated into the *German* and *Low Dutch* languages; and divers impressions of them were also printed in *England*.

We travelled in this journey through some parts of the emperor of *Germany's* dominions, as also of the kings of *Denmark* and *Swedeland*, and of the duke of

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

In this journey between *Frederickstadt* and *Emdden*, we had four days hard travelling, and were twice overturned out of our waggons, but we got no harm, which was admirable to us; for once we fell, waggon and all, over a great bank, just by the side of a large ditch, and did but just save ourselves out of the ditch. The next time we overset upon stones.

We

We wondered that none of us were hurt, particularly myself; I being much heavier than any of the rest; but through the mercy of God, we got well to *Embden* the second time, and had a meeting upon a first-day, and immediately after meeting we took ship for *Delfzeel*, which was from *Embden* about nine or ten *English* miles by water, and with a fair gale of wind, got there in less than two hours time. We spoke by interpreters all along; and were divinely helped to preach the gospel to the satisfaction of others, and our own comfort; and the friend who interpreted for us, was sensible of the same divine assistance, to his admiration, for which we were all truly thankful. But notwithstanding we were so opened, to the satisfaction of ourselves, our Friends, and the people, yet we were sometimes emptied to exceeding great spiritual poverty, and in the sense of our want and need, we did many times pour out our souls and spirits in humble prayer and supplication to the Most High, for his help and strength, that it might be made manifest to us in our weakness; and we found him a God near at hand, and often a present help in the needful time, and had a sweet answer to our prayers. Oh! that my soul, with all the faithful, may dwell near to him, in whom alone is the help and strength of all his faithful servants and ministers. Amen.

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

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

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

with several Friends to *Rotterdam*, where we had two meetings, and in the evening we went to visit a Friend that was not well, with whom we had a meeting, and affecting time, and the sick Friend was comforted and refreshed, and said, ‘ she was much ‘ better than before ;’ and we were edified, and the Lord our God praised and magnified over all, who is blessed for ever.

In those parts, viz. *Holland, Friesland, Germany, &c.* we travelled 972 *English* miles, all in waggons and vessels. We came not on a horse’s back all the time. It was about nine weeks that we staid in those countries, travelling therein, and getting meetings where we could, which were to the number of forty-five, thus accounted :

At <i>Rotterdam</i>	10		At <i>Horn</i>	1
<i>Harlem</i>	3		<i>Hamburgb</i>	1
<i>Amsterdam</i>	10		<i>Embden</i>	2
<i>Twisk</i>	4		<i>Frederickstadt</i>	10
<i>Herlingen</i>	3		<i>Goradick</i>	1

All these are large cities, except *Twisk* and *Goradick*.

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

About this time, after a long continuance of war, there was a great talking of peace ; but the old enemy to peace, truth, and righteousness, broke it off by his evil working in man : neither can there be any lasting peace, until the nations come to the witnessing of the peaceable government and spirit of our

Lord Jesus Christ, to be set up and established in themselves. The Lord bring it to pass, if it be his blessed will, with speed, for his holy name's sake! Amen.

As I have had great peace and satisfaction in my travels in *Holland* and *Germany*, so, for exciting others under the like exercise, I may truly say, that there is encouragement for faithful ministers to labour in the work of the gospel: for I know not that I ever met with more tenderness and openness in people, than in those parts of the world. There is a great people which they call *Menonists*, who are very near to truth, and the fields are white unto harvest among divers of that people, spiritually speaking. Oh! that faithful labourers, not a few, might be sent of God Almighty into the great vineyard of the world, is what my soul and spirit breathes to him for!

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

From

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

In this year, viz. 1710, my dear friend and fellow traveller, *Richard Gove*, departed this life, at *Uxbridge*, about fifteen miles from *London*, at our Friend *Richard Richardson's* house. He died of a consumption. We travelled together in great love and unity, and the Lord blessed his work in our hands. We were in company in the *West-India* islands, *Ireland*, and *North-Britain*, till we came to *Berwick on Tweed*. We met together again at *London*, and he visited some other parts of *Britain* in the time I was in *Holland* and *Germany*. He was an inoffensive loving Friend, and had a sound testimony, which was serviceable and convincing, and was well-beloved in *Philadelphia*, where he lived. He left a good favour and report behind him, I think, wherever he travelled in the world.

Now at this general meeting in *London*, I had a good opportunity to take my leave of my dear friends and brethren in my native land, not expecting to see it, or them any more, in this world. Oh! I may truly say, it was a solemn parting! it was a solemn time to me indeed. After the yearly-meeting was over, I took my passage in the *Mary-hope*, *John Annis* master, bound for *Philadelphia*; and on the 29th of the fourth month, 1710, at *Gravesend*, af-  
ter

ter having taken my solemn leave of our relations, and several of my dear friends, we set sail, and overtook the *Russia* fleet at *Harwich*, and so joined them, and sailed with them as far as *Sbetland*, which is to the northward of the isles of *Orkney*. We were with the fleet about two weeks, and then left them, and sailed to the westward for *America*. In this time we had rough seas, which made divers of us sea-sick. After we left *Sbetland*, we were seven weeks and four days at sea before we saw the land of *America*, and glad we were when we got sight thereof. In this time we had divers sweet and solemn meetings, viz. on first-days and fifth-days, wherein we worshipped and praised the great JEHOVAH, and many things were opened in the spirit of love and truth, to our comfort and edification. We had one meeting with the *Germans* or *Palatines*, on the ship's deck, and one that understood both languages interpreted for me. The people were tender and wrought upon, behaved sober, and were well satisfied: and I can truly say, I was well satisfied also.

In this voyage we had our health to admiration; and I shall observe one thing worthy of my notice. Some of my loving and good friends in *London*, fearing a sickness in the ship, as she was but small, considering there were so many souls on board her, being ninety-four in number, they, for that and other reasons, advised me not to go in her; for they loved me well, and I took it kindly of them: but I could not be easy to take their advice, because I had been long from my habitation and business, and which was yet more, from my dear and loving wife: and notwithstanding the vessel was so full and crowded, and also several of the people taken into the ship sick in the river *Thames*, yet they mended on board the vessel apace, and were soon all brave and hearty, being perfectly recovered at sea, and the ship, through the providence of the Almighty, brought them all well



well to *Philadelphia*, in the seventh month, 1710: I think I never was in a more healthy vessel in all my time, and I thought this peculiar favour worthy to be recorded by me. We had a very pleasant passage up the river *Delaware*, to our great satisfaction, the *Palatines* being wonderfully pleased with the country, mightily admiring the pleasantness and the fertility of it. Divers of our people went on shore, and brought fruit on board, which was the largest and finest they had ever seen, as they said, viz. apples, peaches, &c.

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

After this long travel and voyage I staid at home, and looked after the little family which God had given me, and kept duly to meetings, except something extraordinary hindered. Divers people, when I came home, raised a false report of me, and said, I brought home a great deal of money and goods, that I had got by preaching; which was utterly false and base; for I brought neither money or goods, so much as to the value of five pounds, except my wearing apparel; so much the reverse, that I borrowed money at *London*, to pay for my accommodations home, the which I faithfully remitted back again to my friend that lent it me, to whom I was much obliged for the same: and if I might have gained a hundred pounds per annum, it would not have

have tempted me to undertake that, or such another journey. Soon after my return home again, I visited a few neighbouring meetings, which were large and edifying, Friends being glad to see me again returned home from that long journey. And I did, as I had reason to do, bless the holy name of the Lord, for his many preservations and deliverances by sea and land.

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

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

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

The END of the FIRST PART.

A JOURNAL



---

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

---

PART II.

I NOW gave up my time mostly to travelling, for about the space of two years, in which I visited the meetings of Friends in the provinces of *Pennsylvania*, *East and West-Jersey*, *Maryland*, *Virginia*, and *North-Carolina*, and back again to *Philadelphia*, and then to *New-Jersey* again: also to *Long-Island*, *Rhode-Island*, *Conanicut-Island*, *Nantucket-Island*, and *New-England*, and through those parts on my return to *Philadelphia*. In these provinces, &c. I travelled some thousands of miles, and had

had many large meetings, some in places where there had not been any before, and some were convinced, and many would acknowledge to the testimony of truth, which was declared by the help and grace of Christ; and many times my heart was, by the assistance of that grace, wonderfully opened to the people. If I should be particular in the account of these journeys, it would enlarge this part of my journal more than I am willing.

In *Virginia* I had a meeting at *James's river*, where a priest of the church of *England*, with some of his hearers, made some opposition (after our meeting was over) and were for disputing about religion; and he openly declared, The spirit was not his guide, nor rule; and he hoped, never should be. 'But,' he said, 'the Scriptures were his rule, and that there was no need of any other; and that they were as plain as *Gunter's line*, or as 1, 2, 3.' I told him, the Scriptures were a good secondary rule, and that it were well if men would square their lives according to their directions; which we, as a people, exhorted all to: but that the holy Spirit, from which the holy Scriptures came, must needs be preferable to the letter that came from it; and without which holy Spirit, the letter kills, as saith the apostle. I also asked him, 'How he, or any else, without the light, or influence of the holy Spirit, could understand the Scriptures, which were parabolically and allegorically expressed, in many places?' And further, to use his own expression, 'How could any understand *Gunter's line*, without *Gunter's knowledge*? or without they were taught by *Gunter*, or some other?' Neither can we be the sons of God, without the Spirit of God. Which he answered not, but went away.

In *New-England*, one *Joseph Metcalf*, a *Presbyterian* teacher at *Falmouth*, wrote a book, intitled, *Legal forcing a Maintenance for a Minister of the Gospel*, warrantable

warrantable from Scripture, &c. Which book a friend of *Sandwich* gave me, and desired I would answer it; which, after finding some exercise on my mind, for the cause of truth, I was willing to undertake; and accordingly wrote an answer thereto, which I called, *Forcing a Maintenance*, not warrantable from the holy Scriptures, for a Minister of the Gospel. In which I endeavoured to set the texts of Scripture in a true light, which he had darkened and misrepresented by his chimerical doctrines.

In this year 1713, I went from *Philadelphia*, in the *Hope* galley, *John Richmond* master, for *South Carolina*. We were about a month at sea; and when it pleased God that we arrived at *Charles-Town*, in *South-Carolina*, we had a meeting there, and divers others afterwards. There are but few Friends in this province; yet I had several meetings in the country: the people were generally loving, and received me kindly. What I had to declare to them, I always desired to speak to the witness of God in the soul, and according to the pure doctrine of truth in the holy scriptures; and there was openness in the people in several places. I was several times to visit the governor, who was courteous and civil to me. He said, I deserved encouragement, and spoke to several to be generous, and contribute to my assistance. He meant an outward maintenance; for he would have me encouraged to stay among them. But I told him, that though it might be a practice with them to maintain their ministers, and pay them money for preaching, it was contrary to our principles to be paid for preaching, agreeable to the command of our great Master, Christ Jesus, who said to his ministers, "Freely you have received, freely give:" so that we are limited by his words, whatever others are: and those who take a liberty, contrary to his doctrine and command, I think, must be Antichrists, accord-  
F ing

ing to holy Scripture. The longer I staid there, the larger our meetings were; and when I found myself free and clear of those parts, I took my passage for *Virginia* in a sloop, *Henry Tucket* master. I had a comfortable and quick passage to *James's* river, it being about two hundred leagues. The master of the vessel told me, That he believed he was blessed for my sake. I wished him to live so as that he might be blessed for Christ's sake. And some reformation was begun on him in our voyage; which was the goodness of God, through Christ, to him, and not to be attributed to me, any farther than an instrument in the divine hand; for of ourselves we cannot do any thing that is good, it being by grace, through faith, that we are saved, which is God's gift to the soul.

After I had been some time in *Virginia*; I got a passage up the bay of *Chesapeak*; and had several meetings in *Maryland*, Friends being glad to see me; and we were comforted in Christ our Lord. I made some little stay at a place I had in that province, called *Longbridge*, and then returned to *Philadelphia*; where I lodged at the house of my very kind friends *Richard* and *Hannah Hill*; and was oftentimes at divers neighbouring meetings; and sometimes had good service therein.

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



ing thing among us, which was attended with divers inconveniencies.

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

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

I was at divers yearly-meetings in 1715, viz. at *Choptank* in *Maryland*; at *Shrewsbury* and *Salem* in *New-Jersey*; all which meetings were very large and comfortable; many things being opened therein, tending to the convincing and establishing the people in the truth and doctrine of Christ. I was likewise at divers other meetings in those provinces; which were large and satisfactory.

At *Salem* yearly-meeting I was sent for to the prison, where there was a young woman that was to be tried for her life. She desired that I would pray for her, and charged me to warn the young people to be careful not to keep bad company: 'For,' said she, 'it has been my ruin; and brought me to this shame and reproach.' She had been tenderly brought up and educated; I knew her when she wore a necklace of gold chains, though now she wore iron ones: upon

which subject I had afterwards a large opportunity to speak to the people in a very moving manner; which seemed to very much affect the youth, and others in the meeting, which consisted of many hundreds of people. I saw this young woman afterwards, the jury acquitting her; and I told her, that her life was given her for a prey; and reminded her, how it was with her when she was in prison in chains; and I advised her to walk more circumspectly for the future; which she said, she hoped she should do.

In the year 1716, I had some concerns which drew me to the island of *Bermudas*, to which island I went twice that summer. My family increasing, I traded a little to sea for their support and maintenance: and I can truly say, I carried on my affairs and business in the fear of God, having an eye, or regard therein, more to his glory, than to my own interest. We had a rough passage to this island, in the first voyage, and were forced, by distress of weather, to cast some of our goods into the sea; and the storm being very violent, some of the seamen thought we should be devoured by the waves; and as for me, they had shut me up in the cabin alone, all in darkness, and the water came in so, that they were forced to take it out in buckets. When the storm was a little over, the master came to me, and asked, 'How I did all alone in the dark;' I told him, 'Pretty well;' and said to him, 'I was very willing to die if it so pleased God:' and indeed I did expect no other at that time. After this great storm was over, we arrived at *Bermudas* in a few days; but going into the harbour, the bottom of the vessel struck the rocks, but we got well in; for which I was thankful to the Almighty. I staid on the island about a month, and had several meetings, to some of which, many came who were not called Friends. They were all sober, and some well satisfied, and the people of the island generally

generally received me lovingly, and were very kind to me. Our ancients, who bore the burden and heat of the day, met with very different treatment. I tenderly desire that we who come up after them, may be truly humble and thankful to the Almighty for all his mercies!

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

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

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

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

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

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

would please to spare the lives of the people; for many of them being seafaring men, were very unfit to die; at which time I thought I was sensible of the answer of my prayer, and he was pleased to be intreated for them: for, notwithstanding the violence of the storm, and the great destruction it made, yet not one man, woman, or child, nor creature was lost, that I heard of in all the island, which was to me very admirable. The friend of the house came to me after the storm abated, and said, ‘The Lord had heard my prayers for them.’ Although they could not by any outward knowledge, know that I had prayed for them, yet they had a sense given them, that I was concerned for them before the Almighty; which indeed was true. Oh! that we may never forget the merciful visitations of that high and lofty One, who inhabits eternity!

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

They replied, ' That they wished the king had more  
' such subjects as I was ; for I had professed a hearty  
' respect for him ;' and the governor and they were  
all very kind and friendly to me all the time I was  
on the island.

After I had finished my concerns, I embarked in  
the sloop *Dove*, for *Philadelphia*, she being consigned  
to me in the former and this voyage. It being often  
calm and small winds, our provisions grew very scanty.  
We were about twelve persons in the vessel, small  
and great, and but one piece of beef left in the barrel;  
and for several days, the winds being contrary, the  
people began to murmur, and told dismal stories  
about people eating one another for want of provi-  
sions; and the wind being still against us, and, for  
ought we could see, like to continue, they murmured  
more and more, and at last, against me in particular,  
because the vessel and cargo was consigned to me,  
and was under my care, so that my inward exercise  
was great about it; for neither myself, nor any in the  
vessel, did imagine that we should be half so long as  
we were on the voyage: but since it was so, I seriously  
considered the matter; and to stop their murmuring,  
I told them they should not need to cast lots, which  
was usual in such cases, which of us should die first,  
for I would freely offer up my life to do them good.  
One said, ' God bless you, I will not eat any of you.'  
Another said, ' He would die before he would eat any  
' of me;' and so said several. I can truly say, on that  
occasion, at that time, my life was not dear to me,  
and that I was serious and ingenuous in my proposi-  
tion; and as I was leaning over the side of the vessel,  
thoughtfully considering my proposal to the com-  
pany, and looking in my mind to him that made me,  
a very large dolphin came up towards the top or sur-  
face of the water, and looked me in the face; and I  
called to the people to put a hook into the sea and  
take him, for here is one come to redeem me, said I

to them; and they put a hook into the sea, and the fish readily took it, and they caught him. He was longer than myself; I think he was about six feet long, and the largest that ever I saw. This plainly shewed us that we ought not to distrust the providence of the Almighty. The people were quieted by this act of Providence, and murmured no more. We caught enough to eat plentifully of until we got into the Capes of *Delaware*. Thus I saw it was good to depend upon the Almighty, and rely upon his eternal arm; which, in a particular manner, did preserve us safe to our desired port, blessed be his great and glorious name, through Christ for ever!

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

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

ing, except it be the will of the Lord to call any to it. Let the spiritual Christian read and judge.

After my return, I had several meetings in the country near *Philadelphia*; and about the latter end of the eighth month, I was at divers marriages, one of which was on the third-day of the week, about fifteen miles above *Philadelphia*, over *Delaware* river.

The next was over the river again, about twenty miles below the city: the third was about twenty miles further down the river, and on the opposite side at *Salem*, on the following days; so that I crossed *Delaware* river three times in three days, and rode about one hundred miles. The meetings were all large, and matter suitable to the occasion freely opened to the people. These remarks are not intended to set up man, or exalt flesh, but to stir up others to come up to the work of Christ in their generation: all the glory and godliness of man is but as the grass, which soon withers, without we dwell in the root of true religion, and holy life of Christ; and that God may have the glory of all his works, is the end of all the labours and travels of the servants and faithful ministers of Christ.

In the tenth month, 1717, divers considerations moving me thereto, I took a voyage to *Barbadoes*, in the *Snow Hope*, J. Curtis master, and from thence to *Great-Britain* and *London*; partly on account of business, and hoping once more, if it pleased God, to see my aged father, my brother, relations, and friends; which voyage I undertook in the solid fear of God. I desired the concurrence of my wife, and my friends and brethren of the meeting to which I did belong, in this undertaking, the which I had in a general way, and the good wishes and prayers of many particulars, with a certificate from our monthly-meeting, signifying their unity with my conversation and ministry, and present undertaking; and felt the love and goodness of God therein, but



in many respects it was a great cross to me, as the leaving my beloved wife and children, and many of my dear friends, whom I loved well in Christ: and the crossing of the seas always was troublesome to me, being sickly at sea, especially in windy or stormy weather; and the confinement was worse to me for the time than a prison; for it would be much easier to me to be in prison on land, upon a good account, than in prison at sea, I always looking on a ship to be a perilous prison, though my lot was to be much therein; and as for my natural life, I always gave it up when ever I went to sea; and I thought that was the least part of the hardship, never putting much value thereon; and I think I had rather die at any time, than go to sea, it being so contrary to my nature and disposition; as well as inclination: but to sea I went, for the reasons mentioned, and got from *Philadelphia* to *Newcastle* the first night, in the said vessel, and to *Elfingburgh* next day, where we lay for a fair-wind about two days; and when the wind was fair, we sailed to *Bombay-book*, where we met with two other vessels bound out to sea, who waited also for the wind. We lay there two nights, and then on the first-day morning set sail, the weather being bitter cold, and the ice very thick on the sides of our vessel, and on our ropes. The same day that we left *Bombay-book*, we got out to sea, took in our boat, and went on our way; and in four or five days we got into warmer weather.

In this voyage I wrote something on the Common-Prayer, used by some of the church of *England*, whose conversations were very loose and corrupt, which I entitled, *One truly tender Scruple of Conscience*, about that Form of Prayer called the Common-Prayer, as used by the Church of England, and her Members, &c.

In this our voyage we saw several ships, but spoke with none; and in twenty-seven days from our capes,  
we

we arrived at *Barbadoes*, and came to an anchor in *Carlisle-Bay*.

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

Our stay was longer here than we at first expected, by reason of a great drought, they having no rain for more than a quarter of a year, which was a great hindrance to trade on the island. While I was this time in *Barbadoes*, our ancient Friend *George Gray* died. I was at his funeral, at which there were many people; and on this occasion we had a large meeting at our meeting-house at *Speights-Town*, where I had a seasonable opportunity with the people, opening to them the necessity of preparing for, and thinking of their latter end; and pressed them earnestly thereto. They were generally attentive and sober, and some were broken into tenderness. While we were burying the Friend, there appeared a dismal cloud hanging over the island, such an one as I never saw before: it was to my thinking, of the colour of the flame of brimstone, and I expected there would have been a great storm, or some mighty gust, and much rain, they having had very little for many weeks, or some months; but it went over, and there was no rain, nor wind, as I remember. Soon after some people came in from sea, and they said, that from that cloud it rained ashes; and they brought some of the same to the island, some of which ashes I have now before me: the taste of them seems to me to be a little sulphurous, and have some glittering particles in them, in colour and smell I think

think they differed little from common ashes. Here-  
in the Almighty and Infinite Being signally shewed  
his mercy and favour to poor mortals; for had not  
his mercy prevented, he could as easily have rained  
down the fire as the ashes, who rained down fire and  
brimstone on the cities and inhabitants of *Sodom*  
and *Gomorrab*, for their pride and idleness, much of  
which abounds among the inhabitants of *Barbadoes*, the  
people being very luxurious. Oh! may the luxurious  
inhabitants of that isle, as also all others, consider their  
ways and doings, and not provoke the great Lord,  
the Sovereign of heaven and earth, as many of them  
do by their evil lives, and voluptuous conversations;  
and that they would kiss the Son, though not with a  
*Judas's* kiss of profession, or speaking well or fair of  
him only, but with divine love manifested through  
obedience, while his wrath is but a little kindled  
against them, before it brake out into a flame.

After this funeral I was sent for to *Bridge-Town*, to  
the burial of a master of a ship, a young man, who  
was very fresh and well a few days before. There  
was a great appearance of people, and I was pretty  
largely opened in the meeting, on the words of the  
prophet, where he says, "All flesh is grass, and all the  
"goodliness thereof, is as the flower of the field.  
"The grass withereth, the flower fadeth, because the  
"spirit of the Lord bloweth upon it: surely the  
"people is grass. The grass withereth, the flower  
"fadeth; but the word of our God shall stand for  
"ever," *Isaiah* xl. 6, 7, 8. And I treated of this  
word, its wonderfulness, its duration, and its work  
in man: as also of the fading constitution of mortal  
man, though young and strong, as that young man  
was a few days before, whose corpse was then before  
us.

I was at divers other burials on this island, which  
indeed doth prove a grave to many new-comers, it  
being a hot climate, makes those who are not accus-  
tomed

tomed to it, very thirstily, and by reason of the extreme heat, it is not easy to quench their thirst; so that what is called moderate drinking, throws many strangers into a violent fever, and oftentimes is the cause of their death. I note this as a caution to any who may transport themselves there, that may see this, that they may shun that danger, which might be avoided by drinking cool drinks, of which they have many sorts very pleasant, viz. cane, sugar-reed and white sorrel, pine, orange, and divers others: and I advise such, as they love their health, to refrain from drinking much hot drinks or spirits.

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

much higher in the middle than the sides, but almost as regular as if it had been done by art, which we beheld with admiration, by the help of wax candles, and other lights, that we made and carried for that purpose.

When I had done my business in *Barbadoes*, having been about thirteen weeks there, our vessel being loaded, we sailed from thence the 10th of the second month, 1718, for *London*. We had a good passage, being five weeks and two days from *Barbadoes* to *Great-Britain*, in which we saw divers vessels at sea, but spoke with none; and after sight of the land, we got in two days to *Beachy-Head*, which is about fifteen leagues from the *Downs* or *Deal*. We sailed along the shore by *Folkstone*, where we took in a pilot, and had a comfortable passage through the *Downs*, and up the river of *Thames* to *London*, where I met with my dear and aged father, and loving brother, sister, and cousins, and many other of my near and dear relations and friends.

In this voyage I wrote some things which opened in my mind at sea, upon that excellent sermon of Christ's upon the mount, as it is recorded in the holy Scriptures of the New Testament, in the vi<sup>th</sup>, vii<sup>th</sup>, and viii<sup>th</sup> chapters of the Evangelist *Matthew*, but have since heard that the same is much better done by an abler hand; and therefore it may suffice here to give the advice, which in the course of my travels I have often had occasion to do, that the professors of Christianity should frequently read this sermon, and be careful to practise the same; that they may not only be Christians in name, but in deed, and in truth.

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

*Gravesend*

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

In the fifth month, 1718, we sailed from the *Downs* in the aforefaid *Snow Hope*, divers Friends, viz. *John Danson*, *Isaac Hadwin*, *John Oxley*, *Lydia Lancaster*, *Elizabeth Rawlinson*, and *Rebecca Turner*, being in company with us: after about nine weeks passage from land to land, having had meetings on first-days and fifth-days, on board all the voyage, we came all safe and well to *Philadelphia*, through the blessing of God, where I staid with my family a few months, and then took another voyage for *Barbadoes* and *Britain*. I was under some concern more than ordinary, as to the support and well-being, or accommodation of my family, the circumstances thereof being a little changed by the increase of children, remembering the words of the apostle, "That those  
 " who had not that care and concern, were worse  
 " than infidels;" my Lord Jesus, whose servant I profess myself to be, also saying, "It is better to give  
 " than receive;" wherefore, an opportunity offering of the consignment of a vessel and cargo (the *Snow Hope*, *Warner Holt* master) to *Barbadoes*, and from thence to *London*, and so to make returns home again for *Philadelphia*, I embraced it, though with reluctance, to leave my very loving wife, children and friends, all whom I tenderly loved and respected. I also had in my eye an hope, through the blessing of God, to obtain wherewith to accommodate my friends, who were strangers and pilgrims in this world for Jesus sake, as I also had been myself; and that they might find a place or home, and refreshment under my roof; not to excess, but to comfort and edification; which in sincerity, is all the grandeur I covet or desire in this world: so after due consideration, on the 2d day of the eleventh month, 1718,  
 we

we set sail from *Philadelphia*, many friends taking their leaves and farewell of us for that voyage. Thus with hearts full of love and good-will, we parted with our friends, and went down the river about five miles, where we run aground, but got off next tide, and next day came to an anchor at *Chester*. On the 4th day of the month we set sail, and got to *Newcastle* about the eleventh hour; it being meeting-day, we went to meeting, where our great Lord was pleased in some good measure to own us with his living presence, and comfort us with his love; blessed be his holy name! In the morning we sailed to *Reedy-Island*, where we staid for the tide, and in the night our cable parted, which we knew not of till the morning, and then we had gone from the place where we anchored, about a league: but though the vessel drove about the river, yet she did not go on ground. We dropped our other anchor, and sent the boat to seek for that which was parted from us, but could not find it until the next tide, and then could not get it up, and were unwilling to go to sea without it; which occasioned us to stay several tides before we could get it: at last with much difficulty we weighed it, our mens clothes being much frozen; for it was very cold, and froze extremely hard. After this we went down to *Bombay-book*, where was also another vessel going out to sea. Next day the wind was against us, and it snowed much and freezed hard; and that night the river and bay was filled with ice as far as we could see, and it drove very hard against our vessel, so that we wished for day; for we thought sometimes it would have torn our bows in pieces; but our anchor and cable held us, we thought, to a miracle, for which we were thankful to the great keeper of all those who put their trust in him. When the tide turned for us we got up the anchor, and so let her drive with the ice down the bay; the other vessel did the same. It was now dangerous moving, go which

way we would. The vessel in company with us attempted to go back again, but seeing that we did not, as we supposed, come to an anchor again, and we both went down the bay together; and the wind springing up fair, we got clear of the ice in a few hours time; but by this hindrance we could not get to sea that day, but were obliged to come to anchor near the middle of the great bay of *Delaware*, and the night being fair and calm, we rode it out safely, which if it had been windy weather, would have been dangerous. Early in the morning, of the 9th day of the month, we got to sea, and soon left sight of the land. Next day the wind was high, and the weather proved stormy for several days, inso-much that our main-deck was under water most of the time, so that we were forced to go before it for several days together. We also shut up our cabin windows, and were tossed exceedingly, and I was very sea-sick; and we began in this storm to fear falling on the rocks of *Bermudas*, which we were near, as we imagined, and the wind set right on the island. But when we had passed the latitude of *Bermudas*, we met with fair weather and winds, all the remaining part of our passage being pleasant and comfortable, by which I was led to consider the vicissitude which mortals may expect while on this unstable terraqueous globe, which is full of changes; and I strongly desired to be rightly prepared for that world which is eternal, and its joy and felicity permanent; at which blessed port, I hope in God's time, through his grace, safely to arrive. Thus through storms, tempests, ice, and snow, we left those frozen climes, and crossed the tropick of *Cancer*, between which, and that of *Capricorn*, there is neither frost nor snow at sea, at any time of the year, and the wind always within a small matter one way, viz. easterly, except in hurricanes and violent storms, which sometimes they have in those parts of the world. We arrived at  
Bridge-



*Bridge-Town*, in *Barbadoes*, in one and twenty days, which was the quickest passage that ever I had, this being the fourth time of my coming hither, where I was always kindly received by my friends.

About this time war was declared against *Spain* by the king of *Great-Britain*, by proclamation in *Bridge-Town*, which put such a damp on trade, that there was little business, and the markets low and dull, which made my stay longer than I would have chose; but my friends, among whom I had many opportunities, seemed rather pleased than otherwise; telling me, 'That they did not care if I was to stay there always, if it were my place:' and when I left *Barbadoes*, Friends gave me better credentials than I thought I deserved.——A friend of mine giving me intelligence that the market was better at *Antigua* than at *Barbadoes*, I dispatched my affairs, and took part of our cargo there, and was kindly received by our friends. We were about three days in our passage, and had fine weather therein. At *Antigua* I had divers meetings, my business at no time hindered me in my more weighty service; for I always, through divine help, made that give way to my religious duty, in which I ever found peace and inward satisfaction. In about five weeks I finished my business in this island, having no small satisfaction in coming to it; and our vessel being now laden, we took our solemn leave, and with the good wishes of many, departed for *England*.

Our friends there signified to their brethren, that they were glad of my company, and that I was serviceable to them, though I came upon business. My hand, when need required, was to my business, but my heart was, and I hope is, and ever shall be, freely given up to serve the Lord, in that work whereunto I believe he has called me. We have liberty from God, and his dear Son, lawfully, and for accommodation's sake, to work or seek for

food or raiment; though that ought to be a work of indifferency, compared to the great work of salvation. Our Saviour saith, "Labour not for the meat which perisheth, but for that which endureth for ever, or to eternal life:" by which we do not understand, that Christians must neglect their necessary occasions, and their outward trades and callings; but that their chief labour, and greatest concern ought to be for their future well-being in his glorious kingdom; else why did our Lord say to his disciples, "Children, have you any meat?" they answered, "No;" and he bid them cast their nets into the sea, and they drew to land a net full of great fishes; and fishing being their trade, no doubt but they sold them, for it was not likely they could eat them all themselves. Also the apostle of Christ says, "He that doth not take care of his family, is worse than an infidel;" and the apostle *Paul*, the great apostle of the *Gentiles*, wrought with his hands, even while he was in his travels, and in the work of the gospel; and others tasted of the benefit of his labour naturally, as well as spiritually. It is also written, "That he that will not work shall not eat." By this, and much more, which might be noted, it appears that we not only have liberty to labour in moderation, but we are given to understand, that it is our duty so to do. The farmer, the tradesman, and the merchant, do not understand by our Lord's doctrine, that they must neglect their calling, or grow idle in their business, but must certainly work, and be industrious in their callings. We all ought to understand, that our hearts and minds ought to be out of the world, or above the nature and spirit of it. It is good and profitable for both soul and body, rightly to distinguish between earthly and heavenly things, and to be careful how they mix the one with the other; for it is an eternal truth, that God and mammon cannot dwell together, or join together in  
the

the heart. If our love is more to God than the creature, or to heaven than earth, then will he dwell in us and with us: but if our love is more to the creature than to Christ, or to earth than heaven, then will he not dwell with us, but will leave us to ourselves; for the Lord Omnipotent will not admit of any rival.

On the 11th of the fourth month, 1719, we left *Antigua*, stood close to the wind till we again crossed the *Tropick*, and got into those latitudes where the winds are variable. Sailing in the great deeps we saw the wonders of the Lord, particularly in divers kinds of fish, they living upon one another in the sea, the great fishes on the small ones; and mankind too much resembles them in that respect. About the latitude of 33 north, our master, *Warner Holt*, seeing a shoal of porpoises about the ship, though he was not very well, and had not been for most of the voyage, he took his harping-iron, and struck one of them, and we took him into the vessel, out of which we got eleven quart bottles of oil; and we most of us eat heartily of this fish, which agreed with our people very well. They fried his liver for our mess, of which I eat a large meal, which was well tasted, and eat more like fresh beef than fish. I make this memorandum of it, that if any should take them when their provisions are scarce, they may eat freely without danger, according to our experience. When we had been at sea about three weeks, being near the latitude of 40 north, and about the longitude of 42, though it was in the midst of summer, we saw an island of ice, at which we all marvelled, and judged that there had been a severe cold winter in those latitudes on the land of *America*. When we saw this island of ice we judged ourselves not far from the Banks of *Newfoundland*. Hitherto we had easy gales of wind, and many calms, which made our passage seem long to us. We saw two sail of ships about

those latitudes, but spoke with neither, being willing to shun them as it was war time.

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

About the 11th day of the fifth month, we saw great flocks of birds, which we judged came from the *Azores*, or *Western-Islands*, near which we reckoned ourselves to be. The 21st day we saw, and came up with a *French* ship, which had been fishing on the banks of *Newfoundland*, and was bound for *Havre de Grace* in *France*, the master of which came on board us, and our captain went on board them. We exchanged some rums and sugars, of our sea stores, for their *French* wine and cyder, and some of  
our

our provisions for some of their fish. The captain was a *Protestant*, and very courteous to us: the regent of *France* at this time being kind to the *Protestants*, so that they increased much in that kingdom. The *Frenchman* seeming desirous to know what religion I was of, I told him by an interpreter, that I was one called a *Quaker*, or *Trembler*, and that our principle was to do good to all men, and not to hurt any man, according to Christ's doctrine, "Not to render evil for evil, but to overcome evil with good." When they went away and took leave of us, they desired me to pray for them, the which I remembered with tenderness of spirit, and having but little wind, we kept company for several days; but the wind springing fair, we wished them well, and went on our way, our vessel outfailing most we met with; and a few days after we met with a *New-England* ship, who came out six days before us from *Antigua*. We were then in the latitude of about 50 north, and  $29\frac{1}{2}$  degrees of longitude from the *Land's-End* of *Great-Britain*. The 30th day of the fifth month, we sounded, and found ground at 28 fathom, and on the 1st of the sixth month, we saw the *Land's-End* of *England*, all our company being in health, and well; for which my heart was truly thankful to that great and infinite being, whose providence is over us poor mortals in all parts of the world, and who reigns over sea and land, and is worthy of adoration, worship, service, and living praise for ever!

In a few days we came into the *English* channel, and going up the channel there came one of the king's yachts, and they pressed most of our men; the best hands we had they took from us, and carried them on board a man of war, after which we came to anchor at *Folkstone*, where I left the vessel, and got a horse to *Dover*, and from *Dover* took coach to *London*. In the coach were divers persons who began to talk about the *Quakers*, and spoke against their plain way

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

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

meeting on board I was tenderly concerned to remind them of *Jacob*, who in his youth left his country and relations to sojourn in a strange land, and how in that undertaking, he fought the Lord, and his blessing, more than any outward thing; and that he was greatly blessed with many favours from heaven above, and also from the earth beneath, and they were advised to take him for their example: and many other things were tenderly opened to them in the love of God, and in his fear and counsel they were exhorted from time to time.

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

We arrived at *Philadelphia* the 1st of the second month, 1720; after which I staid at, and about home for some time, and I was not idle, but kept to my business, and to meetings, and having a desire

to see my friends in the province of *Maryland*, at their general meeting at *West-River*, I was accompanied by *Isaac Norris* and *Thomas Masters*, both sober young men. It had been a time of pretty much rain, and the waters thereby being out and high, going over a ford at *Brandywine*, my mare got among the rocks, it being a very rocky creek, she fell down, and the stream being very strong, she rowled upon me, and being intangled with the stirrup, I could not easily clear myself, but I gave a spring from her, and swam to clear myself from her; and when I was clear, I got to her again, and laid hold of her mane, and through the good Providence of God, got well out with the mare on dry land, which was a remarkable deliverance. In three days we got to *West-River*, to the yearly-meeting, which was large, and Friends were glad to see me, I having not been there for several years. I was out on this journey about two weeks, and rode about 300 miles; and after my coming home, I travelled pretty much in and about the provinces of *Pennsylvania* and *New-Jersey*.

In the year 1721, *Thomas Lightfoot* and I, with *William Browne*, went to a meeting at *Bush-River*, and going over *Susquehannab-Ferry*, the people were fiddling and dancing. When their dance was over, I asked them, believing them to be *Protestants*, ‘If they thought *Luther* to be a good man?’ they replied, ‘Yes, there was no doubt of it.’ ‘Well,’ said I, ‘and so do I; and I will tell you what he says concerning dancing, That as many paces as the man takes in his dance, so many steps he takes towards hell;’ which spoiled their sport, and they went away, and we went on ours towards the meeting; and a good meeting it was! and we after it returned by way of *Nottingham*, and had a meeting there, and one at *New-Garden*, and so on to *Philadelphia*. I was from home



home about a week, and travelled in this journey about 150 miles, and was well satisfied therein.

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

From *Philadelphia* I went to the general-meeting at *Shrewsbury*, in *East-Jersey*, where I heard of *J. G.*'s being wounded by a young man, with a sword, of which he died, lamenting that he did not take the counsel of his friends; as young men, who slight the counsel of those that wish them well, commonly do, either sooner or later, if the day of their visitation be not over. Some few days after this meeting at *Shrewsbury*, I visited Friends on *Long-Island*, and returned home again, having travelled about 300 miles. In my stay at, and about home, I wrote something concerning perfection, in answer to a nameless author; as also something concerning predestination, or election and reprobation.

In the year 1722, I went back in the woods to *Buckingham*, the *Great Swamp*, *Perkiomy*, *Manabatawny*, and *Oley*, where I had meetings, travelling over great mountains, from which we could see many miles. I travelled in this journey about 150 miles, and returned home in about two weeks; and after staying some time at home, and visiting neighbouring meetings, I went to the yearly-meeting of Friends on *Long-Island*, which meeting was very large, many people, not of our persuasion being there, and were very sober. Many things were opened in the love of Christ, and his great love was declared to that  
great

great congregation. The parable concerning the Prodigal Son, came before me to speak of to the people in a very moving manner, and strongly to invite the youth to lay hold of the love of the Father in his Son, to poor souls: and indeed it is a wonderful parable, setting forth the infinite love of the great Lord of all to his poor creatures. Many were affected and reached to at this meeting, and the Almighty was praised and glorified, who alone is worthy.

From thence I went and had a meeting at *New-York*, and then set forward to *Woodbridge*, where we had a comfortable meeting; *Naaman*, the *Affsyrian*, being much the subject of that day's work: and that one thing loved and esteemed more than Christ, whatever it be, is to be avoided, and the people warned to be careful to keep close to the God of *Israel*, spiritual *Israel*, and to give up all, which is contrary to his nature, and to take up Christ's cross, and follow him: for it is those who follow him in the regeneration, that are to be heirs of his kingdom.

In this year also I was at the burial of our Friend, *Jonathan Dickinson*, at which we had a very large meeting; he was a man generally well beloved by his friends and neighbours. In this meeting a passage, he had often told me in his health, was brought to my remembrance, I think worthy to be recorded to the end of time, which is as follows: 'It happened at *Port-Royal*, in *Jamaica*, that two young men were at dinner with *Jonathan*, and divers other people of account in the world, and they were speaking about earthquakes, there having been one in that place formerly, which was very dreadful, having destroyed many houses and families. These two young men argued that earthquakes, and all other things came by nature, and denied a supernatural power, or Deity; insomuch that divers, surprized at such wicked discourse, and being ashamed of their company,

' left

‘ left it; and at the same time the earth shook, and  
 ‘ trembled exceedingly, as though astonished at such  
 ‘ treason against its Sovereign and Creator, whose  
 ‘ footstool it is: and when the earth thus moved,  
 ‘ the company which remained were so astonished,  
 ‘ that some run one way, and some another, but  
 ‘ these two atheistical young men staid in the room,  
 ‘ and *Jonathan* with them, he believing that the  
 ‘ providence of Almighty God could preserve him  
 ‘ there if he pleased, and if not, that it was in vain  
 ‘ to fly; but the hand of God smote these two  
 ‘ young men, so that they fell down; and, as  
 ‘ *Jonathan* told me, he laid one on a bed, and the  
 ‘ other on a couch, and they never spoke more,  
 ‘ but died soon after.’ This was the amazing end  
 of these young men: A dreadful example to all  
*Atheists*, and dissolute and wicked livers. Oh! that  
 young people might be warned, that the hand of  
 God might be upon them for good, and that they  
 would tenderly be concerned for their salvation.

On the 30th of the fourth month, 1723, my tenth  
 child, named *Thomas*, died about midnight, having  
 before buried nine. It was some exercise to me thus  
 to bury my children one after another; but this did  
 a little mitigate my sorrow, that I knew, that could  
 I have all things relating to them according to my  
 desire; could I see them grow up to be sober men  
 and women, well married, have a competency in  
 the world, &c. yet it was safer and better for them,  
 and they more out of danger, being taken away in  
 their infancy and innocency; and I fervently begged  
 of the Almighty, that he would be pleased to take  
 them away while innocent, rather than that they should  
 live to be vicious or unrighteous men and women,  
 and to bring scandal on the holy name of Christ, and  
 upon our Christian profession; which consideration  
 did mightily tend to settle and quiet my mind in my  
 sorrowful exercise. The great Lord of all sanctify  
 the

the sorrows and afflictions of his people and children, and grant them the fulfilling of that blessed portion of holy Scripture, "That all things shall work together for the good of them that love and fear God:" even so be it, faith my soul!

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

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

After my removal to this place I was not idle, but visited neighbouring meetings, and in the eighth month I went to *Sbrewsbury* general meeting, where there were many hundreds of people, and the truth declared had good impressions upon the minds of many; some, after meeting, who were not of our society, acknowledged the truth, and that they were glad they were there. In this meeting I was concerned

concerned for the welfare of mankind, and the exaltation of the holy name of the Almighty, to declare the universal love of God to man, from several texts of holy Scripture, as that passage concerning *Jacob* and *Esau*, and *Peter*, and *Cornelius*, and something concerning the objection made against us the people called *Quakers*, that we do not acknowledge the holy Scriptures to be the word of God; for though we believe that the Scriptures came by divine inspiration, yet we are clearly convinced by their testimony, and by the spirit of truth in our hearts, that Christ is the eternal word of God, by whom all things were made and created, and do still exist.

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

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

Second, Faith is the gift of God.

Third, Faith works by love.

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

Fifth, Faith without works is dead.

Sixth,

Sixth, The just live by faith.

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

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

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

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

Our yearly-meeting at *Philadelphia* this year was large, in which our Friend *Benjamin Kid*, from *England*,

land, being with us, had good service. I cannot forget a concern which was upon me at this meeting, that the universal love of God, through Christ, might prevail amongst mankind, and to press Friends to manifest to all people the influence thereof, by their exemplary lives and conversation.

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

After we had reconciled some differences at *Skrewsbury*, we went to a place called *Menesquan*, and had a good open meeting, and most of the people of that place were there. It was a good time, and I hope the opportunity will not soon be forgotten by divers

that were there. From this place we travelled to *Croswicks*, and had a good meeting. After meeting, a Friend told me that some would say, I spoke by information, because I had opened some matters which were exactly to the state and condition of some there : but I knew nothing of their state and condition, otherwise than as it was then immediately opened in my mind ; neither had I been told any thing concerning them, directly or indirectly : and from thence we travelled to *Burlington*, where the monthly-meeting of our Friends had desired that I would be assistant to help to end a difference which had happened through mistake, and continued for seven years, since the first occasion was given, and through divine assistance, our hearts being filled with the love of Christ, we so prevailed upon the differing persons, that they gave each other satisfaction, with hopes that they should live in love for the future ; and Friends of the place greatly rejoiced at the end of that difference. As I went along this town, some Friends told me of a religious people some few miles distant, whom they desired I would have a meeting with. I desired them to see if it would be granted, and let me know ; which was done, and we had a meeting, and were kindly received, and the divine nature of the gospel of Christ was freely opened to them, and in great love we parted from one another. I travelled in this journey about two hundred miles ; and when I came home, my dear wife and family gladly received me with hearts full of love : and this testimony I think proper, for several solid reasons, to leave behind me of my virtuous and loving wife, that since we were married, she never hindered me in that service my great Master called me unto, in all the time of our living together : we always parted, for the sake of the gospel of Christ, in pure love, and in the same love we always met again.

Soon



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

After some stay at home, I was again moved in the love of Christ, to visit the general-meetings of *Duck-Creek* and *Salem*. At *Duck-Creek* we had a large and satisfactory meeting. From *Duck-Creek* I appointed a meeting at *George's Creek*, which was a good meeting. The next morning we went over to *Elfinburgh*, and so on to *Cobansy*, where I met with two of my fellow-labourers in the work of Christ, *Thomas Lightfoot* and *Benjamin Kid*. We had a meeting together at *Cobansy*, in which the people were exhorted to sobriety and just dealing. The contrary of both is too obvious at such times at fairs; there being divers of the fair people there as well as others, the nature of Christ's work in the heart, was somewhat spoke to, but not so open a meeting as some others, the people thereaway being too slack and dull as to religion. Next day we had a meeting at *Alloway's Creek*, where we all three had some pretty close work; and from thence we went to the general-meeting at *Salem*, which was larger than common, on account of the said Friend, *Benjamin Kid's*, being there; who, in the love of Christ came from *England*, to visit the churches in this part of the world. There were so many Friends and others here at this time, that some houses were so filled, that there was not room for all that came to lodge there. After this meeting I returned home, and in a few days went into *Chester-County*, and travelled above 100 miles; and when I came home I understood, that some, for want of a true sense of the work of Christ, had been censuring me for my travelling and hard labour in the work of the ministry of the gospel of Christ; though, by the same rule of judging, the apostles of Christ, and

our ancient Friends, who travelled much, cannot escape their censure; for in all my travels, I have had an especial regard to the unity of the brethren, and never knowingly went abroad without it: but let this caution be recorded for the instruction of all such forward judges; let them be careful of judging Christ's servants, lest their words become their burden: "Judge not, that ye be not judged," saith our great Lord, "for with what judgment ye judge, ye shall be judged."

Soon after my return from *Chester-County*, I was at a marriage at *Abington*, which was one of the most solemn I have been at; and on the 15th of the third month, at the youths meeting at *German-Town*, to my great satisfaction; and on the 23d of the same month, I went to the general-meeting of ministers and elders at *Burlington*; at which meeting, several things relating to the gospel-ministry were declared; as its being a free, a clear, and a powerful ministry, reaching to the conscience, and convincing of the danger of continuing in sin: and divine charity was much recommended, without which, all ministry is but as sounding brass, &c. From this meeting I went with *Walter Herbert*, into *Buck's-County*, and at *Neshaminy* we had an open, tender meeting. From thence I went to *Buckingham*, and was at a marriage of a son and daughter-in-law of *Thomas Canby's*. The meeting was large, and Friends well satisfied; and it was observable, though I was very hoarse, through a cold I had taken, and could hardly speak in common conversation, yet it was much taken away in my ministry, so that I was carried through the service to our admiration, for which I was truly thankful. After this meeting I returned home with true satisfaction, such as is much more valuable than silver and gold, two mighty idols in the world.

After a little stay at home, I went on a first-day to *North-Wales*, or *Gwinneed*, where was a pretty large meeting,

meeting, many young people being there, to whom I was concerned to shew, that Christ is the way by which we must come into the true church, through regeneration, and that all who invent other ways are thieves and robbers. I rode twenty-five miles that day, and the next day came to *Frankfort*, and was at the burial of an ancient Friend, *Joan Orpwood*, at which our Friend *John Salkeld* was, with whom I was the next day at *Philadelphia*, at our third-day meeting, which was a good meeting.

On the 4th day of the fourth month, intending soon to take a journey to *Long-Island*, I thought it a proper time to alter my will, as I had kept one by me for divers years before, considering the uncertainty of life. On the 5th of the fourth month I went to *Merion* to visit an ancient Friend, *John Roberts*, who was sick near unto death, where I again met with *John Salkeld*. The Friend expressed his satisfaction in this visit, and we had a reward of peace in the exercise of that Christian duty of visiting the sick, which is recommended by the apostle to the primitive churches of Christ. After we had been some time with our said sick Friend, we went to the meeting which had been appointed for us several days before, and was large and satisfactory; for which favourable visitation we blessed the great name of the Almighty, and parted tenderly in Christian love and good-will. The Friend we went to visit died the next day. He was a helper of the poor, and a maker of peace in the neighbourhood: of such, Christ said, "Blessed are the peace-makers, for they shall be called the children of God,"

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

*Frankfort*, the 10th of the fourth month, 1724.

Dear Friends,

IN the tender love of God, our heavenly Father, and of our Saviour Jesus Christ, do I, your brother, at this time greet you, and wish you health and salvation. Understanding by a concerned Friend, that of late several of our Friends are taken away from you by death, a concern came on my mind to put you in remembrance of your latter end, and of the cause of Christ; and also, of the prosperity of his blessed light and truth in your (in that respect poor, though in some others, rich and luxurious) island: the posterity of many that have been taken away there, as well as in divers other places, having gone astray; and that it may not be so with those who are left behind, let a weighty concern come upon you. O dear Friends! let your practices and expressions, manifest to the rising generation, that the welfare of their souls, more than of their bodies, is at heart with you; and do not indulge them in that which you in yourselves were convinced to be of an evil tendency, when your hearts were first reached by the power of truth. How many youths have been lost, through the looseness of the example of their elders, and through an undue indulgence of them in vanity, folly, pride, and idleness! Woful experience doth but too much declare that they are many: O they are many indeed, who have been lost by so doing! Wherefore dear Friends, clear yourselves of your children; and, if they will obstinately go astray, faithfully bear your testimony against them, in life, doctrine

trine, or expressions and conversation, which will  
 witness for you when you are dead and gone, and  
 your heads laid in the silent grave. Thus will  
 your youth, through the blessing of God, and your  
 endeavours, come up in your places, or at least  
 you will be clear, and their blood will be upon their  
 own heads. A pure strict watch is required of  
 you in conversation, in all those relations: First,  
 That God may be glorified. Secondly, That your  
 children may be exemplified. Thirdly, That your  
 neighbours may be edified, or built up in pure re-  
 ligion: and fourthly, That you may die in peace  
 with him that created you, and died for you; re-  
 membering the blessed doctrine of Christ Jesus,  
 Let your light so shine before men, that others  
 seeing your good works, may glorify your Fa-  
 ther which is in heaven." And again, "You are  
 as a city set on a hill, which cannot be hid." And  
 as you thus train up your children in the way which  
 they should go, when they are young, you may  
 have reason to hope they will not depart from it  
 when they are old; for many have been convinced  
 of the truth, as it is in Jesus Christ, through the  
 good conversation of his followers. And how can  
 we expect to die well, if we do not live well? Or  
 can we expect the answer of well done, if we are  
 not in the practice of doing well?

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

‘ and your souls peace and prosperity. I pray the  
 ‘ holy Lord of Sabbath, to open your hearts to  
 ‘ him in the reading of this epistle, as mine is open  
 ‘ to you, my beloved Friends, that you and I may be  
 ‘ edified, (though outwardly separated), as we were  
 ‘ when together; and if we should never meet more  
 ‘ in this world, that we may meet in the kingdom of  
 ‘ God, where we may never part more. Amen.  
 ‘ Hallelujah, saith my soul.

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

T. CHALKLEY.

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

*Cove*, and had a meeting there on third-day, which was large, and to general satisfaction, and some were there that were newly convinced. I seeing the openness of the meeting, advised Friends to build a meeting-house there, which they approved of. On fourth-day we had a meeting at *Westbury*, and on fifth-day at *Cowneck*. From *Cowneck* I went to the south-side of the island, and had a meeting at Captain *Hicks's*. The neighbours who were not of our society, came generally to this meeting, and they were pressingly exhorted to come to Christ, and the way opened unto them. It was a good time, and I thought a time of love to us all; though before the meeting I was exceedingly shut up in myself, so that the meeting was very beneficial to me, among the rest, to see how the Lord could work by his power, and unlock the soul, as in a moment, as he did for my poor soul at times. O may I, with Christ's followers and ministers, ever depend upon him, is my petition! From *Rockway*, for so is the place called, we went to *Westbury*, and had a very large meeting on a first-day; and, as I was informed, some were convinced there that day. From hence I went to a place called *Foster's meadows*, where we had a large meeting in one *Duesbury's* barn. After this I went over to the main land, and had a meeting at a place called *Westchester*. From thence we went to *Flushing*, and had a large meeting on a fifth-day of the week, in which the right training up of children, and careful education of youth, was zealously recommended. From *Flushing* I went to *Huntington*, where some were lately convinced of the principle of truth as it is in Christ Jesus, some of whom were excommunicated by the *Presbyterians*, with whom they had formerly joined. We had a pretty large meeting in a Friend's barn, where one priest *Prime* opposed me, as he also had my Friend *Benjamin Kid* some time before, of which, by letter, I gave an account to my dear

dear Friends *Thomas Lightfoot* and *Benjamin Kid*, desiring them, in their return from *New-England*, to have an evening-meeting there. The grounds of this priest's cavilling, or dispute, was, that I had declared, That it is the light of Christ, or his spirit, which convinceth the world of sin, and not a natural light, or the light of a natural conscience; from whence he took occasion to charge me with denying a natural conscience; the falshood of which I charged upon him before the auditory, and desired him, if he had any thing on his mind, to write it to me, to which I promised to return him an answer.

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

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

After



After this meeting I had some affairs which called me into *Chester-County*, and on the road my horse gave a sudden and violent start out of the path, and threw me down, and before I could get up again, he struck my face, and on my right eye with his foot, being newly shod, which stunned me for the present; but as soon as I opened that eye which was unhurt, I perceived that I lay on my back, under my horse's belly, with my head between his fore feet. He stood still, and I got on my hands and knees, the blood streaming out of my nose and right eye, and while I was bleeding, a man and woman came by, and staid till I had done bleeding, and saw me mounted on my horse again. I went forward, being about two miles from the house I intended to go to, and after riding about a mile, I met with a friend that knew me, and was surpris'd to see me so bloody, and went with me to *Randal Mayling's*, a faithful honest friend, who was upwards of eighty years of age, and had suffered much for his profession of the truth in his younger years, where several tender-hearted, motherly women dress'd my wounded eye. I was truly thankful to the Lord for his providence towards me in this deliverance, among many others, which he in his goodness hath vouchsafed to me. I staid at this Friend's house three nights, and mended apace, and the Friend accompanied me to my house at *Frankfort*, where my loving wife, with some surprize, received me very affectionately; and through her care and continual application, I recovered, that I could see pretty well with spectacles, which I was obliged to use for some months. Such accidents plainly shew us the necessity of preparing for sudden death, as we know not when, or how, we may go off the stage of this life.

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

THY

' **T**H Y lines I received last night, in the peru-  
 ' sing of which, there was a Christian love in  
 ' my heart towards thee, though unknown by face,  
 ' and I have much freedom of mind to answer thine,  
 ' according to thy request, and my small ability.  
 ' First then, We are near in sentiments to each other  
 ' in the grand Christian principle of saving religion,  
 ' which is the work of the holy Spirit of Christ upon  
 ' the soul, for that is the baptism which is Christ's,  
 ' and is truly saving, and absolutely necessary to sal-  
 ' vation; Christ's baptism being but one, which is  
 ' with the Holy Ghost, and with spiritual fire or  
 ' water; *John's* being the element, or figure; and  
 ' CHRIST's being the spirit, power, and divine sub-  
 ' stance, and is to be with the church of Christ, and  
 ' with his true ministers to the end of the world.  
 ' Secondly, In answer to thy query, Was water-  
 ' baptism, that is, the element, not commanded by  
 ' Christ himself, in Matt. xxviii. 19? I answer, I  
 ' believe not. My reason is this, because the holy  
 ' Ghost, or spirit, is mentioned in the text, or that  
 ' command, in exprefs words, and water is not;  
 ' and therefore we omit going into outward water,  
 ' and for other reasons, as followeth. Thirdly, That  
 ' water-baptism, which was *John's*, was practised by  
 ' the apostles, is true; but it was not practised by  
 ' Christ, who, no doubt, would have done it if it  
 ' had been absolutely necessary; for he disdained not  
 ' to wash his disciples feet, a much more despicable  
 ' office than that of the baptismal ceremony: so  
 ' because Christ did not himself practice it, nor, as we  
 ' conceive, commanded us to go into material water,  
 ' we therefore forbear it. Fourthly, That the apostles  
 ' did baptize with water, we deny not; and that  
 ' they were circumcised, and did circumcise, is also  
 ' undeniable. Now, must we circumcise because the  
 ' apostles did, and were themselves circumcised?  
 ' consider

\* consider that carefully, and I hope that will give  
 \* thee some sight, or light into, or concerning the  
 \* dispensation of water-baptism, which was *John's*  
 \* baptism, and was glorious in its day and dispensa-  
 \* tion, in pointing at Christ's baptism, until it came,  
 \* which was the substance, and was with spiritual  
 \* fire, and spiritual water, and will continue for  
 \* ever. To Christ, and his baptism, I heartily direct  
 \* thee for further instruction, in whom is light, and  
 \* that light is the life of men, or life, and that life  
 \* the light of men.

And further, I would write a little of my own  
 \* thoughts concerning water-baptism, and on some  
 \* texts of Scripture, being Christ's own words,  
 \* viz. "He that believeth, and is baptized, shall be  
 \* saved, and he that believeth not, shall be damned,"  
 \* or condemned, Mark xvi. 16. Now this must needs  
 \* be understood of the Spirit's baptism; for it would  
 \* be absurd to say, or believe, that all who are bap-  
 \* tized with the element of water, are saved, or all  
 \* who are not baptized with water, are damned;  
 \* therefore it is the spirit's baptism, that all professing  
 \* Christianity ought to come unto to witness salva-  
 \* tion. Again, Christ says, "Except a man be born  
 \* of water, and of the spirit, he cannot enter into the  
 \* kingdom of God," or of heaven, Matt. iii. 5.  
 \* This divers will have to be a mixture of the element  
 \* water, and of the spirit; but Christ says, "It is  
 \* the spirit that quickeneth, the flesh profiteth noth-  
 \* ing: the words that I speak unto you they are  
 \* spirit, and they are life," John vi. 63. "And  
 \* that which is born of the flesh is flesh, and that  
 \* which is born of the spirit, is spirit," John iii. 6.  
 \* According to which doctrine, I have faith to be-  
 \* lieve, that outward, fleshly, or elementary water-  
 \* baptism, profits little or nothing to the soul.  
 \* Again, Why should the water in that place be un-  
 \* derstood of the element, any more than the fire in  
 \* the

' the other,' viz. " To be baptized with the Holy  
 " Ghost and with fire?" Since Christ said, " My  
 " words they are spirit and life." Remember the  
 ' well of water that springs up to eternal life in the  
 ' believers: remember the water that Christ gave,  
 ' whosoever drank of it was never to thirst more.  
 ' This is all spiritual, which the carnal mind cannot  
 ' comprehend or enjoy, but is witnessed by the spi-  
 ' ritual man. And further, if we consider what con-  
 ' fusion there is in the world about this water-bap-  
 ' tism, it may well put a tender-seeking soul upon  
 ' further search into the nature of holy, saving bap-  
 ' tism. The *Papists* have one way; the *Lutherans*  
 ' and *Calvinists* another; the *Baptists*, they have ano-  
 ' ther; and all differ so widely, that, generally  
 ' speaking, they will not worship together; neither  
 ' are they ever like to be reconciled, except they  
 ' come to the holy Spirit and divine power of Jesus,  
 ' the good Saviour and precious guide of souls.  
 ' That saying of his hath often been a comfort to  
 ' me in deep exercises and distresses of mind, when  
 ' he said to his disciples,' " It is expedient for you  
 " that I go away; for if I go not away, the Com-  
 " forter will not come; but if I go away, I will  
 " pray to the Father, and he will send the Comfort-  
 " er, the Spirit of truth, in my name, and when he  
 " is come, he shall lead you, and guide you into all  
 " truth; he shall take of mine, and give it unto  
 " you, and shall bring all things to your remem-  
 " brance, that I have spoken unto you." And  
 ' that he was to convince the world of sin; and that  
 ' he shall abide with you for ever. May the preci-  
 ' ous gift of the Spirit be given to thee, and to all  
 ' true seekers of God, his Christ and kingdom, is my  
 ' real desire, and humble prayer to the Most High.  
 ' See the four Evangelists for the promise, they not  
 ' wording it alike.

Having

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

' know to help thee to those books, all which are  
 ' larger on the subject, and have given satisfaction  
 ' to thousands about it; though some, as I have  
 ' said, could never be satisfied with words. In  
 ' reading the latter part of thy letter, I was tenderly  
 ' affected, and my prayers to the Almighty were,  
 ' that he would please to direct thee by his power  
 ' and Spirit, and the grace of his dear Son, who hath  
 ' said, "He that cometh unto me, I will in no wise  
 ' cast off." Now, tender Friend, Christ is the  
 ' true light, that lighteth every man that cometh  
 ' into the world, by which light thou must walk to  
 ' the kingdom and city of God. He is the door  
 ' into the true sheepfold: he is the truth, in whom  
 ' thou must believe: he is the divine life and light  
 ' of the soul: he is the true Christian's all in all:  
 ' and as the kingdom is within, as said Christ, so  
 ' the king is also within, and without also. He is  
 ' God omnipotent, omniscient, omnipresent, the im-  
 ' mortal Jehovah, and is God over all, blessed for  
 ' ever. And as a servant of his, I recommend thee,  
 ' with my own soul, unto him for preservation and  
 ' divine direction; for it is the great work of Christ's  
 ' true ministers and servants, to direct the seeking,  
 ' travelling souls to him; to whom, with the Fa-  
 ' ther, and the eternal Spirit, be glory, now, and  
 ' evermore. Amen.—From thy assured friend in  
 ' Christ.

T. CHALKLEY.'

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

After I had staid at home some time, and pretty well recovered of the hurt I had by my fall, I visited some meetings about home, as *Philadelphia*, *Abington*, and *German-Town*. In several of those meetings I was concerned to exhort Friends, as our meetings and worship was, in this province of *Pennsylvania*,

*Sylvania*, a kind of national worship, to beware that they did not indulge themselves in the sins of the nations, but to be careful to keep to the holy, self-denying life of Jesus.

On the 5th of the sixth month, between the hours of nine and ten in the night, there was an earthquake, which divers people were very sensible of; and about this time divers people were taken off with a violent fever; and I was concerned in several meetings to put the people in mind of their mortality, and shortness of time here; and also of the uncertainty of it, and the necessity of speedy preparation for their final change, and future well-being. In the aforesaid month I was at our youths meeting in *Philadelphia*, where I was concerned to advise parents to do justly to their children, in the divers relations of a child's state; to be just in correction, and to be sure to give them learning, and train them up in reading of the holy Scriptures, they being able, through faith in Christ, to make us wise to salvation. I also was earnest in exhortation to the youth, to obey and honour their parents, and to have a care not to be disobedient to their fathers and mothers. I had a concern also to remind that large congregation, that the Almighty had stretched out his arm of power, with his rod, and had given the people of this land three strokes therewith, as a gentle admonition towards heart-preparation, to meet him, and to prepare for their latter end, or final dissolution: which was first, A sickness, or pestilential fever, which carried off many of the people. Secondly, An earthquake, of which divers in town and country were very sensible. Thirdly, A terrible whirlwind, such as we never before heard of in this land, that I remember. They were admonished to take particular and special notice of those gentle strokes of the divine hand, for if he pleased he could as soon take away many by sickness, as a few, and if he pleased he could have made us a

I

desolation,

desolation, as well as the country about Mount *Ætna*, or *Port-Royal*, in *Jamaica*, not very far from us; and he could also blow us away with a whirlwind of his wrath, and could as easily have blown down all our city, as those few houses in the country.

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

The 25th of the sixth month, I was at the burial of the wife of *Richard Waln*, a virtuous and good woman. Some of her last words were, ‘Some mens  
‘ sins go before-hand to judgment, and some follow  
‘ after them; and that her sins were gone before,  
‘ which was a great comfort to her, now she was  
‘ going to leave the world.’ It was a large meeting, and a seasonable opportunity that we had at the funeral. The people were called upon to work, while it was called to-day, because, as our Saviour said, ‘the night cometh, wherein no man can work.’

In this and the foregoing year I met with various trials and exercises: As First, Great inward poverty and want. Secondly, Great losses in outward affairs. And Thirdly, The evil spirits of divers stirred up against me, to report falsehoods concerning me, with many other sore exercises both inward and outward. As to the first, I had often been tried that way, and found by experience, that I must wait upon God my Saviour, for fresh and renewed visitations from above; in which exercise, I had always in the Lord’s time, comfort from him, as by the same exercise I had now the same comfort also; but I thought it very long, and the enemy did greatly endeavour to break in upon my patience now more than usual: but my heart still depended in faith and hope upon the Lord my Redeemer and Saviour, and in his time he was pleased to help me, blessed  
be



be his holy arm and power for ever! Many blessed saints and servants of Jesus were brought to my mind, who were in the like condition, so that I had a secret joy in their company, who met with the like in their travels to the holy city. Secondly, as to my outward losses, I thought with myself, peradventure it might be best for me: and I remembered that many, through the increase of outward riches, were exceedingly hurt as to their inward state; and though I, or any good man, might be concerned for our children, to get and leave something for them; yet I plainly saw, that generally speaking, much riches doth much hurt to youth. This was a melancholy observation that I had made in my life and travels, and I see at this day, that it is an universal distemper, a very few excepted, wherefore I cried mightily to God, that he would give to me and mine the gift of his grace and holy Spirit, whatever our circumstances might be in the world. In this also I saw that patience was an excellent virtue, and that the meek had the best inheritance of the earth, if they had ever so little of it; and that true happiness did not consist in earthly things, which my experience had largely taught me. And thirdly, As to the base and evil treatment I met with, which was more than I had ever met with in all my life before, great endeavours were used to lessen my reputation, as a man and a Christian; all which proved false and fruitless, and in due time my innocence was made manifest; and I considered that they could not use me worse than they had done my Lord and Master, and that the Devil was angry with any who endeavoured to dethrone him, and pull down his kingdom, at the foundation of which, through the help of my Master, I had many a stroke or blow, with such weapons as he was pleased to furnish me withal.

The last of the sixth month, and the 1st of the seventh month, was the quarterly and youths meeting;

at *Burlington*, at both which I was. At the quarterly-meeting I was concerned to open to that meeting, how all along the church of God was governed by his Spirit, in the time of the law, and *Moses* was an instrument therein; and that when it was too hard, and too much work for *Moses*, he was advised to get the help and assistance of the elders, and that the same power and Spirit of God that was with and upon *Moses*, was upon the elders who assisted him in the affairs of the church, and congregation of the Lord's people; so that it was governed by God's Spirit, and is to be governed by the same still, and not by the will of man, nor according to the will of man in his corrupt nature. And when *Israel* went from God's power and Spirit, the Lord left them, but at last sent to them his only begotten Son, our dear Lord and Saviour Jesus Christ; and he was, and ever is, to be governor of his church, through his holy Spirit, which, he told his disciples, " he  
" would pray the Father, and he should send unto  
" them the Comforter, the holy Ghost, or Spirit, the  
" Spirit of truth, and he should abide with them for  
" ever, and should lead and guide them into all  
" truth;" which sweet and precious promises that he made to them, the true believers do witness to be fulfilled at this day. Glory to his name for ever! he is the wonderful Counsellor, mighty Saviour, and Prince of Peace! of whose peace and government there shall never be an end, and upon whose shoulder the government is to be for ever, for whose power and holy Spirit, Friends were exhorted to pray and wait, and to be sensible of it in the discipline and government of the church now in this gospel day, in which is a brighter manifestation of God's love, through his Son, than in the time of the law. The youths meeting was also large, and divers testimonies were borne, by way of exhortation and counsel to the youth. They were with much tenderness advised to  
take

take counsel of their elders, and were shewn how it fared with some young men, who slighted the advice and counsel of the elders; and that one, when on a dying-bed, cried out in the bitterness and agonies of his spirit, Oh! that I had taken the counsel and advice of my friends, for then I had not been here, nor in this condition. The youth were advised to beware of keeping bad company, and spending their precious time in taverns, which hath undone many fair and promising youths: and it was shewn, how a young man might cleanse his ways, by taking heed thereunto, according to the word of God, which liveth and abideth for ever, and which the holy Scriptures proceeded from; and they were earnestly exhorted to read and practise what was written therein: and a very tender time we had in prayer to God, through his dear Son, to preserve us all in his fear, both youth and aged; and so our meeting broke up, and we parted in the sweet love of God, and his Christ, our holy Saviour.

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

Being at and near home some time after I came from *Burlington*, I visited the meetings of *German-town* and *Philadelphia*, which were large, and some good sense of truth was in the hearts of divers. I was concerned at that meeting at *Philadelphia*, to let the people know, that as God had blessed the people of that city, and the province, with spiritual and temporal blessings, and made the land naturally fruitful, to the enriching many of the inhabitants, he

now expected fruits from them of piety and virtue; and that if there was not a stricter walking with God in Christ Jesus, they might expect his divine hand, which had visited them with favours from heaven above, and from the earth beneath, would visit them with a rod in it, and that he had already given them some gentle strokes therewith.

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

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

Loving Son, *Thomas Chalkley*,

‘ **T**HINE dated the 11th of the tenth month,  
 ‘ 1723, I received, and was very glad to hear  
 ‘ of your welfare, and that the Lord hath given you  
 ‘ children: and I pray the Almighty God, that he  
 ‘ may preserve them with you, that they may be a  
 ‘ comfort to you in your latter days; and that if the  
 ‘ Lord may be pleased to continue them with you,  
 ‘ that they may, as they grow in days, grow in  
 ‘ grace, and in the knowledge of our Lord and Sa-  
 ‘ viour Jesus Christ; and that the Lord may be  
 ‘ pleased to preserve us all to the end of those few  
 ‘ days we may have in this world, that then we may  
 ‘ lay down our heads in peace and in full assurance  
 ‘ of everlasting blessedness for ever and evermore.—  
 ‘ I bless the Lord that he has preserved me sensible  
 ‘ of his blessed and holy Spirit, whereby my under-  
 ‘ standing is indifferent clear and well, considering  
 ‘ my

‘ my age; and the Lord in his great loving-kind-  
 ‘ nefs I do feel to help me to my great fatisfaction,  
 ‘ in my little fervice for him.

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

‘ So, dear fon, my dear love is to thee and thine,  
 ‘ and to friends that may enquire after us. Divers  
 ‘ Friends give their love to thee, whose names I  
 ‘ cannot remember.

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

‘ *GEORGE CHALKLEY.*’

*Southwark, London, 5th of the fixth month, 1724.*

P. S. ‘ Thy brother *George*, his love is to you all,  
 ‘ and I defire thee to let us hear of you as op-  
 ‘ portunity may ferve.’

To fee my dear father’s hand-writing, now he was  
 above four-fcore years of age, was very affecting to  
 me; and the more, becaufe I expected it might be  
 his laft, which it was. The anfwer I fent to my dear  
 father’s letter is as followeth :

*Frankfort, 22d of the eighth month, 1724.*

My dear Father,

‘ **T**HINE, per *James Wilkins*, I received with  
 joy, and was greatly comforted to hear that  
 ‘ thou wast yet alive; and efppecially that thou art

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

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

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

‘ Thus, with unspeakable love from self, and wife,  
 ‘ to thee my dear and aged father, and all relations,  
 ‘ and friends, I remain thy loving and dutiful son,

‘ THOMAS CHALKLEY.’

---

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

---

PART III.

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

I was now removed, as already related, into the country for retirement, which I greatly loved and delighted in; but as soon as I was a little settled there, the enemy of all good endeavoured to disquiet my repose, by stirring up some bad people  
against

against me, who lived near, and in time past had sawned upon me: and, to add to my afflictions, I lost a vessel, in which, I suppose, I had upwards of five hundred pounds; and another vessel came in almost a wreck, in which I suffered in my interest several hundreds more, and a third I heard of, in which I had the like loss; and about the same time I had also a good new barn burnt to the ground in a few minutes, so that I was exceedingly stripped that way: and to add yet more to my exercise, I was sorely afflicted with sickness, having a swelling in my jaws, mouth and throat, to that degree, that I could neither speak nor swallow for some time, nor eat nor sleep for about seven days, as I remember, without great difficulty. What the distemper was, we could not be certain. Some supposed it to be the quinsy, others an impostume; also my little and only daughter at the same time was likely to die; and as for my own part, I was very willing to go, if it so pleased God; for I saw through the deceit of the world, and that the friendship of it was not permanent; and in my fore afflictions in body, mind, and interest, it fared with me as with *Job*; for divers of my pretended friends added to my afflictions by undue reflections; whom I pray the Lord to forgive for his Son's sake! At these times the remembrance of that saying of Christ, "That the very hairs of your head are numbered," Matt. x. 30. at times supported me in hopes, that all would work together for good.

When I got a little well, so that I could go to meetings, I went to *German-town, Abington, Philadelphia,* and *Derby*. My first going abroad was to *Philadelphia*, where, on a first-day, we had a large meeting, and divers things were opened in my mind. I told them they had *Moses* and the *Prophets*, and *Jesus Christ*, who was arisen from the dead; for neither death, hell, nor the grave, could detain the  
 Lord



Lord of life and glory. And I was opened to declare to them, that they had a great advantage of the coming of Christ, not only in his appearance at *Jerusalem*, but as he came to, and spoke to the heart, by his inward and spiritual appearance; and that this gospel dispensation was by his coming, made more conspicuous, bright, and glorious, than that which went before. Friends were very glad to see me abroad again, they having expected daily to hear I was dead, and there was tenderness over the meeting, and God over all, through his dear Son our Lord Jesus Christ, was praised and glorified, who is worthy for ever.

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

*Frankfort*, 1st of the twelfth month, 1724.

My dear friends, *Elizabeth Levis* and *Jane Fenn*,  
 • **U**NDERSTANDING by our Friend *Grace*  
 • *Lloyd*, that you have proposed your intention  
 • of visiting those few Friends in the island of *Barba-*  
 • *does*, and that you meet with some discouragement  
 • inwardly and outwardly, therefore it is in my mind  
 • to comfort and strengthen you in so great and good  
 • an undertaking and honourable work, as is that  
 • of the cause of Christ, who, for our sakes crossed  
 • himself abundantly beyond expression, more than  
 • is possible for us to do for his sake, or the sake of  
 • his people, whom we may so entirely love, as to  
 • lay down our lives for his and their sakes. But  
 • what is our lives, to the life of the only begotten  
 • Son of God? and truly, we must give them up  
 • often, if we have the cause of souls at heart; and  
 • then

‘ then he often gives them to us again, Glory to his  
 ‘ holy name for ever! As Christ said, “ He that will  
 “ save his life, shall lose it, and he that will lay down  
 “ his life for my sake and the gospel, shall find it ;”  
 ‘ which reacheth your case in this undertaking.  
 ‘ And. indeed, some of our lives, in our own sense,  
 ‘ is hardly worth mentioning, considering the cause  
 ‘ of Christ.

‘ And, dear children of our heavenly Father, I may  
 ‘ through some good experience, truly inform you,  
 ‘ that there is much openness in many people on that  
 ‘ island, and good encouragement I have had, from  
 ‘ above, in my visiting the people there; though,  
 ‘ true it is, the inhabitants, too generally, are luxu-  
 ‘ rious, and much given to vanity: yet I have this  
 ‘ seal in my heart, that the Lord hath a seed in  
 ‘ that place who desires to serve him, and that seed  
 ‘ will surely join with you in your exercise, and you  
 ‘ will be comforted one in another, and in the Lord.  
 ‘ And that there are differences among them, is also  
 ‘ true; but they have the more need of being visit-  
 ‘ ed by such who are, through their wise conduct and  
 ‘ healing disposition, likely to heal those breaches  
 ‘ which are, or may be among them. Some, indeed,  
 ‘ have gone among them and have done hurt, by a  
 ‘ rash and turbulent way of management, and by so  
 ‘ doing, have rather made the breaches wider, than,  
 ‘ by a meek and loving, as well as lowly disposition,  
 ‘ lessened their differences, and healed them.

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

‘ I remember

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

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

‘ Well, dear souls, if you go, I believe the Lord  
 ‘ will go with you; and sure I am, that my spirit  
 ‘ will go along with you, which will not hurt you, if  
 ‘ it do you no good. And although my exercises  
 ‘ and tribulations of late have been very great, both  
 ‘ spiritual and natural, yet my very heart within me  
 ‘ affects the cause of Christ, according to the best of  
 ‘ my understanding; and I heartily wish well to all  
 ‘ my fellow-labourers, who are faithful, painful ser-  
 ‘ vants

‘ wants of Christ, and disinterested, except as to the  
 ‘ interest which they desire in Christ and his king-  
 ‘ dom, for the sake of which, they love not their  
 ‘ lives unto death.

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

T. CHALKLEY.’

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

About

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

Frankfort, 24th of the twelfth month, 1724.

My Friend,

SINCE I last saw thee, and conversed with thee, thou hast often been in my mind, and thy exercise has come before me; and not having an opportunity to converse with thee personally, I take this way of communicating my mind, hoping in Christ thou wilt reap some satisfaction and advantage thereby. I think I know thou art concerned for Christ's cause, as also was that eminent minister *Apollos*, yet was instructed more perfectly by good *Aquila* and *Priscilla*. The subject on which I have it in my mind to write to thee, is the ministry of the gospel of Christ Jesus, which I believe to be very different from that which it is generally taken for, in most parts of the world, by many professing Christianity. First, The greatest part of Christendom, so called, calls and elects their ministers themselves, and will not call them unless they have school-learning, although Christ called and chose unlearned men, as to that sort of learning, and the apostles were called, Not according to the will of man, but by the revelation of Christ Jesus. And Christ thanked his Father, that he had revealed the mysteries of his kingdom to babes and sucklings. And the wise *Jews* (the *Scribes* and *Pharisees*) admired at the apostles, who so wonderfully preached Christ, and were so wonderfully carried forth in their ministry, and yet few of them were men of learning; so that the call, election, and wages of Christ's ministers, is spiritual, and not carnal, and therefore their ministry is with divine life and power,

' power, by which they are qualified for this service  
 ' without either study or premeditation: though it  
 ' is not denied, that Christ may shew a minister be-  
 ' fore-hand, what he shall, or is to speak, at such a  
 ' time or place, as he may see meet; but that study-  
 ' ing or writing sermons, and afterwards preaching,  
 ' or rather reading them to the people, was, or is, the  
 ' practice of the true ministers of Jesus, our great  
 ' Lord and Master, is denied; of which, I do be-  
 ' lieve, thou hast a real sense.

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

' have been hurt; and some, who had received a  
 ' gift, have had that same gift taken from them,  
 ' even by the Lord who gave it them.

' As I take it, a true minister of Christ, is to take  
 ' no thought what to say, but it will be given him in  
 ' the same hour that which he should speak to the  
 ' people (that is, in a general way) and if it is not  
 ' given from above, I believe he or she ought to be  
 ' silent; for they receive freely, if they do receive  
 ' any thing from Christ, and so they ought freely to  
 ' administer; and where little is given, little is re-  
 ' quired, all which is plain from Christ's own words  
 ' in the New Testament; and Christ's cross is to be  
 ' taken up by his ministers in their preaching, as  
 ' well as in their conversation.

' It is a practice which the holy scriptures have  
 ' not acquainted us with, that the ministers of Christ  
 ' should take a verse, or line, out of the holy scrip-  
 ' tures, and write, or study before hand, a discourse  
 ' on it, and preach it, or rather read it, to the peo-  
 ' ple. The holy men of old (as we read both in  
 ' the Old and New Testament) spoke as they were  
 ' moved by the holy Ghost, and by it they were  
 ' gifted for the convincing, converting, and reform-  
 ' ing the world and for comforting and edifying of  
 ' the saints; quite contrary to the latter practice of  
 ' modern reading divines, who dispute, write, and  
 ' preach against the immediate and divine revelation  
 ' of the Spirit of Christ, and therefore cannot be of  
 ' his ministers, but must be the ministers of anti-  
 ' christ, and ministers of the letter, and not of the  
 ' Spirit of Christ, or of his gospel. And where the  
 ' apostle says, When I was a child, I spake as a  
 ' child, I take him to point at the being brought  
 ' forth newly into the work of the ministry, as well  
 ' as the work of conversion, and that he useth those  
 ' expressions by way of comparison, and therefore I  
 ' compare it thus: A child when it first begins or

‘ ventures to speak, he speaks but a few words, and  
‘ those stammering sometimes, and its judgment is  
‘ weak, and must be put upon speaking by his  
‘ father over and over, if he be a backward child ;  
‘ otherwise, if he be forward, and speaks too much,  
‘ he is curbed by a wise father. And thus, accord-  
‘ ing to my observation, it hath pleased our hea-  
‘ venly Father to instruct his children in the ministry,  
‘ and as a child in Christ, I would speak a little of  
‘ my experience unto the child, or children of God.  
‘ When I first felt a necessity on me to preach the  
‘ gospel, I had but a few sentences to deliver, in  
‘ great fear and tenderness, with some trembling,  
‘ with which my brethren were generally satisfied  
‘ and edified ; and after some time I felt a concern  
‘ to preach the gospel in other countries, and to other  
‘ nations (than that in which I was born) which to  
‘ me was a very great cross ; but feeling the woe of  
‘ the Lord to follow me in not giving up to it, I in  
‘ some time took that cross up, for Christ’s sake and  
‘ the gospel’s. And in taking it up, I experienced  
‘ the truth of the apostle’s doctrine, That the gospel  
‘ of Christ is the power of God unto salvation, to  
‘ every one that believeth, *Rom. i. 16.* Thus through  
‘ a continual labour and spiritual travail, I witnessed  
‘ a growth in experience, and an enlargement in  
‘ expressions and heavenly doctrine ; and my heart  
‘ was mightily enlarged to run the ways of God’s  
‘ commandments, and divers were convinced, and  
‘ some, I hope, thoroughly converted, and many  
‘ comforted, and God, through the ministry of his  
‘ dear Son, glorified, who is thereof only worthy for  
‘ ever.

‘ In all which I have nothing to boast of nor  
‘ glory in, saving in the cross of Christ ; for what is  
‘ *Paul*, or *Apollos*, or *Cephas*, but instruments ? (I  
‘ would not be understood to compare with those  
‘ apostles, but to endeavour to follow them as they  
‘ followed



‘ followed Christ). Christ is All in all: He is the  
 ‘ great Teacher of teachers, and the highest School-  
 ‘ master of all. And he says, He that will be my  
 ‘ disciple, must first deny himself, and take up his  
 ‘ cross, and follow me.

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

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

‘ I would have this taken no otherwise, but as one  
 ‘ friend and brother opening their states and condi-  
 ‘ tion to another for edification, and the strengthen-  
 ‘ ing each other in Christ. And as I fear lest I  
 ‘ should exceed the bounds of a letter, therefore shall  
 ‘ conclude, thy real friend in Jesus Christ,

‘ T. CHALKLEY.’

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

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

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

After this meeting I went to *Burlington*, to visit one that was sick, and under some trouble of mind for going astray, and greatly desired to come into the right way; with whom I had a good, seasonable meeting to her comfort, and my own satisfaction. Upon this visit I would remark, that it is a great pity, that youth, when in health and strength, should put off the work of their salvation, and forget the Most High, till either sickness or death overtake them. And then, Oh! the bitter piercing cries and groans, and terrible agonies the soul is in, which

which, by timely repentance, and amendment of life, might be avoided.

I was afterwards at meetings at *Philadelphia, Merion, German-Town, &c.* and had some service and satisfaction therein. And on the 2d of the second month, 1725, the Friend whom I visited, as above, was buried, and the relations of the deceased sent for me to the burial. The person being well-beloved, there was a large appearance of people of divers persuasions, and we had an opportunity at this funeral to exhort the people to live so as that they might die well; and that the way to die in the favour of God, was to live in his fear: and charity to those who dissent from one another, was pressingly recommended from the apostle's words, that, "If we had faith to remove mountains, and to give all our goods to the poor, and our bodies to be burned, yet if we wanted charity, we were but like sounding brass, and a tinkling cymbal," 1 Cor. xiii. 1, 2, 3. And also our belief of the doctrine of the resurrection of the dead was asserted, in contradiction to that gross calumny cast on our society of denying it.

The latter end of the second month, I was at a marriage at *Horsham* (at which was present *William Keith*, our Governor) and I was concerned to speak of the end of that great ordinance, and of the happiness of those married persons who fulfil the covenants they make in marriage, and what strength and comfort the man is to the woman, and the woman to the man, when they keep their covenants, and that they are the contrary when they break them. And I also opened the methods prescribed by our discipline, to be observed in marriages, and our care to prevent any clandestine marriages amongst us. After this meeting I returned home without going to the marriage-dinner, as I generally avoided such entertainments as much as I could, having no life in, or lik-

ing to them, being sensible that great companies and preparations at weddings were growing inconveniences among us, the which I was conscientiously concerned to discourage. And a few days after my return home, at our meeting at *Frankfort*, I was concerned particularly to exhort Friends to keep to plainness in language, dress, &c. according to the examples given us in the holy scriptures, particularly that of *Daniel* and his companions; and to caution against vain and indecent fashions, which with concern I have observed to prevail too much among some who make profession with us.

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

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

From this meeting I came home, having been out on this journey near three weeks, at twenty meetings, and travelled more than 200 miles, and found my wife and children in health, and we rejoiced to see each other; but my rejoicing was in fear, even almost to trembling, lest I should be too much lifted up when things were agreeable to me.

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

About the latter end of the third month, I went to the quarterly-meeting of ministers and elders for the county of *Burlington*; and from thence to *Stony-Brook*; where, on a first-day, we had a large meeting, in *Joseph Worth's* barn, which was crowded with people, and was a solid, good meeting. From *Stony-Brook* I went to *Croswicks*, and was at their youths meeting, which was the largest I had ever seen in that place. I told them that they might say as the sons of the prophets did, That the place was too strait for them, and advised them to enlarge it. I was glad to see such a large appearance of sober people, and so great an increase of youth, in this wilderness of *America*, and exhorted them to live in the fear of God, that his blessings might still be continued to them; and an exercise was on my mind for the welfare of the young people, to shew them the danger of sin and vanity, and of keeping ill company, and following bad counsel; and that the young king *Rehoboam* (*Solomon's* son) lost the greatest part of his father's kingdom, by following the company and counsel of vain young men; and that many  
young

young men in this age had lost and spent the estates their fathers had left them by the like conduct, and brought themselves to ruin, and their families to poverty and want. Divers lively testimonies were delivered in this meeting, and it ended with adoration and praise of Almighty God; and though the meeting held more than four hours, the people did not seem willing to go away when it was over: for indeed it was a solid, good meeting. The business of the quarterly-meeting was carried on in peace and love (that being the mark the disciples of Jesus were to be known by) and Friends were exhorted with a great deal of tenderness to keep that mark.

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

About this time a loving friend of mine informed me, that one whom I very well knew in *Barbadoes*, a minister of our society, had gone into an open separation, so as to keep meetings separate from his brethren, and contrary to their advice. I was concerned in love to write a few lines to him, to remind him of the unhappy state and end of such, who, notwithstanding the brotherly love and kind treatment of Friends, had separated from us; and losing the sense of truth, which had made them serviceable in the church, were actuated by a rending, dividing spirit, by which the enemy of our happiness had so far obtained his end, as to make some disturbance for a time; but few, if any, of these separatists, have had further power than to promote and maintain their  
separate

separate meetings during their own lives; such meetings having, in every instance I have known except one, and that lasted not long, dropped on the death of the founders. And though we think it our duty to testify against, and disown, all such; yet this disowning is only until the persons offending, from a real sense of, and sorrow for, their faults, acknowledge and condemn the same; then the arms of Christ, and of his church, are open to receive and embrace them. I therefore earnestly besought him to consider the danger of offending any who love and believe in Christ, though never so little in their own or other mens esteem; for we cannot have true peace in departing from the pure love of God, his truth, and people; to which I added the following sentences out of the New Testament.

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

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

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

4. "He that dwelleth in love, dwelleth in God, and God in him," — 16.

About the latter end of the fourth month I was at a meeting at *Abingdon*, occasioned by a burial: and in the beginning of the fifth month, I was at a marriage in *Philadelphia*; and was soon after, on the first-day, at two meetings at *German-Town*, where I went to visit a Friend, who had not for some months been at meeting, being in a disconsolate condition. I invited her to meeting, where the love and goodness of Christ to the poor in spirit was largely manifested; and the Friend after meeting said she was better, and afterwards recovered, and kept



kept to meetings. I was frequently at the week-day meetings at *Philadelphia*; for I thought that week not well spent, in which I could not get to week-day meetings, if I was in health.

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

In this month I was at *Middletown*, in *Bucks* county, at the burial of my dear and intimate friend, *John Rutledge*, who died very suddenly; at which burial there were above 1000 people. He was well-beloved among his neighbours, and was a serviceable man where he lived. I admired to see such a number of people upon so short notice, he dying one day in the afternoon, and being buried the day following: Divers testimonies were borne concerning the wonderful works and ways of God. It was a solid bowing time, wherein many hearts were broken, and melted into tenderness. After meeting, a young man came to me trembling, and begged that I would pray for him, for he had spent too much of his time in vanity, and had strong convictions on him for it, and had been greatly affected and wrought upon that day. I exhorted him to deny

deny himself, and to take up his cross and to follow Christ, who hath said, He would in no wise cast off those who came to him in true faith. He went from me very tender and loving, being broken in his spirit.

From thence I went to *Gwynnedd*, or *North-Wales*, where on the first-day of the week we had a very large meeting. In the morning of the day, a voice awoke me, which cried aloud, saying, REWARDS AND PUNISHMENT FOR WELL AND EVIL DOINGS ARE SEALED AS AN ETERNAL DECREE IN HEAVEN, which confirmed me that mankind were happy or unhappy in that world which is to come, according to their deeds in this life. If their deeds be good, as Christ said, their sentence will be, "Come ye blessed;" if their deeds be evil, "Depart from me all ye that work iniquity, and go ye cursed," &c. "And, if thou dost well, shalt thou not be accepted? and if thou dost not well, sin lieth at the door." And again, "I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." These, with many more texts of the same nature, contained in the holy scriptures, are contrary to the doctrine of personal election and reprobation, as some hold it. We had a meeting also in the afternoon of the same day, which was satisfactory to many; our hearts being filled with the love of God, for which we thankfully praised him. The next day we had a meeting of ministers, in which they were exhorted to wait for the gift of the holy Ghost, without which there can be no true minister or ministry. I was concerned to put them in mind to keep close to Christ, their holy, sure guide and bishop; to be cautious of going before, lest they should miss their way; and of staying too far behind, for fear we should lose our guide: and to be careful to keep a conscience void of offence towards God, and also towards man; that we might  
say

say to the people truly, Follow us, as we follow Christ; that our conversation might confirm and not contradict our doctrine; for our Saviour says, "By their fruits ye shall know them; men do not gather grapes of thorns," &c. And of such as say, and do not, he charged his followers not to be like them, *Matt.* xxiii. 3. The next day we had another very large meeting there, in which many things were opened and declared, tending to establish and build us up in our faith in Christ. After this meeting, parting with my friend *John Cadwallader*, who had accompanied me, I came homeward, lodging that night at *Morris Morris's*, whose wife was very weakly, with whom we had a tender time.

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

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

On the first of the sixth month, I was at our meeting at *Frankfort*, which was a dull meeting to me and divers others; a lively exercise of spirit being too much wanting among many, and close walking with God in conversation. If we would really enjoy the love and presence of Christ in our religious meetings, we ought to keep near to him in our daily conversation, which that we might  
do

do, was humbly desired in supplication and prayer to God.

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

*Frankfort, 7th of the sixth month, 1725.*

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

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

‘ Thou art young in years, and young in experience in the work of grace, wherefore advise with solid good men, if thou meets with inward or outward straits and difficulties, for the enemy will not easily let go his hold which he hath had of thee; therefore walk circumspectly, and shun evil company.

pany. As to praying in a form of words, without the Spirit helps, in order to open them according to thy state and condition, that will not avail: A sigh or a groan, through the help of the Spirit, is much more acceptable to God, than any forms without it.

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

'T. CHALKLEY.'

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

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

In my travels I met with a person who queried of me, how he should know which society had most of the holy Spirit, since most of the professors of Christ do believe in the holy Ghost, or Spirit.

To whom I made the following answer, viz.

Let the rule of Christ determine this question; he says, "By their fruits ye shall know them: Do men gather grapes of thorns, or figs of thistles?" *Mat. vii. 16.* The fruits then of the spirit of Christ are love, faith, hope, patience, humility, temperance,

ance, godliness, brotherly-kindness, and charity; with all manner of virtue. Therefore the society of Christians, who brings forth most of the fruits of the holy Spirit, consequently have most of Christ's grace and Spirit. But some object and say, We will not believe that any society have the holy Ghost now, or the immediate revelation or inspiration of the Spirit, unless they work miracles. To which it is answered, That right reformation from sin, and true faith in Christ, cannot be wrought without a miracle; neither can we bring forth the fruits of the Spirit without the miraculous power of Christ.—Men by nature bring forth the works of nature, and that which is contrary to nature is miraculous. Sin is natural, but divine holiness, or the righteousness of Christ, wrought in man, is spiritual, supernatural, and miraculous. And as to natural men, that are in a state of nature, seeing outward miracles, if they will not, nor do not believe what is written in the holy scriptures of the Old and New Testament, neither will they believe, although one were to rise from the dead. Notwithstanding Christ wrought outward miracles, and did the works which none other could do; though he cured all manner of diseases, and fed many thousands with a few loaves, and a few small fishes, and what remained, when all had eaten, was more than there was at first; though he raised the dead, and himself arose from the dead, yet few, but very few, believed in him, so as truly to follow him. His birth, his life, his doctrines, his death, his resurrection, are all miraculous: and since all this was done in the person of Christ, and at the first publication of his religion to men, there is now no absolute necessity of outward miracles, though his power is the same now as ever: but he said to his disciples, "He that  
"believeth on me, the works that I do shall he  
"do also, and greater works than these shall he  
"do,"

'do,' *John* xiv. 12. Upon which *W. Dell* says, This must be understood in relation to sin; for Christ had no sin in himself to overcome, but we all have sinned, and to overcome sin is the greatest of miracles. This will try the notional or nominal Christian, who says, We can never overcome sin in this world. Where then is our faith in the Son of God, who for this purpose was manifested, that he might destroy the works of the Devil, *John* iii. 8. *Heb.* ii.

14.

Therefore let not Christians be slow of heart to believe in the glorious gospel of Christ; and if we truly believe therein, and live in the practice of his doctrine, we shall see miracles enough to satisfy us for ever.

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

The 23d of the sixth month, my cart-wheel, being iron-bound, ran over me, and my horse kicked me on my head; the wheel put my shoulder out, and the horse wounded my head, so that the scull was bare, and my leg was sorely bruised; the same day *Dr. Owen* and *Dr. Graham*, with the help of two of our neighbours, set my shoulder and dressed my wounds; and the Lord was so merciful to me, that the next day I was enabled to write this memorandum of this wonderful deliverance and speedy cure, for which, added to the many I

have received from his gracious hand, I have occasion to be truly thankful: I was obliged to keep at home some time, and thought it long, because I could not go to meetings as usual; but many Friends came to see me, which was a comfort to me. One day upwards of thirty persons came from several parts of the country to see how I did, and were glad I was like to recover. The day before I was so hurt, being the first of the week, I was at meeting at *Philadelphia*, and was concerned to speak of the uncertainty of life, and the many accidents we are incident to in those frail bodies, and exhorted Friends to live so, that they might have a conscience serene, and clear of offence towards God and man, and then they might expect the comforts of the holy Ghost, which in such seasons of difficulty, would be a great help and benefit to them, of which I had the sweet experience the next day, under great extremity of pain; and though the pain of my body was such, that I could not for several nights take my natural rest, yet I had comfort through the sweet influence of the holy Spirit, which Christ promised his followers, *John* xiv. 26.

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

The beginning of the eighth month, being a little recovered from my hurt, I had a desire once more to see my friends on the eastern shore of *Maryland*, at their general-meeting at *Choctank*. The first day I set out, I travelled about thirty miles,  
and



and at night was very weary, being but weak in body, and I was almost ready to faint in my mind about proceeding any further; but next day *George Robinson*, at whose house I lodged, offering to accompany me, we travelled about forty miles to *Sassafras* river, and both of us, though much tired, were comforted in each others company and conversation. On the next day we travelled near twenty miles to the general-meeting in *Cecil* county in *Maryland*, where we met with two Friends from *Rhode-Island*, and two from *Pennsylvania*, who were there on the like occasion. The meeting was large and quiet, many people being there not of our own society, and were very sober: the meeting held several days, wherein the gospel-dispensation was set forth, and the love of God in Christ was exalted. From *Cecil* we went to *Chester* river, and had a meeting there, at which the people were exhorted to come to Christ, the eternal rock, and true foundation, and to build their religion on him, against whom the gates of hell can never prevail; and they were so much affected, that they did not seem forward to leave the house after the meeting was over. From *Chester* river we went to *Tred-Haven*, to the general-meeting of Friends for *Maryland*, which was very large; some Friends from *Pennsylvania* and *Virginia* being also there, and many people of other societies: many testimonies were borne to the operation of Christ by his Spirit in the soul, and Friends were earnestly desired to be diligent in reading the holy Scriptures, and to keep up the practice of our wholesome discipline; by the neglect of which, a door would be opened to loose living, and undue liberties. From *Tred-Haven* we travelled into the *Great-Forest*, between the bays of *Chesapeake* and *Delaware*, and had a satisfactory meeting; as yet there was no publick meeting-house in this place, wherefore I told the people of the house, I was obliged to them for

the use of it; but they tenderly answered, they were more obliged to me for my kind visiting of them; and truly we had a solid, good meeting there: the people being generally poor, they had but little notice taken of them by the money-loving teachers, who preach for hire. From the *Forest* I went to *Little Creek*, in the territories of *Pennsylvania*, where was a general-meeting for the counties of *Newcastle*, *Kent*, and *Suffex*. The meeting was large, and Friends parted in great love and tenderness. And I went forward to *Duck Creek*, where we had a meeting; divers persons of note being there, and all were quiet, and heard with attention. From *Duck-Creek* I went to *George's-Creek*, and had a meeting, where a man of a sober conversation, said, That he never heard things so spoken to before; but that he could witness to the truth of all that was said. It was a good meeting before the conclusion; but I was very low and poor in my spirit in the beginning of it. From this place we set forward to *Newcastle*, where we had a meeting; it was the time of the sitting of the general assembly, and several members of the house were at meeting. The governor, who has from our first acquaintance been very respectful to me, hearing that I was in town, sent to desire me to tarry all night in *Newcastle*; but being engaged to a meeting over the rivers *Christine* and *Brandywine*, and it being near night, I could not stay, but went away that evening, and sent my love to him, desiring to be excused. That night I lodged at *John Richardson's*, and next day went to *George Robinson's* at *Newark*, where we had a meeting on a first-day, and on second day another at *Providence*; and went from thence to *Derby*, to visit our worthy aged Friend *Thomas Lightfoot*, who lay very weak in body, none expecting his recovery; I called as I went from home, and then he was very ill, and told me, ' He thought that illness would conclude his time  
' in

‘ in this world,’ but said, ‘ that all was well ;’ and likewise, ‘ that he had a great concern upon his ‘ mind for the growth and prosperity of truth in the ‘ earth,’ and desired with tenderness of spirit, ‘ that ‘ I would give his dear love to all friends ;’ and he now said, ‘ I never thought to see thee more, but ‘ am glad to see thee.’ I staid there all night, and in the morning we had a comfortable heart-melting time together, in which was revived the remembrance of the many favourable seasons of God’s love we had enjoyed in our travels in the work of the ministry of the gospel of Christ, and we tenderly prayed, if we never met more in this world, we might meet in that which is to come, where we might never part more, but might for ever live to sing with all the saints and holy angels, Hallelujah to God and the Lamb. From *Derby* I went to *Philadelphia* third-day-meeting, and from thence to my house, where my dear wife and children with open hearts and arms received me, and I them with joy ; at which time I had a gracious reward of peace for my labour of love, which far exceeded silver or gold. In this journey I travelled above three hundred miles, had nineteen meetings, and was from home above three weeks, in which time I recovered of my lameness to admiration ; so that I had with satisfaction to remember the apostle’s saying, that “ All things work together for good to them that “ love God,” Rom. viii. 28.

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

On the fifth-day of this month in the morning, being under a consideration of the many fore exer-

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

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

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

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

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

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

The fifth-day of the week we had a large meeting at *Flushing*, and another in the evening at *Obadiah Lawrence's*, which was an open, tender time. From *Flushing* we went to *Cow-Neck*, to *Joseph Latham's*, who went with me to *Westbury* meeting, which, considering the cold, was much larger than I expected. From *Westbury*, *Nathaniel Simmons*, *Samuel Underbill*, and *Phebe Willet*, went with us to *Bethpage*, where we had a comfortable evening meeting at the house of *Thomas Powell*, who went with us next morning to a town called *Setawket*; it was as cold a day's travel as ever I went through in all my life; the wind was in our faces, and northerly; I do not remember, though I had been a traveller above thirty years, that ever I endured so much hardness by cold in one day; my chin and jaws were much affected with the frost for several days; but we had a good meeting that made up for all. After which we went ten miles to *Amos Willet's* house, where we had a serviceable meeting: he invited his neighbours, who came and received us with hearts full of goodwill; and those not of our society, were well satisfied with the meeting; so that we went on our way rejoicing, that we were favoured with the good presence of God in our journey. *Amos Willet* and his wife

went with us to *Huntington*, where we had a quiet, peaceable meeting, and the grace of our Lord Jesus Christ was with and among us, as many can witness that were there. From hence we went to *Samuel Underbill's*, and visited his weak brother; in which visit the Lord mightily refreshed us together, and we blessed his holy name, for he is good to all them who put their trust in him. Next day we had a large meeting at *Matinicock*. After this meeting we went to *Thomas Pearfall's*, and had an evening meeting at his house. The next day, being a snowy, stormy day, and one of the shortest in the year, we went, being 18 in company, to *Cow-Neck*, where we had a good meeting, and much larger than could be expected. After meeting we went to *Joseph Latham's*, and had a tender, open evening-meeting there, in which we were edified, and refreshed, in Christ Jesus. From *Cow-Neck* I went to *Flushing*, had a large meeting there on the first-day of the week, and on second-day we went over the sound, which divides *Long-Island* from the main continent, to *Horse-Neck*, and had a meeting, where I understood there never had been one before; the people were sober and attentive, and some expressed their satisfaction. That evening we had a meeting at an inn near *Byram* river, where divers people came, and were attentive; the inn-keeper, his father, brother, wife, and several others, took our visit very kindly; though there was one restless man, who seemed to be out of order with drink before he came into the house, and when we were sitting in silence, waiting for the gift of Christ, and worshipping in spirit, as Christ instituted, he sitting by me, jogged me, and said, 'It was time to begin, for there is as many come as would come to night;' though he was mistaken in that; but he not having patience to watch and pray, went away; after which we had a good meeting. These two meetings were in the government of *Connecticut*, where

where they formerly made a law imposing a fine of five pounds on those who should entertain any of our society, which law, I was informed, was repealed in *Great-Britain*. From thence we travelled into *New-York* government, and had a meeting at *Rye*, and another at *Marrineck*; from thence we travelled to *West-Chester*, and had a meeting there on a sixth-day of the week, intending to go over the ferry next day to *Long-Island*; but the wind being high and boisterous, that we could not get over; we tarried three nights at the house of *John Stephenson*, where we were lovingly and generously entertained; and on first-day we were again at *West-Chester* meeting, which ended comfortably, though I was in a low state, both of body and mind, in the beginning of it. On second-day we all got well over the ferry to *Long-Island*, parting with our friends at the ferry in much love and good-will. *Joseph Latham* having been my fellow-traveller on the main, I went to his house, and from thence to *Westbury*, to a large meeting, and next to *Bethpage*, and had a meeting there, and in the evening, accompanied by *Samuel Bowne* and *Joseph Latham*, I went to *Jerusalem*, and had a large and satisfactory meeting: many of the people of the town, who were there, came the next day to our meeting at *Hempstead*, which was large; the great Lord of all was good to us that day, which, I hope, many that were there, will not forget; and some conviction was wrought on some that were of account in the world at these last-mentioned meetings, particularly one who lived at *Jerusalem*, with tenderness of spirit desired my remembrance, whom I pray God to preserve, with all those who love and fear him, and believe in his Son, to the end.

From *Hempstead* I went to *Matinicock*, where on a first-day of the week, we had a large meeting, and a solid, good opportunity it was; and from  
thence

thence to *Thomas Townsend's* on the plains, at whose house we had an evening-meeting; next morning a pretty many Friends from the plains, went with us to the south side of the island, to a place called *Rockway*, where we had a meeting at *Hicks's*, the neighbours coming to it pretty generally; there was great openness to receive the doctrine of truth in those not of our society, and they were very kind to us in those parts: this was the second meeting I had been at in this place, *Benjamin Holmes* having the first there, since which they had not been visited by any Friend of the ministry except myself. From *Rockway* we went to *Foster's* meadow, where was a large gathering of people, and Christ filled our hearts with divine love. From thence I went to *Peter Titus's*, and had a meeting at his house, to which came the neighbours, and were well affected; and next day we had a meeting in the meeting-house at *Westbury*, which was very large, and to our satisfaction. From *Westbury*, in the evening, we went to visit a young woman who had been in a despairing condition for several years. The family came together, and we put up our prayers to the Almighty, in the name of his dear Son; it was a good time to us all; and the young woman, and some others, expressed their satisfaction.

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

Though



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

It being now generally known that I was on the island, the people flocked to meetings, though the weather was extreme cold, for the Lord manifested himself in the riches of his love unto us in our meetings for the worship of his holy name. The next meeting was at *James Jackson's*, at *Rocky-Hill*, where was judge *Hicks*, the high sheriff, and a justice of peace, with several other persons of note, with whom and our Friends, we had a good time to set forth the work of grace and reformation, as I think, to general satisfaction, for which we blessed the holy name of God; and humble prayer was put up to him for all men, and particularly for our king *George*, as also for all in authority under him, and that they might be a terror to evil-doers, and the praise of them that do well. The next meeting we had was at *Jamaica*, which was also large, and several in authority were there, and were very loving and respectful after meeting. The next first-day we had a large meeting at the meeting-house at *Cow-Neck*, which was somewhat crowded. I was right glad, though my exercises were very great, that there was such openness and room in  
 peoples

peoples hearts to receive the doctrine which I had to declare unto them, in the name and power of Christ; afterwards we had an evening-meeting with the widow *Titus*, to which divers *Dutch* people came, and were very attentive and sober. On the third of the week we had a meeting near the place called *Hell-gate*, a narrow passage in the great sound or bay, between *Long-Island* and the main-land, several justices and their wives were at this meeting, one of which had disowned his son, and turned him out of doors for coming among us; but beholding his son's sober conversation, grew more moderate, and after meeting he and his wife invited us to dine with them, but we were engaged to visit the widow *Stevens* that evening, at whose house we had a meeting. Going thither, it being very cold and stormy, my hands were touched with the frost, and perceiving it when I came to the fire, I called for a basin of cold water, which soon cured them: I note this that others may reap benefit thereby. Next day we went to the week-day-meeting at *New-Town*, and on the fifth-day at *Flushing* meeting, which was large, and to edification, and in the evening had a meeting at our ancient Friend *Hugh Coppertbwait's*, which was acceptable to him, as himself expressed when it was ended, and to us also. Next day we had a very large evening-meeting at *Thomas Pearsall's*, and likewise a large, good meeting the day after, being first-day, at *Matinicock*, wherein the kingdom of Christ was exalted, and the deformed state of sin and iniquity represented, and the example and doctrine of Christ closely recommended, in order to the overcoming sin, this being not only possible, but the duty of Christians through the power of Christ, and true faith in his holy name; and the danger of believing, that it is impossible to overcome sin, was opened to them, and that such a belief is contrary to, and against Christ and his doctrine, and darkens and blinds the hearts of men; but

but the love of Christ enlightens the soul, and strengthens it to believe, that all things are possible with God, for this great work cannot be done in the will, wit, and power of man, but through the power and grace of Christ, which he promised to true believers in him. I was faint after this meeting, but resting a little I soon grew better, so that we had an evening-meeting at *James Cock's*, where one came and told us, we must not eat any flesh, and produced *Thomas Tryon's* works for his proof; but I took the bible, and shewed him a proof to the contrary, and told him, we were resolved to believe our book before his, and shewed him from the apostle, that the kingdom of God is not meat and drink, nor divers washings, but righteousness, peace, and joy in the holy Ghost, *Romans xiv. 17.* Though at the same time, according to the doctrine of Christ and his apostles, I was for temperance in meats and drinks, as well as moderation in apparel. The next day we had a very large meeting at *Oyster-Bay*, many being there, who were not of our society, who steadily gave attention to what was declared: here being many young people, they were persuaded to give up their blooming years to do the will of God, and to remember him their Creator, in their youthful days: Friends said, there had not been such a meeting there a great while, for which opportunity I was humbly thankful to the Lord. After meeting we went to *Samuel Underbill's*, and had an evening-meeting with his brother, who, through sickness and lameness, could not get out for a long time. Next day, *Samuel Bowne* being with me, we went to visit a young woman that was weak in body, but lay in a comfortable frame of mind; she was thankful for our visit, and said the visits of her Friends were comfortable to her. Next day, being the fourth-day of the week, we had a meeting at the widow *Taylor's*, who desired it on account of her father, who was in the 88th year of his age, and so infirm,

infirm, that he could not get to meetings; he was very clear in his understanding and memory, and was much refreshed with this meeting, as were divers of us also. Next day we had a meeting at *Flushing*, which was large and open, and the grace and power of Christ was with us in the ministration of the gospel. After this meeting, we had an evening-meeting with our ancient Friend *Joseph Thorne*, who by reason of his age and infirmity, could not go abroad as far as to the meeting. The house was crowded with his neighbours and friends, and we had a solid, good time together. While at *Flushing* I went to visit a young woman who was a most dismal spectacle to behold, an object of great pity: her face, hand and foot being much eaten away by the king's evil; our prayers were, that now in her great misery, the Almighty would be pleased to support her soul by his grace and spirit, and sanctify her afflictions to her, that it might work for her a more exceeding weight of glory in that world which is to come. The next first-day we had a large meeting at *Flushing*, where many weighty truths were opened to the satisfaction and edification of the auditory, and in the evening we had a meeting with the wife of *Matthew Farrington*, who was too weakly to go abroad; the neighbours came in, and we had a seasonable opportunity. The next third-day was the youths meeting at *Flushing*, in which we were concerned to exhort them to obedience to God and their parents, and to follow their parents as they follow Christ; for where any leave Christ, there we are to leave their example, though they were our fathers or mothers; and the right honouring of our parents was set forth, and they exhorted not to despise the day of small things; and the happy state of the obedient, and the unhappy state of the disobedient, and many weighty truths were delivered to them in that meeting by several experienced Friends. From *Flushing* I went

to the week-day-meeting at *New-Town*, and in the evening we had a meeting at the widow *Way's*; the neighbours coming in, we had a good time with them: the parable of the ten virgins was treated of, and the great disadvantage of wanting the divine oil of grace in our vessels, was shewn to them.

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

and tender children, where I found all well, and a hearty reception, having travelled 600 miles, and attended above 60 meetings.

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

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

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

*Frankfort*, twelfth Month, 1725.

My dear and well beloved Friends,

‘ **B**ELIEVING it might be acceptable to you  
 ‘ to hear that I was got well to my habitation  
 ‘ in such a difficult time of the year as I set out from  
 ‘ you in; and also feeling the sweet influence of the  
 ‘ divine love of the heavenly Father, and his dear  
 ‘ Son our Lord Jesus Christ, to arise and spring in  
 ‘ my heart and flowing towards you.  
 ‘ It came into my mind to write a few lines to the  
 ‘ quarterly-meeting of Friends at *Flushing*, by way of  
 ‘ epistle, well knowing also that many of us are as  
 ‘ epistles writ in one anothers hearts by the heavenly  
 ‘ finger of the most High; and those characters  
 ‘ of divine love so written will not easily be erased.  
 ‘ I could willingly have been at your quarterly-  
 ‘ meeting, but that I had been so long from my  
 ‘ family, that I was much wanted therein, and my  
 ‘ coming home was seasonable and acceptable, both  
 ‘ to them and my friends; and I humbly thank the  
 ‘ Lord, I found all well. Now that which is on my  
 ‘ mind

' mind to your quarterly-meeting, is after this man-  
 ' ner, concerning the government of the church of  
 ' Christ, of which church He is the holy head and  
 ' lawgiver. Wherefore we are to seek and wait for  
 ' counsel and wisdom from him, in all our monthly  
 ' and quarterly-meetings, for the well ordering of  
 ' our little society, which is growing and increasing  
 ' in the earth, and also in your island, notwithstand-  
 ' ing the invidious attempts of some men of corrupt  
 ' minds, and it will grow and increase more and  
 ' more as we keep our places, our heavenly places in  
 ' Christ Jesus.

' Dear Friends, The good order of truth and gov-  
 ' ernment of Christ in his church, is a great help  
 ' to us and our children, when carried on in Christ's  
 ' Spirit (pray observe or mind that) for if our order  
 ' and church-government, be carried on in the spirit  
 ' of man, as he is meer man, though he is never so  
 ' crafty or cunning, it will do more hurt than good  
 ' in the church of Christ. Christ's Spirit must go-  
 ' vern Christ's church; and when, and where that  
 ' is over all, then, and there, Christ's church and  
 ' kingdom is exalted, of whose kingdom and peace  
 ' there will be no end; and happy will all those be,  
 ' whose end is in it. *Moses*, that man of God, go-  
 ' verned in the *Jewish* church in the Spirit of God,  
 ' and when he found the work too heavy for him,  
 ' the Lord put his Spirit on seventy more, who were  
 ' help-meets in the government; so that it was  
 ' God's Spirit that governed; and while that ruled  
 ' them, all was well; but when they went from that,  
 ' they fell into error and disobedience; and at length  
 ' the *Messiah* came, and he governed his own little  
 ' flock himself; and when he ascended up on high,  
 ' he promised his Spirit should be with, and in his  
 ' church for ever, and be their holy guide into all  
 ' truth, in which he would also comfort them: and  
 ' Christ fulfilled this his promise; for when his dis-

' ciples waited at *Jerusalem* to be endued with power  
 ' from on high, according to the advice of their  
 ' Lord, they were filled with the gift and grace of the  
 ' holy Spirit : and when the brethren and elders met  
 ' together about the affairs and government of the  
 ' church, they gave forth rules and orders from that  
 ' general-meeting to the particular ones ; and the  
 ' holy Ghost presided amongst them, which they  
 ' signified to the other meetings, saying, It seemed  
 ' good to the holy Ghost, and to us, to put you in  
 ' mind of such and such things. And while this  
 ' holy Ghost, or Spirit, governed in the primitive  
 ' Christian church, all was well : God and Christ  
 ' was glorified, and his church and people edified ;  
 ' but by going from that, the apostacy came in.

' Wherefore, dear Friends, keep close to the Spi-  
 ' rit, power, light, and divine life of Christ Jesus, in  
 ' your monthly and quarterly-meetings for the go-  
 ' vernment of the church, as well as in your meet-  
 ' ings for the worship of the Almighty ; for if we go  
 ' from that, he will go from us.

' And, dear Friends, the testimony of Jesus, in  
 ' the spirit of prophecy, opens in me after this man-  
 ' ner, That if our society keep and live up to the  
 ' Spirit and truth of Christ, which hath been mani-  
 ' fested to our fore-fathers, and to us also in this age,  
 ' the great Lord of all will prosper his work in our  
 ' hands, and bless both us and our children, as we  
 ' and they keep therein.

' And as we have kept close to this our heavenly  
 ' guide, how hath the Lord sweetly manifested his  
 ' love and power to us in our meetings for the well-  
 ' ordering of our society ? which many times hath  
 ' filled our hearts with pure praises, and holy  
 ' thanksgiving, to the high and lofty One, who in-  
 ' habits eternity, and dwells in the highest heavens,  
 ' and is light for ever : to whom, with the Lamb  
 ' of God, who takes away the sins of the world, I re-  
 ' commend



‘ commend you, my dear and well-beloved Friends,  
 ‘ brethren, and sisters in Christ, with my own soul,

‘ T. CHALKLEY.’

‘ P. S. Since my return, I have been thankful to  
 ‘ God for the many favourable visitations and good  
 ‘ opportunities he was pleased to grant me with you,  
 ‘ and divers sober people on your island, in which  
 ‘ there is an open door among many to receive the  
 ‘ testimony of truth. I commend your nobility in  
 ‘ building good houses, and making room for your  
 ‘ sober neighbours to sit with you in your meetings;  
 ‘ this is of good report concerning you, both far and  
 ‘ near, and if I apprehend right, there is more work  
 ‘ of that kind for you to do. I thought often, when  
 ‘ among you, and now also, that there would be  
 ‘ a large gathering, if there were a house built at  
 ‘ the upper-end of the *Great Plains*, not far from  
 ‘ *Foster’s meadow*; but every one may not think or  
 ‘ see alike; though I know some solid Friends a-  
 ‘ mong you, thought the same with me, about the  
 ‘ prospect of a large gathering there-away, if a house  
 ‘ were built; to which Friends, and well-inclined  
 ‘ people, might come from *Hempstead*, *Rocky-Hill*,  
 ‘ *Rockway*, *Foster’s Meadow*, &c.

‘ T. C.’

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

On the 20th of the twelfth month, the first-day of the week, I was at *Abington* meeting, in which the love of Christ was manifested to us, in the opening of his saying, "If I be lifted up, I will draw all "men unto me," John xii. 32. The next day I was at *German-Town*, at the burial of a son of *Dennis Cunrad*, at which also was our Friend *Abigail Bowles*. On the sixth-day following, I went to the general-meeting of ministers and elders at *Burlington*, where I again met with our said Friend and divers others: the first-day-meeting was large; and on second-day was the quarterly-meeting for the county; and on third-day was their youths-meeting, which was large, and many weighty truths were delivered in that meeting. On fourth-day we were at a meeting at *Springfield*; the house was pretty much thronged, and Friends were exhorted, thankfully to commemorate the mercies and favours of the Almighty to them, and desired to enlarge their meeting-houses as their number increased; for in these parts there was such an openness in the hearts of the people, and increase of their number, that Friends had already agreed on building two meeting-houses between *Croswicks* and *Burlington*; their zeal and unanimity therein, was worthy of commendation. Fifth-day being the week-day-meeting at *Burlington*, Friends of the town desired I would stay at it; I thought we had just before had divers good opportunities, and my own inclinations seemed to lead to my family; but Friends being desirous of my staying, I did so, and we had a good, solid meeting. After meeting a solid good Friend said, 'He thought we had the best 'wine at last;' and indeed the love of God, through Christ, is so sweet to his people, that the last often seems the best, when it is only a renewed visitation of the same love to his children. So I went home rejoicing that I was in some good measure accounted worthy to serve so good and so gracious a master.

On

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

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

The 15th day of this month I was at *Burlington*, at the burial of my good Friend and old acquaintance *Abraham Bickley*, at whose funeral were great numbers of people, he being well-beloved of his neighbours; Christ's raising *Lazarus* out of the grave, and his tenderness and weeping there was spoken of, in order to stir people up to a tender, religious exercise of mind, which is too much wanting among many of the professors of his holy name, who have too little sense of that which should bring true tenderness over their minds, being more in earth than heaven; so that they are dry and barren, as to the things of God. The meeting ended, to satisfaction, with supplications to the Almighty.

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

This week I was at four very large meetings at *Philadelphia*, *Frankfort*, and *Abington*, much to my satisfaction, though I had no vocal service therein; yet my heart was broken into tenderness and tears,

under the ministry of several weighty, solid testimonies that were borne by good and living ministers, qualified to preach the gospel in the demonstration of the Spirit, and with power.

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

I was at the third-day weekly-meeting in *Philadelphia*, which was but small, considering the large number of those professing to be of our society in this city;

city; those present were closely and tenderly exhorted to be zealous for good works, and against bad works; not respecting the person of any man; the abominations committed by some under our profession, in this city and province, calling for humiliation; and as the promise of God's favour was to those who mourned with sighs and cries for the abominations among his people formerly, *Ezek. ix. 4, 6.* so now, as many as are under the same concern, may hope for preservation and salvation, if he should in like manner visit us, as at this time he doth some of our neighbours; there being a great sickness and mortality in some of the adjacent places.

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

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

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

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

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

The next meeting we had at *John Skull's*; and on first-day we had a large one at *Peter White's*, and on second-day at *Japhet Leed's*, and then we went five miles through a marsh to *Little-Egg-Harbour* river, and had a meeting in their meeting-house on the fourth

fourth day of the week, and 11th day of the month, which was the larger by the addition of the owners, masters, and mariners, of two sloops from *New-York*, who, hearing of the meeting, came to it. And the next day we had another meeting at the same place, and lodged at *Jarvis Faro's*. After these two meetings I left *Egg-Harbour*, accompanied by several Friends from thence, and travelled about forty miles, before we came to any house. In the evening we reached a Friend's house, where we were kindly entertained, and next morning we got to *Burlington*, and so home, where I found all well, and was therefore thankful to the Almighty. In this journey I travelled about 300 miles, had 21 meetings, and was from home about three weeks.

In the third month I staid at and about home, visiting the meetings at *Philadelphia*, *German-Town*, *Abington*, and *Frankfort*.

In the fourth month I left my family, and went back in the woods as far as *Oley*. I was from home nine days, travelled about one hundred and fifty miles, and had six meetings at *Oley*, *Perkiomen*, and divers other places, chiefly in barns and open places, there being large companies of people, and few meeting-houses yet built in those parts of the country. In this journey I suffered pretty much through the heat. The first meeting was at the iron-works, settled a little beyond a place called *Mount Misery*; I was concerned for those people, having heard of their rude doings before I left my habitation; and although some were rude, others behaved themselves soberly, and expressed their thankfulness for that visitation, as I do for the opportunity I had of clearing myself to them. On my return homewards I crossed *Schuykill*, and went to *Samuel Nutt's* iron-works, where I had a large, quiet, solid meeting: and the next day I called to see my old friend *David Meredith*, who being about 89 years of age, I thought it probable

probable I might not have another opportunity of seeing him. He met me with gladness, and told me, It was their meeting-day; so that I staid, and was much comforted and tendered by the power of Christ; after which I came home that night.

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

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



praise and glorify God and the Lamb, who through the holy, eternal Spirit, is worthy for ever.

On the receipt of the last letter from my dear father, which I sometime since mentioned, I was apprehensive it might be his last, which it proved to be, for the next letter from my dear brother gave me intelligence of his death, which I received the 25th of the fourth month this year. The news of my dear father's decease took such hold of my mind, though I daily expected it, that for some time I was hardly forcible. Oh how have I been sometimes comforted in his loving and tender epistles! at the receipt of which I have cried to the Lord, that if it pleased him, I might have a double portion of the Spirit which he gave to my father: but oh! now I must never hear more from him in this world; yet in this I have some inward comfort, that I hope we shall meet where we shall never part more. Here follows a part of my affectionate brother's account of my father's death and burial.

*Edmonton, 25th of the first month, 1726.*

Dear brother,

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

I was with him several times in his last illness, and most of the two last days of his life, as thou mayest perceive by the contents. Our worthy father was honourably buried on the 11th inst. being carried from his own house to the meeting-house at *Horshydown*, accompanied with his relations, where

was

' was a large meeting of many people, as many as  
 ' the meeting-house could well contain, and many  
 ' testimonies were there borne to the innocent, ex-  
 ' emplary life, integrity and honest zeal of our dear  
 ' father, so concurrent and unanimous, that I have  
 ' hardly known any such occasion more remarkable.  
 ' He was accompanied from thence to the grave  
 ' very solemnly, and there in like manner interred,  
 ' where a further testimony was given to his honest  
 ' life and conversation, and lively zeal for the holy  
 ' truth, whereof he made profession.

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

Thy affectionate brother,

GEO. CHALKLEY.  
My

My Brother's Account of my Father's Convincement, and of his last Sickness and dying Words.

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

‘ They had four sons and three daughters, *Thomas*, *John*, *George*, and *Robert*; *Elizabeth*, *Sarah*, and *Mary*. My father, being the third son, was convinced very young, at a meeting by *Ensfeld-Chace-Side*, near *Winchmore-Hill*, through the powerful ministry of *William Brend*, who was an eminent minister in the Lord's hand in that day, and had been a great sufferer for his testimony in *New-England*. He was preaching, as I heard my father several times say, upon the words of the preacher, *Ecclef. xi. 9.* “ Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment.” ‘ Upon which subject he spoke so home to my father's state and condition, that he was convinced, and two others of his companions were reached and affected with the testimony of Christ's truth and gospel; my father and two young men had been walking in the fields, having religious conversation together, and were providentially directed to the meeting, by observing some Friends going to it, whom they followed thither. One of his companions was *Samuel Hodges*, who lived and died a faithful Friend, at whose house in succeeding times a meeting was settled, and is  
‘ there

‘ there continued, and a meeting-house built at this  
 ‘ day at *Mims* in *Hertfordshire*.

‘ My father was the first of the family who re-  
 ‘ ceived the testimony of truth as it is in Jesus, after  
 ‘ which his father and mother were convinced, and  
 ‘ all his brothers and sisters, who lived and died  
 ‘ honest Friends, except one who died young, con-  
 ‘ tinuing in the church of *England* persuasion. Soon  
 ‘ after the convincement of my father and his two  
 ‘ companions afore said, they met with a trial of their  
 ‘ faith and patience; for being taken at a religious  
 ‘ meeting of Friends, they were all three committed  
 ‘ to the New Prison in *Whitechapel*, where having  
 ‘ continued prisoners for some time, the magistrates  
 ‘ observing their Christian courage, boldness and  
 ‘ innocency, and being touched with tenderness to-  
 ‘ wards them, considering their youth, they discharg-  
 ‘ ed them.

‘ My father, about the 25th year of his age, mar-  
 ‘ ried my mother, a virtuous young woman, who was  
 ‘ the widow of *Nathaniel Harding*, a Friend, who died  
 ‘ under the sentence of banishment for his profession  
 ‘ of Christ; the above account I had from my fa-  
 ‘ ther’s own mouth; what follows fell within my own  
 ‘ observation.

‘ My dear father met with great exercises and  
 ‘ disappointments in his early days; he, dealing in  
 ‘ his father’s business, sold meal to some who broke  
 ‘ in his debt, which brought him low in the world,  
 ‘ in which low estate he was an eminent example of  
 ‘ patience, resignation and industry, labouring with  
 ‘ his hands for the support of his family, and con-  
 ‘ scientiously answered all his engagements; so that  
 ‘ it may be justly said of him, he was careful that he  
 ‘ might owe nothing to any man but love; and far-  
 ‘ ther, he was very constant in keeping to meetings,  
 ‘ being a good example therein, though in very hot  
 ‘ times of persecution; for when Friends were fore-  
 ‘ ly

ly and severely persecuted on account of keeping  
 their religious meetings, and the prisons filled  
 with them through the nation, and their goods  
 taken away, and much spoil and havock made  
 about the years 1680 to 1684, my father constant-  
 ly attended meetings, and never missed, as I re-  
 member, when well; and though he was some-  
 times concerned to speak by way of exhortation to  
 Friends in their publick meetings, when they were  
 kept out of their meeting-houses, by the then  
 powers, to stand faithful to the truth, and testifying  
 of the solid comfort and satisfaction those had who  
 truly waited on the Lord, which the faithful en-  
 joyed, notwithstanding their deep and many suffer-  
 ings for Christ's sake, and his gospel, it pleased the  
 Lord to preserve him by his divine Providence,  
 that he did not suffer imprisonment, though the  
 wicked informers were very busy in that time of  
 severe persecution. I may farther add, that when  
 my father was about 60 years of age, he had a con-  
 cern to visit Friends meetings in the north of *Eng-  
 land*, and some other parts of the nation; and in  
 the 75th year of his age, he travelled to *Chester*,  
 and from thence, in company with *James Bates*, a  
 publick Friend of *Virginia*, went over for *Ireland*;  
 in all which services he had good satisfaction, and  
 was well received of Friends; divers other jour-  
 nies and travels he performed not here noted; but  
 this journey into another nation at 75 years of age,  
 shews his age had not quenched his love and zeal  
 for his Lord's work and service.

In our father's old age he was attended with  
 very great exercises. About the 77th year of his  
 age, as he was assisting his men in the dusk of the  
 evening, he missed his footing, and fell down and  
 broke his leg; and soon after his leg was well, he  
 met with another accident by a fall, which dis-  
 abled him, and made him lame to his death, never  
 recovering

recovering the hurt he had by that fall, which was after this manner; he was sitting in a chair by his door on a plank, which not being set fast, it fell, and he, to save himself from the stroke of the plank, fell with his hip on the stones, and got hurt exceedingly, notwithstanding he was remarkable for his activity; he would walk, though so aged, and also lame, as far as the *Work-house, Devonshire-house*, and *Bull and Mouth* meetings, two or three miles from home. The last bad accident that befel him, was about three weeks before his death, when being walking in the timber-yard, a single plank, which stood against a pile, fell down, and striking him on the side, threw him down; he complained not much of the blow till about a week after, when he was taken with a violent pain in his side, on the very place where he received the stroke, and, when his cough took him, with which he was often troubled, the pain was very great; howbeit, through means of a sear-cloth he received some ease, and the pain of his side abated, and the cough went off; but a violent flux followed, and it brought him very low, and extreme weak, so that it was thought he could not continue long; upon which, notice was sent to me, and I went to see him, and found him very low; but he revived, and changed often in this last illness; I having been to see him five or six days before, having an account he was ill, I then found him chearful, and thought he might recover. He continued all the time of his illness in a patient and resigned frame of mind; on a first-day in the afternoon he took his bed, being the 6th of the first month, and in the evening, after the afternoon meeting, which was the day before his death, several Friends came to visit him, who, finding him very weak, after a little stay, went to take their leave of him, whom he desired to sit down, and after some time of  
silence,

silence, he broke forth in declaration in an intel-  
 ligible and lively manner, to this effect, saying,  
 We have no continuing city here, but seek one to  
 come, which hath foundations, whose builder and  
 maker is God: Friends, that we may all labour  
 to be prepared for our last and great change, that  
 when this earthly tabernacle shall be dissolved, we  
 may have an habitation with the Lord, a building  
 not made with hands, eternal in the heavens, and  
 that it might be thus, the Lord hath shewed thee;  
 O man, what is good, viz. To do justly, love mer-  
 cy, and walk humbly with thy God. I do not ex-  
 pect but this will be the last night I shall have in  
 this world, and I desire it may be remembered, as  
 the words of a dying man (which came to pass, for  
 he died the next day) O that we may labour to be  
 clothed upon with our house that is from heaven,  
 so that when the finishing hour comes, we may  
 have nothing to do, but to die. About one or  
 two o'clock the next morning, he began to change,  
 and desired to see me, and I came to him, and  
 found him very sensible, but expected his end  
 quickly to approach; he saying, he was waiting  
 for his change. My son-in-law, *Samuel Thornton*,  
 being with me, and we sitting by the bed-side,  
 with his nurse, his house-keeper, and his man,  
 about the fourth hour in the morning he prayed  
 fervently after this manner: Lord, now lettest  
 thou thy servant depart in peace, for mine eyes  
 have seen thy salvation, which thou hast prepared  
 before the face of all people, thou hast given thy  
 Son, a light to enlighten the *Gentiles*, and to be the  
 glory of thy people *Israel*; and now, Lord, be  
 with thy people and servants, and preserve my near  
 and dear relations, and keep them from the snares  
 and temptations of the enemy, that in thy truth  
 they may fear thy great name.

N

After

‘ After a little time of silence, he desired me to  
 ‘ remember his dear love, in the life of Christ Jesus,  
 ‘ to my dear brother *Thomas Chalkley*, in *Pennsylvania*,  
 ‘ and to all his old friends and acquaintance.

‘ About the eleventh hour in the morning he en-  
 ‘ quired how the tide was, which no body present  
 ‘ could exactly tell; some time after he asked again;  
 ‘ his man then went out to see; returning, he told  
 ‘ him, it would be high-water about three o’clock  
 ‘ in the afternoon; he then lay still a while, and af-  
 ‘ ter some pause spoke chearfully out aloud, so that  
 ‘ all in the room might hear him, I shall go off about  
 ‘ five; his man said, Master, how dost know? to  
 ‘ which he answered, Know, I do not know, but I  
 ‘ believe it. After this the apothecary, one of his  
 ‘ neighbours, among whom he was well beloved,  
 ‘ about noon came to see him, and asked him how  
 ‘ he was; father answered, that for three or four  
 ‘ hours in the night he thought he should have  
 ‘ gone. Why, said he, sir, it will be no-surprize to  
 ‘ you, I hope. No, no, said my father very chear-  
 ‘ fully. He taking leave of father, said, The Lord  
 ‘ be with you. To whom father answered, and with  
 ‘ thee also. The doctor having ordered him a com-  
 ‘ fortable cordial to drink, he drank it willingly,  
 ‘ and then said, I do not think to drink any more in  
 ‘ this world; but I hope I shall drink plentifully of  
 ‘ the river of life: then drawing near his end, find-  
 ‘ ing his strength fail, there being a cord by his or-  
 ‘ der at the bed’s feet, he raised himself up thereby,  
 ‘ as long as he had any strength left in his hands, and  
 ‘ when his hands and shoulders failed, and his head,  
 ‘ when last lifted up, he spoke very low and falter-  
 ‘ ing, yet so as I could understand, and said, Now I  
 ‘ am a going; and about an-hour after, laying all the  
 ‘ while without sigh or groan, departed this life as  
 ‘ in a slumber in sweet peace, according as he had  
 ‘ foretold, just as the clock struck five, in a perfect  
 ‘ enjoyment



' enjoyment of that legacy our Saviour left his fol-  
 ' lowers; My peace I leave with you, &c. leaving  
 ' us of the succeeding generation, a good example  
 ' to follow; who, as he lived, so he died, like a  
 ' lamb, in the eighty-fourth year of his age, the se-  
 ' venth day of the first month, 1725.

' GEO. CHALKLEY.'

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

' I have a great deal in my heart, more than I  
 ' can write concerning my dear father's life, it hav-  
 ' ing been a wonderful life to me from my youth  
 ' up; his early care of me, and counsel to me,  
 ' when I was too thoughtless and wild, melts me in-  
 ' to tears now in the remembrance of it; and my  
 ' tender mother was a partner with him in the same  
 ' exercise, and she died in like peace: the last  
 ' words I heard her speak, were, I long to be dissol-  
 ' ved. And as to my tender father, I would record  
 ' a little briefly in memory of him, that he was,

' 1st. A true and faithful servant of Christ.

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

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

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

‘ 5th. He was universally beloved by his neigh-  
 ‘ bours, and I do not remember any difference be-  
 ‘ tween him and them, in the many years I lived  
 ‘ with him ; but all was peace and love.

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

‘ T. CHALKLEY.’

Our general-meeting at *Frankfort*, the 30th of the fourth month was large, our Friend *William Piggot*, from *London*, being there (in the course of his visit to Friends in *America*) and had close work and good service in this meeting.

In the fifth month, 1726, I visited the meetings of Friends at *Philadelphia*, *German-Town*, and *Bybury*, in some of which meetings, as also at our own at *Frankfort*, I had very comfortable satisfaction: my testimony was pretty sharp sometimes to transgressors, and therefore some of them hate me, as the *Jews* did my great Master: because I was concerned to testify, that their deeds were evil, and to excite my friends to manifest a Christian zeal, by openly denying ungodly men, while they continue in their ungodly works; but when they become truly penitent,

tent, and reform their lives, the arms of Christ, and his church, will be open to receive them.

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

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

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

for God is love, and those that dwell in God, dwell in love.

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

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

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

In the seventh month I was at our yearly-meeting held at *Burlington*, for the provinces of *New-Jersey* and

and *Pennsylvania*, which was a very large meeting, there being friends from *New-England*, *Rhode-Island*, and *Europe*.

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

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

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

In the beginning of the eighth month, having some business at *Cape-May*, I ferried over to *Gloucester*, and went the first night to *James Lord's*, lodged

there, got up before day, it being first-day morning, and rode near thirty miles to *Salem*, where we had a good meeting, and so went to *Alloway's* Creek, *Cobanssey*, and through a barren wilderness to *Cape-May*, where we had one meeting, and returned by way of *Egg-Harbour* home; in which journey I travelled upwards of two hundred miles. At *Cape-May* I was concerned to write a few lines concerning swearing, as follows, viz.

‘ Christians ought not to swear in any case, for  
 ‘ these reasons—1st. Because Christ, their Lord, for-  
 ‘ bad it; unto whom the angels in heaven must be  
 ‘ subject, and, doubtless, so must mortal man, to  
 ‘ whom he gave the precept. We must and ought  
 ‘ to be subject to Christ, who is Lord of lords, and  
 ‘ King of kings, and the judge of the quick and the  
 ‘ dead: To him all mortals must be accountable for  
 ‘ their disobedience. He says, in his sermon on the  
 ‘ mount, thus; “ I say, Swear not at all;” *Mat. v.*  
 ‘ 31. Wherefore, how can Christians, or such who  
 ‘ are his friends, swear, since he says also, “ Ye are  
 ‘ my friends, if ye do whatsoever I command you,”  
 ‘ *John xv. 14.* So consequently those who disobey  
 ‘ his commands, must be his enemies. To this  
 ‘ command it is objected, that Christ only spoke  
 ‘ against common or prophane swearing: But this  
 ‘ must needs be a great mistake, because Christ says,  
 ‘ “ It was said in old time, thou shalt perform unto  
 ‘ the Lord thine oaths,” *Mat. v. 33.* alluding to  
 ‘ the law of *Moses*, which oaths were solemn and re-  
 ‘ ligious; therefore Christ did not only prohibit  
 ‘ vain and prophane swearing, but all swearing:  
 ‘ If we understand the word ALL, and what all sig-  
 ‘ nifies, then all and any swearing whatsoever, is  
 ‘ not lawful for a Christian, according to Christ’s  
 ‘ law and command, which is positive to his fol-  
 ‘ lowers.

‘ 2dly. *James*, the holy apostle of Christ, our lawgiver and our king, says, “Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath,” *James* v. 12. Christ says, Swear not at all; and *James*, his disciple and apostle, says, Swear not by any oath; wherefore, if swearing on the bible be any oath, or is swearing at all, it is contrary to the express doctrine of Christ, and his apostle *James*, as is plain from the above cited texts.

‘ 3dly. The primitive Christians did not swear at all, in the first ages of christianity. Query, Whether our modern swearing Christians are better than the primitive ones, who for Christ, and conscience-sake, could not swear at all, even before a magistrate, though legally called?

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

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

The 23d of the eighth month, I was at the morning meeting at *Philadelphia*, on a first-day of the week, which was large; and I was concerned therein to exhort friends to labour to purge and cleanse our society

society of such under our profession who live in open prophaneness, and are riotous in their conversations. I was at the bank-meeting in the afternoon, where we had a comfortable time. And the next sixth-day of the week I was at our monthly-meeting, where it was unanimously agreed, in consideration of some late indecent conduct of some persons pretending to be of our profession, that a testimony from that meeting should go forth against such disorderly doings, and unchristian practices; and that all such persons, who were irregular in their conversations, be disowned to be of our community, until they by repentance manifest their reformation: which was accordingly soon after published, and read in our first-day morning-meeting, and in our youths-meeting. And about this time our governor issued a seasonable proclamation against drinking to excess, gaming, swearing prophanely, revelling, night-walking, and disturbing the peace, and other immoralities; which afforded some satisfaction to sober and well-inclined friends and others: Yet there remained a great exercise and concern upon my mind, that some young people, whose parents had been careful in training them up, were grown so wicked, that by their extravagant conduct, they not only disturbed our religious meetings, but likewise became obnoxious to the peaceable government we live under.

In the ninth month I was at divers meetings, at *Merion, German-Town, Fair-hill, Abington, and Philadelphia*; in which were several marriages solemnized in a religious manner. And in the tenth month, I went into the county of *Salem* about my affairs. It happened to be at the time of the quarterly-meeting for *Salem* and *Gloucester* counties; but I did not know of it, until I came to *Salem*, where friends were glad to see me, as also I was to see them; there were some of us whose hearts were knit and united together as *Jonathan's* and *David's*, the divine love of God being  
much



much shed abroad in our hearts at that meeting. When it was over, and I had finished my business, I could not be clear in my mind without having some meetings in the said counties of *Salem* and *Gloucester*; and though it was a sickly time, and people died pretty much in those parts where we were going, *James Lord* and I, in the love of Christ, visited the meetings at *Alloway's Creek*, *Cobansley*, *Pile's Grove*, *Woodbury*, *Newton*, and *Haddonfield*, having meetings every day in the week, except the last; and sometimes riding near twenty miles after meeting, the days being at the shortest, and the weather very cold; but the Lord was with us, which made sufficient amends for all the bodily hardships we met with.

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

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

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

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

The eighth of the twelfth month was our youths-meeting at *Frankfort*; many dying about this time, I was concerned in the meeting to put friends in mind of their mortality; and that I had told friends lately, at their meetings at *Abington* and *Philadelphia*, That as I was riding from my house to *Philadelphia*, about a mile from the city, I saw (in the vision of life) the hand of the Lord stretched over the city and province, with a rod in it, in order to correct the inhabitants

tants for their sins and iniquities; which sight affected my mind greatly; and although I did not hear any vocal voice, nor see any visible hand, yet it was as plainly revealed to me as though I had: And that notwithstanding I understood some slighted that testimony, yet I observed to them, that since that time more people were taken away than common, as they now might see; and indeed that inward sight and sense I had of the displeasure of God for the sins of the times, made great impression on my mind; and that no flesh might glory, the Lord took, from the evil to come, several sober, well-inclined young people, as well as divers whose lives and conversations were evil and vicious; so that all had need to be warned to be watchful, and turn to the Lord, lest he come at unawares, and call us suddenly out of the world unprepared. In the twelfth and first months many died, of all ages and professions; and now some, who would hardly give credit to what I had delivered in several meetings, began to see the fulfilling of it, and great talk there was about it. And many solid and large meetings we had with the people at divers funerals about this time, exhorting the people not to slight the present visitation of the Almighty, and to prepare for eternity, to meet the Judge of the quick and the dead, who stands at the door. And among many that were taken away by death, were some few of my particular friends; and first, dear *Hannab Hill*, who was a bright example of piety and charity, she was like a nursing mother to me in my afflictions, as was her husband more like a brother than one not related, whose generous entertainment I may never forget at times. *Thomas Griffith*, and *Elizabeth* his wife, died also about this time: *Thomas* was a serviceable man, and well esteemed in our society; and his wife a noted woman for being helpful to, and visiting the sick. She chose the house of mourning, rather than the house of mirth. These were

were worthy ancients, who made peaceable and good ends, and to whom may be properly applied that remarkable text of scripture, Mark the upright, and behold the just, for the end of that man is peace.

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

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

‘ That the Lord was angry with the people of  
 ‘ *Philadelphia* and *Pennsylvania*, because of the great  
 ‘ sins and wickedness which were committed by the  
 ‘ inhabitants in public-houses, and elsewhere; and  
 ‘ that the Lord was angry with the magistrates also,  
 ‘ because they use not their power as they might do,  
 ‘ in order to suppress wickedness; and do not, so  
 ‘ much as they ought, put the laws already made, in  
 ‘ execution, against prophaneness and immorality.  
 ‘ And the Lord is angry with the representatives of  
 ‘ the

' the people of the land, because they take not so  
 ' much care to suppress vice and wickedness, and  
 ' wicked houses, in which our youth are grossly cor-  
 ' rupted, as they ought to do. And also the Lord  
 ' is angry with many of the better sort of the people,  
 ' because they seek after and love the things of this  
 ' world, more than the things of his kingdom:  
 ' And it was shewed me, that the anger of the Most  
 ' High would still be against us, until there was a  
 ' greater reformation in these things.' [It is worthy  
 of commendation, that our governor, Tho. Lloyd,  
 sometimes in the evening, before he went to rest, used  
 to go in person to public-houses, and order the peo-  
 ple he found there to their own houses, till at length  
 he was instrumental to promote better order, and  
 did, in a great measure, suppress vice and immorality  
 in the city.]

For some days after we were at sea, the weather  
 was pleasant, and we had our health, for which my  
 heart was truly thankful. I exhorted the sailors  
 against swearing; and though they had been much  
 used to it, they left it off, so that it was rare to hear  
 any of them swear; for which reformation, so far, I  
 was glad. I lent and gave them several good books,  
 which they read, and shewed much respect to me:  
 But soon after the wind was contrary for some days,  
 and some in the vessel were quarrelsome. I asked  
 them what they thought of the saying of Christ, viz.  
 If a man smite thee on the cheek, turn to him the  
 other also: At which they were silent and better  
 conditioned to one another afterwards, and we had  
 some reformation both from fighting and swearing.  
 This voyage I was not so sea-sick as I formerly had  
 been (though I had, before I left home, some uneasy  
 thoughts about my usually being sea-sick) which I  
 took as a peculiar favour from heaven. About the  
 latitude of 20 degrees north, we met with calms and  
 contrary winds, which was very hard for some in the  
 vessel

vessel to bear, they putting themselves much out of temper about it; as for my own part, I had been used to disappointment, and therefore did not so much mind it. I spent pretty much of my time in reading and writing, and God being gracious, it was in the main a comfortable time to me; and I enjoyed my health as well as ever I did at sea in my life, for which I often breathed forth inward thanks to the Almighty. On the 5th of the third month we arrived at *Barbadoes*, and I was lovingly received by our friends, but came to a very low market for my goods.

I visited friends meetings on the island, and had several open meetings at *Bridge-Town*, and *Speight's-Town*, and likewise at *Pumkin-hill*, and the *Spring*. On the day of *Pentecost*, so called, we had a meeting at *Bridge-Town*, in which was shewn the work and operation of God's spirit on the old world, and under the law; and the everlasting duration and operation of the same holy Spirit under the gospel dispensation, which, Christ said, should abide for ever. At the quarterly-meeting at *Speight's-Town* was Judge *Allen*, and the captain of the man of war stationed there, with several others, not of our society. I was much drawn forth in this meeting to speak of the power of the Father, Son, and the Spirit, opening to the people how we had been misrepresented, in respect to our belief in the Trinity, or the holy Three which bear record in heaven, the Father, Word, and Spirit, which three are one; for that it was clear and plain, that we are more orthodox in the belief in the Deity, than those who do not believe in the operation of the holy Ghost; as also that none could be true Christians without it. It was queried, How could they be clear in their belief in the holy Trinity, or the Three that bear record in heaven, who believe the holy Spirit is ceased in his operations, gifts, or immediate revelations, and if ceased, when, and where, to whom,

whom, and how? The people were very sober and attentive, and staid all the time; and after the meeting was done some time, divers expressed their satisfaction with what was said. My good friend, *Peter Sharp*, of *Maryland*, was with me at this meeting, on whose account some of the people came. He had good service in the meeting, and I was glad of his company in this island, where we joyfully met and parted in the love of Christ. At this meeting we had each of us a certificate from friends, signifying their unity with our conversations and services. The last meeting I had at *Barbadoes*, was at *Speight's-Town*, on a first-day; it was a solid, good meeting, in which I took my leave of friends there, and exhorted them to believe in and hear Christ, he being a teacher that could not be removed from them, as men often were; and, though they were but few, they were desired to meet in Christ's name; and I had to shew them the difference between us and their Christian professors, who hold no public worship if there be no outward teacher. Whereas, if but two or three meet in the name of Christ, he has promised to be in the midst of them; and he is the best teacher we can have.

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

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

ercises; for all which, I bow in awful reverence before him, and return thanksgiving and praise to his great name.

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

When I was in *Barbadoes*, P. M. who accompanied me from *Bridge-Town* to windward to *Counsellor Week's*, told me, That when I was in the island before, he and I had some discourse concerning the use of the sword, he then (not being of our society) wore a sword, but now had left it off, and his business also, which was worth some hundreds a year. I had reminded him of Christ's words, that "Those who take the sword, should perish with the sword," *Matt. xxvi. 52.* and, Resist not evil; and if a man smite thee on one cheek, turn the other also: Love enemies, do good to them that hate you, pray for them who despitefully use you, and persecute you. After I had used these arguments, he asked me, If one came to kill me, would I not kill rather than be killed? I told him, No; so far as I know my own heart, I had rather be killed than kill. He said,  
That



That was strange, and desired to know what reason I could give for it. I told him, that I being innocent, if I were killed in my body, my soul might be happy; but if I killed him, he dying in his wickedness, would consequently be unhappy; and if I were killed, he might live to repent; but if I killed him, he would have no time to repent: so that if he killed me, I should have much the better, both in respect to myself and to him. This discourse had made so much impresson, and so affected him, that he said, he could not but often remember it. And when we parted at *Bridge-Town*, we embraced each other, in open arms of Christian love, far from that which would hurt or destroy.

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

In the fifth month, *Joshua Fielding* and *John Oxley* had a large and satisfactory meeting at *Frankfort*. *Joshua* came from *London* on a religious visit to *America*, and having been on divers islands, he landed on the main at *South-Carolina*, and from thence travelled through the wilderness 400 miles, or more, where no public friend had ever travelled before. The journey was perilous, but the Lord was with him; who may in his own time, make way for his servants in those desart places. *John Oxley* came on the same account from *Barbadoes*, and had good service among friends in his public ministry.

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

Frankfort, 30th of the fifth month, 1727.

Loving friend, *Nathaniel Walton*,

I HOPE thou wilt excuse this freedom which I  
 take with thee, in writing this on account of my  
 children, in these particulars, viz. respecting the  
 compliment of the Hat, and Courtesying, the  
 practice thereof being against my professed princi-  
 ple: 1st. Because I find nothing like it in the  
 bible; but, as I think, the contrary. Thou knows  
 the passage of the Three Children of God, who stood  
 covered before a mighty monarch; and *Mordecai*,  
 who could not bow to great *Haman*. And, 2dly,  
 I believe those practices derived from vain, proud  
 man. And as to Language, I desire my children  
 may not be permitted to use the plural language  
 to a single person; but I pray thee to learn them  
 to say Thee, and Thou, and Thy, and to speak it  
 properly, divers using it improperly; and the ra-  
 ther I desire it, because it is all along used in the  
 divine inspired holy writings. I suppose thou art  
 not a stranger of its rise being from the grandeur  
 and apostacy of the Romish church; and, also,  
 that You to a single person, is not consonant to the  
 book of God, nor the true rules of grammar. I  
 know it is generally objected, That the end of  
 speech is to be understood: But it is understood  
 better in and according to the language of God,  
 Christ, and the holy Ghost, in the bible, and the  
 language of kings, and all people, as we read it in  
 the holy scriptures; why then should we be ashamed  
 of it, or shun it; and bring in and uphold a custom  
 contrary to it? The same care I would have thee  
 take about the names of the Days and Months,  
 which are derived from the names of the Gods of  
 the Heathens, and are not found in the bible. I  
 suppose I have the mind of all those of our society  
 in the above; it being consonant to our principle  
 and

‘ and profession, and I write in a motion of divine  
‘ love to all.

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

‘ I hope thou wilt observe this direction in teach-  
‘ ing my children, in which thou wilt oblige thy  
‘ assured friend,

‘ T. CHALKLEY.’

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

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

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

About this time I heard of the death of our king (George the I.) a prince whom I loved and honoured;

which news was very sorrowful to me on divers accounts: his love and kindness to our society, was well worthy our grateful remembrance.

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

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

Dear Son *Isaac*,

BY several writings of thine, of late, I perceive that a good thing is at work in thy mind, the which I pray the All-wise and Infinite Being to promote in thy heart, to thy eternal salvation, and his glory. I now begin to be in some hopes that my prayers and tears for thee, in the Lord's time, may be answered: and I do believe, if thou keeps low in thy mind, that God will more and more visit thee. The advice of *David* to his son *Solomon*, when he also gave him the kingdom, comes before my mind to give thee. "My son, know thou the God of thy Father, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever." 1 Chron. xxviii. 9.

Dear *Isaac*, this was counsel from one of the greatest and best of kings, to a wise young prince, who petitioned the Almighty for divine wisdom, before riches, or honour, or long life; which petition so pleased God, that he answered his request, and,

over

‘ over and above, blessed him in an extraordinary  
‘ manner.

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

‘ T. CHALKLEY.’

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

The 16th of the seventh month began our yearly-meeting at *Philadelphia*, which was attended with the gracious presence of God, to the comfort and great satisfaction of many souls. In this meeting divers young men and young women appeared, who were lately come forth in the ministry, and, as I believe,

had received a measure of the gift of Christ's gospel; which was cause of rejoicing to the faithful among us, and excited our thanksgiving and praises to the Almighty Lord of heaven and earth.

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

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

And oh! the loss that his dear wife and tender children will have of him, really affects me with sorrow in penning these notes; but the sorrow, in these things, is all on our side; for he, without doubt, is at rest with his great Master in heaven. We had a  
larger

larger meeting at his funeral, than ever was known to be there before, (as an ancient Friend told me) which was solemn and serviceable to many.

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

I was also at *Robaway* river, where was a solid, good meeting. From thence I returned home, having been abroad about a month, and at above twenty meetings, and travelled about 350 miles.

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

About this time I was at divers meetings at *Philadelphia*, *Abington*, and *Burlington*: we had an evening-meeting at *Burlington* with *Richard Smith*, junior; who had been so ill that he could not get out to meetings for some months: it was such a satisfactory meeting, that he, and I, and others that were there,

will

will not easily forget, our hearts being broken together.

The world still continued to frown upon me; but, though my case was such in this world, yet, at times, I had great consolation in Christ; and, in the midst of my troubles, when I looked back, I could truly say, That I had not been extravagant, but frugal; not covetous, but charitable; not idle, but industrious; not willing to be such an infidel as not to take care for my family; it was some solid comfort to my mind; and I bless the Almighty, that I always preferred his work and service to my own, and therein had great peace. This I can also say, if it were the last I should say, That I never wilfully, or knowingly, wronged any man, woman, or child, since I came to years of discretion; and yet I have nothing to boast of; it is the Lord's grace and mercy which saveth us.

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

*Frankfort*, 10th of the tenth month, 1727.

Loving Friend,

‘ **I** BEING going to *Barbadoes*, leave the charge  
 ‘ of my little children to thy care, not doubting  
 ‘ thy management of them, by their growing in their  
 ‘ learning, please to instruct them to sobriety, and  
 ‘ the fear of God, and faith in Christ; and, if I  
 ‘ never should see them or thee any more, our lives  
 ‘ being uncertain in this world, pray let them know,  
 ‘ that it was their father's will and desire, that they  
 ‘ should mind their learning, and, above all things,  
 ‘ mind the fear of the Most High. When my little  
 ‘ daughter hath read her Testament through, I  
 ‘ would have her go to writing, and *George* the same,  
 ‘ on the same terms. Please to learn them the use  
 ‘ of



‘ of chapter and verse, that if any ask them where  
 ‘ they are learning, they may tell. And, kind friend,  
 ‘ inasmuch as I perceive thou hast followed my for-  
 ‘ mer directions, I look on myself obliged to thee;  
 ‘ therefore am so much the more free to impart my  
 ‘ mind to thee, now on my departure; which, with  
 ‘ real love, is from thy loving friend,

‘ T. CHALKLEY.’

‘ P. S. Although my care is great for my child-  
 ‘ rens learning their books, yet it is much more so  
 ‘ as to their learning true piety and virtue.’

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

I visited

I visited Friends meetings in *Barbadoes*, and some divers times over; and had occasion in some meetings to mention the earthquake, which I told them I did believe was a visitation from the Almighty, in order to put people in mind of mortality, and to reform them from the evil of their ways, and call them to repentance.

While I was in *Barbadoes*, *Francis Gamble* died, whom I went to visit several times in his sickness: at his funeral was a large gathering of his neighbours, and others; and divers not of our society, expressed their satisfaction with the meeting. The people in and about *Speight's-Town*, in *Barbadoes*, were very loving and kind to me, more than I ever had observed before; even some vile, prophane men, whom I could not forbear to reprove for their swearing, and taking the sacred name in vain, yet they shewed respect, notwithstanding I reprov'd them sharply. Who can take the sacred name of God into their mouths in vain, and be guiltless? Or who can hear it, and forbear reprov'ing it, without being remiss in their duty? this great evil is too frequently practis'd in this rich (poor) island of *Barbadoes* (rich in earthly, but poor in heavenly treasure) which caused me many times to mourn in secret before the Almighty, praying him for the reformation of the people, for Christ's sake, and for the glory of his own eternal name.

The 27th of the first month, 1728, having done my business in *Barbadoes*, and seen Friends generally, an opportunity offered for my return home, in the brigantine *Sarab* and *Mary*, *Samuel Gallop* master, bound for *Burlington*, in company with *William Dury* and *William Callender*, both of *Barbadoes*. Our master was exceeding kind to us in the voyage. The wind hanging northerly, we could not go to windward of *Martinico*, but drove to leeward, and sailed by the isles of *Lucia*, *Martinico*, *Dominica*, *Guadaloupe*, *Anti-*  
gua,

*gua, Montserrat, Rodondo, Nevis, Christopher's, Statia, Saba, Martin's, Anguilla, Bartholomew's, Sombrero,* and four other small islands which are called the *Saints*. It was very pleasant sailing by these islands, only some of them were so exceeding high, that in some places we were becalmed, and the clouds appeared below the tops of divers of the mountains. At *Christopher's*, which is accounted the highest of them, there being a small river of good fresh water, we sent our boat on shore for some, having none very good on board. We lay off and on about two hours, but did not come to. I was thankful for this water, it being my constant drink; it was also very serviceable to the people on board. After we left the isle of *Sombrero*, we saw a sail, which we thought stood after us, and hearing at *Christopher's* that several *Spanish* privateers were on that coast, our master, and some others on board, were a little surprized; but we soon left her out of sight, and we afterwards went pleasantly on our way, until we came to the latitude of *Bermudas*, where the winds blew fresh, and much against us; and this winter having been very hard, we felt the sharp blasts of the latter end of it. We had a passage of about thirty days, and came very pleasantly up the bay and river; and it pleased God that I got home once more to my beloved wife and children, and was joyfully received by all my family, whom I found in a good degree of health; for which I did, as I had occasion to do, bless and praise the great name of the most High, who is worthy for ever.

After I came home, I was at many meetings in *Pennsylvania* and *Jersey*, viz. at *Philadelphia, Burlington, Bristol, Biberry, Frankfort, German-Town, New-Hanover, Crofswicks, &c.* in all which meetings I had some service to Friends satisfaction, and was comforted with the goodness of God in the midst of my afflictions. My business lying much at *Burlington*, I spent

spent pretty much of my time there for several weeks; where my friends manifested a tender and hearty respect towards me, and sympathized with me in my troubles and travels; and there I prepared for another voyage; for I was fully resolved, through divine assistance, to pay all my just debts, which I contracted, and lay on me, through many losses, or else to die in the pursuit of it; in which resolve I had inward peace and satisfaction; though such labour, travel, and separation from my family, was a great cross to nature.

On the 14th of the fifth month we went on board the brigantine *Sarah and Mary*, *Samuel Gallop* master, for *Barbadoes*; and on the 16th we sailed down the bay, and put to sea, and I wrote a loving, tender letter to my wife and family, and another to my friends at *Burlington*. We had fair winds for about two weeks, after which they were contrary for several days, during which two of our men had a fever, and our vessel proved leaky, though tight in smooth water, which was some concern to us, and obliged us to pump every half hour; but the leak being much the same, while at sea, we were the more easy about it: I took care of those two people that were sick, who soon recovered. The 3d and 4th days of the sixth month, it was very windy, with lightning, thunder, and rain; in which rough weather one of our best sailors put his shoulder out of joint, and they brought him to me to see if I could do him any service; I was not forward to meddle; but the man and the people believing, if I would undertake for him, I might help him; I told them, that though I did not understand bone-setting, I would instruct them the best I could; then I ordered him to be set down upon the deck, and to be stripped to the waist, and got a round piece of wood as thick as his arm, and wrapped a piece of cloth about it, that it might not bruise his flesh, and put it under his arm, and ordered two men,

men, one at each end of it, to lift up strongly, and a third man to stretch his arm out, and keep it down withal, which being done, the bone went into its place; for which I was thankful in my heart to the Almighty. About the 10th of the sixth month, we safely arrived at *Speight's-Town* in *Barbadoes*, being the first-day of the week. From whence I had an opportunity, by *Alexander Seaton*, master of a vessel bound to *Pennsylvania*, to send an account of our safe arrival.

I had many meetings in the island, and made several visits to divers sick persons, one of which was particularly to the satisfaction of the person visited, and his relations: he died, and was buried at *Heathcott's-Bay*, where we had a large meeting at our meeting-house, where was many people, and it was a good, seasonable opportunity, in which I had occasion to remind them of their mortality, and press them to a holy life, the way to a happy immortality. I had divers meetings at *Bridge-Town*, *Speight's-Town*, and the *Spring*; where the testimony of Christ's gospel was well received. And after a stay of three weeks, I left *Barbadoes* on the 1st of the seventh month, and took my passage in the *Amity*, *Charles Hargrave* master, who was very friendly to me in my passage, as were all on board. We arrived at our port without casting anchor in all our voyage, and laid the vessel to the wharf at *Philadelphia*, and on my landing I immediately went into the meeting of ministers and elders, it being just meeting time, where we were much comforted together in Christ; after which I went home, being lovingly received by my wife and family, having been from home about ten weeks.

: After I came home from this voyage, I visited the meetings of Friends at *Philadelphia*, *Frankfort*, *German-Town*, the *Falls of Delaware*, *Burlington*, *New-Hanover*, *Mount-Holy*, *Fair-Hill*, &c.

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

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

In the afternoon we had a large meeting at the bank meeting-house, occasioned by the aforesaid burial;

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

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

The 12th of the eleventh month, being first-day, I was at *Horsbam* meeting, and had a tender bowing time therein; and in my way home visited some friends who were sick, it being a time of general visitation in those parts, and the next seventh-day I was at the meeting of ministers and elders at *Philadelphia*, where we had a good meeting; here I was earnestly desired to be at the funeral of *Edmund Orp-*

*wood*, the eldest Friend belonging to *Frankfort* meeting, but was in a strait, this Friend, being my neighbour, and I had before engaged to be at the burial of one with whom I had been acquainted near 40 years, therefore I did my endeavour to be at both, being each of them buried in the afternoon, and five miles distant; the days being short also, divers told me it was impracticable; I told them they might be mistaken, as they were, for though we had a large meeting, and the company of *Rowland Wilson*, from *Britain*, who had large and good service therein, yet after meeting we mounted and got to *Philadelphia*, about a quarter of an hour after the corps was brought into the meeting-house, as I was informed; we had a large, and as I thought, a good meeting; after which I went home, being weary in my body, but thankful in my heart, that the Almighty had been with us, and helped us to perform that day's service.

On the 20th of the eleventh month, and second-day of the week, I went into a piece of ground, which I was clearing for meadow, in order to give directions to the workmen, and one of the trees fell, contrary to the kerf, and also to the wind, which was then at north west, and when I saw it falling towards me, I ran from it, but before I could get out of the way, it fell upon me, across my back, from my shoulder to my hips, and struck me down to the earth, where for some time I lay speechless, and in all likelihood I should have been immediately killed, if I had not been providentially preserved by the body of the falling tree lying on a stump, which prevented its crushing me as I lay on the ground. A friend that was near me with a horse, desired the wood-cutters, when they were recovered from the surprize, and I to the use of my speech, to help me on his horse, and I rode home, but in extreme misery, and I was under great concern lest I should surprize my wife



wife and children suddenly. We sent to *Philadelphia* for Dr. *Griffith Owen*, who came in about two hours, and let me blood, and ordered several things to be applied and taken, which through divine favour proved very serviceable to me; notwithstanding which I was in great pain many days, and long and tedious nights, not being able either to feed myself, nor turn in my bed, for a great while. In this confinement I was at times favoured with a very comfortable sense of the presence of God, whose Providence is over all his works; and as his love to me was great, so the love of his people was also, many of whom, and of my neighbours, came to see me, sympathizing with me in my distress; but among them I had one of *Job's* comforters, who wickedly abused me in this low state. I can scarce forbear mentioning his name, having example for it in holy writ, but through the Lord's help I will put on charity.

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

As I now found it continue my business to go to sea for a livelihood, I undertook the charge of the ship *New Bristol Hope*, as master, though it was a way of living to which I did not incline; I took care in our vessel that there should be no swearing in my hearing, nor drunkenness to my knowledge, without reproof, and if I could not be instrumental that way to break them from swearing and drinking to excess, my manner was to put them away, so that we generally had a pretty quiet ship. We left *Philadelphia* the 13th of the twelfth month, but storms and contrary

trary winds detained us in the river and bay, so that we did not get out to sea till the 21<sup>st</sup> of the said month, when the pilot left us, by whom I wrote to my wife and family; and now I thought I felt the benefit of the good wishes of my beloved and dear friends I left behind, which did me a great deal of good, as it often hath done on the like occasion; for faithful friends, and good Christians, are as epistles written in one anothers hearts. In our passage we took several dolphins, which were very welcome to us, we having a long passage, and our fresh provisions near spent. The 19<sup>th</sup> of the first month we saw the island of *Barbadoes*, having had several meetings on board the ship on this voyage, the good effects I could see but little of, only for that day they would be a little more sober, and some of them addicted to swearing, did not swear so often as they did before. The day following we safely arrived at *Speight's-Town*, where we had the next day a very comfortable meeting for the divine worship of God. The fifth-day following I was at *Bridge-Town*, at their week-day meeting; and next first-day, being the 30<sup>th</sup> of the month, I was at a meeting at *Pumpkin-Hill*, where I was enlarged in the doctrine of faith.

After this I went to the *Bridge*, with a Friend from *New-England*; we had two good meetings, it being the general-meeting for the Friends of the island, and afterwards I with several Friends went again to *Speight's-Town*, and on the 12<sup>th</sup> of the second month I was at the *Thicket's-Meeting*, at which was counsellor *Weeks*, colonel *Cbarnock*, and justice *Sims*; I dined with them at judge *Week's*, and they discoursed of what was said in the meeting about dancing, I quoting *Luther's* words, 'That as many paces as the person takes in the dance, so many paces or steps they take towards hell:' and I told them, that I had heard several had used that vain exercise in our meeting-house, which was appointed for the worship of God,

God, and I said, I hoped for the future it would be so no more; two of those persons who danced in our meeting-house, were then in the meeting, though I did not know it. This testimony so wrought on the colonel, that he said, 'He could scarcely feel his legs since I spoke it;' and the justice said, 'If these words be true, he had taken many steps towards hell;' and the counsellor and judge said, 'It was home doctrine to some that were there:' divers of them seemed to be touched with the testimony of truth, though not so solidly as I desired. Soon after I went with *Joshua Byrch* to visit the governor of the island, colonel *Worsley*, who treated us with much freedom and civility; he desired me to sit down by him, and then called for a decanter of wine, of which he kindly offered me a glass, but I told him I chiefly drank water; he said, water is certainly the best drink in the world, and told me I was a credit to my drink, as I looked as well, or better, than most who drank wine.

In the second month I was at a meeting on a first-day at *Bridge-Town*, which was somewhat larger than usual; it was a good open time in the morning, but more so in the afternoon. At this meeting there was a merchant of the town, who sent to know if our Friends (he not being of our profession) would make a contribution for me, in consideration of my losses. He said he would contribute as much as any, although he had heard me only that one time; but he was informed that we received no money nor pay for our preaching; yet his good-will I acknowledged.

The 4th of the third month I was at a meeting at the *Spring*, where I met with *Joseph Gamble*, and *John Oxley* and his wife, and several others, not belonging to this particular meeting, and we were edified together in the love and life of Christ. I was concerned to speak of the divers visitations and speakings of God to the people since the world began,

gan, quoting the words of holy writ, that " God who  
 " spake to the fathers by the prophets, speaks now in  
 " those last days by his Son, whom he hath appoint-  
 " ed heir of all things : " and that this dispensation  
 is the last and brightest dispensation of all, and is the  
 greatest and most glorious manifestation of God's  
 love to mankind ; and that besides this vocal speak-  
 ing of Christ, when in the body on earth, he now  
 speaks spiritually, which spiritual speaking of Christ,  
 in and to the true church, and true believers, will  
 out-last time, and endure to all eternity ; the great  
 Lord of all, for his unspeakable benefit therein, was  
 praised and glorified, as being alone worthy.

I had divers other meetings on the island, which I  
 pass by, not being willing to be prolix. After a  
 stay of about nine weeks, we proposed sailing. Judge  
*Gray*, a very noted man, and much esteemed among  
 the people, took passage with us ; also *Joshua Byrch*,  
 of *Bridge-Town*, for his health, and *William Callender*,  
 and several others, as merchants. Though I came on  
 account of trade, our Friends gave me a certificate  
 that I had good service among them, and in my out-  
 ward affairs had gained esteem among the people, as  
 well as in my service in preaching Christ ; all which  
 I acknowledge to be the effects of divine grace : di-  
 vers Friends and acquaintance came to the sea-shore  
 at *Speight's-Town*, and in a great deal of tender  
 Christian love, and good desires, we took leave, and  
 committed one another to the protection of the Al-  
 mighty. We had a comfortable passage, and arrived  
 at *Philadelphia*, where I was lovingly received by my  
 wife and friends.

In this voyage a great and weighty concern came  
 on my mind, on account of the young and rising  
 generation, desiring they might be happy in this  
 world, and in that which is to come. And first, as  
 to this world, ' I have taken notice, that divers of  
 ' the youth are too apt to waste their outward sub-  
 stance,

‘ stance, which often is given to them (for when they  
 ‘ get it themselves, they are for the most part more  
 ‘ saving of it) and this wasting and spending, those  
 ‘ sparks call generosity, liberality, good-nature, gen-  
 ‘ tility, fine breeding, and abundance of other fine  
 ‘ names, not considering the labour and industry,  
 ‘ frugality, care and watchings of their parents  
 ‘ or ancestors, to get what they have.’ May parents  
 note this well, and not be anxiously concerned to get  
 much wealth, which may be a means to ruin their  
 posterity! and truly most of these spending, drink-  
 ing, company-keeping, gaming, chatting, tipping,  
 youngsters, take a great deal more care, how they  
 may get money from others, that they may spend it,  
 than how to earn it, or faithfully labour for it them-  
 selves; they will beg or borrow, and run in debt,  
 but take little or no solid thoughts to pay; by which  
 means divers of those topping, beggarly beaux, and  
 spenders, have brought both themselves and relations,  
 parents and friends, to shame and disgrace, and  
 sometimes to poverty, where their relations and pa-  
 rents have been too liberal. Let all indulgent pa-  
 rents note this also.

And if any concerned person should advise those  
 inconsiderate youths of their evils, it is much if they  
 gain not their lasting ill-will, and the epithets of  
 niggards and covetous, ill-natured, censorious, sour,  
 morose, &c. However, I shall venture to stand the  
 shock of their displeasure, and in as moving terms  
 as I can, consistent with the matter on my mind, en-  
 treat them to consider the end of their spending, sloth-  
 ful, idle life, which if continued in, must needs end  
 in their ruin, and they may repent when it is too  
 late, crying out, Oh! that I had hearkened to the  
 advice of my father, and my indulgent mother! Oh!  
 that I had taken the counsel of my good friends in  
 time, then I had not been in this condition, nor in  
 those straits I am now in. This, or worse; must at

last inevitably be the condition of those unthinking, time-wasting, and money-spending, evil company-keeping young people, of both sexes. Some of whom, if they can get it, will spend more in a few hours, than their parents can get in so many days, which is very unreasonable, as well as unthinking; for if the indulgent parents do not hold their hands, truly they must all sink together; and where the parent have been, what these sorts of youths call liberal, whole families have by such liberality been undone, which is a case to be lamented by all sober people.

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

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

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

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

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

When people are in those excesses, how do they take the sacred name in vain, and so bring themselves in guilty before God and man; for he has positively said, He will not hold them guiltless, who take his name in vain; so that let him plead never so many excuses, he is pronounced guilty by the judge of heaven and earth: therefore let me persuade the youth to remember what the Lord by his servants said concerning drinking to excess, Woe to the drunkards; and that no drunkard shall inherit the kingdom. Again, Woe to them that are mighty to drink wine, and men of strength to mingle strong drink, &c. If it be objected, as it often is, when such poor souls are reprov'd, and their sins set in order before them, We trust in the mercy of God, and the merits of Christ: I say this is a good trust and hope, if upon  
a good

a good foundation; but the wicked must forsake their ways, and the unrighteous their evil thoughts; but what forsaking is that, when strong conviction is upon the soul, to make covenants, vows and promises, and break them from time to time? and though Christ hath satisfied the justice of the Almighty for sinners, it is for those who forsake their sins, not those who plead for the practice of them, and endeavour, by many vain excuses, to justify themselves in them.

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

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

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

At this large general-meeting, I exhorted them to trust in the Lord, and not to distrust that hand which had hitherto preserved us by his Providence without  
outward



outward force; and that though the people who came among us were many in number, yet we, having the Lord on our side, were more than they, in a mystical sense; putting them in remembrance of the prophet, who, when his servant was afraid, prayed to the Almighty, To open the eyes of his servant, and when they were mystically opened, he saw the mountains full of chariots of fire, and horses of fire, and that they were more than their enemies. I was also concerned to exhort Friends to be good examples to those strangers, who came among us in such great numbers; and that our lights, in our conversations, might so shine, that those people, seeing our good works, might glorify our Father which is in heaven, according to the doctrine of Christ; and then we should do them good, and they would do us no hurt, but good also: but on the other hand, if we keep not our places, and do not live in the fear of God, nor according to our holy principles and profession, that then it might be just with the Lord God, to make them a scourge to us. Many were comforted in this meeting, and God was praised, who is worthy.

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

In this voyage we had several meetings on board, the first of which was at the request of my second mate, to call the sailors together in the cabin; I not being forward to propose it to them, lest they should suspect

suspect me of some vanity, in desiring to preach to them; they not knowing the cross of Christ in that exercise.

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

This time we came to a tolerable market with our provisions, which made our stay but short, yet I was divers times at the *Bridge* meeting of Friends, as also at *Speight's-Town*, where my concerns chiefly lay, and once at *Pumkin-Hill* meeting, in which meeting it was observed to the people, that the salvation of the soul is precious, and that true religion is a solid thing, a thing of the greatest moment to both body and soul, and that people ought to be very serious and solidly concerned about it, taking special care to lay, or build, their religion on a sure foundation; it was shewed them, that Christ Jesus was the sure rock and foundation of all the righteous, in all ages; he was the rock that followed *Israel*, which they drank of; any other foundation than him, no man can lay; who is, in the truly religious, and the true believers, the hope of their glory. Many other precious truths were manifested to us, in that meeting, for which we praised the Lord.

Soon after I went to *Bridge-Town* to clear out the vessel, and was at their week-day meeting: the subject matter I had to treat of in that meeting, was, that the Lord bringeth low, and he raiseth up again; and that in divers respects, as to kingdoms, families,

lies; and particular persons; and as to health, wealth, honour, &c. divers in that meeting were appealed to as witnesses of it. After this meeting I went to visit the governor, who was courteous to me, and took my visit kindly, and desired to be remembered to our governor, and several others, and wished me a prosperous voyage, and well back again, which he hoped would be in about three months. He said, Whoever lived to see it, *Pennsylvania* would be the metropolis of *America*, in some hundreds of years. He said, He loved down-right, honest men; but he hated deceit and hypocrisy. A great man, and a great expression!

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

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

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

The

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

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

After I came home from this voyage, in the small stay I was on shore, I was divers times at meetings at *Philadelphia* and *Frankfort*, and was also at *German-Town*, at the burial of our ancient friend *Dennis Cunrad*, who was one of the first settlers of this town (as I understood the first meeting of Friends, for worship, in it, was kept at his house.) He was a man of an inoffensive life, much given to hospitality, and left a good report behind him: the meeting was large, and many of the first settlers of the country were there. I was also at the burial of *Catherine*, the daughter of *Thomas Lightfoot*, the wife  
of

of *James Miller*, a worthy woman, who died soon after their arrival from *Ireland*, and was buried from our great meeting-house in *Philadelphia*, in a decent and exemplary manner.

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

So I went on board at *Wiccacoe*, and had a cold passage down the river and bay, and left the *Capes* the 1st of the eleventh month, being the third voyage as master, and the 17th we passed the *Tropick of Cancer*. Hitherto we had a comfortable passage, and though we had a crowded ship, yet we had peace and quietness to a greater degree than I expected; for men that use the seas, are, too generally, inconstant as the wind and waters they wade through. We had several meetings on board the vessel in this voyage, and were at sea about four weeks, before we arrived at *Barbadoes*, and when we arrived, the markets were dull, which occasioned our stay so long as about twelve weeks. During which time, I had divers religious and good opportunities with those of our own, and other societies, I believe to general satisfaction; having the good wishes of people of all ranks, from the governor to the poor negroes; all of whom I profess love to for Christ's sake.

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

Soon after I came home from *Barbadoes*, in the third month, 1730, I went to a meeting at *Burlington*,

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

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

We weighed anchor at *Chester*, and got down to *Elsenborough*, and went to *Salem* meeting, it being first-day of the week, and 12th of the month, with some of our passengers and sailors. The meeting was pretty large, and I was earnestly concerned for their

their welfare, as I had often been when I was absent, and was glad I was with them that day.

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

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

Q

from

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

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

## I.

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

## II.

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

## III.

Thy mercy sweetened every soil,  
 Made every region please,



The hoary *Alpine* hills it warm'd,  
And smooth'd the *Tyrrbene* seas.

## IV.

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

## V.

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

## VI.

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

## VII.

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

## VIII.

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

## IX.

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

## X.

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

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

In this passage we saw three vessels only; it was a blustering time, but the shortest from land to land that ever I had, being but 14 days and 14 hours from the sight of *Barbadoes* to the sight of the main land: we arrived at *Philadelpbia* the 16th of the eighth month.

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

This voyage we were on our passage about 33 days before we arrived at *Barbadoes*, when after doing my business, and visiting our Friends meetings, in about five weeks, we put to sea the 10th of the twelfth month, and sailed along to leeward of divers islands, till we came to *Anguilla*, where we landed in expectation to get salt, but at this time was not any to be had there. We came to an anchor here in the night, hoping to get to an harbour before it was dark; but it soon being very dark, and coming into shoal water, we saw a large rock, and came to by the side of it, in about five or six fathom water, taking it to be a ship, and when it was day we saw our mistake, and that instead of a vessel, we were too nigh a rock,  
and

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

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

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

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

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

On the 10th of the first month, we departed from the island of *Anguilla*, with a pleasant gale; and had fair weather and winds for several days; I spent  
some

some time of this voyage in reading, and met with a passage of, or concerning friendship; the comfort and beauty of it therein was notably set forth, yet most who treat upon that noble subject, place, too generally, the felicity thereof in humanity: whereas true and lasting friendship is of a divine nature, and can never be firmly settled without divine grace: Christ Jesus is the prime friend of mankind, and from whom all true and lasting friendship springs and flows, as from a living fountain, himself being the head-spring thereof; out of which holy fountain hath sprung as followeth, Henceforth I call you not servants; and ye are my friends, if ye do whatsoever I command you. And again, By this shall all men know that ye are my disciples, if ye love one another. O holy expressions! much to be admired, and worthy every true and good man's and woman's imitation and practice. Observe, that when they had done whatsoever Christ had commanded them, then they were to be his friends, and they were not only to be his friends, but one anothers friends, as he was theirs, and if occasion were, as he died, so they would die for one another. By this mark and truest seal of the truest friendship, all the world should know they belonged to Christ, that they were united to him, and in him united to one another. Nothing but disobedience and sin can ever separate this friendship.

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

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

and pleasure is, and in him alone is to be enjoyed for ever.

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

On the 26th the wind sprung up at east north-east, a hard gale, which lasted several days; and having but little sea-room for about thirty hours, it blew so hard, that we could dress no victuals; I then thought on the words of *Job*, when he spoke to his impatient wife, saying, "Shall we receive good at the hand of God, and shall we not receive evil also?" or that which is accounted or looks like evil in the eye of man. In this time of exercise, the love and heavenly life of God, in his beloved Son, filled my heart, and caused an overflowing of praises to his holy, glorious, and blessed name. Oh! it was exceeding precious to my soul at that time!

The 1st of the second month we saw land, being driven to the southward near 250 miles in this last hard weather; but we soon after arrived at our desired port.

After which I visited the meetings of Friends at *Philadelphia*, *Burlington*, the *Falls*, *Abington*, *German-Town*, *Bristol*, and *Frankfort*, and found the people had been under a general visitation of the small-pox, insomuch that many hundreds, especially of children, were taken off the stage of this life in the city of *Philadelphia*, and I was concerned to exhort Friends in that city to bring their children to meetings, and educate them, when young, in the way they should go, that they might not depart from it when old; and that he who had taken many away, could, if he pleased, take many more; for though he might have laid down his rod at present (the distemper in the city

city being much abated) he could soon take it up again. It is my belief that the Lord Almighty will still continue to visit the city and people, if there is not a reformation, with further, if not forer, visitations, because he hath known them to do them good, and make them a blessing to many islands and people; giving them the fatness of the earth, and that which is far more, the dew of heaven; so that he may justly say to us, as to *Israel* of old, "You have known of all the families of the earth; therefore I will visit upon you for all your iniquities."

In the beginning of the fourth month, *Robert Jordan* was married to *Mary*, the widow of *Richard Hill*, all three worthy Friends. The meeting on this occasion was large, and the marriage solemnized in the fear of God. Divers Friends were concerned to speak to the people, and it was greatly desired that those present, who were then spoke to, might be married to Christ, the great lover of souls, who laid down his life, the most precious life that ever was on earth, and shed his precious blood for our salvation.

A few days after which I again took shipping for the island of *Barbadoes*, being the sixth voyage, in the *New Bristol Hope*, and left the Capes of *Delaware* the 8th day of the month. The 22d of the said month, I being weary, laid me down to rest, and fell asleep, and was awakened out of my sleep with these words, Oh heart in heaven! It is an excellent thing to have an heart in heaven! Which words were comfortable to me, and left a sweetness on my mind all the day after, for which I was thankful, and greatly desired that my heart and mind might be set and fixed more and more on heaven and heavenly things, and that my treasure might be in heaven, that my heart might be there also, according to the doctrine of my Saviour, *Mat. vi. 6, 20, 21.* "Lay up for yourselves  
" treasure

“treasure in heaven, for where your treasure is, there will your heart be also.”

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

I was clearing out our vessel when this storm happened, and being twelve miles off, could not hear of or concerning her, but thought it altogether unlikely that she should ride out so great a storm, in so bad a harbour or road, it being open to the sea, and such a storm as had not been known for many years, and some said, never but one, to their knowledge, though much more damage hath at some other times been done to the shipping, by reason that the hardest of the wind was not that way, which was most dangerous to them in *Carlisle-Bay*, where they mostly lay; for they all got out to sea, except two or three that were lost by the violence of the weather. It was indeed a very dismal time, the vessels which rode it out were much damnified, and one being loaded, ready to sail, sunk right down, and was lost in the bay. When I had cleared our ship, I set forward in order to see what was become of her; but the floods were so out, and the ways were so bad, I could not  
without



without some danger get to her that night; but next morning I set out from *Joseph Gamble's*, and, to my admiration, from the top of a hill, on which a house in the storm was blown flat to the ground, I saw our ship at an anchor, having rode out the storm, with one sloop by her, for which cause my soul was humbly thankful.

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

We had fine pleasant weather for several days after we left the island, and on the 22d of the sixth month, being the first-day of the week, we had a meeting for the worship of God, which was comfortable and satisfactory to us. The 4th and 5th of the seventh month, we had very fresh gales from the north-east to the north, and was near a waterspout, about a stone's throw off, which surprized some on board, on which I came out of my cabin, and saw the water run up out of the sea into the cloud, as plain as ever I saw the water run into the river, till it filled the cloud with blackness, and then it would break in great quantities into the sea, which is dangerous, when falling on vessels. The 5th of the month, being the first-day of the week, we had a good religious meeting for divine worship, wherein our people were earnestly exhorted to a holy life, and to be earnestly concerned for the true faith, which is in Christ; that faith which works by love, and is the evidence of things not visibly seen, being manifest by

by works of piety and virtue. In this voyage we were twenty-two days from the island of *Barbadoes* to the sight of *Cape Henry* in *Virginia*, and had a pleasant passage in the main to *Philadelphia*, where, in the seventh month, was held our yearly-meeting, at which I had a desire to be, my watery employment having hindered my being at a yearly-meeting for several years: at this meeting I met with my old acquaintances, and dear Friends, *John Richardson*, of *Yorkshire*, and *Paul Johnson*, of *Dublin*, both on a gospel visit to the brethren and Friends in *America*. The meeting was large, and attended with divine grace and goodness, and ended with thanksgiving and praise to God and the Lamb.

While our ship was loading, I was at several meetings in the country, as at *Abington*, *German-Town*, *Fair-Hill*, and *Frankfort*, in *Philadelphia* county; and at the *Falls of Delaware*, *Buckingham*, *Neshaminy*, and *Bristol*, in *Bucks* county. I was also at *Burlington*, at the marriage of *William Calender*, junior, of *Barbadoes*, with *Katherine Smith*, daughter of *Daniel* and *Mary Smith*, of *Burlington*.

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

We had a long passage down the river, the wind being high and boisterous. On the 22d of the ninth month, we left the *Capes of Delaware*, and saw the island of *Barbadoes* the 21st of the tenth month, before it was day, and in the afternoon came to an anchor in the bay of *Speight's-Town*. In this voyage I met with an accident that was painful and troublesome to me, which happened in a hard gale of wind, I being to the windward, and the ship having a large motion,

motion, and missing my hold, was canted from my place to the other side of the vessel, against the edge of a chest, and so bruised my leg that I could not do my business as I usually did, which was a great hindrance and disappointment to me: but in about a month's time, with the assistance of some of my friends there, I got indifferently through it, and also rode to *Bridge-Town*, and had several meetings there. I was also at several good and comfortable meetings at *Speight's-Town*, where we had one the day we sailed, being the 21st of the eleventh month; and on the sea-shore parted with our friends in great love, and set sail, the wind being about north-east, so that we could not weather the island of *Martinico*; we therefore sailed along by the islands of *Dominica*, and *Guadaloupe*, and had calms under the islands, and sometimes the eddy winds from off the mountains, or high lands, would take the sails, and carry the ship clear round, which made it sometimes tedious. The 23d and 24th we passed by the islands of *Montserrat*, *Antigua*, *Rodondo*, *Christopher's*, *Nevis*, *Bartholomew*, *Statia*, *Saba*, *Barbuda*, *Martin's*, and *Anguilla*, the winds and the weather being fair and pleasant. The 25th in the evening, it began to be hazy; and, in the night we split our main-top-sail, which cost us a great deal of labour, and loss of time, before we could get it mended and set again. We had pretty fair weather about 20 days, until we came on our coast, and into soundings; when a hard gale of wind springing up easterly, which setting on the shore, was dangerous, and we had a long night coming on; but, through the favour of the Almighty, we got off from the land. In the midst of the danger of this storm, my soul sang praises to the Lord.

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

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

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

The 27th of the month we saw *Cape Henlopen*, having been 27 days from the island of *Barbadoes*: this was a close, foggy day, we could see but very little before us, and had like to have been a-ground on the shoals, which they call the *Hen and Chickens*, but went between them and the *Cape*, in three fathom water; the wind blowing hard at south, we went up the bay by the lead, for we could not see the land; and the gale being so fresh, we got to *Bombay-Hook*, from our *Capes*, in about six hours, which is accounted twenty leagues, where we came to an anchor, and there met with abundance of ice. Merciful was the deliverance and preservation we met with, from the hand of the Almighty, this voyage, may we ever gratefully remember it! About a league above *Bombay-Hook*, when the fog broke up, we found ourselves close on the *Fersey* shore; and the wind sprung up at north-west, and obliged us to come to an anchor; where the ice came down upon us, which surprized some of us much. The sudden coming out of so hot a climate,

mate, into one so severely cold, had a bad effect on most of our ship's company; and for my own part, I had a fore fit of the phthysick, and was at times, almost breathless, and thought I must die, for I could hardly breathe, or speak; but yet I resolved, as long as I was capable of thoughts, I would think of God, and my beloved Jesus; in which thoughts and meditations I found some comfort and consolation. I sat up for divers nights, not being able to lie down for want of breath; and I could not drink any strong drink, as rum, wine, ale, or punch, such as the sailors drank; but, instead thereof, I drank sage tea, which was very helpful to me.

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

I had

I had two meetings at our meeting-house at *George's-Creek*, where was people of divers persuasions, who gave good attention. For these meetings I was truly thankful; for though, through the extreme cold, I could hardly speak when on board, I now spoke freely, much to my admiration, and I believe to the people's satisfaction, more than is proper for me to mention, wherefore I praise God. When the weather was a little more open, and the ice gone, we sailed up the river to *Philadelphia*, where I was joyfully received by my friends; and while the vessel was repairing and fitting for another voyage, I was not idle, but visited Friends meetings at *Philadelphia*, *Burlington*, *Abington*, *German-Town*, *Biberry*, *Fair-hill*, and *Frankfort*, being sometimes at four or five meetings a week. I was also at *Haddonfield* and *Evesham* meetings in *West-Jersey*; both good and comfortable meetings, and will not easily be forgotten; for therein God was graciously pleased to visit us with his word, blessed be his name.

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

After I had done my business at *Barbadoes*, and visited Friends meetings, on the 5th of the fifth month I sailed for *South-Carolina*, touched at the island of *Christopher's*, and landed some passengers there. From thence we went to sea, and the same night we had a storm, but suffered little, the wind being for us, that we went before it, and after it was  
over,

over, we had a pleasant passage of about fourteen days to the coast of *Carolina*; and when we saw the land, the wind came against us, which made some of our passengers very uneasy; but in meditating on the infinite Being, I was favoured with inward comfort and strong consolation, so that I was humbly thankful, and praised God.

We were prevented by contrary winds, and a strong current, from getting into *Charleston*, and while we were beating about the coast, we met with a vessel which came from thence, who gave us intelligence that many people died suddenly, and that they buried ten or twelve in a day. Hearing such news, and the wind being still against us, our passengers, who intended for *Carolina*, concluded to go for *Philadelphia*; so we tacked about, and stood for *Delaware-bay*, and then we had a fresh gale a-head again for several days, and spending so much time on the coast, our water was far expended, and we agreed to come to an allowance of water, a quart a man for twenty-four hours, for several days before we got in. We were about five weeks in our passage from *Barbadoes* to *Delaware* river.

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

The winter setting in about a month sooner than usual, many vessels were detained from going to sea, being frozen up; also many vessels could not come from sea up the river, so that a great damp was put on trade, and the frost coming so suddenly, many

people were taken with colds, and many died in both the provinces of *New-Jersey* and *Pennsylvania*. My dear friend and kind landlord *Paul Preston*, died about this time, who on his dying bed, said, ‘ He had no desire to live, but to do good, and that it had been his care to keep a conscience void of offence towards God, and to all men, which now was his comfort.’ The hard weather continuing, I found an exercise and concern on my mind to visit Friends meetings in the county of *Bucks*, in *Pennsylvania*, and the county of *Burlington*, in *West-Jersey*; in both which I was at above twenty meetings in about twenty days. In this journey I was favoured with the grace and goodness of the divine hand, to a greater degree than I was worthy of, though I was exceeding poor in my spirit, and in my own judgment, very weak for service and labour, both in body and mind; our meetings, considering the severe season, were large, and, I hope, they were to general edification.

On the 25th of the tenth month, being the reputed birth day of our Lord Jesus Christ, at a little town, near the *Falls*, called *Borden-town*, we had a meeting, where never any had been before of our Friends, in one of the houses newly built by *Joseph Borden*, the proprietor of the place. He entertained us lovingly at his house, when he was so generous as to offer ground for a grave-yard, and to build a meeting-house on, and a handsome sum of money towards building it, though he did not make profession to be of our society. Some that were at this meeting, who did not profess with us, came over the creek on the ice, to *Isaac Horner’s*, in the evening, where we had a satisfactory meeting, in which God, through Christ, was glorified. *Daniel Stanton*, my wife’s sister’s son, accompanied me in this journey, whose company and ministry was acceptable, both to me and Friends, and we had meetings at the *Falls*,  
*Bristol*,



*Bristol, Middle-town, Wright's-town, Borden-town, Crofwicks, Mansfield, Upper and Lower Springfield, Mount-bolly, Rancocas, Evesham, and Chester,* and divers evening-meetings at several Friends houses. It now being a sickly time, I was often sent for to visit the sick, in which visits we were comforted, and God's holy name was praised.

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

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

The river still continuing frozen up, I had a desire to visit my friends and brethren in *Chester* county, whom I had not seen for some years; and in order thereto, in the beginning of the twelfth month, I, with my kinsman *Daniel Stanton*, set out from *Philadelphia*, and went to *New-town*, where we had a meeting next day, being the first of the week, and afterwards an evening-meeting at *Evan Lewis's*; from thence we went to the monthly-meeting at *Providence*,

on third-day to *Middle-town*, fourth-day to *Concord*, fifth-day to *Birmingham*, sixth-day to *London-Grove*; after which we had an evening-meeting at a widow's house; from thence we travelled on seventh-day to *Nottingham*, and were at a large meeting there on first-day, and had an evening-meeting at a Friend's house, where some persons came, who had never been at a meeting of Friends before; on second-day we had a meeting at *Susquehannab* ferry, to which divers people came over the ice, and it was a good opportunity to many of them. Third-day we had a large meeting at *West-Nottingham*, and in the evening at *William Brown's*; and next we had a large meeting at *New-Garden*; and at *Michael Lightfoot's* house we met with two Friends from *Ireland*, *Mungo Bewly* and *Samuel Stephens*, who were now proceeding on the course of their religious visit to Friends in *Maryland*, *Virginia*, and *North-Carolina*. From thence I went to visit my old friend and acquaintance *Ellis Lewis*, who had a desire to see me: we had an evening-meeting in his chamber, to our mutual comfort and refreshment; and next day had a very large meeting in the meeting-house at *Kennet*; after which we went to *Concord* to the quarterly-meeting for the county of *Chester*, and were at three meetings there, and likewise had three evening-meetings at Friends houses; at which meetings we had the company of my kinswoman, *Alice Alderson*, and her companion *Margaret Coupland*, who were lately come from the north of *England*, to visit Friends in this and the adjacent provinces.

We went on third-day to the general-meeting at *Providence*, which was very large; *Joshua Fielding* and *Ebenezer Large* were there; and we had an evening-meeting at *Rebecca Minshall's*; and next went to *Cbichester*, where we had a larger meeting than I expected, considering the season; we lodged at *John Salkeld's*; and on fifth-day we had a good, open meeting

meeting at *Chester*, and, in the evening, another at *Grace Lloyd's*; next day had a meeting at *Springfield*, which I believe will be remembered by some that were there, when we do not see one another; afterwards we travelled to *Philadelphia*.

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

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

The 2d of the second month, I proceeded on a voyage to *Barbadoes*, it being the first, in the snow *Barbadoes Packet*, a vessel built on purpose for me. We got to the *Capes* the 20th of the second month in the evening, where we were obliged to come to an anchor; and the 21st we put out to sea, but the wind being against us, and looking like windy weather, I concluded to come to under our *Cape*, and wait for a fair wind: as soon as our snow came to, we got our boat out, and went to *Lewis-Town*; and next day, being first-day, we had a meeting in the court-house. In this town is an *Episcopal*, and a *Presbyterian* meeting-house; but neither of their teachers were that day in town, and divers of the people were glad of a meeting, and I had a good opportunity with them. After meeting I went on board, and weighed anchor, and had a fair wind for above a week after: in which time we overtook the ship *Amity*, — *Bowling*, master, near the latitude of *Bermudas*, where we had smart gales of wind, which

obliged us to carry our topsails double-reefed; and, after having been at sea 27 days and one night, in which time we had several meetings, we saw the island of *Barbadoes*; though, for the most part, we had contrary winds; but all was well, and God blessed, who is for ever worthy.

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

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

I had on board three *Whitehaven* sailors, *William Towerston*, *William Tremble*, and *William Atkinson*, and I do not remember that I heard either of them swear an oath during the whole voyage, which I thought  
worthy

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

The 7th of the eighth month, we arrived at *Barbadoes*, staid three weeks and one day, and had divers religious meetings. I hastened to accomplish my affairs before winter, it coming on, and the time of the year dangerous for sailing on our coasts. On the

30th of the eighth month we left the island of *Barbadoes*, bound for *Philadelphia*; and on the 11th of the ninth month, it pleased God to favour us with a gracious opportunity to worship him; wherein was declared to the ship's company, the nature and advantage of good, and the fountain from whence it flows, or springs; as also the nature and disadvantage of evil; the one being or springing from God, and the other proceeding from Satan, or the Devil, who is the root of all evil; and, that man might be left without excuse, God hath sent the divine and supernatural light of his holy Spirit, to show to mortals what is good, and what is evil; in order that they might embrace the good, and refuse the evil.

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

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

The latter end of the tenth month I went the third voyage, commander of the *Barbadoes-Packet*, from *Philadelphia*, bound to *Barbadoes*: we were towed through the ice by two boats from *Thomas Master's* wharf, and in two days got to *Reedy-Island*; from whence we sailed down *Delaware-bay*, where we  
lay

lay two nights, the wind being contrary, blowing hard, the nights being long, the days very short, and weather sharp; we left our *Capes* in the night, it being dangerous lying in the bay; and after being out several days, we had favourable winds, and pleasant weather; but when we got into the trade wind, it blew hard, and mostly against us, so that the first land we saw was the island of *Christopher's*, where we arrived in 20 days from our *Capes*; and the market for provisions being at that time better than at any other of those islands, and the property of the vessel mostly belonging to me, and the cargo generally consigned to me, I disposed of part of it. Here being no meeting of our society on this island, I had meetings on board the vessel in the harbour, and divers from the shore, and several masters of vessels came to our meetings, the snow having large accommodations for such an occasion; and, so far as I could understand, the people were generally satisfied, and spoke well of our meetings.

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

Five or six days after our arrival at this island, a vessel, that came out five or six days before us, arrived, she meeting with the same boisterous weather

as we did, yet we made our passage ten or eleven days sooner. Divers other vessels, bound to *Barbadoes*, put in here, through these contrary winds; and when I saw others in the like circumstances with us, I was the more thankful for being preserved safe, and so soon to this place; yet it was a considerable loss and sore trial not to get to *Barbadoes*, the island I was bound to, and a great disappointment to me, and many more.

At this island a person whose name was — *Galloway*, a man of a great estate, hearing that I kept meetings on board the vessel, kindly invited me to have a meeting at his house, and said he would give notice of it to divers of the gentlemen, as he called them, of the island, telling me, that I should be welcome to his house, which was much more convenient than the vessel; but I was not very forward to accept of my friend *Galloway's* kind offer, being sensible of my own weakness and inward poverty, so that I made several excuses to evade it; but he obviated them all. 1st. I asked him, If he could bear the reproach of having a *Quaker's* meeting at his house? he answered, Yes, there is good and bad of all societies. 2dly. I asked, If his wife would like it, or be willing that a meeting should be in the house? He said, she desired it, and would be very willing. 3dly. I asked, If he thought he could sit in silence? He told me, He believed he could. I then told him, I was obliged to him for his kind and friendly offer, and, God willing, I intended to come, and tell my people of the ship's company to come also, and desired him to give notice of it: the which he did, and there was a large satisfactory meeting: oh may the Almighty sanctify it to some souls, is my desire!

He and his wife were both very courteous to me, and invited many of his rich friends and relations: his wife's father was a judge in this island of good repute. Divers people, of several professions, were  
at



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

After this meeting, it was (as though a voice) said unto me, How dost thou know but for this cause, and for this meeting thou art brought here to this island, though against thy will? The people told me, that they did not remember that there ever was a meeting of our Friends before on this island. The meeting had this effect, that the people had a better opinion of our society than they had before. The subject in this meeting was, The excellency of the gospel dispensation above that of the law, in that it brought us to the law, went through the law, and was above the law, and far from destroying the law, but fulfilled it; for proof of which, they were referred to Christ's most excellent sermon which he preached on the Mount, *Mat. v.*

From the island of *Christopher's*, I proposed, God willing, for *Barbadoes*; the which I apprehended would be a troublesome voyage, it being about 100 leagues to windward, and a strong current against us. On the 19th of the 12th month we sailed towards *Barbadoes*; and the wind being a-head, and blowing hard, we tarried two nights at the island of *Lucca*, where we took in wood and water. The people

people here were mostly *French*, and were very civil to us.

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

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

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

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

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

The 31<sup>st</sup> of the 1<sup>st</sup> month, 1734, we had another meeting on board our vessel, to which came several  
from

from other vessels, and some from the shore, among whom was a young baronet, and his host (a tavern-keeper) with him, who at first behaved airily, but after some time, he was more sober, and seemed respectful at parting.

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

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

From *Christopher's* we set sail for the island of *Anguilla*, and had a meeting at the Governor's house on a first-day. We staid at *Anguilla* three days, and there took on board some bags of cotton on freight, and sailed from thence the 10th of the second month. The Governor of this island, whose name was *George Leonard*, told me, That he should live and die in our principles, saying that he must defend his people. But he did not consider, that his defence might destroy both him and them, and that such defence was directly contrary to Christ's doctrine and practice. A remarkable and dismal passage he related to me, That some days before, a vessel came from the island of *Salitudas* (which went there to take in salt) the people going on shore, the master told him, that there lay at the landing the heads of above twenty men on one side the path, and the quarters of them on the other; which so surprized them, that they made the best of their way to *Anguilla*, where they related this dismal story, and supposed the slain to be *Britons* by their appearances, and that they were destroyed by the *Spaniards*, who are known to be cruel to them. This action being far from the spirit of Christianity, is a reproach to the actors thereof.

Not

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

When I came home from this voyage, which was the 30th of the second month, I met with the sorrowful news of the death of my only son *George*, a beloved, dear youth, who was taken sick the 5th of the eighth month, 1733, and departed this life at my house in *Frankfort*, the 13th of the said month, about the ninth hour, in the evening of the sixth-day of the week, and was carried to the Bank meeting-house of friends in *Philadelphia*, and buried from thence on the first-day following, being accompanied by many friends, and others: he was ten years and seven days old when he died, and as he was much beloved for the sweetness of his nature and disposition, so he was greatly lamented by many who were acquainted with him. I have this account to leave concerning him, not so much that he was my son, as to excite other youths to serve and fear the Lord, and to love him above all; and that they might remember their Creator in their youthful days, that it might be well with them in this world, and when time here to them shall be no more.

‘ He was a lad much inclined to read the holy scriptures, and other good books, especially religi-  
ous

ous ones; and was always obliging, obedient, and  
 loving to his parents, and ready and willing to do  
 any service he could do to his friends: any little  
 services in his power he chearfully performed, and  
 took delight in: he was very diligent, and ready to  
 go to religious meetings, and an entire lover of re-  
 ligious people. In his sickness he behaved him-  
 self more like a wise man, than a youth of that age,  
 bearing his pain and sickness with a great deal of  
 patience. I being in another part of the world,  
 he would gladly have seen me, but said, he should  
 never see me any more, and therefore desired his  
 mother to remember his dear love to his father,  
 and tell him, that he was gone to his heavenly Fa-  
 ther. He was very fervent in prayer in the time  
 of his sickness, and prayed that God would preserve  
 his people all the world over. One time, when in  
 great misery and pain, he prayed to Christ, saying,  
 Sweet Jesus! blessed Jesus! give me patience to  
 bear my misery and pain, for my misery is greater  
 than I can well bear! O come, sweet Jesus, why  
 art thou so long a coming? I had rather be with  
 thee than in the finest place in all the world. Many  
 religious expressions he spoke on his dying bed,  
 greatly to the satisfaction and melting of his  
 friends and relations who came to see him in his  
 illness. One day, he said, my misery and pain is  
 very great, but what would it be if the wrath of  
 God was in my soul? He believing in the love of  
 God in Christ, made him desirous of being with  
 him; and seeing the joy that was set before him,  
 thought the time long to be with Jesus, as know-  
 ing that then he would be out of all misery and  
 pain. His heart was full of love to his relations,  
 acquaintance, and friends, who came to see him  
 in his illness; and full of tender sweetness and di-  
 vine love, he took his last leave of them, which  
 greatly affected many. This was one of the most  
 pinching

‘ pinching exercises I ever met with in all my days;  
 ‘ but as he said in his illness, so I now write. The  
 ‘ wisdom of the Lord is wonderful! One time in this  
 ‘ dear child’s sickness, he said, Oh! the good hand  
 ‘ of Thee the Lord help me, give me ease, and con-  
 ‘ duct me safe (*i. e.*) to God’s kingdom, uttering  
 ‘ this verse;

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

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

It was usual for me to advise his mother not to set her affections too much upon him, thinking he was too good to live long in this world, and too ripe for heaven, to stay long here on earth, or in this world of sorrow and misery. This dear and tender youth, when reading (to which he was much inclined) if he met with any things that affected him, either in the sacred writings, or other good authors, he would write it down, and get it by heart. He was, more than common, affectionately concerned for his mother, doing whatever he could freely and cheerfully to serve her, and told her not to do divers things which he thought too much for her, saying, Mother, let me do it; if I were a man thou should not do any thing at all, (meaning as to labour) my dear wife being very industrious, and apt to overdo herself at times: and she being affected with his filial love and care for and towards her in his  
 father’s

father's absence, it caused her sometimes to turn about and weep, in consideration of his great care for and love to her. I thought a little memorandum of the life and death of this religious lad was worthy recording, in order to stir up other youths to obedience and love to their parents, who begat them, and carefully and tenderly nourished and brought them up; and also to love and obey God, from whom they have their life, breath, and being, and to believe in Christ, who died for them; who is the glorious light of all the nations of them that are saved, and walk therein, according to sacred writ.

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

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

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

As one day goes another comes,  
 And sometimes shews us dismal dooms;  
 As time rowls on, new things we see,  
 Which seldom to us do agree:  
 Though now and then's a pleasant day,  
 'Tis long a coming, soon away:  
 Wherefore the everlasting truth  
 Is good for aged and for youth,

For them to set their hearts upon,  
For that will last till time is done.

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

After this long and tedious voyage, which ended in the second month, I staid but a few weeks at home, and loaded with wheat and flour for *Dublin*, in *Ireland*; had *Alice Alderson*, my kinswoman, and *Margaret Coupland*, passengers. We had a very comfortable, pleasant passage, fair winds and weather, and good religious meetings. I think it was the most pleasant time that ever I crossed the seas; about *Nantucket* we saw several sloops a whaling, and spoke with one, by which opportunity we enquired of the welfare of our Friends on that island, and sent our loves to them. Not many miles from the sloops we saw a shoal of whales: I counted eight in a row lying side by side in the water.

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

We set sail from *Dublin* with a fair wind, in company with the ship *Neptune*, and our Friends sent many prayers and good wishes after us. We were about forty persons, sailors, passengers, and servants,



on board, and had a good passage, all things considered.

We had divers religious meetings on board, and were on our passage, from the sight of *Ireland*, to the sight of our land, five weeks and six days: it was the quickest voyage I ever made to *Europe* and back again to *Philadelphia*.

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

After being a little at home, and at several meetings, and not being clear of the world, in order to it I undertook another voyage to *Barbadoes*, and from thence intending for *London*, in order to settle my affairs there, which I intended some years before, but losses and disappointments hindered me. Wherefore, the 7th of the tenth month, I proceeded on a fifth voyage in the *Barbadoes-packet*, and left *Philadelphia*, and was at a meeting the next day at *Chester* (being first-day) and in the evening we had a large meeting at *Grace Lloyd's*, where I met with my dear Friend *Joseph Gill*, who had good service in the said meeting: we rejoiced in Christ to see each other. We left *Chester* the 9th, and got that tide down the river to *Newcastle*, and, after visiting those few friends there, we set sail the 12th in the morning; the wind being high and the weather very sharp, freezing hard; our sails were so froze, that we had hard work to get the vessel under sail. The 13th day weighed anchor, and sailed down the bay, and the 14th we were clear of the *Capes*. The first-day following we had a good, seasonable meeting, for the worship and service of God, and, in the said meeting, as I was treating of disobedience to parents, and disobedience to Almighty God our great Parent and heavenly Father, a youth, who was a passenger in the vessel, went out hastily and abruptly, as I was shewing

ing the ungratefulness of the first, much more of the last. When I asked the reason of his going out, he said, It was because he could not forbear crying; and thinking I spoke so because of him, he said, he could not hear me any more. Afterwards I understood that he was a youth who was very ungrateful and disobedient to his parents; the which I knew not of, for his mother told me, and himself also, that he went to sea on account of his health: I thought his going out so hastily was occasioned by some indisposition of body; but it was, as he gave us to understand, through resenting what was spoken, and by his taking of it to himself. I have in like manner sometimes observed, that divers people have shewn a restlessness and uneasiness in public assemblies of worship and devotion, and sometimes going out, &c. so that they have thereby exposed themselves to the notice of the people, as persons guilty of the matter publicly reprehended, or spoken against; just as though they were the only persons in the assembly, who were guilty of the evil then taken notice of. Such public restlessness is a great folly and weakness, besides so openly and publicly exposing themselves.

After we left our *Capes*, we had divers hard gales of wind, which lasted several days. The 28th being a first-day, we had a meeting for divine worship, in which God was praised, and his holy name exalted, for his unspeakable grace in sending his only begotten Son, a divine light to enlighten the inhabitants of the world. After which we had stormy weather and contrary winds for some weeks, so that our passage was tedious; and of 15 times going to *Barbadoes*, I found this the most difficult; and the prospect was very discouraging of making a losing voyage, by the great expence I expected for repairing and refitting the vessel, &c. so that I began to despair of accomplishing my design of discharging my debts

debts in *Great-Britain*, and the thoughts and consideration of losing so much of the company and conversation of my wife, relations, and friends, and spending so much precious time, which cannot be recalled, to so little purpose, lay heavy on my mind; yet by the grace of God, my mind was supported, and my resolutions confirmed to praise the Almighty for every dispensation of his Providence.

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

My stay at *Barbadoes* this time was the longest I ever staid, believing it to be the last time I should go there, and that I should see them no more. My so saying troubled some of them; but growing in years, being then turned of threescore, I thought it would be too hard for me to undertake such another voyage; therefore I was at all the meetings of our Friends on the island.

Here I met with *Moses Aldridge*, a Friend from *New-England*, who came on a religious visit to Friends of this island, with whom he had divers good meetings, his service in preaching the gospel being edify-

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

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

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

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

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

After I had visited my friends, and settled my affairs as well as I could, and loaded our vessel with sugars, for *London*, being willing, once more, to see my native land, and to settle my affairs there, and see my relations and friends; on the 6th of the third month we set sail from *Barbadoes* to *London*, and had pleasant weather. The 16th, being the first-day of the week, we had a religious meeting for the worship of God, in which I was concerned to speak on the government of the tongue, having on board several hands, which did not sail with us before that voyage, that were much used to swearing. After that meeting, we had not so many bad words and oaths as before. I was thankful in my soul to the Lord, and blessed his holy name, for his goodness to us that day; and, in the night, my sleep was very sweet and comfortable, being sensible of the love of God in the visions of the night; so that I witnessed the fulfilling of the prophecy of *Joel*, chap. ii. 28.

The 23d, being the first-day of the week, we had a meeting, in which the grace of God, that comes by Jesus Christ, was magnified, and a blessing begged for all who love and serve God, throughout the world, by sea and land; also a tender petition was put up to Almighty God, that, as he was graciously pleased to look down on those eight persons in *Noah's* ark, so he would please to look upon us in our vessel; and that, as, by his divine Providence, they safely landed on the earth, so we, if it were his will, might safely land at our desired port; yet not that our wills, but his will might be done: which supplication was put up with great submission. Both day and night I often sought the Lord, and was much alone in this voyage. I read the Old and New Testament almost through, and much of it divers times over; my time being mostly taken up in reading, writing, and meditating, in which at times, my heart would be broken into tenderness; and I was  
humbly

humbly thankful to God, that my heart was not hard, he having promised to visit the contrite ones; the which he sometimes fulfilled, to my unspeakable satisfaction: glory to his holy name for ever. My heart was also thankful, that God was pleased to visit me in my watery travels and troubles, and in my separation from my family and friends, which are much nearer, and more valuable to me, than all riches, and a great cross to my natural inclination to part with.

The 8th of the fourth month, being the first-day of the week, we had a meeting, in which acquaintance with God was exhorted to, shewing the benefit of it, and of loving him above all things, and delighting in his law, and meditating therein day and night. The 19th, in the morning, a strong northerly wind came up, and blew so hard, that we could not carry sail, but lay to the wind, under our mizen, which was split or torn with the violence of the wind, and the sea rose high, so that it came into the windows of our great cabin: it was very rugged for the time, and, though it was midsummer, it was so cold, that we were obliged to clothe ourselves, as in winter. The 22d, being first-day, we had a comfortable meeting after the storm, wherein the great benefit of true religion was a little opened to our small company, and the Lord, most High, was praised for our deliverance and preservation. The 26th we sounded, and found about seventy fathom depth of water. The 29th, we were a-breast of the *Isle of Wight*. From the time we left the island of *Barbadoes*, to the time we found ground, was seven weeks. Thus, through many perils and dangers, we came to *Great-Britain*; for all which mercies and providences, let my soul bless and praise the holy name and mighty power of the most High. It was now a time of very great pressing for seamen, and several men of wars boats came on board to press our sailors;

failors ; but they had prepared a place in the vessel to hide themselves, and the men of wars people could not find them : one lieutenant, with his men, came on board, and seeing us weakly handed, the best of our hands being hid, he asked me, if I had any more hands on board ; I made him very little answer ; he then said, He was sure I could not bring the ship from *Barbadoes* without hands : I told him, failors were hard to be got in *Barbadoes*, either for love or money, to go for *London*, for fear of being pressed, and I was obliged to take any I could get : he said, It was in vain to talk much, but if I would say, I had no more hands on board, he would be satisfied ; he having a belief that I would speak the truth, though he never saw me before ; and he said, if I would say, there were no more men on board, he would go away, for then he had no more business there : but I made him no answer, not daring to tell a lie : now I know that there is men on board, said he ; so he commanded his men to search the ship to her keel ; so they stripped, and made a narrow search, and sweated and fretted, but could not find them. He being civil, I made him, when he went away, a small present, he wished me well ; and so I carried my people safe up to *London*.

In the beginning of the fifth month, I came to *London*, and lodged at the house of *Simeon Warner*, in *Southwark*, and at divers kind friends and relations in and about *London* ; the tender and brotherly respect which I received from divers, in some of those families, in my sickness, will not, I believe, ever be forgotten while I am in this world, at times, by me ; and, I hope, that He, whom I serve with my might and strength, will be their reward. When in the country about *London*, my residence was mostly at *Edmonton*, at my dear brother *George Chalkley's*, who with my sister and cousins, were a comfort to me, both in health and sickness ; for I was often in *London*



*don* sorely afflicted with the phthysick and asthma, which sometimes made me very uneasy; and, though my affairs required me to be often at the city, yet I was obliged to return into the country for air, and, both in health and sickness, was kindly and very affectionately received and tended by my dear brother, sister, and all my loving cousins; the memory thereof is cordial to me in penning these lines: it may be truly said, we were very joyful in meeting one another, and our sorrow in parting not easy to be expressed.

In *London* I sold my vessel the *Barbadoes-Packet*, and settled all my affairs to general satisfaction, so far as I know, on which account I had laboured for several years, and was joyful that Providence had favoured me so far as to see it accomplished; so that I now wholly intended to leave trading by sea, the which I never inclined to, only on a principle of justice; for I was fully resolved in my mind, that my creditors should be paid their just debts, though I might lose my life in the pursuit of it, about which I had no anxious guilt, because I never was extravagant nor indolent, but met with divers casualties by fire and water; by the latter I lost many hundreds of pounds for several years together; and I would persuade all in their undertaking for a livelihood in this world, to be sure to have an eye to divine Providence, who will not suffer us (if we do well) nor so much as a sparrow to fall to the ground, without he think it best for us, he knowing what is for our good better than we know ourselves. Thus when I had paid my debts, and in a good degree settled my affairs, I visited several of my relations, as at *Kingsworth*, *Stains*, *Guildford*, &c. had a meeting at *Market-Street*, and one at *Guildford*, another at *Stains*, and one at *Longford*; in all which I had some service, and my relations were joyful to see me once more, having never expected to see me again; and when I had

had visited meetings in and about *London*, I went towards the north, in order to visit some places where I had never been, and some that I had been at. The number of meetings, and the names of the places where I had meetings, while I was this time in *England*, are as follow. While I was in and about *London*, I was at eighteen meetings in that great city, at two of which, I was with *May Drummond*, a virtuous young woman, who had a good gift in the ministry, and had a gracious opportunity of declaring her conviction to our noble queen *Carolina*, our great king *George's* royal consort. The kind treatment, and good reception, she had with the queen, spread so in the city and country, that many thousands flocked to hear her, and more of the gentry and nobility, than ever was known before, to our meetings. I had some private conversation with her, which put me in mind of the apostle's exhortation, where he adviseth the primitive Christians, that their words be few and savoury, and that they should be seasoned with grace, for this great reason, that they might administer grace to the hearers; and truly I thought there was the influence of grace in her conduct and conversation, whom I pray God to preserve in Christ to the end.

I had a meeting at the house of my brother, with his scholars at *Edmonton*, and also with his family and divers of our relations, which some of us may have occasion to remember. We had seven meetings at *Tottenbam*, at sundry times, and four at *Hartford*; I travelled to *Hitching*, from thence to *Baldock*, and then to *Stadtfold*, and *Ashwell*. The 7th of the eighth month, being the third-day of the week, to *Royston*, fourth to *Ives*, fifth to *Huntington*, sixth to *Ramsay*. First-day, being the 12th of the month, we had a meeting at a small town named *Finding*, and the same day, in the evening, had a large meeting at *Wellinborough*, in *Northamptonshire*. The 14th, being third-day

day of the week, we had a meeting at *Northampton*, fourth-day at *Braybrook*, fifth-day at *Okeham*, the county town of *Rutland*, sixth-day at *Long-Clackson*; and first-day, being the 19th of the month, I was at a large and open meeting at *Nottingham*, where were many people, not of our society, who were very sober; third-day had a meeting at *Fairnsfield*, fourth-day at *Mansfield*, fifth at *Chesterfield*, in *Derbysbire*; from whence we went over the moors and mountains, *Benjamin Bangs*, the younger, accompanying me, who came on purpose from *Stockport*, to be my companion and guide thither: his company was both pleasant and profitable to me in that hill country, through which we travelled to *Stockport*, where we had three meetings, and where I met with my dear worthy old friend, *Benjamin Bangs*; when we met, we embraced each other in arms of Christian love, having not seen one another for many years, with whom I staid four days. This worthy Friend, though upwards of fourscore years of age, went with me to *Manchester*, where we had two meetings, and then I went back with him to his house. He was a man of extraordinary character, and well beloved, he being a pillar in the church of Christ.

When at *Manchester*, I went to visit a Friend newly cut for the stone, who had a stone taken out of him, the measure of which I saw, and had the stone in my hand; it was nine inches about, and three inches over. Before I went out of those parts, he was well enough to ride home, which was near an hundred miles; he was chearful as well as thankful.

From *Stockport* I went to *Macclesfield*, to *Joseph Hobson's*, where I met with *Joshua Toft*, and his brother, two choice ministers of Jesus Christ, of whose company I was glad, though at that time I was very low and poor in my spirit. We had two meetings here; on the 2d of the ninth month, being first-day, I was at a large meeting at *Morley*, and, in the even-  
ing,

ing, at the meeting at *John Leigh's*; at both which meetings there were many people, not of our society, who were very still, and some were broken into tenderness. From *Morley* I went to *Penketh*, where we had a large, solid meeting, and had an evening-meeting at *Warrington*, where I met with many brethren and sisters, who sincerely love our Lord Jesus Christ, with whom I was refreshed, particularly at *Gilbert Thompson's*, and *Lawrence Calen's*. From *Warrington* I went to *Langtree*, *Preston*, and *Clifton*, where I had meetings, and so went on to *Lancaster*. I went to *Wray*, in order to visit my old shipmate, *Elizabeth Rawlinson*, whose son, *Hutton Rawlinson*, went with me. When I came to *Wray*, they desired me to have a meeting with them; and though there was little notice, yet we had a large meeting, divers neighbours coming in, and Christ was preached to them freely; this was the 10th, in the evening, and second-day of the week. Third-day I went to *Kendal*, and, in the evening, with very little notice, we met with several hundreds of people, Friends and others; it was a surprize to me, I expecting but a few, because of the shortness of time; but I acknowledge it was a pleasant surprize, to see the willingness and readiness of the people to hear the gospel preached. Friends here are a great people, and well beloved and esteemed by their neighbours, and live in much love and unity. The fourth-day many Friends came to see me from divers parts, I giving them some notice that I designed no farther northward, and hastening to get ready to go to *America* betimes in the spring, having been from home near two years; wherefore divers of my friends, some of whom who had been at sea with me, met me here. We rejoiced to see one another, and, after a large and good meeting, we took a solemn farewell, divers of us never expecting to see each other any more.

In this journey and travel I endeavoured to be, as much as I well could, at such meetings as I had never been at before, and because I was short in this visit to my Friends, some were not so well pleased; but my call was most to the *American* shore, where I thought my service mostly lay, and in order to return I set my face towards *London*, and expected to meet with my friend and brother in Christ, *Isaac Pickerell*, in *Cheeshire*, who designed to accompany me towards the south; wherefore I went from *Kendal* to *Lancaster*, and was at *Penketh* on a first-day, being the 16th of the ninth month, which meeting was large and solid; after this meeting we went to *Sutton*, where I met with *Isaac Pickerell*; also with our ancient Friend, *James Dickinson*, and *Christopher Wilson*, a choice young man, his fellow-labourer. We had meetings at *Sutton*, *New-Town*, *Chester*, and *Shrewsbury*: *James Dickinson* was about four-score years of age, and yet held out in travels to admiration, and was lively in preaching the gospel; he is a worthy elder, of whose company I was joyful; at *Shrewsbury* we parted, and *Isaac* and I went to *Colebrook*, where, on a first-day, we had a solid, good meeting; from thence we went to *Sturbridge*, and after having a meeting there, we had another at *Brooms Grove*, and so went on to *Worcester*, where we had divers large and solemn meetings; we lodged at *John Corbyn's*, who was very kind to us, as also were his hopeful children, and in great love and unity we both met and parted. From *Worcester* we went to *Evesham*, where we had two meetings, and from thence to *Oddington*, and had a large evening-meeting; the people, who were mostly of other societies, were very sober, and gave good attention; this was the fourth-day of the week; fifth-day we had a meeting at *Chalbury*, and a tender time with a Friend very weak at *Wallingford*, who expressed his satisfaction and thankfulness for the visit; his children were very tenderly affected also. The good  
Lord,

Lord, the great Physician of value, was with us, and his balsamick grace was at that time shed abroad in our hearts. From *Wallingford* we went to *Reading*, where my good companion and fellow-traveller *Isaac Pickerell* dwelt; we were lovingly received by our Friends; I staid here and rested several days, and had several satisfactory meetings with Friends, they being a large people, living much in love and goodwill; here *Samuel Thornton*, of *Edmonton*, my kinsman, and *Isaac Brown*, my wife's son, came to see me from *London*. From *Reading*, *Isaac Pickerell* accompanied me to *Maidenhead*, and to *Jordan's*, at both which places we had meetings. The house and burying-ground at *Jordan's*, are kept in the neatest order I ever saw, in which ground lies the bones of divers worthy Friends, *Isaac Pennington*, *William Penn*, *Thomas Ellwood*, *George Bowles*, and their wives, as I remember; this meeting is often, if not mostly, kept in silence, yet several have been convinced there through the grace of God, and the power of the Holy Ghost, which Christ said he would send to the true believers, and that should abide with the church for ever; here my beloved Friend *Isaac* and I parted in much love, having good desires for each other's welfare. From *Jordan's* I went with my kinsman to my brother's at *Edmonton*, where I staid and rested a few days from travelling.

Then a concern came upon me to visit Friends meetings in the county of *Essex*, and I went from my brother's to *Hertford*, and had several meetings there; and one I had also at *Ware*, which was very large; after which I went to *Hertford* again, I having divers relations there; from thence I went to *Bishopstafford*, where I had a meeting, and so on to *Stebbing*, where I had a large meeting; and had a meeting at *Brain-tree*, *Coggeshall*, and a large meeting on a first-day at *Halstead*, and there was abundance of people at *Cone*, at an evening-meeting we had there, where I met  
with

with our worthy Friend *Joshua Toft*, and his fellow-traveller, *Joseph Hobson*, we rejoicing to see each other. From *Cone*, I went to *Cockfield*, which was a very small meeting; from thence I went to *Colchester*, where I staid several days, and went to several meetings, as at *Rockstead* and *Manningtree*, and then back again to *Colchester*, where, on the first-day, I had a large meeting in the afternoon, and after meeting, divers of the Friends came to see me, and were for appointing meetings for me to be at, in the ensuing week, and desired to know my mind therein; after a little pause I told them, I found a full stop in my mind from going to any more meetings at present, and that I would wait some days with them in the city, till I saw further. While we were sitting together, a letter came to me from *London*, that a Friend, *Stephen Payton*, had set up my name on the Exchange in *London*, as master of the *Barbadoes-Packet*, which was the vessel bought of me by *John Ager*, who sold her to the said *Stephen Payton*, who intended her for *Philadelphia*, and next morning a messenger was sent for me from *London*. Thus having such a favourable opportunity of returning home, I embraced it, and went on second-day to *Witham*, where I again met with *Joshua Toft*, and *Joshua Hobson*, at a meeting; from thence we went to *Plaiſtow*, where we had a meeting, and then went to *Bromley*, near *Bow*, and was at *Joseph Olive's*, had a meeting with his people and servants, which were many; several scores of people belonging to his family; I thought it was a good meeting, a divine Hand of love was reached out to the young people, and they were advised to give up their hearts to their Creator in their youthful days; after this meeting I went to *London*, and prepared for the voyage. When our vessel was loaded, which was chiefly by *Israel Pemberton* the younger, who went with us, as did our owner, *Stephen Payton*, and *Isaac Brown*, and four of my kinsfolks, whose

T

names

names are *Freeman*, with divers other passengers. In the latter end of the twelfth month, my brother, and his eldest daughter, *Rebecca*, with her husband, *Samuel Thornton*, accompanied me to *Gravesend*, where our parting with them was, as at *Edmonton*, very solemn and sorrowful, we never expecting to see one another more. From *Gravesend* we sailed the third of the first month to the *Downs*, and from thence down the *British* channel to the sea, and was at sea above nine weeks, which we thought long, having many contrary winds; but, after we came on shore, we understood, that there were divers vessels that were much longer. At sea we had divers meetings, which were some of them to my satisfaction. I came very unwell on board, but, when at sea, I mended; for which favour I am truly thankful. We landed all well and in health at *Philadelphia*, in the third month, 1736, where we were received with joy by our relations, friends, and acquaintance; it was much more so, because they had heard I was like to die, having, at *London*, had a sore fit of the asthma or phthysick, three persons sitting up with me for three nights, who, I thought, would see my end, but the time was not yet come that I must die, though indeed death was no terror to me, hoping my change would be much for the better, for then I hoped I should be for ever with him whom I love better than life.

After I had been at home some time, I went to *Salem*, and from thence to *Cohanssey*, and, in my return, was at *Woodberry-Creek*, and had meetings at each place: and, soon after, I visited the meetings of Friends at *Bristol*, *Burlington*, *Trenton*, and *Borden's-Town*, and, in my return home, at *Middle-Town*; by the way, calling to see my ancient Friend, *Joseph Kirkbride*, and the widow *Warder*; she was ninety-two years of age, and perfect in her understanding; she said, She did not know for what end the Almighty



mighty should prolong her days to that age; but she was satisfied in his will.

In the fifth month, I visited the meetings of Friends at *Haddonfield*, in *West-Jersey*, and at *Newton*, *Hartford*, *German-Town*, *Abington*, *North-Wales*, and *Plymouth*, and was divers times at *Philadelphia* and *Frankfort*.

After many exercises and large travels by sea and land, my brethren, and divers others, not of our society, expressed their gladness to see me, rejoicing that I was like to spend my time more on the land, hoping that I would go no more to sea; the which (God willing) I determined, having so settled my affairs, that I could stay on shore; and am truly and humbly thankful to the Almighty, that He, by His good hand of Providence, in His due time, had favoured and helped me so to do.

In the sixth and seventh months, I again visited the meetings of Friends at *Bristol*, *Burlington*, *Byberry*, *Abington*, *Horsham*, *German-Town*, *Fairhill*, and divers times at *Frankfort* and *Philadelphia*.

In the eighth month, I went to *Cobansley* and *Salem*, and was at two meetings at *Cobansley*, and one at *Alloway's-Creek*, where I met with *Edward Tyler*, a Friend on a religious visit from *Europe*, and *John Sykes*, a Friend living near *Croswicks*, in the *Jerseys*, here we had an open, satisfactory meeting: from whence I went to *Salem*, it being their week-day meeting, which was large, and to the edification of many. I was also at *Piles-Grove* on fifth-day, and at *Woodberry-Creek* sixth-day; in which last meeting the obedient son was encouraged, and the disobedient earnestly called home to his heavenly Father's house. In this journey I had *John Bringhurst*, the younger, for my fellow-traveller; his father being unwilling that I should go the journey alone.

After I had been at home some time, I, with some others, went to the yearly-meeting at *Skrewsbury*,

bury, in *East-Fersey*, which was on the 23d of the eighth month: it was exceeding large, and the quietest and most settled meeting that ever I was at there; and many divine truths were delivered therein. From thence I went to *Manesquan*, and had a meeting, and then back to *Shrewsbury*, and so to *Middle-Town*, where we had a meeting in the *Baptist* meeting-house, divers of whom were there, and glad of the meeting; thence came back to *Shrewsbury*, and had a meeting on the first-day, being the 30th of the month: from whence, on my return home, had meetings at *Moses Robin's*, *Allen's-Town*, at *Croswicks* (where I met with divers of my old Friends) *Borden-Town*, and *Mansfield*; some of which were large, open and satisfactory meetings. After the last meeting, we went to *Burlington*, and next day came home, accompanied by *Richard Smith, jun.* After being a few days at home, I was sent for to *Chester*, to the marriage of *John Lee*, who had sailed several voyages with me. Next day I went to the week-day meeting at *Providence*, and on first-day was at *Springfield*, from whence I returned home. The 23d of the ninth month, I left home again, and went to *Philadelphia*, and from thence with *Daniel Stanton*, *John Easton*, and *John Proud, jun.* (the two latter of *Rhode-Island*) to *Radnor* meeting, and from thence to *Gosben* meeting, and by the coldness of the weather, and crossing several *Creeks*, I got a cold, which settled on my lungs, so that, in conversation, I was hoarse; but I was helped in meetings to admiration, for which I was truly thankful to the Almighty, the great helper of his servants and children. We had an evening-meeting with an ancient Friend, who said she had above 200 who called her mother, being her children by blood and marriage to the fourth generation: we took our leave of her, as never expecting to see each other more, and parted in tenderness of heart. One of this Friend's grandsons went with us

to

to *Concord*, where, on a first-day, we had a very large meeting, and an evening meeting at *Moses Mendenhall's*; and the remainder of the week we had meetings at *Birmingham, Kennet, New-Garden, Marlborough*, and the monthly-meeting at *Center*, on the seventh-day following, at which were many young people, for whose sakes I was drawn and moved, in my exercise of ministry, to shew the rise and design of our meetings of discipline.

First, That the same power that gathered us to be a people, inclined our elders to establish those meetings, and settled them in most parts where we were gathered, and had meetings for the worship of God.

Secondly, They were advised to do their business, and speak to their affairs, in the sense of the same power, spirit, and wisdom of Christ, which, as it had raised us, would, as we kept to it, preserve us to be a people to the praise of God's holy name.

Thirdly, They were advised, in doing their business, not to run out into many unnecessary words, which might lead to contention, and spending much time to little purpose; religious affairs being done best in a meek and quiet spirit, that being of great price with the Lord; great evils having been known in many ages, through hot and long contentions about religion. It is also good to avoid, in matters of difference, respect of persons, on account of being acquainted or related, so as to be swayed thereby from justice.

Fourthly, They were advised to be very careful of giving any just occasion of offence to any, to *Jew* or *Gentile*, to *Indian* or *Negro*; for, Wo to them, says our Saviour, by whom offences come; and if any will take offence when none is justly given, it is the best way to be patient, and to take our Saviour for our example, who got the victory through suffering; a safe way, and glorious in the end. And, as to few words, the apostle says, Let

your words be few and savoury, seasoned with grace, that they may administer grace to the hearers.

Fifthly, I was engaged, for the sakes of the youth of both sexes, to shew them, that a material part of the service of these meetings, is, that care be taken therein to see that persons are clear of prior engagements or entanglements, in relation to marriage, and that they had the consent of parents, or parties concerned as guardians, &c. and also, that they, and all that belong to our society, walk orderly in conversation; otherwise they could not be in unity with us, or owned by us, as a society of religious people. We do not own scandalous persons, nor admit them to be married amongst us, without acknowledging their faults, and promising amendment for the future, through divine grace and assistance. Also, in those meetings, the widows and fatherless are taken care of, that they may be supported and visited, and youths put apprentices to learn trades, &c.

This meeting concluded with supplication for the rising generation, and for the king, and all his subjects, and with thanksgiving and praises to the sacred name of him who lives for ever.

After the abovesaid meeting, we went to *Wilmington*, a new settled town on *Christiana-Creek*, which I believe will be a flourishing place, if the inhabitants take care to live in the fear of God, and seek his glory, and the riches of his kingdom, preferring it to any thing or things of this world. We had a pretty large meeting here, considering the season (for it was very cold) which was held in a large house of *William Skipleys*; but they are making provision for a meeting-house. From this town we went to *Newark*, and had a comfortable meeting at *George Robinsons* in the evening, and next morning set out for *Philadelphia*.

As

As it was now the winter season, and having been divers times at this season of the year in the warm climates, the cold was become harder for me to bear than usual, so that I staid in and about home pretty much, being divers times at *Philadelphia*, *Frankfort*, *German-town*, and *Abington* meetings.

The latter end of the tenth month, on a first-day of the week, I was at a large, open meeting at *Derby*, in *Chester* county. After meeting I rode home about fourteen miles; but it was so cold, that my limbs were much benumbed, and were not fully recovered in more than a week. Coming home between *Schuylkill* river and *Philadelphia*, we saw the largest *meteor* that I ever saw, though I had seen many by sea and land; this was in sight almost a minute, as near as I could guess; it was a mighty stream, like a flame of fire, leaving, as it were, sparks of fire behind it, as it went along, and then settled like a star, and disappeared. A few days after this meteor, there appeared in the sky an uncommon redness, with streams like fire.

About this time was buried at *Frankfort*, *John Hurford*, who was about ninety years of age; at whose burial, the coldness of the season considered, were a pretty many friends, neighbours, and relations, of the deceased; as also, divers from *Philadelphia*. I was concerned to advise those present, to prepare for their final change, that being certain, though the time is uncertain, which generally none know but the Almighty; therefore we ought always to be preparing for our dissolution, and always watching and praying, lest we enter into temptation; as said our dear Lord, "If the good man of the house had  
" known in what hour the thief would come, he  
" would have watched," Luke xii. 39. And we not knowing whether death will come in our youth, or middle, or old age; therefore, were earnestly desired to prepare our hearts to meet death, so that we

might dwell with God and Christ in his kingdom for ever. It was also observed, that though this friend had lived to a great age, yet that few lived so long, no, not one in a thousand, and many die very young; therefore they were earnestly intreated, in the love of God, through Christ, to prepare for their latter end, and not to set their hearts and affections on things below; for, by how much they set their hearts and affections on natural or outward things and objects, by so much the harder it would be to part with them, when death should come. This meeting ended with prayer for reformation and preservation to the end of life; and praises, yea, high praises, were given to him, who had given to all present our life, our breath, and our being.

It being exceeding severe weather, with much rain, wind, and snow, there were great floods, so that we could not get over *Frankfort-Creek* to meeting; wherefore the Friends on the west-side met together at my house, and we had a satisfactory, good meeting, in which we were exhorted to build our religion on the sure foundation, that storms, rain, nor winds, might not be able to shake us from this foundation, which is Christ, the rock of ages.

This winter we were visited at *Frankfort* with the small-pox, of which many died at *Philadelphia*, and several in our neighbourhood.

The latter part of this winter, staying much at home, I spent my time much in reading and writing, often being sensible of the love and goodness of God, my exceeding great reward; he, by the spirit of his Son, comforting me, and sometimes melting my heart into tenderness, in consideration of his many mercies, which caused me to praise his holy name, who is thereof worthy, beyond expression, for ever.

In the first month, I went with my Friend *John Oxley*, of *Barbadoes*, to *Bristol*, where we had a large meeting; thence went over the river *Delaware* to  
*Burlington*

*Burlington* quarterly-meeting; we were obliged to get to the *Jersey* shore on the ice, laying boards thereon for about 100 yards together, and being long on the ice, and poorly as to health, I took such a cold that I could not get to meeting next day; but was at the youths meeting third-day following. Fourth-day I went to *Ancocas* meeting, thence to a large meeting at *Mount-Holly*, where was a marriage; afterwards at *Evesham* and *Upper Springfield*, or *Hanover*, and then returned to *Burlington*, and next day was at the monthly-meeting there, which, to me, was a good, open meeting, wherein church discipline was somewhat treated of, and Friends advised to wait for that Spirit which leads into all truth, to guide them in their discipline.

In the second month, 1737, I went to *Cobanscy*, in order to negociate some affairs there, and, while there, had three meetings at *Greenwich*, and one at *Alloway's-Creek*; and on the 9th of the said month, being first-day, was at *Salem* meeting, which was large and open; and in the evening, we had a heavenly meeting at *Bartholomew Wyat's*.

After my return from *Salem*, on the 1st of the third month, I took a journey to the eastward, having a desire to see Friends in those parts, whom I had divers times visited, in the service of the gospel, in my young years; and though now upwards of three-score years of age, was willing to visit them once more before I died, who, in some places, where I had formerly travelled, were now grown very numerous. I set out with *Joseph Gilbert*, and several other Friends, and we travelled together to *Long-Island*, where we parted, and I went to *Newtown*, where I met with *John Fothergill* and *Samuel Browne*; at which place we had a meeting, which was appointed on *John's* account, and his service therein was to the satisfaction and edification of Friends. From thence *John* went to *West-Chester*, on the *Main*,  
and

and I went to *Flushing*, where we had a large open meeting; it was a solid, good time, and the sacred name of him who lives for ever, was praised.

From *Flushing* I went with my old Friend and school-fellow, *Joseph Latham*, to his house; our conversation was pleasant and comfortable to each other, wherein we remembered our walking to and from school, in the suburbs of that great and populous city, *London*; when we were beaten, stoned, and abused, only for being the children of those called *Quakers*: the priests, who had money for preaching, had preached and printed so many lies against our Friends, that the common people were almost ready to make a sacrifice of us; they telling us (when we pleaded our innocency, by telling them, we went quietly along the streets to school) that it was no more sin to kill us, than to kill a dog. But now, through the grace and favour of the Almighty, we enjoy the exercise of our religion, according to our consciences, free from gaols and prisons, in which our primitive Friends suffered much; for which we ought to be truly thankful to the God and Father of our Lord Jesus Christ.

From *Joseph Latham's* we went to *Westbury* and *Matinicock*, after a meeting at *Cowneck*, and afterward to *New-York*; where I had also religious service, and a meeting; and from *New-York* I took my passage in *Robert Browne's* sloop for *Newport*, on *Rhode-Island*, was two days and nights on the water, and on my arrival at *Rhode-Island*, the brethren lovingly received me, and we were joyful to see each other.

After having had divers good meetings on *Rhode-Island*, I went to *Dartmouth*, where we had a large, serviceable meeting, at a place called *Ponyganset*; many hundreds being added to the church since I first visited those parts. From this place I went to *Holder Slocum's*, and he lent us his shallop to go over to *Nantucket*, but the wind not favouring, we had a  
 fatisfactory



fatisfactory meeting at a large farm of his on an island bearing his own name, and after meeting set sail for *Nantucket*, had several large meetings there, and I rejoiced to see the growth and increase of Friends on this island; where God hath greatly multiplied his people, and made them honourable; glory to his name for ever.

The priests, who have money for preaching; the lawyers, who have it for pleading, and the physicians, who have money for giving receipts for health; are poor trades here on this island.

At *Nantucket* I had been about 39 years before, at which time there were only two men and one woman who joined with our Friends in profession, and now it was computed there were above 1000 who went to our meetings, they being a sober, religious people; and there is a great increase of Friends in divers other places in *New-England*: and whereas formerly we were greatly persecuted for our religion, now we are treated with more civility and respect in those parts.

From *Nantucket*, *Nathaniel Starbuck* and *Elijah Collins* went with me, with several other Friends, to the yearly-meeting at *Rhode-Island*; which was so very large, that it was difficult to speak so as to be heard all over the meeting; but the last day of the meeting, our Friend *John Fothergill*, who had a high voice, being attended with the divine Power, gave good satisfaction to the meeting, and it ended well. After this meeting was over, I went with *Benjamin Bagnal*, to *Boston*, and from thence to *Lynn* and *Salem*, had several satisfactory meetings, which tended to the uniting our hearts together in the love of Christ, and the fellowship of his gospel. From *Salem* I went with *Zaccheus Collins* and his wife to their house, and lodged there three nights, and was lovingly entertained, as I was also at many other Friends houses. From *Lynn*, *Zaccheus Collins* accompanied me to *Boston*,

ton, where we had a meeting on a fourth-day of the week, and the next day there was a very large meeting (the greatest gathering of people which had been seen there at Friends meeting-house for a long time) occasioned by the marriage of *John Miffin*, of *Philadelphia*, to *Benjamin Bagnal's* eldest daughter.

From *Boston* I returned to *Rhode-Island*, and had divers meetings at *Newport* and *Portsmouth*, wherein our hearts were made glad in Christ, and we were strengthened in our faith in him; blessed be his holy Name for ever.

From *Rhode-Island* I went to *Conanicut*, and from thence over to *Kingston*, in the *Narraganset* country, and had meetings, and then back to *Rhode-Island* again, and thence by water in company with divers Friends to *Greenwich*, where I was at two large meetings: at this place they shewed me the trees, under which, about forty years since, I had a meeting; but now they have a pleasant meeting-house.

The next first-day, I was at a large, solid, edifying meeting, in a new meeting-house at *Tiverton*. From thence I went to visit *Joseph Wanton's* wife, who had been long sick; and in her chamber, with several of her friends and relations, I had divers religious seasons, with which she expressed much satisfaction: she died of the sickness, and I was at her burial, which was large, she being well known and well beloved; the next day was at an appointed meeting at *Portsmouth*, which was large, and to satisfaction, for which we blessed the holy name of God. I had divers good opportunities at *Rhode-Island*, in private families, and was at several meetings over the beach at *John Easton's*, who was about ninety years of age; he had formerly travelled with me, when I was a young man; we took leave of each other, never expecting to meet more in this world.

Now, after divers meetings on *Rhode-Island*, I took my passage for *Long-Island*, in my return homeward,  
and,

and, after a boisterous passage, and being four nights on the water, I got well again to my loving Friend *Joseph Latbam's*, where I had left my horse, and on fifth-day had a meeting at *Cowneck*, where I met with *Elijab Collins*, *Rose Tibbets*, and *Patience Barker*, we rejoicing to see each other, after their long journey by land, and mine by water, they being likewise going for *Pennsylvania*. These Friends went to *Flushing* first-day meeting, and I went to *Westbury*, where was a large meeting, in which there was a drunken school-master who disturbed the meeting, though at last it ended quietly, and I hope well also. The next fourth-day was at the monthly-meeting at *Westbury*, where many Friends met from divers quarters, and it was a solid good time. We had a meeting at *Thomas Rodman's*, who was unwell, and had not been at a meeting for some months; he took our visit kindly, expressing his love to us: we had also a meeting at *Jeremiah William's*, to good satisfaction. Fifth-day we had a large gathering at *Martinicock*, and in the evening a tender broken meeting at *Samuel Underbill's*, and sixth-day a good meeting at *Newton*, wherein primitive Christianity was opened, and experimentally declared to the people, and in the evening we had a good opportunity to declare the truth of Christ at the house of *Richard Hallet*, among several of his sober neighbours; next morning, being the seventh of the week, we went to *West-Chester*, to a yearly-meeting, which was much crowded, and the people very unsettled, so that it was not so satisfactory as could have been desired; after meeting we went over again to *Long-Island*, and then to *New-York*, where we had a large quiet meeting in the evening. At *New-York*, third-day in the morning, divers dear and loving Friends accompanied us to the water-side, where we solemnly took leave of one another in the love of Christ, and in the fellowship of his gospel, some of us not expecting to see each other

other any more, and from thence passing over *Long* and *Staten-Islands*, to *Elizabeth-Town*, we travelled to *Raway*, and had a meeting at Friend — *Shotwell's*, on a fourth-day in the evening, where many neighbours came in, and after meeting a certain person was dissatisfied about womens publick speaking in religious meetings (*Rose Tibbets* having publickly exhorted them in this meeting to be religious and to fear God, and having prayed to God for us all, and praised his holy name) which said person desired we would endeavour to satisfy him about it, inasmuch as the apostle *Paul* forbad it, as he apprehended. To which it was answered, that the apostle *Paul* only forbad, or did not permit forward or overbusy women, to speak or ask questions in the church; but advised them to ask their husbands at home, and that doubtless he never intended to debar such godly women, who had a real necessity laid on them, and were concerned, by the Almighty, to speak unto, or pray for the people, else he would not have shewed them, how they ought to behave themselves in their speaking unto, or praying for the people or church; for if he had any design to hinder such, whom the Almighty should concern, then he must have contradicted himself (where he shews how they must behave themselves in their duty of speaking or praying) and he would likewise thereby have opposed the apostle *Peter*, who said, “ Now is fulfilled the prophecy of the prophet *Joel*, that in the latter days “ sons and daughters should prophesy.” So that it is clear and plain, they who would limit or silence those, who have a gift from God to preach or pray in publick, from the words of the apostle *Paul*, they oppose him to himself, and to the apostle *Peter*, and also to the prophet *Joel*.

From *Raway*, we went to *Woodbridge*, where we had a meeting, and there I parted with my fellow-travellers, having a concern, though much in the  
cross

cross to my own will, to go back in the woods, to a meeting about eight or nine miles off; which meeting was much to mine and their satisfaction, as divers of them expressed. From this place I went to *Stony-brook*, had a pretty large meeting, considering it was rainy in the time of the meeting's gathering. At this place my son-in-law, *Isaac Brown*, with several Friends, came to meet me, whom I was glad to see, and went after meeting with them to *Trenton*, and next day to *Bristol*, it being their third-day meeting, which was large, and after meeting went home to *Frankfort*, and there was lovingly received by my wife and family. In this journey I was from home three months and nine days, had fifty-five meetings, and travelled by land and water above a thousand miles; and I may truly say, that therein I was favoured with the divine presence and grace of God by Christ in a good degree, and also with the fellowship of many sincere believers in him, which in my return caused my soul to bless his holy Name, who lives for ever.

In the sixth month, after having had divers meetings at and about home, I went to *Derby*, *Chester*, and *Newcastle*, having meetings at each place, which was to the tendering of some mournful souls, and to the comforting and strengthening them. From *Newcastle* I ferried over *Delaware* river to *Pennsneck*, where I had a meeting, at which were several that had never been at any of our meetings before, who went away well satisfied. From thence I went to *Salem* monthly-meeting, which was very large, and thence to *Cobanssey*, to the third-day meeting, and staid till next first-day meeting, which, though small, by reason of rainy, stormy weather, was a very precious meeting. After I negotiated some affairs at *Cobanssey*, I returned to *Salem*, where I met with my fellow-traveller, *Elijah Collins*, of *Boston*, with whom I went on to *Philadelphia*, and from thence home, having much satisfaction

tion in this journey, in which I had nine meetings, and travelled about 150 miles. I cannot be clear in my mind without saying, that I did not, nor do not study what I preach to the people, nor did I, or do I receive any pay or natural consideration for preaching, it being, as I really believe, contrary to the doctrine of Christ, and his apostles and disciples.

This fall I visited several of the meetings of Friends in *Bucks* county, and the meetings in and about home, as at *Frankfort*, *Philadelphia*, *Abington*, *Byberry*, and *German-Town*. In the ninth month I was appointed, with several other Friends, by our monthly-meeting, to visit the families of Friends in *Philadelphia*; my lot was to visit the upper part of the city, in company with *Phebe Morris*, *Hannah Parrock*, and *Daniel Stanton*; in which service we were of one heart and mind, and we performed the said service in pure self-denial, and in the cross of our holy Lord Jesus Christ; and wonderful it was, how the presence and goodness of God went with us from house to house, and opened the states and conditions of the families to us, to the tendering of many hearts, both of parents, and of their children. We visited about forty families of our Friends, and the winter setting in, and I being but weakly, having had a sharp spell of the fever, we, by consent, were willing to defer the conclusion of this work, until longer days, and warmer weather.

In this month I was sent to, in order to be at the burial of the wife of *Richard Smith*, junior; she was a virtuous woman, and well beloved, at whose funeral were many of her neighbours and friends: it was a very solemn time, in which meeting, it was desired that those who had lost their parents would live so, that they might not be a dishonour to them; for it was observed of some children, after their parents were dead, they grew worse than when they were alive, taking undue liberties, which their fathers and mothers

mothers could not have allowed of, which was a foregrief, and trouble to their Friends, and such as wished them well; therefore they were exhorted not to do that now, when their parents were dead, which they would not have done, if they were living, which would be heavy on them, and tend to bring a blast on them in this world; and they were desired to consider, how they would answer it in the world to come.

It was also observed, that sometimes the death of parents had a good effect on divers sober young people, they being thereby led more seriously to think on their own mortality, and to consider the great loss of their careful and religious fathers and mothers, and the good example and counsel they gave them. This meeting concluded with a solid weighty frame of mind in many. From *Burlington* I went to *Mount-holly*, had a large meeting at the meeting-house, and another in the evening at *Mount-holly* town, at the house of *Thomas Shinn*; both which were open meetings, and divers people, not of our profession, were there, who were well satisfied therewith. From *Mount-holly* I went to *Evesham* and *Chester*, as also to *Haddonfield*, at all which places I had large meetings, and then I went back again to *Burlington*, and was at their fifth-day meeting. From *Burlington* I went with *Richard Smith*, *Caleb Raper*, and *Jonathan Wright*, to visit a Friend who was sick, after which the said Friends accompanied me to the ferry; after I was over the ferry, I rode home, where I found my family well, for which I was thankful. In the fore part of the tenth month our worthy Friend, *John Fothergill*, sailed in the brigantine *Joseph*, *Ralph Loftus*, master, for *Barbadoes*, he having made a third visit to *America* from *Europe*; on a religious account. His visit was acceptable and serviceable, and we parted in great love and tenderness; the night before, about the eleventh hour,

U

was

was an earthquake, which was the greatest known in this province, the whole city of *Philadelphia* being shaken, and most part of the adjacent provinces, though little or no damage done thereby, which shews the abundant mercy of a merciful God; as also, if it were the pleasure of his will, how soon he can lay cities and countries waste and desolate, and bury thousands in a moment; but notwithstanding the mighty power of the eternal Jehovah, oh how hard are the peoples hearts, and how they hate to be reformed, and how unconcerned are the inhabitants of the land about their eternal peace and well-being! This is really lamentable: oh! how do earthly-mindedness, pride, covetousness, and drunkenness, abound, with many other evils, which were scarcely known amongst the first settlers of this peaceful, and now plentiful land of *Pennsylvania*.

The 26th of the twelfth month, being the first-day of the week, was buried at *Merion*, *Edward Jones*, aged about ninety-two years, he was one of the first settlers of *Pennsylvania*, and was a man much given to hospitality, a lover of good and virtuous people, and was likewise beloved by them. There were many hundreds of people at his funeral. I had a concern to be at this meeting before I left my place at *Frankfort*, and before I heard of this Friend's decease.

The beginning of the first month, being the fifth of the week, I was sent to, in order to be at the burial of *Hannab*, the wife of *John Mickle*, at *New-town*, in *West-Jersey*: my kinsman, *Daniel Stanton*, was with me at this burial: it was a solid, heart-melting time, my heart was broken into tenderness with many others. This deceased Friend was much beloved by her Friends and neighbours, and there was much mourning among her relations at her grave, among whom she will be greatly missed. The people were desired earnestly to prepare for their latter end,



end, and final change, and that, as we had all reason to hope it was well with our deceased Friend, we might likewise have a well-grounded hope, that it would be well with ourselves, when we came to put off our mortality, and put on immortality. The meeting ended with fervent supplication for our future well-doing and well-being, both here and hereafter, and praise to the most High, who is alone worthy for evermore.

As soon as I returned to *Philadelphia*, on the sixth-day of the week, I heard of the death of *Joseph Kirkbride*, at *Israel Pemberton's*, who told me, I was desired to be at his burial. He, his son, and *William Logan*, accompanied me as far as *Samuel Bunting's* that afternoon, with which journey I was exceedingly tired, so that I could hardly stand or go when I alighted off my horse, but being refreshed with a good night's rest, I went in the morning to the house of my deceased Friend. There was a multitude of people at the burial, among whom we had a good opportunity to invite them to lay hold of truth and righteousness, and prepare for another world. They were reminded that neither natural wisdom, nor riches, youth nor strength, crowns nor scepters, would, nor could secure them from the stroke of death. *Robert Jordan* was at this meeting, and had good service therein; it concluded in supplication for the widow and fatherless, and for mankind universally. First-day being the 4th of the first month, I was at *Middleton* meeting, in company with *Thomas Brown*, wherein the divinity of Christ, and his being made flesh, born of a virgin, crucified, dead and buried, and his being raised from the dead by the divine power, was largely opened to the people, and that the same power must be witnessed to reform our lives, and give us the true saving faith and knowledge of God the Father, and Christ the Son, and of the holy Ghost.

This month, at our general spring-meeting, I acquainted Friends, that I had a desire once more to see my Friends in *Virginia, Maryland, and North-Carolina*, if health and strength did permit, and divine Providence favoured, I not having yet fully recovered my former health and strength, to which the meeting consented.

The latter end of the first month, I was at the burial of *Robert Evan, of North-Wales*; he was upwards of fourscore years of age, and one of the first settlers there. A man who lived and died in the love of God and his neighbours, of whom, I believe it might be truly said, as our Saviour said of *Nathaniel*; "Behold an *Israelite* indeed, in whom there is "no guile." He was a minister of Christ, full of divine and religious matter. In this month I was at *Fair-bill*, at a meeting appointed for *Ruth Courtney, and Susannah Hudson*, who were on a religious visit from *Ireland*, to Friends in this and the adjacent provinces; it was a good meeting, the Friends speaking to the state thereof.

The beginning of the second month, I went over *Delaware*, and so to *Cobanscy*, intending home before I set out for my journey to the southward; but my affairs not answering to come home, and afterwards to reach the yearly-meeting of Friends at *West-River*, the which I proposed to our general-meeting; I now wrote to my wife and family, that I intended to proceed to *West-River* meeting, it saving me much time and riding, and after having been at several meetings at *Cobanscy*, and at the yearly-meeting at *Salem*, and at a meeting at *Piles-Grove*; being accompanied by a Friend at *Salem*, I proceeded and went over *Delaware* river, and first had a meeting at *George's creek*, and from thence to the head of *Sassafras* river, where we had a meeting, but by reason of the wet weather, it was but small; thence we travelled to *Cecil* meeting, and so on to *Chester*, where we had a  
meeting

meeting on first-day, then to *Queen Ann's* county, and back from thence to *New-Town*, on *Chester* river, at which town we had a large satisfactory meeting, in which it was shewn, that no good Christian might, or could break, the moral part of the law, for it, saith the apostle, is a schoolmaster to bring to Christ, and that those who come to the gospel of Christ, can in no wise break the least commandment of God. As for example, the law saith, Thou shalt not forswear thyself; but if a man, according to Christ's gospel, swears not at all, then that man cannot forswear himself. Again, the law saith, Thou shalt love thy neighbour, and hate thine enemy; but Christ saith, Love your enemies; the which if we do, there is no doubt but we shall love our neighbours. Again, the law says, Thou shalt not commit adultery; but if, according to the doctrine and gospel of Christ, a man doth not look on a woman with a lustful eye, there is no danger of committing adultery with her, &c. Those things were largely spoke to, and opened in the meeting, and the people, there being many not of our society, were very attentive and sober, and the good hand of the Almighty was amongst us in this meeting. From *Chester* river we crossed *Chesapeake* bay, to the yearly-meeting at *West-River*, with *Chester* Friends, in *William Thomas's* boat, and sent our horses over by *Kent-Island*, to *West-River*, where we met with our Friends, *Michael Lightfoot*, *Elizabeth Wyat*, and *Grace Mason*, with divers others, (*Elizabeth* and *Grace* being on their return from a religious visit to *North-Carolina* and *Virginia*): we all being far from home, and well acquainted, were glad to see one another, being thankful to the Almighty, who had been pleased to preserve us so far on our way. After the meeting was ended at *West-River*, taking leave in the love of Christ of divers Friends, with hearts full of love, and eyes full of tears, as never expecting to see one another again, I,

with my companion, and *Armiger Trotter*, who came up with the Friends from *Virginia* to *West-River*, set out for *Virginia*, and having passed over *Patuxent* river, had a meeting among the family of the *Plummers*, one of whom, with another Friend, accompanied us to the river *Potomack*; we rode, as near as we could compute it, sixty miles that day; I being heavy and aged, and the weather hot, was very much tired, and laid down in my clothes all night, and the next morning ferried over the river *Potomack*, computed about three miles over, and parted with our guides. When over this river, we travelled about fifteen miles to *William Duff's*, had a meeting there, and from thence to a meeting of Friends at *John Cbeagle's*, and so on to *Black-Creek*, had a meeting there, and then went to the monthly-meeting of Friends on the west-side of *James-River*, and so to *William Lad's*, after which we went to the monthly-meeting of Friends at *Nansemond-River*, and from thence to *Carolina*, and on a first-day had a large meeting at a new meeting-house built to accommodate the yearly-meeting; it was a good solid meeting, and there the Friends appointed for us the meetings following: third-day of the week, being the 13th of the fourth month, at *Joseph Barrow's*, fourth-day at *Jacob Butler's*, fifth-day at *Samuel Newby's*, sixth-day and first-day at the upper meeting-house at *Little-River*, and third-day at the lower meeting-house on the said river, and fourth-day at *Pospotanck*, and fifth-day at *Amos Trueblood's*, up *Pospotanck* river, and then we went to the quarterly-meeting for Friends in *North Carolina*, which was very large; the people were exhorted to overcome sin as Christ overcame, that they might sit with him in his kingdom, as he overcame, and is sit down in the kingdom of God his Father; that subject was largely spoken to that day, and we had a good opportunity with the people, and the great name of  
God

God was exalted over all. After this quarterly-meeting, we had a meeting at *James Wilson's*, in the *Barrens*, which was a large, good and open meeting; in the conclusion thereof, I told them, That I came among them in great love (though in a cross to my own will, with respect to my age, and the heat of weather) being willing to see them, in that province, once more before I left the world; and, as I came in love, so I parted with them; desiring them, to dwell in love and peace, and then the God of love would be with them.

From *Carolina* we travelled into *Virginia*, *Zachariah Nickson* accompanying us, and had a meeting at the widow *Newby's*, and from thence had a meeting at *Nansimund*, and so to the *Branch*, where we had a very large meeting; many people were there not of our society, and were very attentive and sober; and next day, being the second-day of the week, we had a satisfactory meeting at *Bennet's-Creek*, and thence to *Chuckatuck*, and so on to *Rasper-Neck*, and then to *Pagan-Creek*, thence into *Surry* county, to *Samuel Sebbrell's*, and thence to *Robert Honicut's*, had a meeting there, then to *Curl's*, up *James-River*, to *Thomas* and *John Pleasant's*, had a meeting there on a first-day, and then to the *Swamp* and *Cedar-Creek*, and so on to *John Cbeagle's*. We came to *John Cbeagle's* the 20th of the fifth month, being the fifth of the week, and being unwilling to be idle on sixth and seventh-days, intending to have a meeting at his house on first-day, I asked *John* if he could tell where we could have a meeting on sixth and seventh-day? and he said, Yes, he could. And he appointed one about three miles off his house, and another six miles off; at which places we had good service; and then had a very large meeting at his house on first-day, which was, I hope, to pretty general satisfaction, to the religious part of the people. From thence we travelled to *William Duff's*, *John*, and another

ther Friend going with us, and had a meeting at their meeting-house, and afterwards *William* went with us over *Potomack* river, as far as *Piscattaway*, in *Maryland*; this river is computed to be near four miles over, and when about the middle, there was a large swell in the river, so that our horses could not stand, and the motion of the boat made them fall down, and the boat having much water in it, being very leaky, she was near upsetting; they in the boat were in some concern and consternation, saying, when we came to the shore, that they did not remember they were ever before in the like danger; and I apprehended we were in danger, and if the boat had upset, in all likelihood, we might all have been drowned; and I then thought I was in the service of Christ, my great Master; and I also knew, I must die, and I thought I might as well die in his service as my own; so I gave up my life for Christ's sake, and he gave it to me again. Oh! may I, with all those who sincerely love him, serve him truly all our days, is my desire!

From *Piscattaway* we travelled to *Patuxent*, to the family of the *Plummers*, who were ten sons of one father and mother, who were convinced about the time I first had meetings in those parts, and, so far as I know, they were all sober men. After this meeting we went to *Gerard Hopkins's*, and from thence to *Patapsco*, had a large meeting, the house being full before the Friends came, so that they were hard set to get in; to me it was a good, seasonable opportunity, as was our next in the *Forest of Gunpowder River*, where Friends have built a new meeting-house, which at this time, could not contain the people: from *Gunpowder River* we went to *Bush River*, had a good open meeting, and one at *Deer-Creek*, and so over *Susquehannab*, to *Elibu Hall's*.

At *West-Nottingham* I parted with my companion, he having about a day's travel home. I had two meetings

meetings on first-day at the great meeting-house at *West-Nottingham*, which were very large, and Friends glad to see me once more: and after having meetings at *Christine-bridge*, *Wilmington*, *Center*, and *Kennet*, went to the quarterly-meeting of ministers at *Concord*, and was there first and second-day, and third-day at *Derby*, all which were very large meetings, and Friends were satisfied and comforted, and I was encouraged in the work and service of the gospel of Christ. From *Derby* I went home, having been abroad about four months, and rode, by computation, above eleven hundred miles; and at about seventy meetings.

While I was on this journey, I had an account of the death of my dear and only brother, *George Chalkley*, a religious, prudent man; he died the 24th of the ninth month, 1737, near the seventieth year of his age, and left behind him a mournful widow and four daughters, all virtuous women.

When in *Virginia*, I wrote to those of our society at *Opeckon*, *Shannadore*, &c. (many of whom went out of our province, to settle in the government of *Virginia*) to the following effect, viz.

*Virginia*, at *John Cheagle's*, 21st fifth month, 1738.

To Friends of the Monthly-meeting at *Opeckon*.

Dear Friends, who inhabit *Shannadore* and *Opeckon*,  
 ' HAVING a concern for your welfare and  
 ' prosperity, both now and hereafter, and also  
 ' the prosperity of your children, I had a desire to  
 ' see you; but being in years, and heavy, and much  
 ' spent and fatigued with my long journeys in *Virgi-*  
 ' *nia* and *Carolina*, makes it seem too hard for me to  
 ' perform a visit in person to you; wherefore I take  
 ' this way of writing to discharge my mind of what  
 ' lies weightily thereon: and,

' First,

‘ First, I desire that you be very careful, being far  
 ‘ and back inhabitants, to keep a friendly correspon-  
 ‘ dence with the native *Indians*, giving them no oc-  
 ‘ casion of offence; they being a cruel and merciless  
 ‘ enemy, where they think they are wronged or de-  
 ‘ frauded of their right, as woful experience hath  
 ‘ taught, in *Carolina, Virginia, and Maryland*, and  
 ‘ especially in *New-England, &c.* and,

‘ Secondly, As nature hath given them, and their  
 ‘ fore-fathers, the possession of this continent of *Ame-*  
 ‘ *rica*, or this wilderness, they have a natural right  
 ‘ thereto in justice and equity; and no people, ac-  
 ‘ cording to the law of nature and justice, and our  
 ‘ own principle, which is according to the glorious  
 ‘ gospel of our dear and holy Lord Jesus Christ,  
 ‘ ought to take away, or settle, on other mens lands  
 ‘ or rights, without consent, or purchasing the same,  
 ‘ by agreement of the parties concerned; which, I  
 ‘ suppose, in your case is not yet done.

‘ Thirdly, Therefore my counsel and Christian ad-  
 ‘ vice to you is, my dear Friends, That the most  
 ‘ reputable among you, do, with speed, endeavour  
 ‘ to agree with and purchase your lands of the native  
 ‘ *Indians* or inhabitants: take example of our wor-  
 ‘ thy and honourable late proprietor, *William Penn*;  
 ‘ who, by his wise and religious care, in that rela-  
 ‘ tion, hath settled a lasting peace and commerce  
 ‘ with the natives, and, through his prudent manage-  
 ‘ ment therein, hath been instrumental to plant in  
 ‘ peace, one of the most flourishing provinces in the  
 ‘ world.

‘ Fourthly, And who would run the risque of the  
 ‘ lives of their wives and children, for the sparing  
 ‘ a little cost and pains? I am concerned to lay those  
 ‘ things before you, under an uncommon exercise of  
 ‘ mind, that your new and flourishing little settle-  
 ‘ ment, might not be laid waste, and, if the Provi-  
 ‘ dence of the Almighty doth not intervene, some

‘ of



‘ of the blood of yourselves, wives or children, be  
 ‘ shed and spilt on the ground.

‘ Fifthly, Consider you are in the province of *Vir-*  
 ‘ *ginia*, holding what rights you have under that go-  
 ‘ vernment; and the *Virginians* have made an agree-  
 ‘ ment with the natives, to go as far as the moun-  
 ‘ tains, but no farther; and you are over and beyond  
 ‘ the mountains, therefore out of that agreement;  
 ‘ by which you lie open to the insults and incursions  
 ‘ of the southern *Indians*, who have destroyed many  
 ‘ of the inhabitants of *Carolina* and *Virginia*, and even  
 ‘ now have destroyed more on the like occasion,  
 ‘ [The *English* going beyond the bounds of their  
 ‘ agreement, eleven of them were killed by the *In-*  
 ‘ *dians* while we were travelling in *Virginia*.]

‘ Sixthly, If you believe yourselves to be within  
 ‘ the bounds of *William Penn’s* patent from king  
 ‘ *Charles* the second, which will be hard for you to  
 ‘ prove, you being far to the southward of his line;  
 ‘ yet, if done, that is of no consideration with the  
 ‘ *Indians*, without a purchase of them; except you  
 ‘ will go about to convince them by fire and sword,  
 ‘ contrary to our principles; and if that were done,  
 ‘ they would ever be implacable enemies, and the  
 ‘ land would never be enjoyed in peace.

‘ Seventhly, Please to note, that in *Pennsylvania*  
 ‘ no new settlements are made, without an agree-  
 ‘ ment with the natives; as witness, *Lancaster* coun-  
 ‘ ty, lately settled; though that is far within the  
 ‘ grant of *William Penn’s* patent from king *Charles*  
 ‘ the second; wherefore you lie open to insurrec-  
 ‘ tions of the northern, as well as southern *Indians*.

‘ And, lastly, Thus having shewn my good-will  
 ‘ to you, and to your new little settlement, that you  
 ‘ might sit every one under your own shady tree,  
 ‘ where none might make you afraid, and that you  
 ‘ might prosper naturally and spiritually, you and  
 ‘ your children; and having a little eased my mind  
 ‘ of

‘ of that weight and concern, in some measure, that  
 ‘ lay upon me, I, at present, desist, and subscribe, in  
 ‘ the love of our holy Lord Jesus Christ,

‘ Your real friend,

‘ T. CHALKLEY.

After my return from this journey, I staid much at home that winter, travelling now being hard for me, so that I could not perform long journeys as formerly, being more broken in the long and hard travelling in this journey, than in divers years before.

In the year 1739, I took several short or lesser journeys, and had many meetings in divers places, as in *Salem* and *Burlington* counties, in *West-Jersey*, and *Philadelphia*, *Chester*, and *Bucks* counties in *Pennsylvania*, having many large and comfortable meetings, and some satisfactory service in divers of them.

This year the war broke out between *Great-Britain* and *Spain*, the *Spaniards* giving great occasion of offence to the *British* nation; notwithstanding which, king *George* the second sought to accommodate matters peaceably; but the crown of *Spain* not complying with the terms agreed on for an accommodation, therefore war was proclaimed; which occasioned much disturbance and distraction in our little peaceable province and government; war being destructive to life, health and trade, the peace and prosperity of the people, and absolutely against the doctrine and practice of the Prince of life and peace, our Lord and Saviour Jesus Christ; a great concern came on my mind to promote his doctrine; in order to which, I was largely concerned to treat thereof in or at the general spring-meeting at *Philadelphia*;  
 with

with which service divers wise and pious people were well satisfied, though some were offended.

When the meeting was over, I having a desire and concern once more to visit Friends in the three lower counties, *Newcastle, Kent, and Sussex*, among whom I had not travelled for near twenty years, and being now a little better in health than I had been, I set out from my home, and went to *Chester*, and from thence to *Wilmington*, and had a meeting there; and then to *Newcastle*, where we had another; *William Hammond* being with me, he and I went from *Newcastle* to *George's-Creek*, had a meeting there; and then went to *Duck-Creek*; after having two meetings at *Duck-Creek*, I went to *Little-Creek* meeting, and so proceeded to the *Mother-Kills*, where I had a large, open time in preaching the gospel to the people, which divers of them received with gladness; and there were many, not of our society, who were very sober and attentive, a door being open among them; yet notwithstanding there may be much openness both in speakers and hearers, I have observed with sorrow, that there are but few who retain the truth so as to be really converted; many are convinced, but few converted and come to be regenerated or born again, as our Saviour taught.

From *Mother-Kills* I went back to *Little-Creek*, to *Timothy Hanson's*, he accompanying me, and from *Timothy's* I went to *Duck-Creek*, and from thence to *Appoquinamy*, to the burial of a Friend's son, who died of the small-pox; on which occasion we had a solid meeting, the mournful relations being thankful for our company. From *Appoquinamy* I went to *John M'Cool's*, and from thence to *Newcastle*, where we had a large open meeting, to the satisfaction of divers; though I was very weakly and poorly, as to my health, so that it was hard for me to stoop to take any thing from the ground, and with difficulty I walked from the Friend's house to the meeting; but being

ing helped by grace, and carried through the service of the meeting beyond my expectation, was, with divers others, truly thankful to God the Father, and Christ, my Lord and Saviour.

From *Newcastle* I went to *Wilmington*, had a meeting there, and from thence to *Newark*, to the marriage of *Alexander Seaton*; the meeting was uncommonly large, and to general satisfaction.

From *Newark* I went back to *Wilmington*, and from thence to the *Center* monthly-meeting, and so on to *Kennet*, where was a very large meeting: here divers who had professed among us, refrained coming to the publick meeting for divine worship; with whom, next day, we had a meeting, wherein the evil consequence of forsaking the assembling ourselves together was spoke to, and that it would be a great hurt to the young and rising generation, and themselves also; being a bad example to them, and contrary to the advice and counsel of the holy apostle, "Not to forsake the assembling of ourselves together, as the manner of some is."

From *Kennet* I went to *Concord*, to the burial of *Benjamin Mendinball*, where we had a large and solid meeting, several lively testimonies being borne therein. This Friend was a worthy elder, and a serviceable man in our society, and one of the first or early settlers in *Pennsylvania*: a man given to hospitality, and a good example to his family, and hath left divers hopeful children surviving him.

The night before this meeting I lodged at the widow *Gilpin's*, whose husband, *Joseph Gilpin*, was lately deceased; there was true Christian love and friendship between us for above fifty years. When first I saw *Joseph* in *Pennsylvania*, he lived in a cave in the earth, where we enjoyed each others company in the love and fear of God. This Friend had fifteen children, whom he lived to see brought up to  
the

the states of men and women, and all but two married well, and to his mind.

From *Concord* I went to *Wilmington*, and from thence after meeting to *Newcastle*, where I, with *George Hogg*, went over the river *Delaware* into *Penn's-Neck*, and had a meeting at *James Wilson's*; from *Penn's-Neck* we went to *Salem*, and thence to *Cobanssey*, where I had several meetings at *Greenwich*, and at the head of *Alloway's-Creek*, also at *David Davis's*, where the people kindly lent us the benches of their meeting-house, and many of them came themselves, and were very attentive; after which I went to *Piles-Grove* and had a meeting there, and from thence to *Woodberry-Creek*, and so to *Gloucester*, where I ferried over *Delaware* to *Philadelphia*, and from thence came home, having travelled about 500 miles in this journey, after which I staid at and about home for some time.

I was at the yearly-meeting at *Burlington*, in the seventh month; going to this meeting, my horse started, and threw me, which hurt my shoulder and hip badly, of which hurt I did not recover for above half a year.

This meeting was very large, and though I was outwardly in misery and pain, yet in the sense of the love and goodness of God, and grace of our Lord Jesus Christ, I was, with many others, much comforted in spirit.

From *Burlington* I travelled to *Skrewsbury*, having several meetings by the way, as at *Borden-Town*, *Crosswicks*, *Trenton*, &c. This journey I rode in much pain, but the satisfaction I had in meetings through the Spirit and power of the most High, made amends for all the labour and pain I underwent. I bless the sacred name of God, and may I do it for ever! I made what haste I could home, being in pain with my fall, and tarried at home most of the winter, which was one of the longest and  
hardest

hardest known in these parts, by some of the oldest livers here; divers people being frozen to death in several places, and many sheep and cattle perishing, and much of the winter grain killed with the frost, so that there was some apprehension of a want of bread; all which I took to be warnings of the just and righteous judgments of God, for the ingratitude, pride, and other sins and iniquities of the people, the which I was divers times, and at divers places, concerned to put them in mind of. How well would it be, if the people would lay the judgments of the most High to heart; and when his judgments are abroad in the earth, that the inhabitants would learn righteousness!

After this winter I was at a general-meeting at *German-town*, and at meetings at *North-Wales*, *Horsbam*, and *Byberry*, and from thence, with *Joseph Gilbert*, went to *Burlington*, and was at a marriage there, and then returned home.

In the second month I was under an inward and religious engagement in my mind to visit the meetings of Friends in *Gloucester* and *Salem* counties, in *West-Jersey*; and the 19th of the said month I went over *Delaware* river, and was at *Haddonfield* on a first-day, and third-day at *Chester*, fourth-day had a meeting at the house of *Josiah Foster*, and fifth-day at *Evesham*; from which meeting I went to *John Estaug's*, *Ebenezer Large*, and *Samuel Jordan* being with me. In the morning we went to *Woodberry-Creek* meeting, and next day down to *Salem*, in order for the yearly-meeting, which began on the 26th of the second month, and was an extraordinary solid meeting, the divine presence and glory being richly manifested amongst us.

From *Salem* I went, in company with *John Evans* and *Elizabeth Stevens*, to *Alloway's-Creek* and *Cobanssey*, where we had meetings, I believe, to the satisfaction of many; here I parted with the said Friends,  
and

and not being well, I staid at *Greenwich*, and they went to *David Davis's*, in order for *Pilesgrove* meeting.

The 3d of the third month, being the first of the week, I was at *Cobansfey* meeting, which was solid and weighty; in which the mighty works of God, and his wonderful power, was fet forth to the people in divers respects.

First, As to the work of the creation of the heavens and the earth, and of man to govern in the earth, reserving to himself the government of man; to whom he gave a law, for the breach of which he was turned out of paradise, and brought death into the world.

Secondly, Notwithstanding man's fall, God had love, mercy and compassion towards him, and promised the seed of the woman should bruise the head of the serpent, who led them astray, which seed was Christ, whom all are commanded to hear, believe and follow, in the practice of his holy doctrine, which is contained in his words spoken to his immediate disciples and apostles, and likewise made known and revealed in our hearts.

Thirdly, That now in our day his righteous judgments are abroad in the earth, as the sword, and a threatning of famine, or want of bread; all which was spoken in the tender love and fear of God, and faith of Christ, and all were intreated to lay these things to heart, and turn to the Lord, and he will have mercy, and to our God, and he will abundantly pardon. In this meeting God was glorified, and his name magnified, through the assistance of the Spirit of his dear Son our Lord.

From *Cobansfey* I went to *Salem*, and thence to *David Davis's*, where we had a meeting, at which were several people of divers professions, who were satisfied and edified therein; and thence we went to *Pilesgrove* meeting, afterwards into *Penn's-Neck*, and

had a good open meeting at the widow *Hughs's*, and so to *Woodberry-Creek* meeting, which I hope was serviceable; after which I went home with my Friend *James Lord's* widow, who, with her sister *Ann Cooper*, and *Joseph Clews*, went with me to *Gloucester* gaol, where we visited one under sentence of death for stealing; I asked him, if he truly repented of that sin of stealing, of which he had been so often guilty. He told me, he hoped he had, and was willing to die. He was recommended to the grace of God, and to keep in an humble frame of mind, and beg mercy of the Almighty, for the sake of Christ, for all his sins. While a Friend was praying by him, he was broken into tenderness.

Here the afore said Friends parted with me; I crossing the river *Delaware* to *Philadelphia*, and so home to *Frankfort*. I was at ten meetings in this journey, besides the yearly-meeting at *Salem*, and travelled about 150 miles; but travelling was painful to my body; for I now more and more felt the effects of many old falls and bruises, which much disabled and hurt me in riding.

In the fourth month I was at divers meetings about or near home, as at *Fair-hill*, *German-Town*, and at a meeting at *Thomas Roberts's*; also was at *Philadelphia* meeting. In the beginning of the fifth month, I visited Friends meetings at *Derby*, *Merion*, and *Haverford*; at the last place the meeting was large, and very open, wherein the mighty power of God was exalted over all, and it was plainly manifested, that if there was any virtue, or any good gift or genius in the creature, it derived its excellency from the Creator; and that man, in his best capacity, in either natural or spiritual attainments, hath no cause to boast or glory in any thing or things, which he, as an instrument in the divine hand, might help to do or perform; wherefore we ought to humble ourselves under the mighty hand of God, attributing



ting no glory to self, or the creature, but all glory and praise to the Creator, who is in and over all, blessed for ever.

The 20th of the fifth month, I set forward on a journey, in order to visit Friends at and near *Burlington*, and was next day at a meeting at *Bristol*, which was large, considering the heat of the weather, and the shortness of the notice; next day, being the fourth-day of the week, and the 22d of the month, I was at *Mount-Holly*, at the burial of our ancient Friend, *Restored Lippincoat*: he was, as I understood, near an hundred years of age, and had upwards of 200 children, grandchildren, and great grandchildren, many of whom were at his funeral; the meeting was large, and thought to be a serviceable meeting by divers. After this meeting I went with a few choice Friends to visit *Susannah Fearon*, who had been long ill, in which visit we were favoured with the divine presence and goodness of the Most High, for which we returned him thanks and praise. After which we went to *Burlington*, and next day had a meeting, which was an acceptable opportunity to many.

Next first-day being the 27th of the month, we had a good solid meeting at *Trenton*; from thence I went with divers Friends to *Bristol*, and so home to *Frankfort*, and was thankful to the Almighty for the grace which he was pleased to bestow upon me, a poor worm; and that, considering the extreme heat, I had my health better than usual. After coming home, I visited divers meetings at *Philadelphia*, *Haddonfield*, *Frankfort*, &c.

In the sixth month there was a great mortality in *Philadelphia*, and many were taken away; on a fifth-day, I was concerned to put the people in mind of it, and of their own mortality, and exhorted them to prepare for it, they not knowing whose turn it might be next, nor the hour when death might come to

their own habitations; and was concerned, in the same nature, at several large burials; in the meeting at *Philadelphia*, they were told, It was better to fall into the hands of the Lord, than into the hands of men; and that since we had been settled in this province of *Pennsylvania*, we were preserved from the hands of men; there having never been an enemy in it, in a warlike way; our dependance being on Providence, and our principle against war, and against spilling of human blood by wars and fighting, according to the doctrine of Christ, the peaceable Saviour; wherefore I believe the hand of God was manifested in preserving us in peace: yet I would not be understood to be against the magistrates exercising the power committed to them, according to just law; but national wars, woful experience teacheth, are destructive to the peaceable religion of Jesus, to trade, wealth, health and happiness. Our dear Lord preached peace to the people, and against wars; telling his followers, That they must love and pray for their enemies, and rather take a stroke or a blow, than give one; and that they should not resist evil; which peaceable doctrine of Christ, the *Jews* could not away with; no, no, by no means; Oh, say they, If we let this man alone, the *Romans* will come and take away our place and nation; just as the people now say in this province, among and to those peaceable men, who for the sake of Christ and his doctrine, cannot use the sword; the *Romans* will come and take our country, if we do not build forts and castles, and have military preparations: and I wish it were not true, that some, who profess this peaceable principle, too much endeavour to smother, stifle and keep under, this peaceable doctrine, through a slavish fear, and too much distrusting of the divine Providence, which may cause the divine Hand to deliver us to the *Romans* indeed; at which I should not wonder, since we distrust that divine Hand that hath

hath hitherto preserved us, without our preparing for war, above these fifty years. To which I know that it is objected; but now there are abundance of people who are not of that principle. I answer, Then why did they come among us, if they could not trust themselves with our principles, which they knew, or might have known, if they would? the king gave the province, and the government of it, to our worthy proprietor, *William Penn*, who was a man of this peaceable principle, for which the *Heathens* loved him, and honour his name and memory to this day, and those of his society and principles, whereof I am a living witness. The sense of the sweetness and social life that the first settlers of the province of *Pennsylvania* and the city of *Philadelphia* lived in, makes me express myself in this manner. Oh! that the inhabitants of the city and country, did but live and dwell in that first love, and hold it fast; and then I believe that the Almighty would not suffer any to take our crown; which crown is righteousness, peace and love, through true faith; which true faith works by love in Christ Jesus.

On the last day of the fifth month, I acquainted my Friends of the monthly-meeting of *Philadelphia*, with a concern I had been some time under, to visit the people in the *Virgin-Islands*, and more particularly in *Anguilla* and *Tortola*, in order to preach the gospel of our Lord Jesus Christ freely, to those who might have a desire to hear, as the Lord should be pleased to open my way: and my Friends having unity with me therein, at their next meeting gave me a certificate of their concurrence: soon after which, having settled my affairs, and taken leave of my dear wife and daughter, and the rest of my family and friends, on the 19th day of the seventh month, I embarked at *Philadelphia*, in the sloop *John, Peter Blunder*, master, bound for the island of *Tortola*.

We sailed down the river, and came to an anchor near *Christine-Creek* that night, in which there was a violent storm, which drove several vessels on the marshes, so that when the tide ebbed, one might walk round them. Next day we sailed to *Reedy-Island*, where we waited for a fair wind. We sailed down the bay, in company with two sloops, one bound for *Bermudas*, the other for the island of *Christopher's*, and left the *Capes* on the 23d day of the month, and in 18 days from that time, fell in with the island of *Thomas*, and in one day more turned up to *Tortola*.

In this voyage we saw nine sail of vessels, but spoke with none of them: had a rough passage, the wind being high and contrary above a week, and much rain; yet, through the mercy and grace of God, I was preserved above all fear, except the holy fear of the living Lord, in which I blessed his holy name.

On the 12th day of the eighth month, *John Pickering*, the owner of the sloop, who was likewise governor of the island, with his spouse, met me at the waterside, and lovingly embraced me, and led me up to their house, and the same evening, had a meeting at his house; and on the 15th of the month, being the fifth-day of the week, we had a large satisfactory meeting, at which were many people, divers of them not of our profession, and I think, the good hand of the Lord was with us. I was concerned in this meeting to shew, that the last dispensation of God to mankind, in and through his dear Son, was a spiritual dispensation; a dispensation of pure divine love, which is to last and be with the true believers in Christ for ever, according to his own doctrine in the New Testament.

On the first-day of the week, and the 18th of the month, we had another meeting larger than the former (and the governor told me, he had never seen so large

large a gathering on the island, on any occasion) my spirit was much set at liberty in this meeting, and great openness and brokenness was among the people, so that the gospel was freely and largely declared to them. The case of *Cornelius*, and of the apostle *Peter* going to his house, was treated of, with divers other matters, tending to edification. I was so affected with the power, spirit, and grace of our Lord Jesus Christ, that, when the meeting was over, I withdrew, and, in private, poured out my soul before the Lord, and begged that he would be pleased to manifest his power and glorious gospel more and more. At this meeting there was a woman who had suffered much for her going to meetings; her husband being a proud, haughty man, had beat her to the drawing of blood; he also drew his sword, and presented his pistol, with threatenings to kill her; but she thanked God, that she was resigned to lose her life for Christ's sake: this woman expressed some words in supplication in this meeting, in a broken manner. There was also another, a beautiful young woman, whose father had turned her out of doors for coming to Friends meetings.

I went, with the governor and his wife, to visit a few families up in the mountains, and had a meeting, in which was great brokenness and tenderness in the time of prayer.

On second-day we visited several families in the division called the *Road*, to which we went by water in a coble, somewhat like our canoes; there were four of these in company, five persons in two of them, and seven in the other two. In this visiting of families, the people came and filled the rooms, and we had seasonable meetings, in which the people were so loving, and well affected, that we could seldom go in a friendly way to visit our Friends, but they would presently fill their little rooms, and we

scarcely could depart, without having a time of worship.

Next day we went to visit a young man's habitation, who had not yet finished his house, and the neighbours coming in, as usual, we had a good meeting.

I cannot but note, that the hand of the Lord God was with us, and I felt his visitation as fresh and lively as ever, for which I was truly thankful, and thought, if I never saw my habitation again, I was satisfied in this gospel call, and religious visit; though, being in years, it was sometimes a little troublesome to the flesh, being in the 66th year of my age, and stiff in my limbs from hurts with many falls and bruises; but, as to my health, I had it better now, than for several years past; for which I am humbly thankful to him, in whom we live and have our being; glory to his name, through his dear Son.

Third-day and fourth-day, visited several families, and had divers good opportunities; in one of those meetings, a young man, named *Jeremiah Martin*, spoke a few words in prayer; in which season, we were, I think, all broken into tenderness, so that in truth we might say, that the power and Spirit of Christ was with and among us, and his great name was praised.

Fifth-day, being the week-day-meeting, it was larger than was ever known of a week-day at that place, there being divers Friends who came from an island called *Jos. Vandike's*, and many neighbours and sober people, who were very attentive.

Sixth-day, was at several peoples houses, and had religious meetings, which we could not well avoid, the people were so loving and desirous to hear what might be spoken to them, they being many of them like thirsty ground, wanting rain, and our good and  
gracious

gracious Lord gave us celestial showers, which were refreshing to us, and thankfully received.

Seventh-day, I went, with several Friends, to the house of one, who, with his wife, had been at our meeting on fifth day; he kindly invited me to his house; his name was *Blake*, he and his wife were loving; though he had formerly wrote against Friends, he was now better informed. From his house I went to *Townsend Bishop's*, and there being many Friends there from another island, we had a most comfortable, tender evening-meeting, in which we offered up an evening sacrifice of high praises and thanksgiving to the holy name of the living eternal God, and his dear Son our Lord and Saviour Jesus Christ, through the influence of the holy Spirit, one God over all, blessed for ever. And,

On the first-day of the week, being the 25th of the month, we had a larger meeting than ordinary; and, in expectation of larger meetings than usual, the governor, *John Pickering*, had made several new forms to accommodate the people at his own house, which he sent six miles on mens heads, the roads not being passable for carriage by carts, &c. This I think worth noting, that their zeal may be had in remembrance, and that others may be stirred up to a more religious concern, who will scarce go six steps to a religious meeting, or will not go at all. In this meeting I was concerned to speak of, and set forth the doctrine of Christ, which he preached on the *Mount*, contained in the 5th, 6th, and 7th chapters of *Matthew*; and to press the people to come to the practice of what is there commanded by the great Author of the Christian religion; and to shew that the despised *Quakers* had learned out of that excellent sermon, much of their religion, which displeases many people, and divers of the great men of the world; and to urge them to regard the Grace of God, which bringeth salvation, and hath appeared to  
all

all men. In this meeting *Dorcas*, the wife of *John Pickering*, spoke to the people in publick testimony, to which they gave good attention.

After meeting we returned by water from the *Road* harbour, to *Fat-Hog-Bay*, where *John Pickering* lives, being upwards of twenty of us in company, in three cobles.

These two weeks I spent in the island of *Tortola*, to my great satisfaction.

The journal of this worthy Friend ending here, the following supplement is collected from some notes sent by a Friend of that island, giving an account of his further services, sickness, and death.

---

## THE SUPPLEMENT.

**O**N the second-day of the third week of his being among us, he visited some Friends in the neighbourhood, and likewise the man who had treated his wife so cruelly for coming to Friends meetings.

On third-day, he was employed chiefly in writing to his family and friends in *Philadelphia*.

On fourth-day some Friends from the *Road* came to see him, which prevented his going out to visit the neighbours as usual.

On fifth-day morning, being the 29th of the eighth month, he found himself much indisposed; yet he went to our week-day-meeting, about a quarter of a mile. When the meeting broke up, he had a hot fever on him: Doctor *Turnbull*, the chief physician in our island, thought it proper to take some blood from him, and he being very willing, it was  
done



done that afternoon, and the fever abated some time that night, and the next day he walked about, and made no complaint until about eight o'clock in the evening, about which time the fever returned, and continued very severe until first-day morning; when the doctor advised him to take a vomit, which he declined that day, being desirous of attending the meeting, which was held at my house, and was a large, sweet and tender meeting; in which he spoke to us first concerning temptations, and how Christ was tempted, and how to withstand them; and afterwards on the parable of the great supper, and other subjects; ending his testimony with the words of the apostle *Paul*, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness:" which words, and most part of this last sermon, was delivered in great brokenness; from whence I judged that he was sensible that he had not long to live, though, I believe, he was not afraid to die.

On second-day morning the fever abated a little, and he complied with the doctor's prescription of taking a vomit, which seemed to have its proper effect; but that night the fever returned, and continued on him until he died, which was between two and three o'clock on fourth-day morning, the fourth day of the ninth month, being speechless about seven hours before.

A general invitation was given to Friends and others, to his funeral, where three testimonies were borne, all in great brokenness, under a just sense of our great loss. After which he was decently interred on the evening of the same day, in a piece of ground which is since given to Friends for a burial place, and on which a meeting-house is built, by *John Pickering*, the governor of the island at that time.

It is said in the Scriptures, That the righteous are taken away, and no man layeth it to heart; but, I hope, it may be truly said, this was not the case at this time, for Friends in general, much lamented their great loss, in being so soon deprived of so instructive a Friend and elder, whose care over us was very great; and who, by his loving and exemplary life, and tenderness to people of all ranks and professions, engaged the love and respect of most of the people in the island. We are fully assured, that his labour among us was not in vain, and that many have felt the good effects of it; so that we believe some of the last words he expressed in publick, may justly be applied to him, and that he now enjoys a crown of righteousness.

T H E  
W O R K S

O F T H A T

A N C I E N T, F A I T H F U L S E R V A N T O F

J E S U S C H R I S T,

T H O M A S C H A L K L E Y,

Who departed this Life in the ISLAND of TORTOLA,  
the Fourth Day of the Ninth Month, 1741 :

C O N T A I N I N G

H I S E P I S T L E S and other W R I T I N G S.

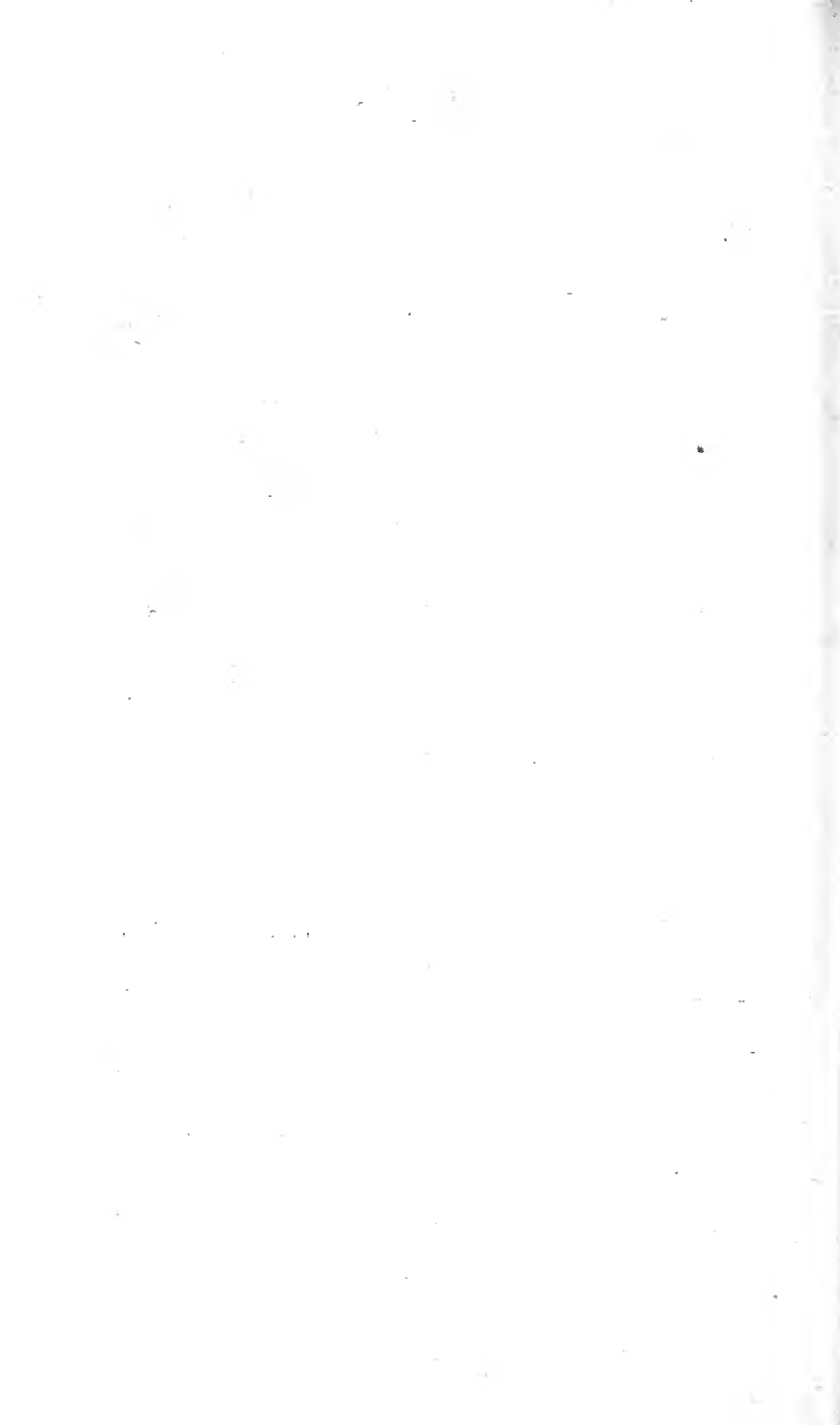
---

*Blessed is the Man that walketh not in the Counsel of the Ungodly,  
nor standeth in the Way of Sinners, nor sitteth in the Seat of  
the Scornful: But his Delight is in the Law of the Lord, and  
in his Law doth he meditate both Day and Night. Psalm i.  
1, 2.*

---

PRINTED AND SOLD BY JAMES PHILLIPS, GEORGE YARD,  
LOMBARD STREET.

M D C C X C I.



---

G O D ' S  
G R E A T L O V E

U N T O

M A N K I N D,

T H R O U G H

J E S U S C H R I S T our L O R D.

---

*And there came a Voice out of the Cloud, saying, This (i. e. Christ)  
is my beloved Son, hear ye him, Luke ix. 35.*

*If ye love me, keep my Commandments, John xiv. 15.*

*For God so loved the World, that he gave his only begotten Son,  
that whosoever believed in him, might not perish, but have ever-  
lasting Life; John iii. 16.*

---

P R E F A C E T O T H E R E A D E R.

**I**N sincerity and unfeigned love, both to God and man, were these lines penned: I desire thee to peruse them in the same love, and then, peradventure, thou mayest find some sweetness in them. Expect not learned phrases, or florid expressions; for many times heavenly matter is hid in mean sentences, or wrapped up in plain expressions. It sometimes pleases God to reveal the mysteries of his kingdom,

kingdom, through the grace of his Son our Lord Jesus Christ, to babes and sucklings, and he oftentimes ordains praises out of their mouths; one of which, reader, I desire thou may be.

My intent in writing these sheets is, that they, through the help of God's grace and the good spirit of Christ, may stir up true love in thee; first, to God and Christ, and then to man: then thou wilt be fit to be espoused to him who is altogether lovely (that is, Christ) which is the desire of him that is thy friend, more in heart than word,

T. CHALKLEY.

---

**H**AVING been concerned for the good and welfare of the children of men in my youthful days, and tasted of the infinite love of God, in and through his dear Son the holy Lamb Jesus, who laid down his life for the sins of the world; and, in my tender years reaped great benefit, through faith in, and obedience unto him: for truly I have found, by sufficient experience, that one without the other, to wit, faith without works, will not answer the end of the great love of Christ Jesus our Lord, in that he offered himself a sacrifice for all mankind; not for people to live in sin, but to take away the sin of the world: in a word, "Faith without works is dead," *James* ii. 20. For my part I found it so, and so must all true believers in the Son of God.

Christ he first loved us, and paid that debt for us, that of ourselves we were not able to do. Oh his infinite love! it hath oftentimes melted my soul into tenderness. Methinks it is abundance of pity, that ever the sons of men should requitè evil for good, or disobedience for such gracious obedience:  
I would

I would to God, that all believers in Christ would live in that fear of God, and that love to Christ, that keepeth the heart clean; because nothing unclean can enter the kingdom of heaven. I do not mean a slavish fear, but fear that is wrought by love: for them that love the Lord, the great, everlasting God, will fear to offend him.

This is the matter that chiefly beareth stress on my mind at this time; the necessity of love to God and Christ, and one another: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, to conceive the things that God hath prepared for them that love him," *1 Cor. ii. 9*. For my part I cannot pretend to tell thee, O man! to the full; but only a little to hint at it: it is joy unspeakable, and full of glory: but then we must love him, so as to keep his commandments. This is the work that I am very earnest in pressing people to, whether youth or aged: it is not too soon for the young, neither too late for the aged, to begin this work of obedience, through faith and love to God and Christ, if his Spirit is reproving or striving in them. But it is more honourable and acceptable, for a man to give up the strength of his days to serve the Lord, and to remember his Creator in the days of his youth, before sin is too much rooted and grown in man; for then it will be much more labour to get the root of unrighteousness plucked up.

So that in that ability which God hath given me, I would endeavour to stir up all to serve him, and to be in good earnest, and not to put the day of God, even the mighty Jehovah, afar off; but to love the Lord unfeignedly, and with true obedience; since it is that sacrifice that is only acceptable to God; that is to say, To love him in deed and in truth, more than in word, and with tongue: for against such a people, the Lord, by his servant, complained in old time; "They (saith the Lord) draw nigh to me with

“ their mouths, and with their lips do honour me :” but, oh ! their great misery was, their hearts were far from him ; they did not love him with their whole hearts ; that was their great fault : this thing is also a great evil in the sight of the great God in this our age, and it is too frequent in *England*, the land of my nativity, as also in other islands, and places beyond the seas. What lamentation shall be taken up for such as do so mock the Lord, the great God of love ? Surely he will render vengeance, as in flames of fire, upon all the wicked and ungodly, and those that forget him. It is not by saying, but by doing, that we are justified through faith in Christ : not he that saith, Lord, Lord, only ; but he that doth his will also, shall enter the kingdom.

Now the will of God, and Christ his Son, is, That we should love him above all ; and in loving him, we shall love one another ; for Christ saw the great need there was of loving God above all, and also of loving one another ; therefore he answered thus to him that asked him, Which was the greatest commandment. “ Thou shalt love the Lord thy God  
“ with all thy heart, and with all thy soul, and with  
“ all thy mind,” *Mat.* xxii. 37.

“ This,” says Christ, “ is the first and great com-  
“ mandment ; and the second is like unto it, Thou  
“ shalt love thy neighbour as thyself : on these two  
“ commandments hang all the law and the pro-  
“ phets,” verses 38, 39, and 40.

Now if these two great commandments were obeyed, it would answer God's great love to us, in sending his Son to bless us. Oh ! the glory of God, how it would shine ! it would make the young men as valiants of *Israel*, and the old men as captains of thousands ; then Christ would reign gloriously indeed, in the hearts of the children of men ; here the Lamb and his followers (that walk in the light, and that commandment, that burns as a lamp) would get the  
victory



victory over the Devil and his followers: but, on the contrary, this is the great error of mankind, they talk of God and Christ in words, but deny him in works: nay, some will not stick to say, It is impossible to keep the commands of Christ. It is too commonly spoken, and also believed, that there is no perfection on this side the grave, contrary to the saying of Christ, "Be ye perfect, even as your Father, which is in heaven, is perfect," *Mat. v. 48.* Yet, say they, it is impossible; which is as much as to say, Christ is a hard Master, in commanding what cannot be done, consequently, out of their own mouths they will be condemned; for Christ is not a hard Master, I testify against all such unholy and imperfect believers, in solid fear before the Lord; but according to such people's faith and belief, he must needs be hard. Oh that people would but so love God, and his dear Son, as to strive to do his commands; for it is impossible they should obey, if they do neither believe nor endeavour: but let such know, that many shall strive, and shall not enter; much less, enter, if they do not strive: but we must, of necessity, strive, in obedience to his will, and by his assistance (not in our own natural will) to enter in at the strait gate: man would enter in with all his pleasant things, and in all his bravery and gallantry; but God's will is, that he should be brought low, that he might exalt him. Oh! this self, it is a great enemy to mankind.

My intention is to awaken people out of the sleep of sin, which is death; and to stir them up to righteousness, and love to the Lord, and their neighbour, even with their whole heart: this is what my heart breathes to, and supplicates the Lord of heaven for: then would the end of my labour, in his love, be answered; for great is the love of God in sending his Son, and also in sending his servants, and stirring them up to rouse people out of the sleep

of security, that they might see the danger they are in, and how near they lie to the brink of the pit of burning. Oh! that people would but seriously consider that which is shewed and told them in the love of the Lord. Oh! that it might be laid to heart. However, whether they will hear or forbear, God will be clear, and his servants also will be clear. But if we not only hear, but also obey, that peace which passeth the understanding of men (that our Lord giveth to his followers) will be our portion, and the lot of our inheritance for ever: but this is on condition of obedience, and keeping the commands of God: "If ye love me, keep my commandments," *John* xiv. 15. faith the Lord. So, if people live in saying, and not in doing, in professing and confessing, yet still living in pride and high-mindedness, and in sin, it is apparent they do not love Christ Jesus, according to his own words, neither doth he justify them; it is only the doers that he will justify. The apostle *John* says, "If a man says, he loves God, and yet hateth his brother, he is a liar," 1 *John* iv. 20. and by plain Scripture testimony, such are not of God: moreover, if he says, he loves Christ, yet doth not his sayings, he is also a liar, and the truth is not in him, or Christ is not in him; who said, I am the truth; and thus man becomes reprobated; for *Paul*, writing to the brethren, saith, "Examine yourselves, whether you be in the faith, prove your own selves; know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates," 2 *Cor.* xiii. 5. Which indwelling of Christ is a great mystery to many; although Christ within, which the apostles preached, was the hope of the saints glory, *Col.* i. 27. And, oh! how earnest was Christ in prayer to his Father, that his followers may be one in him, and that they might be united together in one, *John* xvii. Such was the love of Christ to his church; now, what remains on the church's part, since Christ has done his

his part, surely it is, that we love him again ; for, saith *John*, “ He that loveth not, knoweth not God ; “ for God is love,” 1 John iv. 8. They that dwell in enmity, are not of the children of God, but the children of Satan ; who always hated the appearance of Christ, the light of the world, and yet stirreth up those that are led by his dark spirit, to war against him, and his seed in his children, who said, I am the light of the world.

But indeed it is as Christ hath said, Men love darkness rather than light ; and how strange is it, seeing the one is so glorious, and the other so miserable ? but the reason is, as Christ hath shewed, because their deeds are evil, John iii. 19. That is indeed the very cause ; for if their deeds were good, they would love the light which is Christ Jesus, the Lord of Life and Glory, and bring their deeds to him, that he might judge them, who will give righteous judgment to every man according to his works, *John* v. 29. The righteous will have their portion in the resurrection of life, joy and peace in the holy Ghost ; but the wicked, in the resurrection of damnation. Oh ! that I might be instrumental, in the hand of the Lord, to open the eyes of some that are spiritually blind, that they might see the splendor, the beauty, and the great glory of the dear Son of God, that most excellent light which God hath prepared, according to good old *Simeon*'s testimony of him, “ Thou hast,” says he, “ prepared him a light “ to enlighten the *Gentiles*, and to be the glory of “ thy people *Israel*,” *Luke* iii. 32. A glorious light indeed ! Truly, methinks every body should be in love with him : for my part, he is my chiefest joy : I would not part with him for all the pomp and vain glory of the world ; neither would I have the shining beams and glorious rays (which comfort me for well-doing, and reprove me for, and discover, the contrary) clouded from my sight and understand-

ing, for the finest gold or choicest rubies ; such is my love to Christ, the Bridegroom of souls : but, by the way, it hath cost me many a tear, and many groanings in my spirit, before I came thus to enjoy Christ, who is the beloved of all the redeemed. Oh ! may I never give him cause to withdraw himself from dwelling in me. Oh ! the universal love of Christ ; it is everlasting to them that are open-hearted unto him, and to all that will hear his voice, so as to obey it ; for, says he, “ I stand at the door and knock,” that is, the door of the heart of man, “ if any man hear my voice, “ and open the door, I will come into him, and will “ sup with him, and he with me,” *Rev.* iii. 20. And *John* says, “ And we have known and believed the “ love that God hath to us : God is love, and he that “ dwelleth in love, dwelleth in God, and God in “ him,” 1 *John* iv. 16. A heavenly habitation, and glorious dwelling-place ! Who would but endeavour to dwell in love, and forsake enmity, that they might attain unto such eternal happiness, as to have their abode with the Lord.

This fulfils the words of Christ, “ For he dwelleth with you, and shall be in you,” *John* xiv. 17. How was he to be in them ? A comforter for well-doing, that they might have the hope of glory, and a reprover of sin, self-righteousness, and wrong judgment. Indeed it was the great love of God, in thus sending his beloved Son a light into this dark world, to shew people their evil deeds, and to condemn sin in the flesh ; for he is the sinful world's condemnation, as well as a Saviour and Justifier of the righteous and holy believer. The *Jews* of old hated him, and many of them did intend to darken his bright and shining light, but some of the *Jews* believed on him, and after they came truly to believe on his name, spread his gospel of truth and glad tidings amongst the children of men, and also suffered for his name's sake. It is also said, “ He came “ unto his own, and his own received him not, but “ as

“ as many as received him, to them gave he power  
“ to become the sons of God, even to them that be-  
“ lieve on his name,” *John* i. 11, 12. But what  
say such to him, as account themselves spiritual  
*Jews*, seeing the apostle tells us, “ He is not a *Jew*  
“ that is one outwardly,” *Rom.* ii. 28. I mean  
those that call themselves by his name ; why many  
of them trample upon his light and appearance, and  
despise the spirit of his grace, which is a swift wit-  
ness against evil, and lets men see what is good, and  
what is bad ; comforts for the one, and brings judg-  
ment and condemnation for the other. I can truly  
say, I would with my whole heart, that God did  
dwell a comforter in all (or Christ, or the holy Ghost,  
or holy Spirit, which are all one.) But this can  
never be, while sin remains and has an evil root in  
mankind ; “ An evil tree cannot bring forth good  
“ fruit.” By this we may know Christians from  
Anti-Christians, and lovers of Christ from them that  
love him not ; if we love him, we become subjects  
to him, subject to do his will. Oh ! it is a brave  
station to be the subjects of the King of heaven, and  
if we love him unfeignedly with all our might and  
mind, and our neighbours (or them that are already  
his subjects) as ourselves, and with the sword of the  
spirit valiantly encounter with the Devil and Satan ;  
Oh ! then shall we be his subjects, and he will re-  
ceive us into his warfare, and through him we shall  
be victorious, for the Lamb and his followers will  
have the victory. I would press people in love into  
this warfare, having commission from my Master and  
Lord, I mean spiritual, by shewing them what anxie-  
ty of soul, and distress of mind they will procure to  
themselves, by living in enmity to the Lord, and  
his saints. Oh my soul, I charge thee, with all those  
that have any regard to the holy Jesus, obey the  
commands of the Lord, and love his followers, or

thy neighbour as thyself. Let his universal Spirit of love to all dwell in thee, oh my soul !

I would have all to cast down that which they glory in (that is not right in his sight) at his foot-stool, and do like the poor penitent woman, that lay and wept at his feet, *Luke vii. 38.* She thought all little enough to get into his favour. Christ himself also was meek and lowly, "Learn of me," said he, *Mat. xi. 29.* All power in heaven and earth was given unto him; "Take me," said he, "for an example," when he washed his servants feet. Oh he was meek and lowly indeed; and seeing his love was so great to them, and is also to us, let us love him again, not with feigned love, but with love that may manifest us to be his followers, and in this love let us love one another; for this intent our Lord issued forth his royal command, which is this, "A new commandment give I unto you, that ye love one another; as I have loved you, that ye also love one another: by this shall all men know that ye are my disciples, if ye have love for one another," *John xiii. 34, 35.* Christ's love was unfeigned to his disciples, nay, to all the world in general; for what greater love can there be, than for a man to lay down his life for his friend; and he not only laid down his life for his friends, but for his enemies also, *Rom. v. 10.* So that his love was great and unfeigned: we ought with the same love to love him again, since that he loved us first; and this cannot be without obedience to his commands. Thus undoubtedly we should, with true love, love him, and one another. This love is exceeding precious, it thinks no evil, and we may be sure, will not do any willingly or knowingly. If a man seeth his neighbour or brother in that which is not right, he prayeth to the Lord to help him, and tenderly admonisheth him; yea, if having this love he woundeth, his wounds are faithful, for "Faithful are the  
 " wounds

“wounds of a friend,” *Prov.* xxv. 6. He that is thus endued with love, is not hindered from reprov- ing his brother, but if there be a cause, it rather stirs him up to be faithful therein, without respect of persons. Oh the love that is raised in them that love the Lord above all, it is great to the sons and daughters of men; it doth wonderful things; it is valiant for God; it overcomes its enemies: it is not overcome with evil, but it often overcomes evil with good: it smiteth sin in the gate (that is, in its first appearance) before it be entered into man, so as to subject him thereunto; it gets victory over the devil, for he cannot stand before God’s love. I would to God that people did but know the virtue of love to Christ, and one another in him, it would cause them, for the enjoyment thereof, to forsake all manner of enmity one against another, and all things else, how near or dear soever; yea, though they were as a right hand, or a right eye, they would be forsaken for its sake, and for the sake of him that first loved us: and then we should strive, through the ability of his grace (even the grace or spirit which he told *Paul* was sufficient for him) to love him again, and our neighbour as ourself; but this cursed self is loved too much, and our neighbour too little.

*Paul*, the apostle of Christ, did not after his conversion hate his neighbour, nor was he in enmity with them; indeed when he was *Saul*, he did oppress and injure his nearest neighbours and chiefest friends, for that blind zeal was part of that body of sin and death that was upon him, and from which, by the help of Christ’s grace, he was delivered, and came to love his enemies, and for their good hazarded his life; and for his love to Christ laid it down, as many holy martyrs have done since his time. Surely they had not much regard for self then! Though it is a common expression now a  
days,

days, Every man for himself, and God for us all; but if every one were for his neighbour or his brother, as much as for himself, God would be the more for us all. But this self-love is in the sight of the Lord an abomination, and the great, eternal God abhors it: therefore were the first and second commandments given forth.

If all people would obey these two commandments, the whole law and the prophets, yea, and the gospel too, would be all obeyed.

But this self is a great enemy unto mankind, and doth very much hinder his eternal happiness; it shutteth the ear from hearing the cause of the widow and fatherless, or of the needy, and drowns the cry of the oppressed; to which we ought not only to lend an ear, but also to administer relief, according to their necessity and our ability. But mankind is too apt to despise the base or low things of the world, and to join with that which is pleasant to the eye, and agreeable to the lust of the heart; (like *Dives* the rich glutton of old, who loved self better than poor *Lazarus*) but do not consider that which is lasting, and would do them good for ever. How shall I express the excellent glory and eternal sweetness of this love to the Lord and our neighbour? Oh! how is my soul grieved, and how doth my spirit mourn before the Lord, when I see any walk contrary to the commands of Christ, or that are in enmity to the truth, and in hatred one to another, even from my tender years, ever since God Almighty opened my understanding, and made known to me him that is true: and my cry hath been many times to him, to keep and preserve me in his true love and fear to the end of my days; in love both to him and the brethren; but more especially to those that do his will, although there is universal love in my heart to all. Christ said, "For whosoever shall do the will of my Father which is in heaven, the same is  
" my



“ my brother, and sister, and mother,” *Matt.* xii. 50. Therefore my love is more singly unto those. The apostle also thus writes concerning love to the brethren; “ We,” says he, “ know that we have “ passed from death unto life;” how did they know it? “ because we love the brethren: he that loveth “ not his brother, abideth in death,” 1 *John* iii. 14. Are they then in death that are in enmity with the brethren? assuredly they are, for this enmity is sin; “ And the wages of sin is death,” *Rom.* vi. 23. and those that are therein, are dead while they live. I wish, and heartily pray to the God and Father of Spirits, that from the snares of death his people may for ever be preserved.

Now I would shew people some of the many snares of death and Satan.

First, Some people are too apt to judge one another, and to speak evil of things they know not, except by report and supposition, which too often lets in enmity, and is not according to the mind of Christ, but is a snare of the enemy of man’s salvation. Surely if people were sensible thereof, they would not so hardly censure one another: for indeed, we ought to be well satisfied before we give judgment, and then it ought to be in love, and not in enmity. It is better to suffer than to censure, or to be judged than to judge. “ Judge not, that ye be “ not judged,” *Matt.* vii. 1. said the judge of heaven and earth. But people are too much possessed with uncharitableness and revenge one towards another, and are not so ready to forgive one another their trespasses, as the Almighty is to forgive them: though to forgive one another their trespasses be every Christian’s duty, and without which, we cannot justly expect God to forgive us our trespasses, as Christ taught, *Matt.* vi. 14, 15.

Secondly, Persecution, for righteousness sake, also is another great branch of that corrupt tree which never

never did, and never will bring forth good fruit, but must be cut down by the axe of God's power, which is laid to the root of every corrupt tree, in order to cut it down; and the Lord will burn it with unquenchable fire. It is the true church's lot to be persecuted, but she never persecutes any; for he that is her High Priest for ever, commanded quite the contrary, viz. Love to enemies, and to do good to them that hated them, and to pray for them that despitefully used and persecuted them, *Matt. v. 44.* They were also to rejoice, and to be exceeding glad, when all manner of evil was spoken falsely against them for Christ's sake, because great should be their reward in heaven; and Christ observes, that so they persecuted the prophets, *Matt. v. 11, 12.*

Thirdly, Many are rebelling against God, and doing despite to the spirit of grace in their own hearts, and trespassing one against another, not living in love, but in enmity against God and one another. The judgment of man is terrible to the rebellious; how much more, if men rebel against God our Saviour, will his judgment be just and dreadful, as he hath not only power to kill the body, but can afterwards cast the soul into hell? Oh! that the sons and daughters of men would but fear to offend him, the King of eternal glory. *Israel*, of old, his own peculiar people, did fear and tremble before him; even all their host, his presence was so dreadful, *Exod. xix. 18.* And a noble king made a decree, that men should fear and tremble before the living God, *Daniel vi. 26.*

Oh! that all would work out their salvation with fear and trembling, according to Scripture testimony, *Phil. ii. 12.* I desire all people might thus love the Lord, then should we fear exceedingly to offend him: also if one man did truly love another very well, were the case thy own, thou wouldest very unwillingly offend him, whom thou lovest dearly;

ly; so if we love Christ in deed and in truth, then we should fear to offend him, and must of necessity love one another also: so shall we fulfil the great commands, that the whole law and the prophets hang on.

Fourthly, I have also many times been grieved, when I have heard cursing and swearing, and the Lord's name taken in vain, which many too much abound in, by sea and land, and too little consider, that God will not hold them guiltless, *Exod. xx. 7.* I am sure this is far from obeying him. Oh! the deep sense of this great sin, it hath been, and is, of great moment, and is a great concern on my mind: vengeance from heaven is, and will be the portion of all such, that thus violate the mind and will of God. Judgment, judgment, is the lot and inheritance of all the wicked, who remain and live in wickedness. Although the Lord is slow to anger, and of great loving-kindness, and his mercy endureth for ever to them that truly repent of evil, and do that which is good; yet he has also prepared weeping, wailing, and gnashing of teeth, for them that continually live in sin. There is a possibility of sinning, until there is no mercy nor grace for man; witness the words of God; "My Spirit shall not always strive with man, for that he also is flesh," *Gen. vi. 3.* But those that are willing to put the day of God afar off, are ready to say, Christ is our advocate with the Father; he maketh intercession for our sins; (very well) but it is conditionally: it is, if thou wilt repent and sin no more. [Mark that well] repentance, without sinning no more, will not do, *John viii. 11.* Confession is very good, but forsaking is abundance better: confession, without forsaking, will stand in little stead in the day of account.

Fifthly, Also being drunk with wine, or with strong drink; drunkenness is a great sin: first against God, and secondly, the abuse of God's mercies

cies and good creatures. And by this frame of drunkenness, men are often fitted for any business that their master the Devil may call them to; so that this great sin ought to be strictly watched against. Surely if men had any good desires in their hearts, or any love to God, they would refrain from such great wickedness. I admire how people can expect mercy from God, or the intercession of Christ, when they are piercing his sides, and putting of him to open shame: for those that are sinning against him, are piercing of him. How can such expect he will intercede for them, when they have dealt so shamefully with him, and grieved him, and from time to time disobeyed his voice? now suppose a man stood condemned before a judge, and that at the judge's right hand there sat one who had power in his hand, and this poor condemned person hopes he will intercede for him; and yet this poor wretch has done to him as before-mentioned, what grounds can he have to hope for intercession, clemency, or lenity, while he believes he can do no otherwise than sin against him all his days? for my part, I think his faith, hope and belief, is but vain; without any reason or ground. But he that loveth Christ Jesus, the Lord of life and glory, so as to keep his commandments, the Lord will love him, and intercede for him, and make himself known unto him; according to his words, which he spake, "He that hath my commandments, and keeps them, he it is that loveth me, and he that loveth me, shall be loved of my Father; and I will love him, and manifest myself unto him," *John xiv. 21.*

Sixthly, Covetousness, which is idolatry, is also another great snare of the enemy, and many are caught therein. It is in vain for the covetous to say, he hath a share in the love of God; for he hath neither love to the Lord, nor to his neighbour. A poor naked man might ask him long enough for relief,

lief, or for his coat, before he would give him his hand to help, or coat either, or any manner of relief: although Christ expressly commanded it, "Give to him that asketh, and from him that would borrow, turn not thou away," *Matt. v. 42*. How can any be so hard-hearted, to see his brother's, or his neighbour's poverty, and not administer of his ability to the needful's necessity? but says the covetous or miserable man, I have children, or a family to take care of: but too often covetousness brings a curse, and not a blessing, upon family and children also. Perhaps one that is covetous may say, that charity begins at home: but let him remember, that if it doth begin there, the consequence most commonly is very bad, when it ends there. Every Christian hath need to have charity, in his breast, in a two-fold sense, or else there is no proper pretence to Christianity; in short, covetousness is out of the love either to God or man: all those, with abundance more, that I shall forbear to mention, are eminent snares of the Devil; and Satan layeth them according to the propensity of man and woman, and suits them with their nature. Oh! I will warrant thee he will colour them finely, and put a pleasant gloss upon them, to betray thy soul, and keep it in bondage for ever.

Seventhly, It is he that tells the murderer, that it is better to live a merry life and short, than to take pains and care all his life-time; and the thief likewise, with the robber.

Eighthly, It is he also that tells the whoremongers and drunkards, that so many people are in these practices, because it is natural for people to be so overcome: but he doth not tell them, that by nature all are children of wrath, and that without this lustful nature be overcome, there is no salvation, *Eph. ii. 3*.

Ninthly,

Ninthly, It is he that tells the swearers, they are so used to it, that it is impossible for them to leave it off. He never bids them repent and forsake, that they might find mercy with God and Christ that died for them; but died not that they should live in sin.

Tenthly, It is he that tells the covetous, it is good to be saving, and not to spend all his substance in gluttony and pride; no, he will bid him hate pride, and that he should not give much alms, though rich in this world; for the Devil will tell him, that it is proud people do it only in ambition, and to be seen of men; but he will not tell him, it is a sin to be covetous: he also tells the proud, that they are counted happy, and that pride is counted good for the promoting the common-wealth, and that it is as good to be out of the world, as out of the fashion; he tells them, that pride is neatness, and how many pretty excuses he has, to keep people in pride, is admirable; he doth not tell them, that Christ the Lord was meek and lowly, and that they should take him for an example. He, the Lord, did not come in splendor and glory, outwardly; but plain in speech, and also in apparel, wearing a coat without a seam, being cloathed and adorned with the robes of righteousness and love. This is my beloved! may he be thine also, gentle reader. Oh! how lovely is he? he is the chiefest of tens of thousands. I intreat you, oh ye children of men, both sons and daughters! Do not you offend Christ by disobeying of him, the bridegroom of the righteous; but, I beseech you, in his sweet and tender love, if you have offended him by sinning against him, oh! for the Lord's sake, and your own souls sake, do so no more, but unfeignedly repent; and then, in his due time, when he hath tried you, and found you faithful, he will embrace you with the sweet embraces of his love,  
. which

which is better than wine, and far excels the love of women.

Now if the poor creature did but love the Lord its Maker, above all, and its fellow-creature as itself, the enemy of mankind would be overcome, and we made more than conquerors, through him that hath loved us, even Christ Jesus our Lord; and man and woman would see all these abovesaid evil things to be abominable, and perhaps many more which I have not mentioned, insomuch that self would be abhorred as in dust and ashes, and the Lord would be loved and glorified above all, for which end he created mankind: but, certain it is, that this end cannot be answered, nor the Lord so loved, without sin be forsaken and hated; for the Devil is the author of sin, and Christ of righteousness.

“ I,” says Christ, “ am the way, the truth, and the life,” *John* xiv. 6. and again, *John* viii. 12. “ I am the Light of the world.” Oh! saith my soul, in abundance of love and good-will unto the sons and daughters of men, that they would but walk in the way of truth, and the true light of the world, then they would see clearly the snares of Satan; which that every one, even male and female (especially those that profess Christianity) might do, and escape the same, is the very desire of my soul: even so prayeth him, that through the Spirit of Jesus Christ, and ability of his grace, labours for the salvation of mankind.

T. CHALKLEY.

---

F R U I T S  
O F  
D I V I N E M E D I T A T I O N

At S E A, in the Year 1699.

---

*Blessed is the Man that walketh not in the Counsel of the Ungodly, nor standeth in the Way of Sinners, nor sitteth in the Seat of the Scornful; but his Delight is in the Law of the Lord, and in his Law doth he meditate Day and Night, Psalm i. 1, 2.*

*Lay up for yourselves Treasure in Heaven, Matt. vi. 20.*

---

1. **I**T is good for man, whose breath is in his nostrils, to think upon his Maker as much as in him lieth, both night and day :

2. Who is the Fountain of all mens happiness, and the Ocean of their blifs; not only in this world, but in that which is to come, even to all eternity.

3. How sweet is that meditation that is on the sovereign Lord of heaven, and on the Prince of everlasting Glory.

4. No earthly thing is to be compared with it; all the glory, all the pomp and vanity of this fading transitory world, is not comparable with it : divine and inward contemplation upon God, is no less than heaven upon earth to the soul.

5. **T**his



5. This mine eye hath seen; for which I humbly bow before the great Lord of all, whose goodness to man cannot fully be set forth, neither by the most excellent orator, nor with a ready writer's pen.

6. God delighteth in those that are intent in looking unto him; and it is man's duty to look to him, over all visible things.

7. How profitable, and greatly advantageous it is to the soul, to be inward with God. Oh! it is altogether admirable.

8. The unspeakable treasures of life and of wisdom, are to be found in inward meditation and holy contemplation on God.

9. When a man, in this sort, is delighting himself with his Maker, and advising with him, he can want no good thing. In days of old God was, now is, and ever will be, found by man in this inward concern of the soul.

10. A man in this state will always curb high thoughts of self, as being in the presence of the Almighty; for then he is truly sensible of his presence: who is that will vaunt, or carry himself loftily, when God is present, and he considers it.

11. Indeed the presence of the Almighty is every where, but many have lost the sense thereof, for want of inward thoughts on God, and studious contemplation on the King of heaven, whose sovereignty is sweet over the works of his hands.

12. He is full of grace, and full of truth, full of mercy, and full of justice: his law is light, and his commands are as burning lamps; in a word, he is full of heavenly Majesty and divine power, so that no characters can set forth the fulness of God.

13. Oh! that man were rightly sensible of these things; it would cause him, with an humble heart, to implore the Majesty of heaven for his favour, and petition him for the aid and assistance of his grace, to do his holy and heavenly will.

14. Man would then see his own weakness and poverty, and how unable he is to do, or work, any good thing of himself, without the help of the holy Spirit :

15. Which gift, God through Christ giveth to that soul which is inward in its thoughts upon God ; whose wisdom and power is past finding out, unless in this frame of mind the Lord reveals it.

16. But worldly thoughts, and vain cogitations, hinder the mind from being with God, the fountain of all good.

17. Evil works or words also stupify the mind, and deaden the most noble part of man, so that slavish fear, instead of that fear which is mixed with true love and honour, is begotten in the heart.

18. All things of any evil tendency entertained in the soul, are an obstruction to its duty to God.

19. Who would but lay up treasure in heaven, that the heart might also be there ? And what treasure like that in heaven, or what place so fit to lay it in as this is ?

20. If a man did but, with considerate thoughts, weigh in his mind the shortness and uncertainty of time in this life, and the boundless ocean of eternity with a life of blifs and glory, or else of woe and misery, that will never end.

21. Without his heart be harder than a flinty rock, it would lead him into tenderness, serious thoughts on the name of God, and into humiliation.

22. Christ Jesus, the anointed of God, was found greatly in humiliation ; even he who said, “ Learn “ of me, and follow me, who am meek and low in “ heart.” God calls for humility of all men. He beholds the proud and scornful afar off.

23. Every proud and exalted thought God will bring to judgment, and likewise such words and actions.

24. And

24. And indeed, the thing acted or done must first be conceived, or thought, before it be brought forth; for out of the abundance of the heart the mouth speaketh, and the man acteth.

25. Therefore to have the thoughts of the heart on God, and to contemplate on heaven, and heavenly things, is truly excellent.

26. And although this incumbent duty of man is so averse to him, in his natural state, yet it is most easy, sweet and pleasant to the soul, when the mind is bent after, and set on heavenly things.

27. And that which is still more admirable is, that God is the alone comfort, joy, helper, leader and conductor of such a soul.

28. But, oh! the thoughts of man are too much taken up with earthly and perishing things, being content with the shadow or shell of divine contemplation, righteousness, and true religion; so that too few are earnestly seeking the substance thereof.

29. That the noble creature man, which God hath made but a little lower than the angels, and given him power over those creatures that are more ignoble than himself, should so degenerate from his Maker, as to fix his thoughts on terrestrial things, is admirable to heaven-born souls, whose God is the Lord.

30. Which way can the soul look or turn itself, but that it must needs see the glory of the God of heaven, unless the God of this world hath blinded the eye of the mind?

31. Look upwards, and we may behold the brightness of his glory in the firmament, and the workmanship of his hands in the sun, moon and stars.

32. Or, if we look on the earth, or in the sea, we may see his great wonders; and if, in sincerity we behold the heavenly works of his hands with an eye

of faith, oh! how can it do any less but draw deep considerations of the omnipotence of God?

33. Thus beholding the works of God, and looking on his works of old, and the noble acts which he hath done in former times, will raise holy desires to be with him, and to be in his presence, when time to us in this world shall be no more.

34. It will also beget a loving fear of the Lord in the soul, lest that it should offend him.

35. Such a soul will be inwardly concerned before the Lord, and will seek him with unwearied travail of spirit.

36. After this manner will that soul cry to God, in the spirit of prayer and supplication, that is travelling towards the city, whose builder and maker is God.

37. Lord, I am poor, do thou make me rich; I am needy, oh! strengthen me, even me, oh my heavenly father! for I am the least of many: oh my Saviour, have mercy upon me!

38. Thou seest my weakness, and knowest my want, and how unable I am of myself to do thy will; give me grace or else I die; save me by the power and by the spirit of thy Son, or else I perish for ever.

39. Lord, I believe; my faith is in thee, and in the power of thine anointed, help mine unbelief, for Jesus's sake, I humbly pray thee, oh thou great Creator of the children of men!

40. Oh! great, eternal God, thou knowest my secret desires, and the private devotion of my heart.

41. My sighing and tears are after thee, oh thou beloved of my soul!

42. All the profit and pleasure that is in this world is nothing, and less than nothing, in comparison of thee, and the enjoyment of thy presence, oh thou Lord of life and glory.

43. Thou

43. Thou great Creator of all things, from whom all things have their being, send forth the Spirit of thy Son into my heart, whereby with acceptance I may cry, Abba, Father.

44. Oh! holy Father, let me feel thy power, that I may be able to make war, in thy righteousness, against the enemy of my poor soul.

45. Great, eternal God, give me wisdom to walk uprightly before thee, and before the children of men: oh that my soul may seek after it for ever!

46. With which, oh Lord, fill my earthen vessel, for Jesus's sake, that I may be gentle and easy to be entreated to do thy will, so that I may never rebel against thee.

47. Lord do not tarry long from me; for if thou hidest thy face, I am troubled; or when the curtain is drawn between me and my Maker, then my spirit within me languisheth.

48. Therefore, O Lord, arise, and the thoughts that are at enmity with thee shall be scattered from my soul.

49. Then shall my soul be a fit receptacle for thee, and a temple thou dost delight to dwell in, oh living God!

50. And, holy Father, as thou hast begotten those thoughts and desires in my soul, so do for many more of the sons and daughters of men.

51. Such a soul, whose thoughts and meditations are on this wise, Almighty God never did and never will reject, or cast off.

52. Heaven and earth may pass away, but the mercy and goodness of the Lord God of heaven and earth will not pass away from those that are thus inwardly exercised before him.

53. The holy men of God, and the faithful in ages past, bore testimony to these truths.

54. And there is that of God, in the souls of the faithful, that can say Amen to the same.

55. " I will never leave thee, nor forsake thee,"  
saith the Almighty, to and concerning those who  
love him truly.

56. " Fear not, worm *Jacob*, for I will be with  
" thee, saith the Lord; if thou goest through the  
" fire, it shall not kindle upon thee, and if thou  
" goest through the water, it shall not overwhelm  
" thee."

A N  
E X H O R T A T I O N  
T O  
Y O U T H A N D O T H E R S,  
T O F O L L O W ;

Being Part of a LETTER from T. CHALKLEY  
to a Friend in *Dublin*.

**L**ET the young man and maiden diligently read the holy Scriptures; and whenever they come to a passage that affects them, let them not only turn down that leaf, but let them be sure that it hath place in their hearts: and when they read of a good man or woman, then let them earnestly pray, and fervently cry to the Lord, the great God, and holy Father of our dear Lord Jesus Christ, and God of all the righteous in all ages, that he would please to make them like to those his dear children and servants. Oh! that all young people might not forget this great command of God, “ Honour thy parents, “ that thy days may be long upon the land which “ the Lord thy God giveth thee.” How many stubborn youths hath the Lord cut off in their prime, and in the flower of their days? and on the other hand, how hath the great Almighty blessed, prospered, preserved and honoured those that have been obedient to their parents, and honoured their parents  
and

and elders? and let the young men and maidens note this, That none truly honour their parents and elders, but those who are pious and virtuous; such were *Joseph*, *Samuel*, *David*, and *Solomon*; as also king *Josiah*, who began to reign at eight years old. God Almighty gives many a good sense of his grace at that age, and thereabouts; he ordaineth praise many times out of the mouths of babes and sucklings. Let the youth endeavour to follow those good and great men; and for their instruction, I shall give a touch of the above five worthies.

First, In particular, beginning with *Joseph*. His father sent him to his brethren; he went willingly, though his brethren hated him; and when it was in his power to hurt them, he rendered them good for their evil; a good example for both young and old. And when tempted to sin by his mistress in *Egypt*, he said, "How can I do this great wickedness, and sin against God?" Who highly favoured him for his piety, virtue and chastity.

Secondly, *Samuel*, for whom his mother prayed earnestly to the Lord; and when he had given him to her, she gave him to God again: a good pattern for all mothers. When he was but a little lad, the Almighty called him, and he thought it had been *Eli*; up he gets, and said, 'Thou calledst me?' 'No,' said the old man, 'I did not call thee, lie down again.' He did not grumble, as many of our youths do: the Lord called again; he willingly runs to *Eli*; he did not love his bed so much as obedience, and said, 'Thou didst call me.' *Eli* observing that God had spoke to the child, said to him, when he calleth again, say, "Speak Lord, for thy servant heareth." Let old ones mind this, and encourage their youth to answer the call of God betimes: so God calls again, and he answers, "Speak Lord, for thy servant heareth." The Lord by his grace calls to little ones, many times in the  
midst



midst of their play, and sometimes in their beds : oh ! that our youth may do and say as little *Samuel* ; that they may grow as he did, and be in favour with God and man.

Thirdly, *David*, his father's youngest son, kept his sheep, and in that innocent employ the Lord was with him to admiration ; his father sent him to his brethren : but *Eliab*, his eldest brother, frowned upon him and reviled him ; he only made this soft reply, Is there not a cause ? He overcame the great Philistine, in the name of the God of *Israel* ; and God highly exalted him for his uprightness, sincerity and piety, which was very great : for notwithstanding *Saul* would have killed him ; yet when *David* had him in his power, he spared him, inso-much that *Saul* wept, and said, " If a man find his " enemy, will he let him go ? " And there was loving greetings between them : so he overcame the evil of *Saul's* heart, by the good that was in his ; according to those holy expressions of the apostle *Paul*, *Rom. xii. 21*. " Be not overcome of evil, but " overcome evil with good." Words worthy to be writ in letters of gold, and more worthy to be observed and practised.

Fourthly, *Solomon*, who asked of God wisdom, being in his own eyes but as a little child, said unto the Lord, " Give unto thy servant an understanding " heart ; " which request God granted him, and gave him also riches and honour. Oh ! see the benefit of pleasing God, young men and young women.

Fifthly, *Josiah*, a young prince and king : how zealous was he for God's service and worship : what a wonderful reformation he made in the land, and how was he lamented at his death, as generally all good zealous men and women are, either old or young.

Having

Having touched a little of the young men, let me just a little remember the young women also: as for example, *Ruth* and *Abigail*, two discreet young women; the first very loving, kind and true to *Naomi*, her mother-in-law; a good pattern for all daughters-in-law: "Entreat me not," said she, "to leave thee; for where thou goest, I will go; and where thou lodgest, I will lodge; and where thou diest, there will I be buried: thy people shall be my people, and thy God my God." The Lord abundantly rewarded her for this godly resolution. *Boaz* had a sense of her virtue and piety, and said, "All the city of my people doth know, that thou art a virtuous woman." Which doubtless was a strong motive for him to love her; and that love commonly lasts till death: whereas, where money is a motive, it often happens that many evils attend.

Also wife *Abigail*, her ingenious speech to *David*, and contrivance to hinder him from shedding blood, which he was coming to do, thinking he had cause, but prevented by her wisdom: which, to be sure, was a great motive to him to love her, after *Nabal's* death, and to take her to wife. She was no proud woman: "For," said she, "let thy handmaid serve to wash the feet of the servants of my Lord." Much might be said, but I design brevity.

As there are many good examples in holy Scripture, whereby young people might be stirred up to virtue, so also there are examples of the judgments of God on disobedient, impious, vain and ungodly men and women, even young and old. Oh! let our youth consider, I beseech them, wicked, disobedient *Absalom*, and poor *Dinab*; also the prince and the *Moabitish* damsel, whom zealous *Phineas* slew; for God was angry, and is angry with the wicked every day.

The

The before-mentioned good men and women were in the time of the law; and let me add to them, the holy pattern and good example of our great Lord and blessed Master, who “loved righteousness, “ and hated wickedness, therefore he was highly “ exalted, and anointed with the oil of gladness “ above his fellows: he had the heathen given him “ for his inheritance, and the utmost parts of the “ earth for his possession:” and, what is more, all power in heaven and earth.

Oh! dear young men and maidens! he is our great pattern, whom we are, and ought, to take for our example; walking in all humility and reverence: “He,” saith Christ, “that will be my disciple,” that is, his scholar, “must take up his “ cross, deny himself, and follow me.” Oh blessed pattern! Oh glorious example! let us follow him whilst we have breath in this world; it was always well for them that followed him. What think ye, oh young men and maidens! had it not been well for that rich young man, that he had left all and followed dear Jesus: be ye your own judges; look on your pattern, i. e. Christ Jesus, when he was but twelve years old, see what he was doing; forget not that saying which his mother laid up in her heart, “Wist ye not that I must be about my Father’s “ business?” Oh, dear youths! it is good business, I can say through some good experience; let me tell you for your edification, I have served my Master, holy Jesus, and followed him several years according to the best of my understanding, and I have always found him a good Master; his service is sweet, and his work is delightful. I have a great deal more to say for my Lord and Master, but my design is brevity: “His yoke is easy, and his burden is light.” He hath said it, and I have experienced it. Wherefore I am the more free to invite you to follow him, and be his scholars. An eminent

ment

gent servant and scholar of his said, "Be ye followers of me, even as I also am of Christ." The apostle *Paul* exhorts *Timothy*, a young scholar, and his son in the faith, to be a good example to others; as also his son *Titus*. We are also told of four young women who were prophetesses, and divers others; a more particular account of whose exemplary lives and actions, are recorded in holy Scripture for our learning; unto which, with the grace of God in the heart, I recommend all young men and women, and conclude these small tokens of my very dear love in Christ, our holy Lord and Master, desiring the above may be as so many patterns for them to follow.

A  
LOVING INVITATION

T O  
Y O U N G   A N D   O L D,

IN HOLLAND and elsewhere, to seek and love  
ALMIGHTY GOD, and to prepare in Time for  
their Eternal Welfare.

---

*Seek ye the Lord while he may be found, and call ye upon  
him while he is near, Isa. lv. 6.*

---

T O   T H E   R E A D E R.

**H**AVING from my childhood been a lover of the *Dutch*, and that love being increased by travelling in *Holland* and *Germany*, it came weightily on my mind to invite and persuade this people (with others, into whose hands this may come, and especially the youth) to love, serve and fear the LORD, the ALMIGHTY, the GREAT JEHOVAH, and that they first seek the kingdom of God, and his righteousness, as Christ exhorts or commands, *Mat. vi. 33.* Those ponderous and extraordinary expressions, with the large promise thereto annexed, are well worth the due notice and weighty consideration of all, both youth and aged; but seem to be very apt to the state and condition of those that are just entering into the business and affairs of the world. Oh!  
that

that the youth had but faith in the blessed Lord Jesus, and owned his pure doctrine, now in their tender years; and in the prime of their days, “that they would remember their Creator in the days of their youth, before the evil days come:” oh! that in their blossoming and blooming spring-time, they might be like to lovely branches, and growing trees of righteousness, bearing much fruit, much good fruit of piety and virtue: “in which,” saith our holy Lord Jesus Christ, “is your heavenly Father glorified.” This is the real and hearty desire of my soul for the youth of this and all generations, male and female, yea, both young and old in all nations throughout the world. The universal love of God flows and overflows in my soul like a living stream at this time, as also at many others, to all my fellow mortals: Oh the great love of God in Christ Jesus, our great, holy and good Father, Lord and Master, is wonderful to mortals! whose divine love is abundantly, and also universally, shed abroad to all nations, through his eternal Spirit and grace in the hearts of the sons and daughters of men, in order to draw, lead and guide men and women from earth to heaven.

Thus being desirous, according to my measure, to promote truth and righteousness in the earth; also being sensible of the love, mercy and goodness of God in my very young and tender years, I am willing, for the sake of well-inclined young men and women, to send forth into the world this loving invitation: and am desirous, for the love I bear to the people of the *Dutch* nation, that this might be translated into the *Dutch* language; hoping it may be beneficial to some well-inclined souls, in order to stir them up to seek, serve and love Almighty God. Amen.

So wisheth, and heartily prayeth, a friend to, and lover of all mankind.

T. CHALKLEY.

**I**T is a thing truly excellent, for mortals to love, serve and fear him that made them, and gave unto all, life and being: and to begin this work betimes, is very advantageous to the never dying soul. It is also an indispensable duty, which is incumbent upon every one, male and female; and whoever is found in the neglect thereof, will certainly have cause dearly to repent it, and unless they do repent before they go hence and see man no more, will be miserable to all eternity. Which solid consideration hath often been weighty on my mind, and I could not be clear (as I thought) in the sight of God without laying of it before men and women.

Now, that we may so do, consider truth commands us, reason persuades us, and example is very powerful and inviting. Oh! that the children of men would be wise to salvation, and embrace the love of God in his dear and well-beloved Son our Lord Jesus Christ, who himself said, "I am the way, the truth, and the life." Oh! surely here is a three-fold cord, (i. e. truth, reason and example) which is not easily broken! God Almighty grant, for Christ's sake, that by it some poor soul might be drawn to him, even now in their tender years: To day, to-day, if any will hear the voice of the Lord, Oh! let them not harden their hearts; for that is provoking to him that made us. How know we whether he, who made the heavens, will be pleased to give us another hour? How know we, but that after this day, we may never open our eyes, till we open them in eternity! Oh eternity, eternity, that boundless ocean! who can fathom those words, "for ever and ever?" What will this world, and all its glories and vanities signify, or avail to poor souls, when rowling from side to side on a dying-bed?

It will therefore be well for both old and young to note this:

First, The old, because it is not likely they should have many days, according to the course of nature, and a common proverb, i. e. 'The young' (may live, and they) 'may die, but the old must die.'

Secondly, The young, because they know not but that they may die to-morrow.

In the great and notable day of the most High, Oh! then, then, heavenly things will be found serious and solid truths, and not toys and trifles, nor indifferent things; when "He shall come as in flames of fire, to render vengeance" which is only his "upon all the workers of iniquity, and shall come to judge the secrets of men's hearts, by that great man and just judge the Lord Jesus Christ."

Wherefore, let me prevail with some poor souls, now in time to lay the truth to heart, and to be found in the work of God in their day; that so for their pains here, they may receive their penny hereafter; and that enlivening, that quickening answer of well-doing, may be their portion, and the lot, the glorious lot, of their inheritance: "Come ye blessed; well done, good and faithful servant: enter thou into the joy of thy Lord." Oh powerful voice, and heart-ravishing sentence! Enough to make one alive, though dead; and exceeding joyful, though sorrowful even to death. Oh! this divine favour and grace, wherewith the most High will favour those that love him, and faithfully serve him in this his great and notable day, will far exceed the favour of kings and princes: for those that get the latter, can only be happy (or so accounted) in this world, which is but momentary; and those who are living and sensible witnesses of the former, are certainly happy, even in this world (although men may not see it) and likewise everlastingly happy in that world which is to come. To be sensible  
of



of God's grace in the heart, and to follow the holy teachings of it, is preferable to all things here below, it will make one more wise and more comely, than all outward learning, beauty, or parts whatever. God Almighty grant, I beseech him, that all our young men, our rich men, our wise men, may only glory in him, according to the language of the Spirit in the holy scriptures, "Let not the young  
 " or strong man glory in his youth or strength, nor  
 " the rich man in his riches, nor the wise man in  
 " his wisdom: but he that glories, let him glory in  
 " the Lord," or in this, "That he knows the Lord." Let the wits of the age consider this well; let the boaster and disputer rightly note this, and he'll have cause to bow before heaven's Majesty: what becomes of the young man and young woman's strength and lovely beauty, when their heads are laid in their cold grave? What will become of, or of what service will the riches of the rich man be to him, when he shall receive his summons to his long home? May he not then say, Oh! that I had been as industrious to get heaven, and peace with my Maker, as I have been to get this world. Let all worldly-minded men and women remember the wonderful expostulation of Christ Jesus with the rich young man. This is not to hinder any in their outward concerns: for the heart of a man may be in heaven, though his hands may be in his employment.

And as to the wise man: pray what will become of his great wit, his acquired parts, his nice and far-fetched arguments and criticisms, when pale faced death shall look him in the face, and strike him with his sharp arrows? Then he'll find, that it had been much better for him that he had lived well, although he had not talked so much, or so well: To talk well is good; but to live well is better: To talk finely, and live badly, is of little worth. Oh! that the great Master-workman of all may drive home his nail, in

the heart of him whose eye shall look thereon, by his mighty hammer, the hammer of his word, his heart-breaking, heart-melting, and heart-piercing word; according to the doctrine of the holy Spirit in the holy Scriptures, "Is not my word as a fire? "Is not my word as a hammer? Is not my word as "a sword?" (i. e.) to burn, to break, to cut down all manner of sin: not to destroy man, but sin in man. Hear farther the language of the holy Spirit; "Say "not in thine heart, who shall ascend up into hea-  
 "ven, to fetch it down from above? Or who shall  
 "go down into the deep, or beyond the seas, to  
 "fetch it from thence? But what saith it? The  
 "word is nigh thee, in thy heart, and in thy mouth,  
 "that thou mayest do it." This was, and is, and  
 ever will be, the doctrine of the gospel: from which  
 people may perceive, that Christ Jesus is near to  
 them; near to save, near to deliver, near to redeem.  
 The great Jehovah, the blessed Jesus, the holy di-  
 vine Spirit, is not only a God afar off, but also a  
 God near at hand, and a present and sure help in the  
 needful time. Oh! blessed be his name, for ever  
 and ever.

Now I appeal to the consciences of all men, whe-  
 ther they have not, or do not sensibly witness some-  
 thing (of a contrary nature to sin and unrighteousness)  
 to reprove them, and convince them of the evil of  
 their ways and doings, perhaps sometimes in the  
 midst of their vanity, in the song, in the dance, or  
 in the game; or sometimes after a debauch, or for  
 their pride, either in mind or apparel, for over-  
 reaching, or covetousness: all which (with all man-  
 ner of evils) are of the Devil. And the king of  
 heaven is lifting up his holy and righteous Spirit as  
 a standard against it, and against him who is the  
 author of it. Oh! let this his convincing grace  
 take place in thy heart, O mortal man! for know  
 of a truth, it is the very grace of God to thy soul;  
 for

for infallible proof of which (besides the experience of the faithful) take these two texts of holy scripture, (the doctrine of which will stand for ever, notwithstanding all the opposition of men) i. e. "I will pray to the Father," says Christ, "and he will give you another Comforter, even the Spirit of truth, that he may abide with you for ever; and when he is come, he shall convince the world of sin." Again, "The grace of God which brings salvation, hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." Why should the Almighty shew to men the evil of their ways? Why don't he let them run on in their vanities without controul? Oh ye children of men! it is his meer grace, and his meer mercy to the precious, dear-bought, and never dying souls of poor mortal mankind, for he would have none to perish; if any perish, their destruction is of themselves, but their help is of the Lord. Oh! that people would be entreated and persuaded, through loving invitation, to follow the Lord fully, and do his work faithfully.

Now let me return a little to, and let my pen drop somewhat concerning that three-fold cord above-mentioned. I again humbly beg of the Lord, the great God and Father of Spirits, and of our dear Lord Jesus, that this may be instrumental, in his hand, to draw some poor seeking, travelling soul, from earth towards heaven; the which, if it doth, let the praises alone be given to God, through his well beloved Son.

First then: As to truth; I would hope few in this generation, who profess Christianity, need to say, 'What is truth?' God Almighty, Christ Jesus, the holy Spirit, is that infinite, divine truth which will endure for ever: and he hath said, "Thou shalt love the Lord thy God with all thy heart, with all thy

“ mind and strength.” And indeed, he is an object that is thereof richly worthy; and this is his law which is to endure for ever; and he which doth and teacheth it, is to be called “ Great in the kingdom of God;” and that it might not be forgotten, he wrote it in stony tables: which law, *Jacob’s* seed broke and transgressed. Wherefore, thus saith the Lord, who spoke it by the prophet, “ I will put my law in their inward parts, and write it in their hearts:” Oh! there it is written in large characters, very plain and legible, and easy to be read of mankind. And whereas *Moses*, the man of God, was an instrument to promote the holy law outwardly, written on tables of stone, among the children of *Israel*; so Christ Jesus, in this gospel-day, is promoting and proclaiming the power of this law, inwardly engraven in men’s hearts by God’s finger, throughout the whole world: this great law of love, in which all the law and the prophets is contained, Christ not only lived in it, and declared it to mortals; but he also died in it, and for it, and for us also, and sealed his holy, glorious testimony and doctrine with his most precious blood: this is he of whom the voice from the most excellent glory said, “ This is my beloved Son, in whom I am well pleased, hear ye him.” This is he, of whom the former lawgiver said, “ The Lord your God shall raise up a prophet from amongst your brethren, him shall you hear in all things.” This is he who said, “ I am the way, the truth, and the life.” This is he that said, “ He dwelleth with you, and shall be in you:” and again, “ I stand at the door and knock, if any man will hear my voice, and open the door, I will come in unto him.” Oh! methinks his love is wonderful; he not only commands obedience, but invites to it. Oh! who can be so hard-hearted and so cruel to him, and themselves also, as to slight and refuse such heavenly divine offers

fers of infinite love, grace and mercy? "The Spirit  
 "and bride says, Come; and all that are a-thirst,  
 "may come, and drink freely; and buy heavenly  
 "milk, and rich wine, without money, or any na-  
 "tural or outward price."

Secondly, Touching reason: It is very reasonable, that we should serve and love God Almighty, in this space of time that we have here in this world, and work the works of piety and virtue; for, and because there is solid peace therein: here none can make afraid, but the soul is calm and quiet, as being anchored in a safe harbour. Here no law can take hold of us. If any should imagine, that there is no future rewards or punishment, which no mortal can do without blushing, or self-condemnation, as I conceive; yet a life of holiness is a much better life, even for the body, for its health, and most sweet repose, and pleasure that is solid, and not flashy, and its outward tranquility in every respect; I appeal to the reasoning wits of the age, whether the above be not a great undeniable truth: besides, all true men and women, in practising as above, have a living hope and faith, through and in Christ, of a glorious rest to eternity, which is very reasonable to believe, since undeniably Christ wrought such wonderful works and mighty miracles, which before were never wrought by man on earth: so that those must needs be self-condemned too, that believe not in him, his works and grace. There is no writ nor wit in the whole world, that did, can, or ever will be able to make void, or lay waste the great, mighty, and miraculous works of truth, which were done by the blessed Jesus. *Moses* was a mighty man of God, and highly favoured, and greatly beloved of him, and did many mighty works; yet Christ exceeded him, as also did his dispensation. *Moses* went through the sea: *Christ* went upon the sea. *Moses* prayed for bread from heaven, and it was given in abundance:

*Christ*, with a few small fishes and seven loaves, fed many thousands (which were unreasonable to expect, but from a divine hand.) *Moses* prayed for water for the people: *Christ* made wine, and admirable wine too, even of water. *Moses* preached the law and judgment to *Israel* only: but *Christ Jesus* preached grace, mercy, peace and truth, not only to *Israel*, but also to all the world, through divine faith in God, in and through repentance, and the work of the Spirit. Oh! is not here reason and truth pleading with, and persuading poor creatures to love, serve and follow, reverence and fear their Creator.

Whether the above matter be pleasant news to our sprightly youths, I will not determine; but I am positive, they will find it truth one day.

'Tis likely some such doctrine as this might better please the sparks of the age, and the jolly young men and maidens up and down in the world, viz. "Rejoice, O young man," and young woman, "and let thy heart cheer thee in the days of thy youth; follow the lust of thy heart, and the sight of thine eyes: but" let them remember, "that for all these things God will bring them to judgment:" they must surely come to judgment: they will have it inwardly and secretly in their hearts here in this world, notwithstanding they may endeavour to hide it from men; but they cannot hide it from heaven, from the all-seeing, heart-piercing eye of the holy One: "He who inhabits eternity, whose dwelling is in the light; and whose eye goes through the earth, beholding the evil and the good:" likewise they will have condemnation without end in the world that is to come, Oh, let the youth and aged seriously consider of it!

And farther, let them call to mind, the great and heavy judgments that have fallen upon the wicked and ungodly men, many of which were foretold by  
the

the messengers of heaven, and came to pass according to their sayings, viz. The flood of waters, which destroyed the old world (which the very *Indians* in *America* have a notable notion of, handed down to them by the tradition of their fathers to this day) as also the destruction of the land, and inhabitants of *Sodom* and *Gomorrah*: and the thousands of thousands that have been destroyed in battles and fights; which will still be, and continue to the world's end, unless people come into the love of God, which will teach them to love one another; and into the faith and doctrine of the Prince of peace, which is, "To do " unto all men, as we would have them do unto us," and to "do good for evil;" which to be sure is not to destroy. Likewise the destruction of *Jerusalem*, and scattering of the *Jews*, the seed of faithful *Abraham*; and divers dismal and terrible earthquakes, which have happened in these latter ages of the world; some of the dreadful ruins of which mine eyes have seen in my travels. Surely there is much reason to walk in reverence and holy fear, before the great Lord of all. He who made the heavens and the earth, the seas, and the fountains of water, and hath given life and breath to all that move therein, can take it from them at his pleasure in the twinkling of an eye.

Oh! happy is that empire, kingdom, state, or province; (emperor, king, or governor; family, or particular person) whose inhabitants live and dwell in the holy fear of God, and in the self-denying life of Jesus: no greater happiness or felicity than to be one of these. Oh! let my soul dwell here, and be in unity and fellowship with all such for ever.

Now, as to the third and last part of the abovesaid three-fold argument, viz. Example; which, as the proverb says, is above precept. Good example is very taking with many, and oft happens to be very affecting to the younger sort more particularly; for they

they look out much at others, and take great notice of the words and conduct of their elders and superiors. Good *Jacob* was a good example to his great family: he was a pious, affectionate father, a loving husband, a faithful servant, and an obedient son: the history of his life and travels in holy-scripture is affecting: Oh! how he sought God betimes! how humble, how lowly, as well as lovely, doth he behave himself in his pilgrimage! his father and mother called him and bid him go; he does it, without any replies to the contrary; not like some of the youth of this age. And on his way being benighted, he lays himself down, his pillow was hard, but his bed large, and the heavens were his curtain; his sleep was sweet, and his dreams precious. Oh! the very thoughts of it affects me at this time; in which sleep he sees angels; and when he awakes, he says, "Surely this is none other than the house of God, and the gate of heaven." Now he makes the conditions of his covenant with his Maker, which (as to outward things) was as small as well could be, viz. "Bread to eat, and raiment to put on," and the "presence of his Maker, with his blessing." This was now when he was about to set up for himself in the world, his mind was not high, neither sought he after great things; notwithstanding which, the Almighty gave him in abundance. So onwards he went, and came to *Laban*, and became his servant. I could wish that all young people, that are servants, would follow his steps in faithfulness; then might they be a blessing to their master, as he was to his. I ever observed in my travels (having travelled much in divers nations, and made many observations) that Almighty God hath greatly blessed obedient, industrious children and servants: which observation, I hope, will be of good use to the world, if well considered. And on the other hand, I have taken notice of the contrary, and have perfectly understood,



derstood, that God's hand hath been manifestly against those that have been disobedient, and ill natured, and idle; which may be an useful caution to all. Now the Lord blessed the good service, and faithful industry of this his servant, with great increase; as also with many children, for whom he was concerned as a tender father; even to the very last: and (like a pious and godly father) prayed to the Lord for their preservation; and was zealously concerned to cleanse his family from superstition and idolatry; and calls them to go up to *Bethel*, or the house of God. Oh! that all heads of families would be concerned for their posterity, and seek God and the things of his kingdom, for their children and servants, more than the things of this world; there being too much care for the one, and too little for the other, generally speaking: so that there is need of this caution. Now this good man was not only concerned for his family in his life, but even at his death also: for he, waiting for the salvation of God, and being sensible of it, very livingly and sensibly blessed his seed, and was opened in faith to speak exactly to each of their states and conditions. I refer to the history of it in holy scripture, the which I believe will be affecting to pious minds. Oh! what a race he left behind! All his twelve sons were patriarchs, and great fathers of many people, who were highly favoured of God, and had been to this day, had they walked in the steps of their fathers *Abraham*, *Isaac* and *Jacob*: from whom came many valiant and noble men, of and for God; as *Moses*, *Joshua*, *Samuel*, *David*, *Solomon*, *Josiah*, *Elijah*, and *Elisha*; also the holy blessed *Star*, and *Sun of Righteousness*, holy *Jesus*, whom the degenerate offspring of good old *Israel* slew, and hanged on a tree: also the holy apostles were great examples of virtue: also the blessed martyrs, and many modern good men, might be brought in for inviting examples, to stir up the  
minds

minds of men and women to serve, love, and follow the Lord, and to believe in him, and in his dear Son, and in the appearance of his grace working in the soul, in order to the convincing and converting of it.

To be particular in all the above instances, would swell this far beyond what is intended; and considering the many and large volumes that are in the world, though a large door opened before me, yet am now willing to conclude, and recommend the work, with the reader, to the grace of God, in and through his dear Son Christ Jesus our great example: to whom, with the Father, through the divine Spirit, be glory for ever.

T. CHALKLEY.

Written at *Frederickstadt*, in *Holstein*.

FORCING A MAINTENANCE,  
NOT WARRANTABLE FROM THE  
HOLY SCRIPTURE,  
FOR A  
MINISTER of the GOSPEL.

Being an Answer to some false and erroneous Pages,  
writ by JOSEPH METCALFE, tending to stir up  
Persecution.

---

*Freely ye have received, freely give, Mat. x. 8.*

*I have coveted no man's Silver or Gold, Acts. xx. 33.*

*I have preached the Gospel of God freely, 2 Cor. xi. 7.*

---

The PREFACE to the READER,  
of what Persuasion soever.

**I**T being a known principle of the people called  
*Quakers*, that the Gospel of Jesus Christ ought  
to be preached freely by his ministers; yet, notwith-  
standing divers people, of divers persuasions, either  
for want of charity, or through prejudice, or wrong  
information, or all three, do say or believe, that  
the *Quakers* ministers or teachers are paid for their  
preaching; I do positively declare to the world,  
that it is an utter falshood and scandal upon the said  
people:

people: for we cannot in good conscience make a trade of our holy calling, neither is the word of God to be bought or sold for outward gain: witness the apostle's answer to *Simon Magus*, Acts viii. 18, 20. And if we cannot pay our own, pray how can we pay others, and be clear of guilt, or have the answer of a good conscience, we believing it to be evil? And every body that knows the holy scriptures, knows that "what is not of faith is sin;" and yet our adversaries would have us commit this sin; and if we will not do it willingly, they will force it from us by the power of the magistrates, although the holy scriptures and reason are clearly against them, as is plainly manifested in the ensuing little tract.

And as for my part, I have travelled many thousands of miles, and preached the Gospel among the said people many years, as thousands of them can witness, and never received any consideration therefor, neither directly nor indirectly, neither do I reckon they are beholden to me for so doing, for "a necessity is laid upon me," and "woe is me if I preach not the Gospel;" neither do I boast, for I have done but my duty, and in that sense am but an unprofitable servant, according as Christ taught, for all the profit is of Christ. And if occasion were, there are many other ministers among the said people, could bear the like testimony.

Oh, but (say the people) your teachers are generally rich!

Why should any begrudge us that which we have, since the Almighty blesteth our industry in our honest trades and callings, which other teachers, through the like industry and blessing, might obtain, if their dependency for a maintenance were more upon God than the people.

Yet notwithstanding those teachers receive so much money of the people, and the *Quaker* preachers none at all (except they are poor and necessitous) they

they are full of complaints: whereas there is no complaining in all our streets.

We should starve (cry they) if we had not a law to compel.

Christ's ministers of old, when he sent them forth, they had no law, and yet they lacked nothing. Is Christ or the men changed now-a-days? The men doubtless: for now they cry, More, more, more money: let every true Christian judge in this matter.

T. CHALKLEY.

---

I Shall first take notice of his preface to one called a *Quaker*, in which he says, 'That he thinks 'that there is sufficient matter of conviction in the 'texts and arguments improved.'

Answer. But every sincere soul, when they come to see the text themselves, will have cause to think to the contrary; for had they been fairly produced, they would have saved the labour of a further reply, they being far from countenancing any forced maintenance to Christ's ministers. And as for his arguments improved, they smell so strong of persecution, that I would charitably hope no sober Christian or magistrate, who inclines to moderation (which ought to appear in all) will take any further notice of them, than to pity his ignorance.

Yet notwithstanding his mighty arguments and great improvements, he gives them this blow, 'He 'has but little hopes of his being convinced, (to 'whom he writes) because of the efficacy of error 'and delusion, &c.'

He would have had more reason to have writ so, if he had first proved error and delusion upon him.

And

And truly, he would have been greatly deluded, if he had believed that great untruth, That forcing a maintenance for a gospel minister was warrantable from the holy Scriptures; if he be sober, and in his wits, one would believe that he cannot (when he seriously considers of it) but be convinced that he is mistaken.

And as for his prayers, the scripture says, “ We know that God heareth not sinners:” and that he is a sinner, is plain, in wresting and perverting the scriptures, as he has done, and as I shall shew thro’ the help of Christ, my Lord and Saviour.

Forcing a MAINTENANCE, not warrantable from the HOLY SCRIPTURE, for a MINISTER of the GOSPEL.

**N**OW, pray let us observe what he says to the matter in hand.

1st. As to the laws of *New-England*, he says, ‘ The laws of this province require that the inhabitants of each town shall take due care to be constantly provided with a gospel minister: and that each minister shall be sufficiently supported and maintained by the inhabitants of the town.

‘ That all rateable estates, and inhabitants in the town shall be assessed, and pay proportionable to such maintenance.

‘ And that such as refuse to pay accordingly, shall have their proportion taken from them by distress.’

Answer. I shall not here dispute the injustice of this law so largely as I might (only I must add, they have no such example from Christ nor the apostles, with this proviso, that it is made amongst a society of men for themselves, and those of their own communion)

nion) but if this is intended to force those of other professions, and who cannot for conscience sake join with them, believing them to be Antichristian ministers, (as to be sure all such are as go about to maintain such doctrine as this priest *Metcalfe* doth, that it is warrantable from scripture to force maintenance for ministers) pray would he be willing the *Papists*, or church of *England*, should take away from him by force? Surely no: then I say that it is an unjust law, and far from the nature of that royal law, which says, "Do to all men, as you would that they should do unto you;" Christ says, "This is the law, and the prophets." And doubtless the gospel falls not short of it (though this *New-England* minister doth) though I hope it is not the mind of all in profession with him. Now the law being unjust, it is no crime to reject it: yet for conscience-sake, and the Lord's sake, we submit to it in passive obedience; and it is well known to all that know any thing of the *Quakers*, that their principle is against resisting the outward power.

Next to the question, 'Whether it be warrantable from scripture, and the doctrine and practice of Christ and his apostles, to put such laws in execution, to take from men, although the minister preaches not to them, for they cannot believe they are sent of God?'

This is his great question, as he states it in his first page, which he pretends to answer from scripture, but falls far short of it; and he goes on thus:

1st. 'It is warrantable from scripture, &c. that the inhabitants of each town shall take due care, in order to their being supplied with a gospel minister.'

Answer. This is as foreign from his question, as *Rome* is from *Boston*. What is that to the purpose? Let the impartial judge; if he cannot prove a forced maintenance from scripture, he does nothing to his

purpose, nor according to his grand question in his title-page, &c.

Then he goes on to his second assertion, and says, 2dly, ‘ It is warrantable from scripture, that gospel ministers be honourably supported and maintained: such maintenance is a debt due from the people to the ministers in strict justice, and not as a meer act of charity: for it is the hire of their labour, and the wages of their work.’

Answer. Hereby he owns himself, and all that are in his practice, to be hirelings, though he will not allow others to call him or them so, and quotes these texts of scripture to prove it, *Luke x. 7. 2 Cor. xi. 8. 1 Cor. ix. 7, 14. Gal. vi. 6. 1 Tim. v. 17, 18.* and adds as falsely, and says,

‘ The argument which the apostle uses for the Gentiles ministring to the Jews, reaches this case, *Rom. xv. 27.*’

Answer. Surely the man forgets himself, for the apostle only spoke of a free collection for the poor saints at *Jerusalem*, as in the two foregoing verses plainly appears; verse 25. “ But now I go to *Jerusalem* to ministring unto the saints.” Verse 26. “ For it hath pleased them of *Macedonia* and *Achaia* to make a certain contribution for the poor saints at *Jerusalem.*” When will our greedy priests take so much care of the poor?

As to the texts of scripture above quoted, I shall take the pains to set them down at large, that the reader may see how they answer his grand question: for what purpose he concealed them (in his) in figures, is best known to himself. Truly if he had set them down at large, it must needs have been plainly manifested, to every body that should read them, that he was in the wrong: for they assert no such thing as he would have them to prove, viz. a forced maintenance for gospel ministers. The first is *Luke x. 7.* “ And in the same house remain eating  
“ and



“ and drinking such things as they give (what could  
 “ be more against him?) for the labourer is worthy  
 “ of his hire; go not from house to house; and  
 “ into what city ye enter, and they receive you, eat  
 “ such things as are set before you.” (Where is le-  
 gal force here?)

Let this man have a care lest he be one of those that are blinded: for he must needs be blind, if he cannot see that this holy text makes not for his purpose, but directly against him; here is not a word of legal force. It is far from it; that they were only to eat what was set before them, if they received them who were true ministers sent of Christ, which yet will be hard work for persecuting priests to prove themselves so, be they of what religion they may. Well, what shall we do for this legal force? Why truly we cannot find it in the Gospel or the New-Testament. Christ came to fulfil the law, and change the priesthood, and put an end to carnal ordinances. But it may be, *Joseph Metcalfe* is an Old-Testament man (as a certain *New-England* convert said, on an occasion well known to some of them) if he be, and will follow the letter of the law, he must go to knocking down oxen, and killing of sheep, which work I believe they of his cloth are generally too high for.

The next is 2 *Cor.* xi. 8. “ I robbed other churches,  
 “ taking wages of them to do you service.”

Surely can any body be so bold as from this text to say, that the apostle made a common practice of preaching for wages, as our modern priests do now a-days? I hope no Christian will imagine from those words of the apostle, that he was a thief, or sacrilegious person, but only a freedom of speech which he used to those whom he loved, as in verse 11. is plainly expressed. It is a familiar way of expression among ourselves, where we know we may be free when any thing is given to us from our friend, ‘ O,

' I shall rob thee too much : ' to put any other construction upon the apostle's words, would be to make the apostle a sacrilegious person, and a robber, which is absurd. But pray let him speak fairly a little for himself, and he will wipe off these money loving priests very handsomely. Verse 7. " I have," says he, " preached to you the gospel of God freely." Oh ! that cutting word *freely*, what shall we do with it ? Though it was so near our legal minister, yet he thought fit not to meddle with it ; and in the 9th verse just under, as the 7th just above, (by which the poor man is hedged in, how he will get out I know not) the apostle says, " And when I was present " with you, and wanted, I was chargeable to no " man." And tells them in the same verse, that he kept himself from being burthensome to them, and that he resolved to keep himself so. We dare all those that preach for hire, and have money for divining, to come to such a resolution. However, if they will not come to this good resolution, let them forbear abusing and persecuting those that (by the grace of our Lord Jesus Christ) are.

The next is 1 *Cor.* ix. 7, 14. " Who goeth a warfare at his own charges ? Who planteth a vineyard, and eateth not of the fruit thereof ? Who feedeth a flock, and eateth not of the milk thereof ? Even so hath the Lord ordained, that those which preach the gospel, should live of the gospel."

*Joseph* hath left out what he thought made against it, from the 8th verse to the 13th, and 15th, where holy *Paul* says, (though he had power to eat and drink verse 4, at free cost, yet he doth not say any where, that he had power to take it by force, and we think it ought to be preached from an inward necessity, and not for an outward maintenance) " I " have used none of these things, neither have I " written those things, that it should be so done un-  
" to

“to me.” I wish *Joseph Metcalfe*, and others in his station, could say so honestly.

Now I may proceed to say something to each particular above, as it lieth in the holy text.

And, 1st, “Who goeth a warfare at his own charge?” There are some, though very few, I could heartily wish that there were more that would follow his practice that wrote it, who himself was one that did sometimes do it, as there, when he wrought at his lawful calling, and helped those that were with him: and blessed be the God and Father of our Lord Jesus Christ, there are some who do go on in this holy warfare of preaching the gospel, in this age of the world at their own charge, who have nothing to boast of neither; for a necessity is laid upon them, and woe is unto them if they preach not the gospel. Though if any be poor and want help, we have nothing against it, but are for helping of those who can give a good account of their calling, and we are so free to do it, that we need no forcing to it, nor no law for it.

2dly, “Who planteth a vineyard, and eateth not of the fruit thereof?”

Well, he that hath planted a vineyard, let him eat the fruit of it and welcome; but let him leave other folks vineyards alone, lest he be counted a robber in the worst sense; for if the holy apostle robbed, it was by consent; but these preachers now-a-days rob without consent, even vineyards which they never planted, but would destroy if they could: Oh! high, base, and Antichristian practice with a witness.

3dly, “Who feedeth a flock, and eateth not of the milk thereof?” But who feedeth a flock, and milks the flocks of others?

Answer. Antichrist and persecutors, that cannot be content with the milk that their own flocks give, but will needs be milking and fleecing too those poor

sheep which cannot in conscience join with them, believing that their way is not the door into the true sheepfold, but that they are climbing up some other way, like thieves and robbers. And because the poor sheep of the true Shepherd Jesus Christ, bleat forth those things, those inwardly ravening wolves, who have got only the sheeps cloathing outwardly, being known to be such by their fruits of persecution, will needs put the poor sheep in their pounds, when and where they have power, or else take it by force, that is to say, *legal* forsooth.

4thly, “ Even so hath the Lord ordained, that “ they that preach the gospel, shall live of the gospel?”

Yes, he hath ordained that they should live, but not that they should force a living. A blessed ordination, and with holy reverence be it repeated; for and because every true minister of Jesus knows the sweet benefit of it in a two-fold sense. 1st, He hath a holy living for his soul; he is richly fed at his great Master’s table with the finest of the wheat, and as with the holy honey or sweetness of the Word of eternal life, which is strength to him in weakness, riches to him in poverty, and joy and peace to him in persecution, which the world, and all the persecutors therein, can never take away from him; blessed be God in Christ for ever.

2dly, As to his bodily living, if he be a true man, and not a lover of filthy lucre or gain, he will have cause to say, as his great Master’s servants did of old, that he lacked nothing, especially if his call is from God and Christ, and not from man or money. Oh! this money, that is a loud call indeed to our men-made ministers: if at any time there chance to be two calls, I always observed, that the highest bidder carried the priest. But where shall we find that the Lord hath ordained, that a minister shall have fifty or an hundred pounds *per annum* (in all the holy

holy records) for preaching the gospel? No, our great High-priest said to his, "Freely ye have received, freely give." But if it had been his mind, he could as well, and with as great and good authority as any of these men, have said, If they will not give it you freely, take it by force. But those forciers know not of what spirit they are of; if they do, they must needs be the greater hypocrites, and so their condemnation the greater.

*Gal. vi. 6.* "Let him that is taught in the word, communicate unto him that teacheth, in all good things."

Yes, let those which these men teach, communicate to them; for communicate and legal force are words of different signification. I hope by this time this preacher's eyes will be opened to see his error, in pleading for legal, forced maintenance, especially from Christ's and the apostles practice and doctrine, as recorded in the holy scriptures.

The next text which he quotes is *1 Tim. v. 17, 18.* "Let the elders which rule well, be counted worthy of double honour, especially they which labour in the word and doctrine; for the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn, and the labourer is worthy of his reward."

Very well, what is this to his legal force? Here is nothing of it; those that rule well, will not force any body, nor set the magistrates upon their backs, because they cannot conform to their ways; those must be antichristian teachers for certain, being opposite to Christ. For he indeed was persecuted, but never persecuted any, nor forced any, though it was in his power; for which reason we cannot give those men that double honour which they desire; and for those who say they labour in the word and doctrine of our meek Lord, to set the magistrates upon us, is wicked ruling, instead of ruling well.

And as for the poor ox that treads out the corn; I am far from having him muzzled: but when he bites, and with his horns pushes the sheep, and tramples the growing green corn to dirt, I think then he ought to be muzzled and hopped too.

In his second page he says, ‘ 3dly, It is the duty of every inhabitant in a town to pay proportionable towards ministers’ maintenance.’

Answer. No, if they are not all of one persuasion (and if they were all of one persuasion, he hath no such precedent from Christ nor the apostles to force, neither legal nor illegal) and are not free in the choice of such minister. He runs too fast there, without he is popishly inclined, to persecute every body into his persuasion, which has been too much the practice of some of the *New-England* magistrates and ministers. I may not here forget, though I forgive, the salutation of a certain person when I first entered the streets of their metropolis of *New-England*. ‘ Oh (says he) what a pity it was that they did not hang all the *Quakers* when they hanged the other four.’ Remarkable was the answer that one of his neighbours made him, ‘ I wonder you are not ashamed to say so; for you know that the judgments of God have been on our country ever since.’ I mention this as a caution to the *New-England* ministers, that they would teach their people more manners to their neighbours, and to strangers; and to let them know, that sometimes the above-named people cannot be quiet in their solemn meetings for the worship of Almighty God, in their chief town of *Boston*; which, as I understand, is very much owing to lies and reproaches which the people have from their priests and pulpits. All which is a shame to moderate Christians; some of which, of all persuasions, I hope there are in the country and territories of *New-England*.

For first, says he, 'None were exempted of old from paying of tithes for the maintenance of the ministry.'

By his leave, he is mistaken, for those that did not join with them in circumcision were exempted.

2dly, 'Every hearer ought to pay proportionable towards the maintenance of the preacher, *Gal.* vi. 6. And every inhabitant ought to be a hearer (what against their conscience?) for it is sin to forsake the assembling themselves together, *Heb.* x. 25. And one sin can never excuse another.'

Answer. If I should ask him, he being a *Presbyterian*, whether it be a sin to forsake the assemblies of the *Papists*, or church of *England*, *Baptists*, or *Quakers*, and come to theirs? I presume he would say no: then to what a nonplus he has brought himself and brethren, especially in *Old-England*, for forsaking the church and setting up meetings of their own: truly he has made them all sinners in so doing; I do not know how his brethren in *New-England* will resent it; but I dare say his brethren in *Old-England* will give him no thanks for his unlucky turn; how he will excuse himself in this sin of ignorance I know not. Would not this have been a topping writer for the *Papists*, when they burned the *Protestants* for not coming to church?

3dly. In page 2d, he says, 'The apostle directs in acts of charity, that every one contribute in proportion as God had prospered him, *1 Cor.* xvi. 2. And that there should be equality, every one bearing their equal proportion of such a burthen, *2 Cor.* viii. 13, 14.' He goes on, 'Much more ought there to be a proportion or equality observed in the maintenance of the ministry, which is a matter of communicative justice; so it was under the law, and so it should be under the gospel.'

Answer.

Answer. Notwithstanding these priests will bring those texts of holy scripture, that tend to promote charity to the poor, and many instances out of ancient authors for stirring up charity to the poor; yet they will not, when it comes to their case, allow it to be as charity, but a debt; as saith our author in his first page: and *J. Mather*, in a little book set forth to promote the maintenance of their ministers, in which I observe he tells them, ‘ If they  
 ‘ will stand to the old law of the *Jews*, they must  
 ‘ have but a tenth of the tenth;’ which I suppose will not satisfy those men that have hire for preaching, and money for divining: and therefore I think it their best way to let the *Jews* old law alone, and take to the new law and covenant of our great Lord Jesus.

And further, if they will bring instances of charity to the poor, out of scripture and other authors, let them be just, and always when they would make the application of it to the ministry, to put honestly the word *Poor* before ministry: viz. poor priest, poor minister; otherwise let them let fall their argument for charity for the poor (which no good Christian will go about to dispute against) and see what their arguments for justice in the case will do for them. They say ‘ it is a just debt, a matter of  
 ‘ communicative justice;’ but when people do not see cause to commune with them, but quite the contrary, and buy none of their ware or merchandize, pray what justice is there in this? Why truly none, but a great deal of injustice.

4thly, He says, ‘ If any man fail of doing his just  
 ‘ proportion, he thereby exposes either the minister  
 ‘ to lose so much of his just due,’ (but he falls short of proving it a just due) ‘ or the other inhabitants  
 ‘ to pay more than their just proportion, and so he  
 ‘ is guilty of manifest wrong and injustice.’

No,



No, where the people are not consenting (and if they were consenting, the New Testament is silent to any such way of maintaining gospel ministers) to this proportion, but see an evil in it; and there is no force under the glorious gospel of our Lord Jesus Christ, as I have abundantly and clearly (to those who are not blinded) proved above, even from the very texts of Scripture which he brings and wrests to prove the contrary, of which let the impartial judge. Thus he and they building their structure of maintenance upon a bad foundation, viz. legal force, it will fall to the ground, if the magistrates do not help; for whose help he calls very loud, and well he may, considering he and others of his mind are ready to faint and fall without it. But by what hath been said, I would charitably hope, all moderate Christian magistrates will take care, that the preachers eat only the grapes of their own vine, and the milk of their own flock, and to keep so far just, as to let other folks grapes and milk alone. But if the priests and magistrates will join together in persecution, then will we poor sufferers appeal from them to our great High Priest, and just judge of heaven and earth, and through his grace, patiently suffer what he shall please to permit to come upon us.

5thly. In his third page, he says, ‘ The publick  
 ‘ ministry of the gospel in any town is a publick  
 ‘ privilege, and every inhabitant is considered there-  
 ‘ in, and partakes in the privilege: for the preach-  
 ‘ ing of the gospel is the great engine of salvation,  
 ‘ and means of faith, *Rom. i. 16. x. 17.*’

If he means that there is no other preaching the gospel but from his sect, we openly declare to the world, that we differ from him in our judgment, and we believe upon good grounds too. And what gospel, or glad tidings, which the word imports, can that be to people to preach to them, That a certain number of them are eternally ordained for damnation;

tion; and for ought these knowing men know, they may themselves be some of them; for they cannot tell who these damned ones are. I think it would be abundantly better, if those prying ministers would let the secret will of him that made them alone; for that belongs to God, and not to man, The revealed truths belong to us, and our children. And to tell people they can never be free from the act of sin while in this world, is really miserable news, and dreadful tidings indeed; since sin is the cause of God's wrath and damnation, and since we cannot in conscience join with such anti-gospel ministers, they ought not in conscience to take our money or goods from us.

Again he says, 'Every one is invited to take of the water of life freely.' *Rev.* xxvi. 17.

But, by their leave, theirs is the water of death, if we must always sin even in our best duties, then he knows, that the "wages of sin is death;" and may not any good Christians be truly thankful when they are delivered from such a sinful ministry? And what a knock he gives himself in saying, We take of it freely, and his pages are writ on purpose to make people believe they ought to pay for it, and that they may force it from them too. So we may plainly see, that their waters, which proceed from them in such bitter streams, are the waters of death, because we cannot have them freely, according to the doctrine of the holy Ghost in the holy Scripture, which he himself hath brought.

Again, whereas he says, 'Where there is no vision, or preaching the gospel, the people perish,' *Prov.* xxix. 18.

This is contrary to what they say, when they teach that vision and revelation is ceased.

He goes on, 'Being without God, without Christ, without the covenant, they are in a hopeless, perishing condition.'

If

If he would infer from these words, that where there is no publick vocal teaching the people perish, the Almighty has been kinder than this minister; for he has graciously promised, that he would teach his people himself: "The children of the Lord are taught of the Lord," &c. "And thine eyes shall behold thy teachers, who cannot be removed into a corner," *Isa.* xxx. 20. which cannot be meant of outward preachers, for they are often removed into corners; but God, Christ, and the Holy Spirit, cannot. And Christ promised to send the Spirit of truth, which should lead and guide into all truth (not into sin). Now to say that such who have not outward vocal preaching perish, is absurd, and he must want charity, and then all his harangues in his pulpit are but like sounding brass.

But now, says he, 'Where the kingdom of God is preached, every man is at liberty, and hath an opportunity to be pressing into it,' (and I add, without paying for it) *Luke* xvi. 16. 'But where the kingdom of Satan is preached (which is sin term of life) the people have liberty to fly from it.' Further he says, 'If any refuse the counsel of God against themselves, it is their own fault.'

Answ. If any do so, it is their own fault indeed; but to refuse the evil counsel of a sinful minister, is a virtue and no fault at all.

Again, 'They have a price put in their own hand, although being fools, they have no heart to improve it.'

We are willing to be counted fools by such wise-lings; but let him know, that wisdom himself said, He that will be wise, must first become a fool.

He proceeds, and says, 'It was a privilege to them that were invited to the marriage of the king's son, though they made light of the invitation, and would not come,' *Mat.* xxii.

Answ.

Answ. Those that rightly come to the marriage of the King's Son, the Lamb of God that takes away the sins of the world, must put off the garment spotted with the flesh, lest it be said to them, "Friend, how camest thou in hither, not having on the wedding garment?" Let every true Christian fear, lest he bring on himself that awful sentence, "Depart from me all ye that work iniquity, I know you not;" notwithstanding they had eat and drank in his presence, and in his name they had cast out devils, and done many wondrous works, and he had taught in their streets; yet nevertheless, because they were found in the acts of sin, they must depart from him.

Now, says he, 'Every inhabitant partaking in the publick privilege of a gospel ministry, reason and justice requires that every one should bear a part of the external charge, in order to the maintenance of it.'

Answ. But every person not partaking of what he calls so, and believing that, as these erroneous priests preach it, to be a bondage and not a privilege; to force such to pay too, is altogether unreasonable, and great injustice; let all sensible Christians judge.

4thly, He says, 'It is warrantable from Scripture, that such inhabitants as refuse to pay any thing towards the support of the ministry, should have their just proportion taken from them by legal distress.'

Answ. We want him, or any of his brethren, to shew us that warrant from holy Scripture; for he hath not done it yet: and where shall we find that it was warrantable from Scripture, and the doctrine and practice of Christ and his apostles? for what he has produced from holy Scripture, has fairly proved to the contrary; and as for his *legality*, that great word, it is only what others of his spirit have pleaded in former ages. Did not *Nebuchadnezzar* persecute the servants of God by a law? Could not they  
say

say they suffered legally? Did not the *Jews* say concerning our Lord, "We have a law, and by that law he ought to die?" Did not the people of *Massachusetts* make a law, and by it hang the poor innocent *Quakers*? Did not all those say, that those suffered legally? And do not some of the *New-England* ministers justify it in their pulpits to this day, though others there are, I believe, really sorry for it?

Oh, but (say our modern teachers, who have money for it) we hope you will not compare us Christians to *Jews* and *Heathens*.

Why not, if found in their practices? for when once people go to persecute others for their conscientious dissent, it is most certain they go from the Spirit of Christ, as may fairly be proved from Christ's own expressions, and doubtless all persecutors are antichrists, notwithstanding their fine gilding of it over with the words legal distress, and prosecution.

In his fourth page he begins thus, 'For it is a just and legal debt, as has already been proved,' (to those that agree to it, and contract it, he should have added.)

Ans. But unjust and illegal to those that cannot for conscience sake consent to it, and therefore, it is a mistake in him to say, It has already been proved; for he hath not, nor can he prove it, to force any by a coercive power to be consonant to the holy Scriptures.

In page the 4th he says, 'God has given his ministers a just right to some proportion of every man's estate, in the place where they minister.'

What, *Jews*, *Heathens*, and all? What, every man whatsoever? Where proves he that? for my part, if I were a minister for money, I should think that what I got from other people against their wills, would never prosper, but would be a curse to and upon me, and tend to the consumption of the rest of  
my

my estate, rather than augmenting of it: and I have heard some moderate ministers, who have money for their preaching, say the same.

He goes on further, and says, ‘ And that part of each man’s estate, which God gives ministers a right to by his just and equal law.’

Answ. By his just and equal gospel he forces none; but leaves every one to be fully persuaded in their own minds.

And he must needs say, That the gospel power exceeds the power of any law whatsoever.

And the gospel is free, not forced, as he in vain would endeavour to prove from holy Scripture. That must be an unjust law that forces people to buy whether they will or no, and therefore none of God’s law or way; for all his laws and ways are equal.

And he also says in page the 4th, ‘ They have as much power to challenge it as any other debt or wages.’

Not without people agree with them, and hire them. And though they do agree with them, I do not grant that they have any colour from the New-Testament to make any such law, even among themselves, it being inconsistent with the nature of the glorious gospel of Christ. Upon which a passage comes into my mind between an *Indian* and a *New-England* minister, well known to some of their teachers in *New-England*, who, for preaching, took from a *Dissenter* from the *Presbyterian* way, one of his cows; the *Indian* asked him why he did so? the priest answered, ‘ If I hired you to make a fence for me, would you not expect your wages?’ ‘ Yes,’ says the *Indian*, ‘ but he no hire you; and when me do man’s work, then man pay me; but when you do God’s work, then God pay you.’

The poor *Indian* was in the right, for truly God’s pay is better than all the silver and gold in the world.

‘ Oh

‘ Oh but,’ say they, ‘ how must we live?’

If they had faith in God and Christ, they need not fear a living in this world.

‘ But,’ say they, ‘ the people are so hard-hearted, ‘ that if there were not law for it, the ministers ‘ might starve.’

Then their doctrine must starve the peoples souls, or else surely they would not let their bodies starve : that must needs be a lifeless, dull, dead ministry, that will not open peoples hearts, so as to keep the preachers from starving ; but I think there is no fear of their starving, for they generally live like lords among the people. But let them remember withal, that they are not to lord it over the heritage of God.

‘ It is,’ says he, ‘ agreeable to the doctrine of ‘ Christ and his apostles, that such as refuse to pay ‘ their just debts, should be distrained for the same, ‘ by virtue of the civil sword among Christians.’

Answ. He should first prove the debt to be just, and then this text would have been to his purpose : for those that contract debts, ought to pay them.

In page the 5th, he talks of the law and light of nature, and reason, and says, “ It is the law of God “ written in the heart,” Rom. ii. 15. He adds, ‘ All the laws of God do sweetly harmonize both ‘ one with another, and the doctrine of Christ and ‘ his apostles, there is no manner of jar between any ‘ of these.’

Answ. But there is a wonderful jar between the corrupt nature or law of man, and the divine nature or law of God ; he should have distinguished between the corrupt nature, reason and law, and the divine ; for except he rightly divides between the precious and the vile, he cannot be as the mouth of God to the people. Now the corrupt and covetous nature in those that seek their gain from their quarter, and preach for hire, and divine for money, says, ‘ That those that cannot pay them,’ though for con-

science sake, 'they must be forced to it, whether  
' they will or no.'

But the divine nature of Christ and his apostles says, "Freely you have received, freely give," *Mat. x. 8.* If their gospel is not free, they have not received it from Christ. Also, if they have not received it freely, they may call it their own gospel, but it is not Christ's. And though Christ's ministers had power to eat and drink, and to forbear working, yet, says the divine nature in the apostle, "I have used none of those things; neither do I write, that it should be so done unto me," *1 Cor. ix. 15.* And that it is not covetousness, that divers *Quakers*, so called, cannot pay the covetous priests, is manifest; for they take much more, and sometimes double and treble, as I could easily bring many instances and living witnesses to prove what I assert, from *Virginia, Maryland*, and abundantly in *New-England*, without going over to *Great-Britain*, in which many thousands of pounds have those legal ministers taken by force, within these fifty years, from such as for conscience-sake could not put it into their mouths; and then war has been proclaimed against those poor sheep. Well, let the righteous judge, not the self-righteous (I do not mean them) but those which are clothed upon with the righteousness of the Lord Jesus Christ, as he wrought it outwardly for them, and also as he works it by his holy Spirit in their hearts.

Next to his 3dly, Touching government and magistrates, which the people called *Quakers* ever owned and honoured in their way, though they could not cringe, scrape and bow, after the common mode of the sinful times, nor give titles to them in flattery: but we reckon that those magistrates that are a terror to hypocrites and evil-doers, ought to have a hearty inward respect and honour shown them generously in action and courteous expression, and not  
in



in a parcel of idle compliments. Such magistrates as the above, were never a terror unto us, but we have blessed God on their behalf in our solemn assemblies, publickly, and also often in the secret of our souls privately; and many times prayed for our persecutors also. I wish this priest be not too much inclining to such. May his eyes be opened!

He goes on, and endeavours to animate and stir up the magistrates to persecution, by insinuating, that those who for conscience-sake cannot give any thing to the priest, are evil, unjust, and wicked persons; who, notwithstanding take them in a general way, and their conversations are as just as the brightest of their church members, as divers of themselves are forced to acknowledge.

If for this testimony to our innocency, any should imagine we boast, it is he, and such as he, that are the occasion of this confident boasting, and we have our great apostle, even *Paul*, for our example.

Now I hope the magistrates will take care not to persecute the just, but to turn the edge of their swords against the evil-doers; and then doubtless they will not bear their swords in vain, and let the edge of it be as sharp and keen as it will, we fear it not: for against true men there is no law (which is upon a just basis or foundation) that will harm them:

I tenderly and lovingly, as a minister of Jesus Christ, and true lover of good government, exhort and warn all magistrates to be careful to keep within their own province: for conscience is none of theirs; it is the peculiar province of Jesus Christ; the great territory of the King of kings, and judge of the quick and dead; and he will render unto every man a recompence.

Now if conscience were only a cloak for covetousness, it ought to be stripped off, but it is plain that cannot be our case: for we lose much more by our denial,

denial (and sometimes a great deal more than as much more) by our not paying freely, as is above-said. But we may, I hope, presume that the magistrates know their duty, without being taught it from the pulpit; I would have no free-spirited magistrate to let priests ride them: for if they do, it is to be doubted they will ride them to death; for persecuting men of their cloth, seem to have but little mercy. I once heard a priest say to a couple of justices (a church of *England* preacher for money, but as himself said to some of his neighbours, a *Presbyterian* in his heart) ‘Do your office,’ which was upon my poor self, who had been preaching against sin and evil, according to the best of my understanding (Why what’s the matter?) ‘He has been preaching,’ says the priest, ‘in the place not licensed, and has ‘broke the law.’ ‘Well,’ says another justice beside the aforesaid two, ‘then you have broke the law ‘first, for you preached there before him;’ and though it was our meeting by appointment, yet we quietly heard him read his sermon, and I dare say, he never had quieter hearers in all his days than we were.

And indeed reading is the general practice of some modern teachers, far from the practice of Christ, the apostles, and primitive Christians, when Christianity shone in its primitive beauty and glory, and when Christians depended more upon the gift of the holy Ghost, or Spirit, and less upon natural parts and human inventions, which is worthy of the solid consideration of all true Christians.

I have also observed, that those magistrates who have joined with persecuting priests, in persecuting men of sober lives and conversations for their religious dissent and persuasion, that they have not prospered; and many sober people, not of our society, have taken notice of the same. This is offered to the

the serious consideration of men of high degree, in reverence and great humility.

And though *J. M.* flatters the magistrates, telling them, they bear the visible image and character of gods, in order to flatter them into a persecuting spirit, yet I hope and believe, that he will not find many magistrates nor ministers of his mind: for if all the magistrates and ministers in *New-England* were as much for persecution as he seems to be by his writing, what might all those expect, who differ from the *Presbyterian* way in *New-England*, if they had power? but blessed be God, I certainly know that there are divers moderate people, who are against persecution, even amongst the *Presbyterians* in *New-England*.

In his page 7th, he says, ‘ In case of peoples defect in this matter (of paying for preaching) legal compulsion is the only remedy (What no other remedy?) and must be used, otherwise religion, which is a peoples life, will soon fall to the ground.’

Answ. Where will his doctrine land? What, cannot Christ uphold his church without the magistrates? the religion of Christ, the apostles, and primitive Christians, stood, and stands yet, without being supported by the civil magistrates. What, has he got some new religion, which cannot stand without the outward power? but it seems some of the *New-England* ministers reckon that they must fall, if the magistrates do not uphold them. They (i. e. the magistrates) are, says *J. M.* the keepers of both tables.

Answ. But I thought that God had been the keeper of his people, and Christ the Shepherd of his sheep, and the Holy Ghost the Comforter of them; I thought this infinite being had been the great preserver of men in religion.

In his 8th page he brings divers texts of Scripture to prove the power of the magistrates, which we never denied,

denied, especially when he exercises his power and authority to the terror of evil-doers, and the praise of them that do well. And at the latter end of the said page he says, ‘From the whole I conclude, ‘with submission to better judgments, that it is ‘warrantable from Scripture, and agreeable to the ‘doctrine and practice of Christ and his apostles, for ‘the laws aforesaid to be put in execution.’

Answ. But alas! this is all beside his assertion; his business was to prove a legal forced maintenance for gospel ministers, or else he doth nothing. What! hath he been travelling through all his pages, and brought forth nothing but this windy doctrine at last? He speaks of submission to better judgments, and I would have him, if he dare to do it, submit to the judgment of Christ and his apostles, who I think have fairly decided the question in favour of the poor abused *Quakers*, that it is not according, but contrary to the language of the Holy Ghost in the holy Scripture, that gospel ministers maintenance should be forced by a coercive power. From what has been said, let all ingenuous Christian readers judge.

In page the 9th, ‘Nevertheless,’ says he, ‘if any ‘arguments can be produced from Scripture, or ‘right reason, of greater strength and weight to ‘prove the negative, than there may be to main- ‘tain the affirmative; I hope I shall readily sub- ‘scribe thereto.’

Answ. A body would from those expressions almost hope for a recantation from him, especially if he seriously considers the doctrine of Christ and his apostles, as here noted at large.

‘But,’ saith he, ‘until I receive further light, ‘conscience commands me to conform to that mea- ‘sure I have.’

Answ. He had best to have a care of the commanding power of an evil conscience.

He

He goes on, ' And while I do conscientiously conform to that measure of light within me, walking in obedience to all its commands and directions.'

Answ. But suppose that light in him should be darkness, then, as Christ said, " How great is that darkness?" As for certain it is, when he goes about to prove that for truth which is contrary to Christ's doctrine.

As to his saying, ' Then the *Quakers* must let fall the grand article of their religion.'

Answ. Let him seriously read over the first chapter of *Jobn*, as also many other places of the holy scripture on that subject of the *Light*, and if he is not one of those which are blinded, perhaps he may be undeceived and his gross mistake rectified. I hope he is careful of preaching such doctrine in his pulpit.

A certain church member of the *Presbyterian* way in *New-England* told me, that their minister told them in his pulpit, ' That we denied the bible or holy scripture.' And made the poor woman really believe it to be true, than which, nothing could be more false; but the honest woman thought she would try me. ' Was you,' says she, ' brought up among *Quakers*? Was your father and mother *Quakers*? Yes,' said I, ' they were so called.' ' And,' says she ' would they suffer you to read in the bible when you were a little boy? Yes, and correct me too, because I was not so willing to do it as they would have me to be.'

Thus have the poor *Quakers* been abused in divers pulpits in *New-England* and other places, for which reason, I would give this Christian advice to all professed Christian ministers in *New-England* and elsewhere, wherever this may meet with them, who have so abused us, that for the time to come, they do not tell the people in their pulpits, that the

*Quakers* deny Christ, the scriptures, the power of the magistrates, and many other things, which would make a volume of themselves, if they were all penned. For them to cry out in their pulpits, ‘Have a care of the delusion of the *Quakers*,’ and at the same time to delude the people to believe lies of them, is really horrid.

‘Oh but,’ say they, ‘the *Quakers* are more orthodox now than they were’ (when in truth it is the calumnies that have been cast on us, are now made more manifest to be falsehoods.) And then ought not they to be glad at the news of our reformation?

T. CHALKLEY.

**N**OW I shall consider his postscript, in writing of which he has dipt his pen deep in the gall of bitterness in some parts of it, which I shall touch a little upon, as I shall come to them.

But to begin, ‘Notwithstanding,’ says he, ‘all that I have said in the preceding discourse concerning maintenance; yet as to my own particular, if a temporal maintenance had been my chief aim, I should have discovered great folly in accepting a call from so small and poor a people.’

Ans. From his words, one may conclude it was his aim, though not his chief aim; and then as to the shepherd’s call, ought it not to be from the great Shepherd Jesus Christ? And if they will answer this call, he says, “Go forth.” Where do we find any example, for a minister of the gospel to stay and preach to only one particular congregation? Pray let them produce it if they can.

But now suppose a place should present to *J. M.* where the people were richer, and more of them; Would he not leave his poor flock, to go to the rich? Pray let him have a care, as he says, that his own heart do not deceive him: we but too plainly perceive,

perceive, by the practice of those money ministers, that the loudest call, is the most money. Query, upon this great word *Call*, whether the sheep use to call the shepherd, or the shepherd the sheep? Do not they strangely invert the order of nature here in their pretended call from the people? Christ the true Shepherd said, "My sheep hear my voice." So that he and his servants or ministers call the sheep, and not the sheep them; and those holy shepherds call their sheep freely, though these must have money for their calling, and the sheep call them too: neither will that satisfy some of those shepherds, but they will needs have money from some poor sheep that never called them; and if they cannot give it them freely, they will have it by force. A young shepherd said to one at *Salem* in *New-England*, 'That though *Paul* had power, and did not use it, yet he would use the power.' But that blessed apostle never pretended forcible power, except the force and power of love.

He, the said *J. M.* complains of his small income for preaching, and of his poverty; though it is probable he has more than all the twelve apostles and seventy disciples, when they were sent forth by their great Lord and Master; and to be sure he has more money for preaching, than they all had. But he has confessed his call is not divine, therefore not from Christ; for, he says, 'If he had a divine call he would forego every thing in the world.' And so he is but a legal literal preacher and minister: a minister that forces himself to offer, and would also force those who receive not his offering, to pay him, though against their conscience.

And as for his family's starving, I never heard nor read of any Christian minister's family starving, especially in a Christian country; nor I believe he nor any body else. Certainly there is need to cry out to those men, "Oh ye of little faith! Who  
" cloaths

“ cloaths the lilies, and feeds the sparrows, shall he not take care of you? Oh ye of little faith!” I fear they forget the doctrine of him whom they sometimes call the Lord.

As to what he writes in his second page of his postscript, if he duly minds what I have writ in answer to his, I think he cannot imagine that the flaming vengeance there poured out by him upon us, can any way touch us; but let him and them which are concerned in this work (for I understand he had the help of a cunning man) have a care, that it fall not on themselves. And truly the poor *Quakers* may be thankful that the flaming sword is not in their hands; for if it were, experience, yea, woeful experience hath taught us, that we might expect but little mercy from some of them. And pray why cannot they be more patient, since they hold that God hath ordained whatever comes to pass? For they see it come to pass that we cannot join with them; cannot they let the ordinance of God alone? I remember an expression of *Cotton Mather*, in one of his scurrilous pieces, that the best way to deal with the *Quakers*, was to let them alone. Then, according to *C. M.* this man, and he that helped him, has taken the worst way to deal with us: and truly they lose ground generally when they meddle with us.

As for his foolish pity and bitter lamentation over us, we desire that they would lament over themselves and their children, as our Saviour did over the *Jews* when they persecuted; and truly those who justify their fore-fathers in hanging the *Quakers*, and their other ways of so bitterly persecuting them as they did, had not only need to lament, but to repent too. And even now, they prove themselves to be the persecutors (and not us) by forcing their maintenance from us. The *Presbyterians* in *Old-England*, alias *Great-Britain*, they are one with us in  
this



this doctrine, that forcing a maintenance for ministers from them that do not hear them, is altogether wrong and unjust: and how comes it to pass, that the same people are otherwise minded in *New-England*? Let them resolve this question.

I shall consider those texts of scripture which he has thrown at us (and gently return them unto him again.)

At the end of his postscript he says, ‘ The judgments of God are a great deep.’ (Yes too deep for his legal literal buckets to fetch them up.) *Rom. xi. 7.* “ The election hath obtained it, and the rest “ were blinded.”

I hope he will give the Almighty leave to elect whom he pleaseth. Were the election in the power of this priest, let the reader judge whether we might expect any of it.

He cites *2 Cor. iv. 3.* “ If our gospel be hid, it “ is hid to those that are lost.”

Answ. Now why did this priest hide the fourth and next verse, was it not for fear the light of the *Quakers* doctrine should shine unto people? Which is thus (the fourth verse opening and explaining the third) “ In whom the God of this world hath blind- “ ed the minds of them which believe not; lest the “ light of the glorious gospel of Christ, who is the “ image of God, should shine unto them.” Or as in the 6th verse, “ For God who commanded light “ to shine out of darkness, hath shined in our hearts, “ to give the light of the knowledge of the glory “ of God, in the face of Jesus Christ.” He thought good to hide this gospel, but I think good to make it manifest; which puts me in mind of a proverb, ‘ Who so blind as those who will not see?’

He goes on, *2 Thess. ii. 10, 11, 12.* “ They re- “ ceived not the love of the truth, that they might “ be saved; and for this cause, God shall send them “ strong delusion, that they should believe a lie; “ that

“ that they all might be damned, who believed  
 “ not the truth, but had pleasure in unrighteous-  
 “ nefs.” And *Jude* 8, 10, 11, 12, 13. “ These  
 “ filthy dreamers despise dominion, and speak evil  
 “ of dignities, but these speak evil of those things  
 “ which they know not; woe unto them, clouds  
 “ they are without water, raging waves foaming out  
 “ their own shame, wandering stars, to whom is  
 “ reserved the blackness of darkness for ever.”

To all which I answer, 1st, We have received the truth in the love of it, the holy Spirit bearing witness with our spirits, that we are the children of God: which holy witness is stronger for us, than the witness of ten thousand priests can be against us.

2dly, So the cause being taken away, the effects of delusion ceaseth.

And 3dly, Pray let them be careful of deluding themselves and the people, by keeping them in ignorance and darkness: telling them, they cannot be cleansed from sin, while here in this world. For all those that believe this, do believe a lie with a witness, and are strangely and strongly deluded. This is a miserable gospel, contrary to the doctrine of the holy apostles, who are positively opposite to that evil tenet. “ If,” says the apostle, “ we walk in the  
 “ light, as he is in the light, then the blood of Jesus  
 “ Christ, his Son, cleanseth us from all sin.” And Christ came to destroy the works of the devil, and to save his people from their sin. And pray beware of taking pleasure in pleading for unrighteousness.

4thly, As to these filthy dreamers, pray be careful what you dream in your pulpits to the people; for some of you will not allow of the immediate operation of the Holy Ghost; wherefore beware of filthy dreams, and old wives fables.

5thly, We despise not those who are dignified in truth, and rule well in the church (not with rigour and persecution) and we account them worthy of  
 double

double honour; but persecutors are not so much as worthy of single honour, and we should be but hypocrites to give it them.

6thly, And what celestial rain, or holy divine water, is there in those cloudy dark preachers, who preach damnation to the greatest part of the world? Let them look to it, and repent in time.

7thly, "Raging waves, foaming out their shame."

Ans. If persecution is not the fruits of rage and shame, I do not know what is. Pray courteous reader judge.

8thly, "Wandering stars, to whom is reserved  
"the blackness of darkness for ever."

Now because many cast this text in our teeth, I shall write a little to it, thus; This must be intended to those who wander from the holy Spirit, gift and grace of God in themselves, by and from which every true minister of Christ ought to exercise his gift, and not to speak when, where, and what he pleases: Oh happy world! if all professing to be Christian ministers did not wander from this gift into the inventions and traditions of men. And further, this cannot be taken in an outward sense, because Christ himself and his apostles travelled much; and said, "Take us for examples, follow us, as we have followed Christ." And all that know any thing of letters, know that the word apostle signifies a messenger, which necessarily implies a traveller; and divers of these blessed ones had no certain dwelling-place. Our dear Lord himself had not whereon to lay his head, as himself says; and those who conscientiously travel to turn people from darkness to light, and from the power of Satan to the power of God, and are instrumental to turn many to righteousness, notwithstanding all men can do to blacken them, yet the holy text says, *Dan. viii. 2, 3.* "They shall shine as the brightness of the firmament, and as the stars, for ever and ever." Amen.

T. CHALKLEY.

S O M E  
O B S E R V A T I O N S  
O N  
C H R I S T ' S  
S E R M O N on the M O U N T.

---

*If ye love me, keep my Commandments, John xiv. 15.*

*Ye are my Friends, if ye do whatsoever I command you,  
John xv. 14.*

---

The P R E F A C E to the R E A D E R.

C H R I S T being the great author of the Christian religion, I have thought to make some observations on his Sermon which he preached on the *Mount*, which might be acceptable to some of his followers; especially such who desire to fulfil his holy will, and not to rest satisfied in a form and shew only of his religion.

And also considering that it is the greatest collection of his words left us in the New Testament by the Evangelists in any one place, I was in hopes that some observations thereon might tend to promote the reading of it in the holy scriptures.

But

But the greatest end I had in this undertaking was, that the professors of the name of the holy *Jesus* might live and walk in his truth, and in the doctrine which he has there laid down for his followers to practise; and that in so doing, they might have peace to their souls here, and rest in the kingdom of glory for ever.

It is by some accounted and looked upon in youth to be a commendable and worthy practice to write down sermons, and to copy and read them over: and, I believe, it will be generally acknowledged, that there was never any sermon preached in the world, that can be compared with this of Christ, which he preached in the *Mount*, and is recorded by the evangelist *Matthew*, in his 5th, 6th, and 7th chapters; which if our young and rising generation would often read, and sometimes write it down, if time would admit, but be sure to take care to practise it, this would be truly noble in them; and which, if they find they want inward strength to perform, then that they would seek it in secret at the hand of the Almighty *JEHOVAH*, in whom is everlasting strength; and it is recorded in holy scripture, that he “gives liberally, and upbraideth not.” He will not upbraid thee because thou art but a child, or tender in years: Oh, therefore, seek him betimes! for it is written, “They who seek him early shall find him.”

The Christian religion being run into many divisions and sub-divisions, this holy Sermon, if Christians would walk according to it, might and would help to heal their differences, and to soften them in their sentiments one of another. And it is to be believed and hoped, that all parties will confess, that the doctrine in this sermon is good, and ought to be promoted amongst all who profess the worthy name of the Lord *Jesus*; and whoever walks contrary to this rule must needs be in the wrong.

The

The general end of preachers is, or should be, to have their doctrine taken notice of, and put in practice; and this being counsel from the “Wonderful, Counsellor, the mighty God,” and Saviour, “the everlasting Father, and Prince of peace,” we should take more than ordinary notice of it.

Considering also, that he not only spake his doctrine, but lived in it; and not only lived in, but died in it, and for it, and us also. Wherefore we are deeply engaged to hear him with an obedient heart and ear. “This,” says the voice from the most excellent Glory, “is my beloved Son, hear ye him.” And *Moses* the man of God says, “That he that will not hear him, shall be destroyed from amongst the people:” viz. from an inheritance with the saints, in the kingdom of God and his Christ.

I have carefully transcribed the sermon verbatim, and made some observations on it afterward, I think on every verse a little, as I found openness to it on my mind; and it is recommended to the serious perusal and consideration of all those who tenderly and unfeignedly love our Lord Jesus Christ in sincerity.

T. CHALKLEY.

## MATTHEW V. 1, 2.

“AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him, and he opened his mouth, and taught them, saying,” &c.

Our Lord seeing the multitudes, for the advancing his Father’s glory, his own kingdom, and the good of souls, went up into the mountain, and sat in the power of the Father; and when so set down, his disciples came unto him: which shews the necessity of coming to Christ, to hear his word, and that Christians ought to assemble themselves before him, that he may speak to them either immediately, or if he pleases to enlarge the heart of any of his ministers to declare his word; and as his disciples then personally came unto him, so now we ought to come to him in spirit; and then, when but two or three are so come to him, he is as really present spiritually, as he was personally in the *Mount*. And as this meeting in the *Mount* was powerful and glorious, so will all those be, in measure, where Jesus is really present in spirit. “And he opened his mouth, and taught them.” Thus when true believers meet before Christ, he teaches them, and opens the mysteries of the kingdom of God, and speaks truly to the state of the people, even now spiritually, as he did then vocally; and his word is with power and great glory. Oh! may all his servants and ministers, who are sensible of his divine call, minister according to their several gifts and capacities, in his power, and by his holy and divine authority: this must reform the world, and change the hearts of poor mortals, and forward the work of reformation, which,

with godly sorrow it may be truly said, goes but too slowly on in this world. Christ being thus set in the power of the Father, opened his mouth, and let fall a shower of blessings on those whose hearts were prepared to receive them; for his great love and tender compassion is generally manifested to poor souls, when they with love and zeal to him, and for the honour of his great name, meet and assemble before him. He begins and says,

Verse 3. "Blessed are the poor in spirit, for theirs  
"is the kingdom of heaven."

It is a safe and blessed state to be truly and spiritually poor, and to be rightly sensible of it before the Most High; for then we are nothing, nor have any thing but from the Lord; and without him man sees himself undone, his soul must starve, he must go naked, if the Almighty do not feed him and clothe him; and when he or she sees themselves poor and wretched, miserable, blind and naked, without Christ, notwithstanding all the fine things they may enjoy in this world, which is of a fading nature, Oh! then how the soul cries, how it begs for mercy and grace; a dry form of words will not satisfy it then, but it begs with tears, Lord help me, or I perish! Save me, or I am undone for ever! Here the soul humbly approaches the throne of grace by prayer, and if an answer is not quickly received, for such a soul is apt to think the time long, it waits patiently with that servant of God, who said, "Though he slay me, yet will I trust in him:" For I know there is no help for me but from thee, Oh! my God, and my Saviour, saith the truly poor soul, the food which must keep life in me, is thy word, and the raiment which I want, is thy righteousness, as thou wrought it for me, and works it on me also. The Lord looks with a compassionate eye on such souls, and doth not use to turn them away empty; but as they abide in the patience, waiting for his appear-



appearance in hope, he assures them of the kingdom; and a great turn and change is witnessed; for the blessing of Christ makes them rich, which adds no sorrow with it; for the greatest sorrow was, and is, for want of it; now their treasure and heart is in heaven, and heavenly things are their chiefest delight; now they are cloathed with Christ's righteousness, he hath put it upon them, and they shew it in the sight of men, a thorough change being wrought both within and without also; "The Holy Spirit bearing witness with their spirits, that they are the children of God;" and Christ says, "Theirs is the kingdom of heaven."

Verse 4. "Blessed are they that mourn: for they shall be comforted."

The mourning here spoken of, is that of a godly sort, which may sometimes appear outwardly: 1st, For the soul may mourn for its own sins and iniquities: 2dly, For want of a Saviour; and, 3dly, For the iniquities of others. "For," first, "all have sinned, and come short of the glory of God;" and since we have all sinned, we have all need to mourn before the Lord, and bow ourselves before the Most High; and when he sees that we are humbled before him, he then will comfort us: Christ will send the Comforter, the Spirit of truth in his name, who will come unto us; and when he is come, we may plainly know and understand it is he, by what he doth, according to Christ's own rule, which is infallible and certain; says he, "When he is come, he will reprove," or convince, "the world of sin, of righteousness, and judgment: of sin, because they believed not on me; of righteousness, because I go to my Father, and ye see me no more; and of judgment, because the prince of this world is judged." Thus according to Christ, that which shews us our sin, and convinces us of it, is the Spirit of truth, the Comforter; that,

after we have mourned for our sins, which he convinces us of, then he comforts us with inward comfort and consolation. 2dly, This Comforter also convinceth us of our formal righteousness, when it is only formal without the power of Christ; and then the soul mourns after the life and power of godliness, which indeed is great gain, with true contentment, and hath the promise of the things of this life, and that also which is to come. And so here we are comforted by the Spirit in the promise, in which we have faith to believe in Christ, and that he will verily do as he hath promised. 3dly, It also convinceth us of judgment, when we judge with wrong judgment; and when we mourn for our mistake, he makes us sensible of this righteous judgment, which judges the prince of this world, who is judged by Christ; and then instead of mourning, we are ready to sing with the saints of old, "Salvation, and glory, and honour, and power, unto the Lord our God, for true and righteous are his judgments, for he hath judged the great whore which did corrupt the earth with her fornication, and hath revenged the blood of his servants at her hand."

Secondly, The soul being truly in love with Christ, and he being absent from the soul in some sense; or if he seems to stay a great while from it, although to try and prove the soul; this makes us mourn greatly like the spouse in the *Canticles*, who sets forth the beauty and excellent parts and comeliness of her Beloved, and all her sorrow is, he had withdrawn himself: and well may a soul be sorrowful, when Christ spiritually withdraws himself: "The children of the bridechamber mourn in the Bridegroom's absence, but rejoice in his presence," says Christ; who is the very perfection of beauty and holiness. But the soul abiding in his love, and seeking of him, and waiting for him, in his own due time he will certainly come to that soul;

for he is the truth who said, "Blessed are they that mourn, for they shall be comforted."

Thirdly, Again pious souls cannot but mourn for the sins, and abominations of the times, which is a great exercise to them, and affects them with sorrow and mourning; but they are comforted with blessed promises, which the Holy Ghost at times and seasons immediately applies to their souls, as recorded in the holy Scripture; and let it be remembered, that all our good times and seasons are in the hand of the Lord. It is recorded in the holy Scripture, that God would have his people spoken comfortably to; *Isa. xl. 1.* And that he would "give them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." *Isa. lxi. 3.*

Verse 5. "Blessed are the meek: for they shall inherit the earth."

"Be not high-minded," saith one of his servants; and another saith, "God resisteth the proud, but giveth grace to the humble;" again, "The meek will he teach his way, and the meek will he guide in judgment;" as the holy Scripture witnesseth. So that well said our holy Saviour, that the meek should be blessed; grace is given to them, and God is their teacher, and their guide in judgment; a most blessed gift, teacher and guide: a great blessing indeed, to receive grace from Almighty God, to be taught his ways by him, and to have the holy One to be our guide in judgment. And he who has all power in heaven and in earth committed into his hand, says as above, "That the meek shall inherit the earth:" they have the rightest and truest enjoyment of all the things of this life; whereas the proud and scornful are a burthen to themselves and others, and hardly any thing pleases them, or any

thing good enough for them; when on the other hand, the meek and contented mind hath, according to a good general maxim, a continual feast.

Verse 6. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Let it be remembered, that as our mortal bodies cannot enjoy health long, without a natural appetite to meat and drink, so our souls cannot live unto holiness, without a spiritual hunger, and an inward thirst after the righteousness which Christ puts upon his saints; not by imputation only, but actually also: such souls he will fill, as holy *Mary* witnessed and bare her testimony to the truth thereof, viz. "He hath filled the hungry with good things, and the rich he hath sent empty away." When we are emptied of sin and self, then there is room for the Almighty to pour into us of his Spirit (if we would fill any thing, it must be empty) so must we be empty, if we hunger and thirst after righteousness; truly, then shall we pray to our heavenly Father for divine food, and it will be our meat and drink to do his will; and we shall delight to feed upon his word, as Christ says, "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." This is holy food for the soul, which nourishes and keeps it alive to God, and without which it is dead, notwithstanding it may have the form and fashion of a living body. And as this hunger and thirst, or desire, must be spiritual, so must the food be also, "It being the Spirit that quickens," and gives life to the soul; wherefore let a spiritual hunger and thirst be in the soul after God and his righteousness. A righteous soul being greatly a-thirst after the Lord, cries out, "As the hart panteth after the water-brook, so doth my soul after the living God." And this holy thirst was greatly satisfied, so that his heart was many times sweetly opened to praise the Lord. It is true, we  
have

have an adversary that would be filling us with many things fleshly, worldly and satanical; but we are to shut up our hearts against him, and to keep out all those things, and to stand open to Christ, and empty before him; and if we find this our adversary too hard for us, we are to fly and cry to the Lord for succour and help, who is a God not only afar off, but also near at hand, and a present help in the needful time, as many of his servants and children have experienced and witnessed him. Wherefore, to be truly hungry and thirsty after Christ and his righteousness, intitles us to his gracious promise, who says, "they shall be filled."

Verse 7. "Blessed are the merciful: for they shall obtain mercy."

It is highly necessary for mortals to shew mercy, in all their words and actions one to another, and also to the creatures, which God hath made for the use of man: it is usually said, that a merciful man is merciful to his beast, which generally is true; and if men are merciful to their beasts, how much more ought they to be merciful one to another. Where mercy is to be extended, it ought not to be done sparingly, since thereby, according to Christ's blessed doctrine, we are to obtain mercy. That servant that shewed no mercy to his fellow, had no mercy shewed unto him from his lord. It is also recorded, in the name of the Lord, "He hath shewn unto thee, O man, what is good; that thou shouldst do justly, love mercy, and walk humbly with thy God;" by which it appears, that we are not just in the sight of God, if we are cruel and unmerciful one to another: and we ought not only to be merciful, but to love it; which, if we are truly humble, we shall certainly do; mercy will lessen, and not magnify weakness, failings, or small trivial things one in another: and sometimes, as the case may require, some larger things; and yet there is room for seasonable reproof

and correction: but mercy must be mixed with justice, else the correction may end in tyranny. We ought to be gentle to all men, which is a true token of true gentility: so to be truly merciful, is to be blessed, and to obtain mercy.

Verse 8. "Blessed are the pure in heart: for they shall see God."

By which we may understand, that we are to take care of our hearts, and to keep a strict watch over them; and not admit unclean or unchaste thoughts, or sinful desires, to have an entrance therein. And if at unawares they should at any time enter, we must not entertain nor love them, but turn them out; for we, in this, should be like our heavenly Father, of purer eyes than to behold iniquity with any allowance or approbation: otherwise it will hinder us from seeing God, and from the sweet enjoyment of his most precious presence, and beholding the only Begotten of the Father, and the fullness of his grace and truth, which we cannot see if our hearts are impure: an instance of which, we have in the *Scribes* and *Pharisees*, though they were outwardly righteous and clean, yet within were very impure, so that they could not see God, though he was in Christ reconciling the world to himself: notwithstanding their nice discerning eyes, yet they could not see him, for the impurity of their hearts, which was so great, that they murdered the Just One, their hearts being full of deceit and hypocrisy. "Make clean the inside, that the outside may be clean also," says Christ: from whence it appears, that a true Christian must be clean, both within and without also. The true beginning of the work of purity and sanctity must be first within; and being innocent and pure in heart, we shall then see the glory of the Father, the lovely beauty of the Son, and the power of the Holy Ghost or Spirit.

Verse

Verse 9. "Blessed are the peace-makers: for they shall be called the children of God."

This peace-making is excellent work, and a blessed calling; what pity it is, that there is not more such workmen in the world, who would set themselves heartily to it, which if they did in a right spirit, God would certainly prosper the work in their hands, and plentifully reward them with his own peace, which passeth the common understanding of the natural man. If our ingenious men, our men and women, of skill and good natural parts, would take a little pains, nay, when the case requires, a great deal, the Almighty would richly reward them. This work is not too mean even for princes and nobles; no, not even the greatest monarchs on earth, without it, be too mean for them to be called the children of God. And if the children of God are peace-makers, what, and whose children are they, who break the peace of nations, communities, and families? Wherefore, we should seek peace with all men, and ensue it, or sue for it, by our continual seeking of it, being a precious jewel when found; and though this office may seem a little unthankful in the beginning, or at first, yet in the end it brings forth the peaceable fruits of righteousness, as many so labouring have witnessed. And Christ, to encourage the work, says, "They shall be called the children of God;" which are words of the King of kings; and if the princes of this world would promote this work among themselves, it would save them a vast expence of treasure, and of blood; and as these peace-makers are to be called the children of God, they who are truly concerned herein, are not only so called, but are so in deed and in truth.

Verse 10. "Blessed are they who are persecuted for righteousness-sake: for theirs is the kingdom of heaven."

Persecution

Persecution may be considered in relation to calumny and reproach, and in imprisonments, confinements or the like, or taking away life or goods on a religious account for conscientious scruples, &c. What sad work hath there been on this account in the world, not among *Turks* and *Jews* only, but among professors of Christ and Christianity, which is indeed a great reproach to that holy name. Persecution for righteousness sake, is not fit for *Turks* or *Jews*, much less for the professors of our meek Lord, his dispensation and gospel being absolutely the reverse to it; which is a shameful sin to all men, in all nations: but however, the persecuted have this comfort in the midst of all their sufferings, they are blessed of Christ their Lord, who himself suffered for them, and are promised by him the kingdom of heaven. By which doctrine it may safely be concluded, that the members of his true church never persecuted any, though they have been often persecuted by many, as the large and voluminous books and tracts, of persecuting for religion, now extant, do plainly make appear; by which the eyes of many are open to see the ugliness of it, and a spirit of moderation begins to grow and spring a little in the earth, in divers parts thereof.

It were to be desired, that all Christians moderation might more and more increase, and might appear unto all men, because God is at hand, who will justify the innocent, whom he knows better than any man because he sees their hearts, and he will condemn none but the guilty. How shall the *Jews* be converted, or the *Turks* convinced, to and of the variety of the Christian religion, while its professors are tearing and rending one another to pieces? Had it not been for the immoderation and persecution among professors of Christ in *Christendom*, so called, it is probable Christianity would have made a far greater progress in all the four quarters of the world



world long before this time, than it hath now done. Persecution hath been proposed by the immoderate, to lay heats and divisions, and cure breaches; but the ancient history of persecution, and the modern practice of it, fully convinces us that it hath always tended to make the hot hotter, the divisions greater, and the breach wider, and so the contention to grow endless; which nothing will end, but a calm and quiet temper of mind, the mind being cooled by the gentle influences of the holy Spirit of Christ the immaculate Lamb, who came not to destroy nor devour, but to seek and to save that which was lost and gone astray, that he might bring them home to his fold of rest in his Father's kingdom.

Verse 11. "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake."

Verse 12. "Rejoice and be exceeding glad: for great is your reward in heaven; for so persecuted they the prophets which were before you."

There is a persecution, as before hinted, by calumny and reproach, or reviling, by evil-speaking and falsities, which, for the most part, it is better patiently and quietly to suffer, for Christ's sake; and if we were abused, to appeal to him, for many times words beget words, till at last it comes to prejudice, and breaks the unity and peace of brethren and families; so that in a general way, one had better suffer the calumnies and reproaches of evil men, with a tender concern for God's glory, resting in the blessing of Christ; and that thou wilt most surely feel, if thou can appeal to him on this wise, "Lord, thou knows I suffer this wrong for thy sake." In such sufferings there is an inward joy, a spiritual rejoicing; and the heart of the persecuted is abundantly more glad, through the blessing and goodness of Christ, than the persecutor's, whose conscience accuseth him in secret. And as to personal persecution,

persecution, it is no more than the prophets, and our Lord, did suffer before us. And with that consideration Christ comforts his suffering seed: "And those who suffer with him, and his seed, these have the promise of reigning with him;" and himself hath promised them a reward, no less than the kingdom of heaven.

Verse 13. "Ye are the salt of the earth: but if the salt hath lost its savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men."

Here Christ sheweth that his followers must season the earth, by living a savoury life, and by walking according to his doctrine, whose doctrine is wonderfully set forth in this excellent sermon; and if we live up to those holy rules, we shall then be serviceable in our generation, and our lives will teach the people as well as our words, and sometimes better too, by how much example is better than precept; and indeed Christians ought to be careful in both, in life to live holily, and in words to be sparing, observing to "Let your words be few and savoury, and seasoned with grace, that they may administer grace to the hearers:" Thus should we season the world, and salt it with the salt of the covenant; but if we lose this favour of grace, and take a liberty which Christ and his truth do not allow of, of speaking at random things which are not convenient nor edifying, but altogether unsavoury; then, according to our Master which is in heaven, we are good for nothing but to be cast out (i. e. out of the church) and then we shall be trampled upon by men, as in truth we deserve: not that our bodies are to be killed, or destroyed; for the door of the church is always open to receive true penitents. But for this end and good purpose we are chastened of the Lord, that the soul may be saved in the day of the Lord.

And

And those who know godly sorrow for their sins, and turning from the evil of their ways by amendment of life, those Christ forgives, and adviseth his church to do the same, saying, "If he repent forgive him;" which repentance is best manifested by a new life, and holy and blameless conversation; for words without works are good for nothing but to be trodden under foot of men.

Verse 14. "Ye are the light of the world: a city that is set on a hill cannot be hid."

True and faithful Christians are indeed as stars in God's firmament, which are of excellent use to people in the night season, and more especially when they are not clouded, and in a particular manner to those who travel on the seas, for when they have not seen the sun for a season, then they are good guides to the sea-faring man; and likewise in the wilderness on the land; and this world is like a wilderness, and like the troubled sea, to some poor souls; and then good men and good women, are serviceable to reprove and instruct in righteousness: "Such," says *Daniel* the prophet, "shall shine as the brightness of the firmament, and as the stars, for ever and ever." And these are like "a city set upon a hill, which cannot be hid."

Verse 15. "Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house."

Mortal men, when divinely enlightened by the Grace and Spirit of Christ, ought to exert themselves to their Master's glory, and excite others, and stir them up to their duty; and to endeavour, as much as in them lies, to promote the kingdom and interest of their dear Lord; for men are God's candles, as the scripture saith, "The spirit of man is the candle of the Lord;" and this candle is often lighted by Christ, who "lighteth every man that cometh into the world," *John* i. 9. and is the true  
light

light of the great Father of lights. The great and good end of Christ's lighting man's spirit, and illuminating him with divine light, is, that he may shine out to others, in a good conversation and a holy life, which is both serviceable to others and himself also; and answers the end of him who enlightened him by the fire of his word, or with a coal from his holy altar; being thus lighted, and walking in it, "as the nations of them that are saved, shall walk in the light of the Lamb." Here all the house, or society, is truly lighted by such lights; and those who have received greater gifts or degrees of divine light from Christ, than some others, and may have a larger share of natural or acquired parts, ought not to hide it (as our Lord phrases it) under a bushel, but put it, in its proper place, or, on a candlestick; and as the candle is of little use when it is put out, therefore we ought to be very careful to keep to watchfulness and prayer, that it be kept lighted in time of darkness; for the candle of the wicked is often put out.

Verse 16. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Since there is a bright and shining nature and quality in the holy lives of Christ's servants, and in the conversations of his faithful followers, therefore it should and ought to be manifest, and to appear before men; our lamp should be burning, and our light shining; and we should take care to get and keep holy oil in our vessels, that therewith our lamps may be supplied, otherwise folly instead of wisdom will appear in our conversations, which will be a hindrance, when our great Bridegroom cometh, to our entrance into life or God's kingdom, and greatly hindereth our Master's glory, which by all means we are to endeavour the furtherance of; and men generally take more notice of our evil works, and, where

where an evil eye is open will sooner see them than our good ones; so that we had need to be very careful, and keep a holy watch in our conversations, that our light may so shine, as that our Father which is in heaven may be glorified, in our bringing forth much good fruit.

Verse 17. "Think not that I am come to destroy the law or prophets: I am not come to destroy, but to fulfil."

Verse 18. "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

The excellency of the dispensation of the glorious gospel of Jesus Christ is really wonderful! having no manner of tendency toward destroying the law of God given by *Moses*; for Christ's doctrine comes up through it, fulfils it, and goes beyond it, in perfection, and in the beauty of holiness, and in the life and power of pure religion.

"The law," saith the apostle, "is a schoolmaster, to bring us to Christ;" and no man can come truly to Christ, nor be in him, or be a new creature, without coming through the law, and keeping the commandments: but these commandments are to be distinguished from the superstitious traditions and ceremonious customs of the *Jews*. The *Scribes* and *Pharisees*, who though they sat in *Moses's* seat, did not do as *Moses* did, but crucified him whom *Moses* prophesied of, saying, "The Lord your God shall raise up a Prophet from among your brethren like unto me, unto him shall ye hearken." Christ and his disciples teach the law, though not the traditions of the *Jews*, who were very careful of their small tithes, of their own interest, though but of, or in small things, neglecting the weighty matters of the law, which is in no wise to be passed by, but to be fulfilled while heaven and earth endure.

Now

Now the law and commandments which our Lord spoke of, are generally understood to be those ten commandments recorded in the 20th chapter of *Exodus*, with other absolute commands written by *Moses* distinguished from the *Jews* traditions, and such as were general to mankind: for Christ is the general Saviour, both of the *Jew* and also of the *Gentile*, who believe in and obey him: and that those commandments may the more be minded and taken notice of, and imprinted in people's thoughts, they are here, in part, transcribed out of the 20th chapter of *Exodus*.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them.

III. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the sabbath day to keep it holy.

V. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, nor his wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass; nor any thing that is thy neighbour's.

All which, our holy Lord Jesus Christ fulfilled in his own person, and taught it to the people, as this his most holy sermon will witness abundantly: and  
all

all who profess his great name, must and ought to teach the same.

Verse 19. "Whosoever therefore shall break one  
 " of these least commandments, and teach men so,  
 " he shall be called the least in the kingdom of  
 " heaven; but whosoever shall do and teach them,  
 " the same shall be called great in the kingdom of  
 " heaven."

Here we are strictly enjoined, as we value our reputation in heaven, both to do and to teach, the commandments and law of *Moses*; though not the ordinances, commandments, or traditions of the *Scribes*. Now the *Scribes* and *Pharisees* taught divers good things in words, as we understand by Christ; "But," says he, "be ye not like unto them; for they say, and do not:" example being often of more force and power than precept: they might have said, as some of our modern *Scribes* do, to the people, 'You must not do as we do; but do as we say.' But, according to Christ, this will not serve their turn; for he shuts the gates of heaven against all them, and all such, though his own hearers, as in the next verse.

Verse 20. "For I say unto you, except your  
 " righteousness shall exceed that of the *Scribes* and  
 " *Pharisees*, ye shall in no case enter into the king-  
 " dom of heaven."

Those *Scribes* and *Pharisees* had a righteousness, but it was one of their own making, an outside one only, whereas within they were full of deceit and hypocrisy; they cried up righteousness in words, and yet cried out against him who taught it in the greatest purity, and sought his destruction; they were notable examples to all persecutors for religion. Our Lord and his servants did not, nor do not, speak against outside holiness, so as the inside be the same; for a living man hath both inside and out; so has living righteousness an inward and outward puri-

ty, which is manifest by its fruits, and those fruits are fruits of the Spirit, which “are love, meekness, temperance, patience, experience, hope, and charity, or brotherly love;” of which those people shewed very little to Christ; he was very sensible of their envy and malice, which were very contrary fruits to holiness; and therefore he tells them that hear him, That their “righteousness must exceed that of the *Scribes* and *Pharisees*, or they in no case shall enter the kingdom of heaven.

Verse 21. “Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment:

Verse 22. “But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, *Raca*, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell-fire.”

Here we may learn that the law provided nothing against anger, only in this case against shedding of blood; and many times if anger is too much kindled, it sets the soul on fire of hell, if it be not timely quenched. People, as it grows hotter, call one another out of their names, and take the name of the Lord in vain, break the third commandment, swearing by him, and cursing of men: we may plainly see by Christ’s doctrine, that the first degree of anger, without cause, is dangerous; but the second is very dangerous. Soft words from a sedate mind will wonderfully help in this case: it is not easily conceived what a mighty advantage Satan hath upon one that is angry without a cause: and we are often apt to think we have cause, when we have none at all; and then we make work for repentance, without which we are in danger of hell-fire. Wherefore every true Christian ought to watch against the evil



evil of anger; and yet there may be anger, where there is real cause, without sin.

Verse 23. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee.

Verse 24. "Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift."

The Christian religion admits of no malice nor guile; the worship of it is in spirit and truth, and love, without hypocrisy, without deceit or hatred: if we come to the altar, this will hinder our acceptance. Though we may indeed have a gift, we are to seek reconciliation, and not say, Let him come to me, I will not go to him; but Christ tells us, we must go to him; and if thou go to the offended, in a meek and Christian spirit, and seek reconciliation, if thy brother will not be reconciled, if the fault be in him, thou hast done thy duty, and thy gift will be received, and Christ will manifest himself to thee by his Grace and Spirit. But yet art thou to seek for peace, he having ordained it, and laid it as a duty incumbent on thee.

Verse 25. "Agree with thy adversary quickly, whilst thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

Verse 26. "Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the utmost farthing."

It is plain from hence, that Jesus is for a quick and speedy end to differences; says he, "Agree with him quickly;" for it is of dangerous consequence to let disagreements lay long, it eats like a canker, and it destroys the very nature of religion. Personal differences is a great hurt to families, to churches, and to nations, and countries, especially

when espoused by parties; then what rending, tearing, and devouring work it makes: wherefore take Christ's counsel, and agree quickly; and if the difference be on the account of debt, as is often likely, if the debt be just, it is better to offer up one's self, and all that he has in the world, than to stand out with one's adversary, till it come to the utmost extremity; and for Christians to go to law one with another, is contrary to the apostle's advice; and oftentimes the gainer of the cause, loses by going to law; so that it is good to agree quickly; it being profitable so to do, both spiritually and naturally.

Verse 27. "Ye have heard that it was said by  
" them of old time, Thou shalt not commit adultery:

Verse 28. "But I say unto you, whosoever look-  
" eth on a woman to lust after her, hath committed  
" adultery with her already in his heart."

The law was against adultery, but the gospel is against lust; and where there is no lust, there can be no adultery; for then the occasion of adultery is taken away; and the cause being taken away, the effect of course ceaseth. Behold the chaste and pure doctrine of Christ, and his holy dispensation, greatly excelling the law or *Mosaic* dispensation! Our blessed Saviour doth not admit of an unchaste or lustful looking upon women; much less of immodest salutations, touches, embraces, or discourses, which all tend to beget lust in the hearts of men; and lust conceived, brings forth sin; and sin when finished, brings forth death to the soul.

Verse 29. "And if thy right-eye offend thee,  
" pluck it out, and cast it from thee; for it is pro-  
" fitable for thee that one of thy members should  
" perish, and not that thy whole body should be cast  
" into hell.

Verse 30. "And if thy right-hand offend thee,  
" cut it off, and cast it from thee; for it is profi-  
" table for thee that one of thy members should  
" perish,

“ perish, and not that thy whole body should be  
 “ cast into hell.”

Christ compares the sinful lusts and inclinations, which are the cause of men's destruction, and their being cast into hell, to a right-eye, or a right-hand, two of the most useful and serviceable members of the body, not that he intended that we should cut off our natural members, but that we should cut off these sinful lusts, and cast them from us, though they were as a right-eye, or hand. Now observe, it is very much against nature, and very painful to pull out an eye, or to cut off an hand; so sin, of many kinds, is very agreeable to nature, or the natural man, and it is very hard for him to part with it; he pleads the use of it, and when Christ, the Physician of the soul, comes to put his incision knife to it (which is his word) poor man is too apt to fly from it, and to shrink from under its holy stroke: the holy baptist *John*, understanding our Lord's doctrine, and being sensible of the powerful working of Christ's word and Spirit, says, “ Now is the ax laid to the  
 “ root of the tree, therefore every tree which bring-  
 “ eth not forth good fruit, is hewn down, and cast  
 “ into the fire;” which fire is nothing less than hell, which, without repentance and amendment of life, will be our portion.

Verse 31. “ It hath been said, whosoever shall  
 “ put away his wife, let him give her a writing of  
 “ divorcement.

Verse 32. “ But I say unto you, that whosoever  
 “ shall put away his wife, saving for the cause of  
 “ fornication, causeth her to commit adultery; and  
 “ whosoever shall marry her that is divorced, com-  
 “ miteth adultery.”

The great Husband of souls here plainly sheweth, that husbands should be tender to their wives; and his apostle says, “ Be not bitter against them.” Men and their wives ought to live together in love, and

be good examples to their children and servants, and not part from one another, except for the cause of fornication; and that should be proved; for some men are only jealous of their wives, and some without a cause, and where there is a cause, as a man may think, it ought to be clearly proved before they part from one another; a man ought to be tender of his wife as of his own body, "For they two are one flesh." Men and their wives are often too apt to magnify one another's faults, and put the worst constructions upon each others words and actions, when they differ, which widens breaches instead of healing them: whereas love and true charity, and putting the best and not the worst construction on things, would chase away wrath, strife, and hatred; and though *Moses* gave the *Jews* that permission of divorcement for the hardness of their hearts, yet Christians ought to live so, that there should be no need of it among them. And if Christians do part upon the account of fornication (for they are not permitted to part on any other account by Christ, as above) they are to marry no more while each other live; for if they do, they are pronounced by Christ to be adulterers and adulteresses.

Verse 33. "Again ye have heard, that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.

Verse 34. "But I say unto you, Swear not at all, neither by heaven, for it is God's throne:

Verse 35. "Nor by the earth, for it is his footstool: neither by *Jerusalem*, for it is the city of the great King.

Verse 36. "Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

Verse

Verse 37. " But let your communication be yea, yea, nay, nay; for whatsoever is more than these, cometh of evil."

It was allowed to the *Jews* to vow to the Lord, and swear by his Name, provided they performed their vows and oaths. But here our Lord prohibits and disallows, or abolishes all swearing, with an " I say unto you, Swear not at all." Though our swearing Christians will have it, that he here prohibits only vain swearing, or common swearing, which cannot be, because the oaths he here speaks of were solemn, and to the Lord. And the apostle *James* tells us, " We must not swear by any oath." Neither did the primitive Christians swear at all; and Christians ought to be so just in their conversations, as that their solemn words or promises would give them credit, without any need of oaths. If occasion or need be, thou hast liberty to add yea to thy yea, and nay to thy nay, or solemn words equivalent to it; and if more be evil, it must also be evil to require more, and that is evil if it be more, as all vows and oaths are, we have Christ for our author, a good foundation to build upon.

Verse 38. " Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

Verse 39. " But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

Verse 40. " And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also."

There was room and liberty, by the law of *Moses*, for a man to revenge himself, if he had an injury done to him, but Christ teaches patient suffering; we are not to give any offence, but we are to take them quietly for his sake, in which Jesus was an excellent example to us, whose sufferings was not for himself, but for us; he turned his cheek to the

fmitter, and his face to those that plucked off the hair: but to a man of courage and choler, this indeed is no small cross; but he must deny himself, and take up Christ's cross daily, and follow him, if he will be his disciple. And as for the law, it is better never to meddle with it, in a general way; and if thy coat by law is taken away, thou had better give him thy cloak, than stand out another trial with him: and it is much if thou art not a gainer by so doing. But the gain is not urged as the best motive; but obedience to Christ our great Lord and good Master, who said, "If ye love me, keep my commandments."

Verse 41. "And whosoever shall compel thee to go a mile, go with him twain."

It can hardly be supposed than any would take the pains to force or violently compel a man to go a mile with him, unless on some extraordinary occasion: but many times through our persuasion, or much invitation, one may be in that sense compelled to do that which one is not inclined to, and in such case, we are to be liberal in answering the love and goodwill of our friend, so compelling of us: for love begets love, and cannot easily be withstood, as in the parable of the wedding, or marriage-supper; they were to be compelled to come to it; we are not to understand by outward constraint or cruelty, but by the force and power of love; divine love has a great power, and is of a compelling nature according to this distinction and consideration; and then we should be unkind and ungrateful, if we did not answer with suitable returns.

Verse 42. "Give to him that asketh thee, and from him that would borrow of thee, turn not thou away."

We are here to suppose the asker to be in real want and necessity, and the borrower also to stand in need, and the asked to be in a capacity, and of ability

lity to supply and assist the asker and borrower; and then in such case we are by no means to refuse to give to him that asketh, nor to turn away from him that would borrow of us; and if we are not in a capacity to supply, then to use mild and friendly expressions; for Christians should be courteous and kind to all, and particularly to the distressed. And if we think that the askers or borrowers are not worthy or deserving for their own sakes, we should, if need be, give and lend for Christ's sake, and in obedience to him, though it cross our own inclinations.

Verse 43. "Ye have heard that it hath been said, "Thou shalt love thy neighbour, and hate thine enemy."

Verse 44. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

Verse 45. "That ye may be the children of your Father which is in heaven, for he maketh his sun to rise upon the evil, and on the good, and sendeth rain on the just, and on the unjust."

The *Hebrews* had liberty to hate their enemies, but we have not understood that ever any people, by any dispensation, had any liberty to hate their neighbours or friends: so that those that are in that state, are far beyond the line of truth. But says our holy Law-giver, "I say unto you, love your enemies." If we love our enemies, we can in no wise destroy them, although it were in our power. Again, "Bless them that curse you." But alas! how apt are men (and even those who would think it hard to be told they are disobedient to Christ) to render railing for railing, and cursing for cursing, instead of blessing. ("Do good to them that hate you.") If we are sensible of any body that hates us, and have real demonstration of it, for sometimes we imagine it

it when it is not so, yet are we to do them all the good turns we can. ("And pray for them which despitefully use you, and persecute you.") Thus we are not to render evil for evil, but to overcome the evil with that which is good. Sweet was our Lord's example to us in this, when he said, "Father forgive them, for they know not what they do." If spiteful persecutors did really know what they do, when they persecute the just, their damnation must needs be very great; but if we do good for evil, as Christ hath taught, then are we the children of our heavenly Father, "who maketh his sun to rise on the evil and on the good, and sendeth rain on the just, and on the unjust."

Verse 46. "For if ye love them which love you, what reward have ye? Do not even the *Publicans* the same?"

Verse 47. "And if ye salute your brethren only, what do you more than others? Do not even the *Publicans* so?"

Our virtue is much more shining in loving those who do not love us, than in loving those that do; and it is natural for us to love those that love us, and we should be ungrateful if we did not: but the reward is greater, if we love them that do not love us, which must be manifested in deeds as well as words: for saying and doing, sometimes are two things; which made the apostle say, "Our love must not be with word and with tongue only, but in deed and in truth." Also *Publicans* (men by the *Jews* ranked with sinners, when they said, he eateth with *Publicans* and sinners) they do so, i. e. love those that love them.

And as to friendly and hearty salutations, that may be necessary or needful, we should not only manifest them to our brethren, but as occasion requires to all, it being a shining virtue in Christians to be kind to strangers, and to shew forth a generous



rous and loving temper and deportment to such as may not be of us; though not by a flattering, modish, or complimentary way, yet hearty and respectful, according to the plainness of Christ, and the simplicity of his gospel, without respect of persons, respect being generally, or too generally, shewn to high more than to them of low degree. As we are not to refuse our friendly salutations to the great, or rich, so we are not to neglect the poor, for the *Publicans* do so.

Verse 48. "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Christ would have us to be perfect in the practice of his doctrine, and to live up to it in perfect obedience, according to the best of our judgments, and understandings, and not to do his work by halves, but honestly, and perfectly, according to the measure of grace received, some having received twice, some thrice so much as some others, as the parable of the talents plainly sheweth: so that what discoveries or manifestations of grace, light or truth, we have received, we ought to walk up to them perfectly; "Even as your Father which is in heaven is perfect." As the Almighty is perfect in his love, justice, mercy, grace, and truth, unto poor mortals, in Christ Jesus, his only begotten, and in all his works; so ought we to be perfect in our known duty: as it is written "Ye shall be holy, for I, the Lord your God, am holy." So must we be according to our degree of grace received.

It is supposed, nobody will imagine that any mortal can come up in degree with the Almighty, but according to our measure, gift, and degree of grace received, we are to be holy and perfect, as God, our heavenly Father, and Christ, our dear Lord, is so in fulness.

CHAP. VI. Verse 1. "Take heed that ye do not your alms before men, to be seen of them, otherwise  
"wise

“ wife ye have no reward of your Father which is  
 “ in heaven.

Verse 2. “ Therefore when thou dost thine alms,  
 “ do not found a trumpet before thee, as the hypo-  
 “ crites do, in the synagogues, and in the streets,  
 “ that they may have glory of men; verily I say  
 “ unto you, they have their reward.

Verse 3. “ But when thou dost alms, let not thy  
 “ left-hand know what thy right-hand doth:

Verse 4. “ That thine alms may be in secret,  
 “ and thy Father which seeth in secret, himself shall  
 “ reward thee openly.”

The Christian religion, in its purity, according to the doctrine of the founder of it, is a compassionate religion, and full of pity, as well as piety; it is a holy composition of charity, and goodness. The apostle thus describes it: the “ pure religion,  
 “ and” that which is “ undefiled before God and the  
 “ Father, is this, To visit the fatherless, and widows,  
 “ in their affliction; and to keep himself unspotted  
 “ from the world.” This is pure religion, and this is the Christian religion; happy are those who walk up to it, and live according to the precepts of him who dictated them; then the widows, and the fatherless, would not be neglected; the poor would be very generously taken care of, and our garments kept clean; and all done as secretly as may be; for when we proclaim our alms-deeds, and charity, we lose our reward from our heavenly Father; also when alms is given, it ought to be done in the spirit of love, and meekness, and so received; else the receiver loses a second benefit, and the giver his heavenly reward. To give to the poor is to lend to him that made us, and we shall have good and greater measure returned us again. If we hope to have the gates of Christ’s kingdom opened to us at last, our hearts must also be opened to the poor and needy, when in distress; remembering the words of Christ, where he  
 says

says to some who were waiting for, and wanting an entrance into the kingdom, saying, "Lord, Lord, open unto us;" he tells them, "I was hungry, and ye gave me no meat; I was naked, and ye clothed me not; I was sick, and in prison, and ye visited me not." They answered, "Lord, when saw we thee hungry, naked, sick, or in prison, and did not feed thee, cloath thee, and visit thee?" He answers: "In as much as ye did it not to one of these" which believe in my name, "ye did it not to me." He sympathizeth with his poorest and meanest members, whatever others do, and takes that done to them as done to himself, whether it be good or bad. We should be good to all, but especially to Christ's members, or the household of the faithful keepers of his commandments; and alms-deeds have the approbation of goodness from the universal testimony of all men, in a general way. Our alms being thus distributed according to our ability, and the necessities of the object, without ostentation, in secret, our munificent Father, who sees in secret, will openly reward us.

How many rich men are there in the world, who have made great and costly entertainments for their rich friends, neighbours, and relations (and if their substance be so great, that it is not felt by them) they had the more need to remember the poor: when they never so much as spare the tithe of it to them, though the poor have ten times the need of it, and though Christ says, "When thou makest a feast, invite not thy rich friends, for they will invite thee again; but call the poor, the lame and the blind," &c.

Verse 5. "And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men; verily I say unto you, they have their reward.

Verse

Verse 6. " But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.

Verse 7. " But when ye pray, use not vain repetitions, as the heathen do: for they think they shall be heard for their much speaking.

Verse 8. " Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before you ask him."

Prayer is absolutely needful for the being and well-being of an inward reformed Christian: an outside formal Christian may use the form, though unreformed; but it availeth but little without reformation. And private prayer, according to Christ's rule, is effectual and rewardable, agreeable to his doctrine. He also speaks against hypocrisy, and loving to be seen of men, with a command not to be like unto them. " But thou, when thou prayest, enter into thy closet." When we feel, and are sensible of a divine call, this must of course be the right and best time (for Christ has not set us a distinct hour) then we are to enter into the closet of a humble heart or mind, or some secret place in private. This is Christ's order for particular persons in a general way; but is not intended to prevent such who are rightly concerned to pray in the publick assemblies, or gathering of the church; for we have Christ for our example, who prayed openly and publickly with his disciples.

" But when ye pray, use not vain repetitions, as the heathen do; for they think to be heard for their much speaking." Formal repetitions of prayer, repeated day by day, when they are not according, but contrary, to the states of those to whom they are read or repeated, must needs be vain, and people may vainly make use of the Lord's own form in that case

case (though it is the best in the world) and to think to be heard for their much speaking, is to run into an error of the Heathen. "Be not ye," says Christ, "therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him." Prayer is a gift from God, and from Christ, and as we wait on God in Christ's name and power, he will give us that gift, when he sees we stand in need of it, or it will be for our edification; for he has promised to pour out the spirit of prayer, and of supplication, upon his people. And our great apostle said, "If he prayed, he would pray with the spirit." In another place he says, "We know not what we should pray for, as we ought; but the Spirit itself maketh intercession for us with groanings that cannot be uttered." Likewise the same apostle says, "The Spirit also helpeth our infirmities." Those had not found out the way of reading prayers unto the people in common, neither of making of them; though it will be acknowledged that they had as much of the mind of Christ, as any of our modern prayer-makers or sayers; and since there is no form like that of Christ's, it is here set down, that people might take diligent care to learn it, and to teach it to their children. But if they learn it rightly, they must also learn to live in it: that is, live according to it; otherwise they will mock, instead of serving him, that made both it and them for his own honour, and the glory of his name.

Verse 9. "After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name.

Verse 10. "Thy kingdom come: Thy will be done in earth, as it is in heaven.

Verse 11. "Give us this day our daily bread.

Verse 12. "And forgive us our debts, as we forgive our debtors.

Verse

Verse 13. " And lead us not into temptation,  
 " but deliver us from evil; for thine is the king-  
 " dom, and the power, and the glory, for ever.  
 Amen.

Verse 14. " For if ye forgive men their trespasses,  
 " your heavenly Father will also forgive you.

Verse 15. " But if ye forgive not men their tres-  
 " passes, neither will your Father forgive your tres-  
 " passes."

A short form, and but few words, but of excel-  
 lent composition. And truly happy are those, who  
 live so in their conversation, that they may, when  
 they use them, do it without falshood, or deceit;  
 enjoying the answer of peace in the practice of them,  
 and the sense of grace influencing the soul.

1st, " Our Father which art in heaven." The  
 great Creator is indeed our universal Father, hath  
 made us all, and all nations, of one blood; but there  
 is another, a nearer relation than this, to be a child  
 of God by regeneration; for otherwise, if we live  
 in an unregenerate state, in our natural sins and lusts,  
 all which are of Satan, then Christ says, " Ye are  
 " of your father the devil; and the lusts of your fa-  
 " ther ye will do;" a strong reason: but in another  
 place, " Whosoever shall do the will of my Father  
 " which is in heaven, the same is my brother, and  
 " sister, and mother." It is into this relation that  
 the soul ought to come, that can truly and religi-  
 ously say, " Our Father," &c.

2dly, " Hallowed be thy name." Do we sanctify  
 the holy Name of the God of the whole earth? Do  
 we religiously observe to fear and serve him? Do we  
 prophane his awful name, by taking it in vain, and  
 living in sin and vanity? Which instead of hallow-  
 ing and sanctifying his Name, is to dishonour and  
 reproach it on our part, though he will hallow and  
 honour his own Name in justice and judgment, on  
 prophane and ungodly livers, at the last day, when  
 he

he shall come to judge the quick and the dead by Jesus Christ; God will not be mocked; such as every one sows, such shall they reap, whether sin unto death, or righteousness unto life.

3dly, "Thy kingdom come." His kingdom is a kingdom of righteousness. Happy souls! who seek the righteousness of it betimes, and continue in it to the end. If this kingdom comes, Satan's, which is a kingdom of sin and unrighteousness, must needs fall.

Oh! that the rising generations might be strong to overcome the wicked one, and to be instruments to pull down his kingdom, and promote the kingdom of God, and his Christ; and if we do not believe that Satan's power and kingdom may and ought to be destroyed in us, how can we pray without hypocrisy for the coming of God's holy kingdom? Believing we must live and die in sin, is a great support to Satan's kingdom, and a great hindrance of the coming of the kingdom of the dear Son of God.

4thly, "Thy will be done in earth as it is in heaven." Most certainly the will of God is punctually and perfectly done in heaven; hardly any who makes use of this blessed form but believes it; but this is the misery of many souls, to believe it not possible for them to do God's will here on earth, as it is done in heaven. So that such pray in unbelief, or without a true faith; and the apostle says, "What is not of faith is sin." Is it not also a kind of charging Christ with commanding that which cannot be done? It is worthy our sedate consideration. He hath sown grace, and ought in justice to reap it from all mortals. The great Sower, Christ, sows in all sorts of men or grounds: the grace of God appears to all men, and teaches them to deny ungodliness and worldly lusts, and that they should live soberly, and righteously, and godly, in this present

world. But Antichrist teaches, that it cannot be done here on earth as in heaven.

5thly, "Give us this day our daily bread," We not being capable without his blessing of procuring our bodies or souls bread, either natural or supernatural, and because our souls cannot live without the last, no more than our bodies without the first, therefore we ought to pray to our heavenly and most holy Father for both, without doubting; and this should be done daily, either in words, holy sighing, or spiritual groans; the Almighty knowing the language of the soul in the one, as well as the other.

6thly, "Forgive us our debts, as we forgive our debtors." Or, as one of the evangelists hath it, "our trespasses, as we forgive them that trespass against us;" which is to the same end and purpose; for if a debtor is indebted to us, and happens, through some accident or other, to be insolvent, and have not wherewith to pay, we are to forgive him, else how can we expect God to forgive us. For we are all his debtors, and have nothing, that we can call our own in a religious sense, to pay that great debt, which we owe to him, our mighty creditor; who might lawfully cast us into an eternal gaol. But oh! his infinite mercy and love is very great to us, poor mortals; and he would have us to imitate him, and forgive one another, as we expect he should forgive us. And since offences and trespasses will come, we must forgive, and the more freely, when the person offending sues by humble petition to the offended for it; then if we forgive not, neither will our heavenly Father forgive us our trespasses.

7thly, "And lead us not into temptation, but deliver us from all evil; for thine is the kingdom, and the power, and the glory, for ever. Amen."

That



That is, to lead us into truth and righteousness, which is the same with leading us out of sin, and out of temptation: for we pray to be led out of it, by praying not to be led into it; seeing we are not to understand that the Almighty will tempt any man to evil. "If," says the apostle, "any man is tempted, let him not say he is tempted of God, for God tempteth no man, but he is tempted when he is drawn away of his own lust." Though he doth sometimes permit and suffer us to be tempted, and when we fall into divers temptations, and escape them, we have cause to be joyful, and thankful that we are delivered out of them, and to give the glory to God, who is the great preserver of men. Whose is the kingdom, and the power, and the glory, for ever. Amen.

Verse 16. "Moreover, when ye fast, be not as the hypocrites, of a sad countenance, for they disfigure their faces, that they may appear unto men to fast; verily I say unto you, they have their reward.

17. "But thou, when thou fastest, anoint thine head, and wash thy face.

Verse 18. "That thou appear not unto men to fast, but unto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly."

Christ would have all our works of piety, virtue, and charity, all our religious duties, done in the divine love and filial fear of God, and not for vain glory, or ostentation: and truly, without we expect our reward from men, there is no need of an outward hypocritical shew, in such extraordinary duties, as is that of fasting, when truly called to it, and truly performed; which the *Jews* were much in practice of; and being but formal hypocrites, many of them, in it, our Lord reprehends them, and wants his own hearers to shun the like deceit; and tells them, if

they fast secretly, their heavenly Father will reward them openly; yet we must not be open finners, nor private ones neither; for open or publick sin is damning, if not repented of and forsaken, as well as private deceit.

Verse 19. "Lay not up for yourselves treasure upon earth, where moth and rust doth corrupt, and where thieves break through and steal.

Verse 20. "But lay up for yourselves treasure in heaven, where neither moth nor rust do corrupt, and where thieves do not break through nor steal.

Verse. 21. "For where your treasure is, there will your heart be also."

Earthly treasures are very apt to take up the mind, and to draw it from heaven, and because Christ would have his children to be in heaven with him, in tender love he adviseth them not to lay up for themselves riches or treasure on earth. If it be said we lay it up for our children, it may be said also, it is the same snare to them, as to the parents, and sometimes a greater; and when it is gotten, it is liable to many casualties, and creates a great deal of care and trouble; wherefore Christ tenderly adviseth to seek after, and lay up another treasure, of another nature, in another, and a safer, and better place, which will not be liable to the like casualties of the former treasure and place, and urgeth us to it, with this great reason; "For where your treasure is, there will your heart be also." Oh! may every true Christian's treasure and heart be there for ever.

Verse 22. "The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light.

Verse 23. "But if thine eye be evil, thy whole body shall be full of darkness: If therefore the light which is in thee be darkness, how great is that darkness."

It is not good to look on men nor things, with an evil eye; but singly to look on one's self and others, in the fear of God, having a single and singular eye to his glory; and then being enlightened by his divine light, we shall discern between good and evil; whereas, if there be any double dealings, or looking or thinking; or if ungodly self be in the bottom, and not the glory of God; then our light is turned into darkness, and that darkness will be very great; as it is said in the holy Scriptures, "A double minded man is unstable in all his ways:" so that our Saviour's doctrine is good; to have a single eye, and to avoid all double dealing.

Verse 24. "No man can serve two masters: for either he will hate the one, or love the other; or else he will hold to the one, and despise the other: Ye cannot serve God and mammon."

We cannot give our hearts to God, and to this world, and the things of it also, so as to set our affections on both, as saith the apostle, "If any man love the world, the love of the Father is not in him." And again, "The love of money, is the root of all evil;" i. e. the inordinate love of it, and seeking after it, and serving of, and for it, more than for our Maker and Saviour. Then let us despise the world, and the things of it, in comparison of our God, and our Saviour. We do not understand by those words of Christ, that he intended to debar us from seeking a comfortable accommodation for ourselves and families, in this world; but that we should not set our hearts and affections upon it; for we cannot equally affect both heaven and earth.

Verse 25. "Therefore I say unto you take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the life more than meat, and the body than raiment?"

Verse 26. "Behold the fowls of the air : for they  
 " sow not, neither do they reap, nor gather into  
 " barns ; yet your heavenly Father feedeth them.  
 " Are ye not much better than they ?"

Christ would have us without anxious thoughts about our livings in this world, i. e. about our eating, drinking, and cloathing, and tells us, that the " life is more than meat, and the body than raiment ;" by which he shews us, that he which gave the life, will, by his providence, support it ; and as he hath formed the body, he will form that which must feed it ; and that we might the more depend upon God's providence, he brings us to learn, or teaches us by the fowls of the air, who neither sow nor reap, nor gather into barns, and yet their great Creator feedeth them ; and asks, If we are not much better than they ? So that we being more noble creatures, need not doubt of the care and providence of God, and his blessing on the labour of our hands ; though our hearts are not concerned unnecessarily about it, but we have freely given them to God, and to his Christ, our Saviour.

Verse 27. " Which of you by taking thought  
 " can add one cubit to his stature ?"

The farmers or planters cannot, by their thoughtfulness, cause their corn, fruits, nor cattle to multiply or grow ; nor the tradesman his custom, goods, or business (without a proper application, which our Saviour is not against) only he would have us without an incumbered and over-caring mind. The merchant likewise, by all his thoughtfulness, cannot bring home his ship from far, nor carry her safe to her desired port. All things on this wise are in the hand of Almighty God, and it is our duty to trust in him, and to depend upon his divine providence, for meat, drink, and cloathing, for happiness here, and hereafter, for ever.

Verse

Verse 28. " And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin.

Verse 29. " And yet I say unto you, that even *Solomon* in all his glory, was not arrayed like one of these.

Verse 30. " Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, Oh! ye of little faith?

Verse 31. " Therefore take no thought, saying, what shall we eat, or what shall we drink, or wherewithal shall we be clothed?

Verse 32. (" For after all these things the *Gentiles* seek) for your heavenly Father knoweth that ye have need of all these things."

Many people now, as well as then, are very fond of their cloathing, and love to be gay and fashionable therein, and some are not a little proud of their clothes, and are not a little thoughtful how they may deck themselves to be admired: when our plain Lord, who wore a vesture without a seam, sends us to the lily to consider her beauty and glory, and innocent thoughtfulness, declaring, that *Solomon*, in all his grandeur and splendor, was not arrayed like one of these: for this is a natural sweetness and gaiety that the lily is clad with; but *Solomon's*, as is also most men and womens, is generally but artificial: well, if God so clothe the grass of the earth, will he not clothe us: if we believe not, we must have but very little faith. So that it would be much better for us to consult how we shall do to please God, and honour him, and his holy Son, and divine name, than to consult what we shall eat or drink, or how, or wherewith we shall be clothed, which things the *Gentiles* sought after, more than after God. But we knowing that our heavenly Father seeth that we have

need of all these things, should chiefly leave it to him, and first seek his kingdom and righteousness.

Verse 33. "But seek ye first the kingdom of God, and his righteousness, and all these things shall be added to you."

Verse 34. "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof."

Here is a glorious gospel promise; upon seeking the kingdom of God, and his righteousness, all these things shall be added to us, viz. meat, drink, and raiment, the necessary things that we want, to support us in these lower regions, or while we are here in this world; but then, withal, let us remember it must be our first work, it must be the chief desire of our souls; it must be first in several senses; first, as to our young and tender years; first in the morning of every day; first, in respect of, and before all other things; first, as it hath pleased God to give us a being in this world, and being in the prime and flower of our years, we should then devote our souls to God, and his work and service, and enter into covenant with him, with full purpose of heart, and design of soul, to keep the same truly and inviolably; for it would be better not to make covenant, than to make it, and break it; neither should we slight or put off the work of God till we are old, and in our declining years; as though we gave him the refuse, and broken end of our days, and conclude, it will better become me when I am old to serve him: Oh, no! learn the fear of God truly, and practise it when thou art young, and thou wilt not easily depart from it when thou art old: as thou wilt find it hard to get into a holy life and conversation, when thou hast been spending thy youth in folly and vanity: "Remember thy Creator therefore in the days of thy youth, before the evil day come." The autumn  
of

of man's years is here in divers respects called the evil day: oh! it is exceeding sweet and precious to see and be sensible of an innocent life, and modest, sober conversation, in youth; when they are in their blooming, flowery years, to be scented with grace, and truth, must needs be affecting. When youth are laden with fruits of grace, and of the holy Spirit, how pleasant is the taste of it; it generally relishes well with all men, and naturally brings praise to God, as well as peace to the soul. May the youth of this present generation, as also generations to come, be such holy plants, that God's right-hand may be seen in planting them: when after being fruitful, and doing the work and service of their day, and answering the noble end of God in making and planting them here in this world, they may be transplanted into the eternal kingdom of heaven; which, doubtless, they will, who first seek his kingdom, and the righteousness of it.

2dly, If we consider that our life and being is daily granted to us, and we supported by the goodness and providence of Almighty God every day, it is but just that he should have the first or prime of our thoughts in the morning of the day; and he, being the first and the last, ought to be last, as well as the first, in our thoughts, also in the evening. The royal psalmist saith, "If I prefer not *Jerusalem* before my chiefest joy, then let my right-hand forget its cunning, and my tongue cleave to the roof of my mouth;" much more ought we to prefer our Creator to all things, and to have our thoughts on him, first and foremost in all things, and every day.

3dly, For what are the things of this world in comparison of those that are to come, all these are fading and transitory; but the things of that which is to come, are durable and permanent; and therefore ought to be first and chief in our minds. That which

which is chief in our hearts, may be said to have the first place there; "One thing," says a servant of God, "have I desired, and that will I seek after, that I might dwell in the house of God all the days of my life." This was the first or prime thing, which he and we were, and are to seek for, and after. As for the morrow, we need not be too thoughtful or anxious concerning or about it, for we know not whether we shall live to enjoy it, so that as Christ says, "Sufficient unto the day is the evil thereof."

Chap. vii. verse 1. "Judge not, that ye be not judged;

Verse 2. "For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

A great and wise expression, or sentence from a righteous and just Judge; the Judge of heaven, and of earth, to whom all power in both is given; by which we may easily perceive we are to be very careful in our judgment and censures of others, and that we are not rash and censorious therein; considering that with what judgment we judge our neighbours, or fellow-mortals, with such shall we also be judged ourselves, and that measure which we measure out to others, shall be filled to us again, when it comes to our turn to be judged or censured by others, for any thing which we have done or said, we are ready then to cry out for charity; are we so careful to be charitable in our judging and censuring others?

It is better to suspend personal judgment, without we could see the hearts of men; and if we think we do, then to imitate God and Christ, who mixes mercy and love with judgment; rashness and extremes in judgment, being commonly hurtful.

Verse



Verse 3. "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

Verse 4. "Or how wilt thou say to thy brother, let me pull out the mote that is in thine eye, and behold a beam is in thine own eye."

Verse 5. "Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Most true it is, that the transgressions of others are most afflicting to those who fear God, and this is not intended to hinder the good from reproofing the evil; but shews, that we must be clear of evil in ourselves when we reprove others, else the guilt of hypocrisy will be, and is by Christ cast upon us, and laid at our door. We are more to look at our own failings, than at the failings of others; and to take special care that we are clear of that which we reprove others for; and is it not deceit, to set up for reformers of others, when there are great defects in ourselves? It is too general a fault in poor mortals to be quicker sighted to see the faults of others, than their own. It is worthy reciting our Saviour's words to the *Jews*, who brought the woman taken in adultery to him, and told him, By their law she ought to die; he answers, "He that is without sin, let him cast the first stone at her." So they being guilty, and convicted of sin in their own consciences, left her to Christ, and went their way: and when we have done what we can to convince others of sin, we must leave them to Christ at last; whether we are in sin, or without it; but we shall be the better able to help to reform others, if we are clear from guilt in our hearts.

Verse 6. "Give not that which is holy to dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rent you."

When

When we see the biting and persecuting nature, and dirty selfish spirit of men, it is to little purpose generally, to cast before them the precious pearl of truth, or to shew unto them the deep mysteries of the kingdom of God, or the light of life, they being in a brutish spirit; but when people are sober, and shew forth humanity and moderation, then are holy things valuable to them, and the things of Christ's kingdom, and his doctrine, precious in their eyes, or esteem: wherefore it greatly behoveth Christ's ministers to minister that to the people which is suitable for them, and rightly to divide between the precious and the vile, and to give to every one their portion, according to their deeds; mercy to whom mercy, and judgment to whom judgment belongs; without partiality, and without hypocrisy or deceit; and not to flatter and daub those who are in the doggish and swinish nature.

Verse 7. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

Verse 8. "For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

Verse 9. "Or what man is there of you, whom if his son ask bread, will he give him a stone?

Verse 10. "Or if he ask a fish, will he give him a serpent?

Verse 11. "If ye then, being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven give good things to them that ask him?"

Our kind and tender Redeemer would stir up and provoke souls to prayer and supplication; he has been liberal in his holy advice; and to stir us up to it, here are moving expressions, if thy heart be open to receive them: can we have easier terms if we were to make them ourselves with the Lord, than to ask,  
and

and have ; seek, and find ; knock, and the gates are opened ; provided we ask in faith tenderly, and seek in humility, and knock with divine wisdom and submission ? Our Lord's own practice shews that we should be tender, submissive, and fervent in prayer ; and then the fervent prayer of the righteous availeth much with the Lord. Christ urgeth us to it, and brings ourselves for example ; “ What man is there among you, who if his son ask bread, or a fish, will he give him a stone, or a serpent ? ” Surely no : no father would deal thus with his child ; but when his child is hungry, and wants and asks bread, he gives it to him : so when the Almighty sees our hunger, and we tenderly seek divine assistance and refreshment from him, he, in his own time satisfies such souls with bread from above, and the thirsty with living water out of the wells of salvation : oh ! blessed be his holy name for evermore. Evil men know how to give good things to their children, therefore we may well conclude, that our heavenly Father knows how to give with much more discretion and understanding, the good things of his kingdom, to true, asking, seeking, knocking, or praying souls.

Verse 12. “ Therefore all things whatsoever ye would that men should do unto you, do even so to them ; for this is the law and the prophets.”

Well may this be called the **GOLDEN RULE** ; for if we square our lives and actions by it, it will certainly mete us out the true way to happiness and glory. We are generally apt to say, when any one doth ill to another, “ Would he be willing to be so served himself ? ” And if we followed this rule in all our concerns, it would be well ; whether in relation to publick or private business ; whether in trade or religion, or in our domestick affairs : the law and the prophets point at it, and our Saviour plainly lays it down for a rule for us to walk by.

Verse

Verse 13. "Enter ye in at the strait gate; for  
 " wide is the gate, and broad is the way, that lead-  
 " eth to destruction, and many there be which go  
 " in thereat.

Verse 14. "Because strait is the gate, and narrow  
 " is the way, that leadeth unto life, and few there  
 " be that find it."

It is afflicting to consider how natural it is for people to walk in this broad way, and they who walk in it are many; for here is room for people to walk if they are proud, whoremongers, adulterers, thieves, swearers, liars, drunkards, covetous, or in any other evil course of life, this broad way hath room enough in it for them to walk in; but let them know it leadeth to destruction, and the end is eternal misery, and their many companions will administer no consolation to them, when they lift up their eyes in hell. And whereas the way that leads to life, is called strait; it is only strait to flesh and blood, or the will of unregenerate men: oh! it is a pleasant way, exceeding pleasant, when brethren walk together in love and unity. The enemy of mankind would persuade souls that it is narrower than it really is, when they have some faint inclinations to make trial of it. It may truly be said, that "Blessed are  
 " the undefiled in this strait and narrow way, who  
 " walk in the law of the Lord:" for "His ways are  
 " ways of pleasantness, and all his paths are peace." And although the way to the kingdom was strait and narrow, yet there are hills and valleys therein as well as plains, until we get through the gate to glory: there shall we know no more sorrow, nor pain; but shall praise and glorify God and the Lamb for ever.

Verse 15. "Beware of false prophets, which come  
 " to you in sheep's clothing; but inwardly they are  
 " ravening wolves.

Verse

Verse 16. "Ye shall know them by their fruits:  
 " Do men gather grapes of thorns, or figs of  
 " thistles?"

Verse 17. "Even so every good tree bringeth  
 " forth good fruit; but a corrupt tree bringeth  
 " forth evil fruit.

Verse 18. "A good tree cannot bring forth evil  
 " fruit, neither can a corrupt tree bring forth good  
 " fruit.

Verse 19. "Every tree that bringeth not forth  
 " good fruit, is hewn down, and cast into the fire.

Verse 20. "Wherefore by their fruits ye shall  
 " know them."

The great Shepherd and Bishop of souls, shews the care which he takes of his sheep, and forewarns them to be careful of false prophets, and deceivers; who though they may clothe themselves with words like the true ones, yet inwardly they would destroy all that do not join with, or receive them; and they are for biting the poor harmless sheep of Christ, and if they could, or it were in their power, would devour them, their minds being in the ravening nature. But our holy, and all-wise Bishop, that we might be preserved from them, tells us how we may infallibly know them; saying, "Ye shall know them by their fruits:" giving us to understand, the reasonableness of his doctrine and assertion of knowing "them by their fruits. Do men gather grapes of thorns, or figs of thistles," says Christ? Surely no. That is altogether unnatural, as well as unreasonable and impossible. In the grape there is a sweet and pleasant nourishment, those fruits being cordial and wholesome; but it is bad meddling with thistles and thorns, they being generally very unprofitable to mankind, and hurt the good feed, wherever they grow among it. Well, where must we go for the grapes, and the figs? to be sure we must go to the vine, and the fig-tree: Christ is the body of this  
 vine,

vine, and his people are the branches, who bring forth such fruit, according to the divine life and sap which they receive, as he taught, and teaches to his followers. So that if mens words be like the words of angels, if they have never so great parts and endowments; yet if their fruit be evil, if they live in sin, and do iniquity, and bring forth the fruits of malice and rage, or devouring persecution, they then are none of Christ's sheep, though they may have their clothing: "For every good tree bringeth forth good fruit; and a corrupt tree bringeth forth evil fruit." So if the fruit be evil, the tree is certainly corrupt. Our Lord elsewhere saith, "Make the tree good, and the fruit will be good also;" and to be made truly good, since we are all corrupt by nature, and in the fall, we must be cut off from that nature, and grafted into Christ, who said, "I am the vine and ye are the branches:" and then our lives and fruits will be changed. And then, "A good tree cannot bring forth evil fruit, nor can a corrupt tree bring forth good fruit: and every tree that bringeth forth not good fruit, is hewn down, and cast into the fire." It would be very unnatural, and a meer prodigy, for one tree to hew down another, and cast it into the fire, as they are natural trees: but that ax, which John speaks of, will be laid to the roots of the corrupt trees, and will hew them down, and they will be cast into the fire, as Christ speaks. This is not a destroying the bodies of men that Christ speaks of, but an inward work in the soul, shewing the powerful nature of the dispensation of the gospel of Christ, which is not material cutting, or burning with material fire, or sword: but Christ's word is a fire and sword to cut down and burn up the evil nature in man. The apostle confirms this doctrine of his Master thus, "He that doth righteousness is righteous, but he that sinneth is of the devil." The apostle is plain and full, as  
is

is Christ, who repeats his doctrine over again, with,  
 "Wherefore by their fruits ye shall know them."

Verse 21. "Not every one that saith unto me,  
 "Lord! Lord! shall enter into the kingdom of  
 "heaven; but he that doth the will of my Father  
 "which is in heaven."

It is not our profession that will give us admittance into heaven, nor a name of religion, nor religious performances, if we love sin and unrighteousness, nor our praying, preaching, hearing, reading, or discoursing of, or arguing for Christ, if we do the works of Satan; for there are many who may yet go farther than this, and yet not have admittance into the kingdom of God and our blessed Lord Jesus, as is plainly manifest in the next verse.

Verse 22. "Many will say unto me in that day,  
 "Lord, Lord, have we not prophesied in thy name,  
 "and in thy name have cast out devils, and in thy  
 "name have done many wonderful works?"

Verse 23. And then I will profess to them I know  
 "ye not; depart from me, ye that work iniquity."

So that professing Christ's own name, and prophesying therein, without working the works of God, will not do. Nay, though they may cast out devils, which indeed is a great work, and here is not only one devil in the singular number, but devils in the plural. They say they have cast out devils, and truly there are many devils in poor mortals sometimes, as was said by them to Christ; "Our name is *Legion*, for we are many." There are the devils of pride, covetousness, drunkenness, whoredom, theft, envy, murder, lying, swearing, hypocrisy, cheating, backbiting, &c. and abundance more, which cannot easily be named; and though it may be said, and that truly, that all these proceed from the devil, who is an evil spirit; yet it may also be said, that there are many evil spirits; and if all these evil spirits are cast out of man, and others

of an evil nature enter him again, his last state is worse than his beginning, as Christ speaks about the strong man armed, who kept the house till a stronger than he came, who, when he came, spoiled his goods, and dispossessed him; but coming again found the house, or heart, swept and garnished, swept from many immoralities, and garnished with self-righteousness and carnal security; and the man off his watch, and not at home with Christ, who is stronger than Satan, he then re-enters, and seven worse spirits with him. So that we had need to be on our watch, and keep near to Christ, lest after all our experience, and wondrous works, our last state be worse than our beginning, and we shut out of the kingdom in the end. For these say, that they had done many wondrous works in Christ's name: so that we may work miraculous things, and be sensible of wonderful power and strength from Christ; and yet without persevering in the way of holiness and self-denial, may fall short of heaven. Wherefore it is bad, and of dangerous consequence, to live in sin and iniquity; or to lean towards it, so as to plead for it, or believe we cannot live without it while in this world. For if we live and die in it, we may justly, according to the above doctrine of Christ, expect that he will say unto us in the great day; "Depart from me, ye that work iniquity."

Verse 24. "Therefore whosoever heareth these sayings of mine, and doth them, I will liken him to a wise man, which built his house upon a rock."

Verse 25. "And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not: for it was founded upon a rock."

Oh! what abundance of excellent sayings, and doctrine, what holy precepts has Christ here recommended to the professors of his name, and to them  
which



which believe in him, and the Almighty Father and maker of heaven and earth. Surely we are greatly beholden to our Lord Jesus Christ for those plain divine sayings. But to commend them only is but little, or to read them, or hear them: the keeping and the doing of them is the main thing; the thing that is needful; and to press the practice of them, Jesus has made this apt comparison.

1st. "He that hears them, and doth them, I will liken him to a wise man:" and indeed it is great wisdom to keep them (that is, to practise them) and as great folly to live contrary to them; and plead against them.

2dly. "Who built his house upon a rock." This rock is Christ, the rock of ages, and his holy Spirit, or the holy Ghost, as Christ said to *Peter*, when Christ was revealed to him: "Flesh and blood has not revealed this unto thee, but my Father which is in heaven:" "Thou art *Peter*," (or a stone or rock) thou art a man, though thy name signifies a rock; and as thy name signifies a rock, so "on this rock will I build my church," (that is, on the Spirit of the heavenly Father, which revealed Christ to *Peter*) and the church of Christ so built, "the gates of hell cannot prevail against it." And *Peter* was one who heard these sayings, and did them, when he had received the holy Ghost or spirit; for which every true believer ought to pray continually, until he receive it; through the help of which he may, without doubt, keep those holy sayings. For of ourselves without it, we cannot do any real good, either in speaking, thinking, or acting.

3dly. "And the rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; because it was founded on a rock." If rain from above be poured out in wrath on man, for sin and iniquity, and floods of

persecution, or the windy words of men come upon this house, it will stand: if sickness and death itself, and many other storms, that we may meet with here, in this low world, should beat against our building, we being built upon the Father, Son, and holy Spirit, shall surely stand them all out, and live through all, if we observe to hear, or read Christ's sayings, and to practise the same; then are we on the rock, and shall not fall for that reason.

Verse 26. "And every one that heareth these sayings of mine, and doth them not, shall be likened unto a foolish man, which built his house upon the sand.

Verse 27. "And the rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it."

If we read or hear these sayings, or doctrine of Christ, and do not dwell in the life of it, nor practise the same, it were better we knew it not. For as our Saviour saith, "He that knoweth his master's will, and doth it not, shall be beaten with many stripes." And doubtless it is great folly to be sensible of Christ's holy will, and doctrine, and not to do it: if we profess Christianity, and to build our profession on Christ, and yet not observe to keep his sayings, the foundation of our building will be but very loose and sandy; and when those rains, and floods, and winds, which Christ speaks of, shall descend and come, and beat against this building, it must needs fall, and the higher his building is, the greater will be the fall of it.

Thus ended the best sermon that ever was preached by man; in which is set forth the great truths of God, and our Lord Jesus Christ, with blessings and rewards to the righteous, and holy believers in him, who put in practice his precepts; and reproof to the disobedient and unfaithful; with promises of the  
kingdom

kingdom of heaven to the former, and to the latter a being shut out of it. And when he had ended his doctrine for that time, and finished his divine sayings, the people were smitten with it to admiration, as well indeed they might.

Verse 28. "And it came to pass, when Jesus had ended these sayings, that the people were astonished at his doctrine."

Verse 29. "For he taught them as one having authority, and not as the *Scribes*."

They were astonished at his doctrine, and well they might, for it excelled even the law, and went beyond it, as when he tells them, it was said of old time, or in the law, "Thou shalt not kill:" he taught that we must not be angry without cause. And whereas the law gives liberty to hate our enemies; he charges us to love them, and pray for them, and do good to them; again the law prohibits adultery; Christ prohibits lust, both in the eye, and in the heart. And whereas the law commanded to perform their oaths to the Lord; Christ commands not to swear at all. Now those who are not angry, it is not likely they should kill; those who love their enemies, cannot hate or destroy them; those who have not lust in their hearts or eyes, cannot commit adultery; and those who never swear, cannot forswear themselves: all which he, with divine power and authority from above, taught. He was not dry and formal like the *Scribes*: so likewise his ministers, and the preachers of his gospel, should wait on him, to be endued with a measure of his divine Spirit and holy grace, that the hearers might be edified, and the Father, Son, and Spirit, might have the glory, who over all is worthy for ever.

## P O S T S C R I P T.

SINCE I wrote the above, which was written at sea, in my voyage from *Barbadoes* to *London*, I have heard that a learned man hath wrote upon this excellent sermon of Christ, which far exceeds what I have done, at which I rejoice; for the more Christ is glorified, and his faithful followers edified, the greater is our cause of rejoicing; and if it exceeds this, it is no wonder, this being done by one who doth not profess to understand grammar, neither is a master of words, nor scarcely of good *English*. Peradventure through the meanness of the instrument, the glory of God and praise of Christ, may the more appear; as said Christ, "Out of the mouths of babes thou hast ordained praise, or strength:" and again, "Thou hast revealed these things to babes and sucklings." And the *Jews* marvelled that the apostles of Christ should know the things of God, being unlearned men. But I had a concern working a long time on my mind, and could not be easy nor satisfied until I had made some little essay towards this work; and considering my own weakness, it kept me back a great while; but in giving up to the work, I had peace and inward satisfaction therein: for I thought it my duty to publish and promote, as much as I well could, the doctrine and sermon of Christ, my Lord and Master; since the very life and marrow of true Christianity, is therein to be found, in a very great degree; and, without controversy, those who live up and according to the doctrine here laid down by Christ in this sermon, will be blessed in this world, and that to come, of whatsoever denomination they may be.

T. CHALKLEY.

SOME

SOME TRULY TENDER  
SCRUPLES OF CONSCIENCE,  
ABOUT THAT  
FORM OF PRAYER,  
CALLED THE  
COMMON PRAYER,  
AS USED BY THE MEMBERS OF THE  
CHURCH OF ENGLAND.

I. **A**S to the reading of the holy Scriptures, either privately or openly, that I am not against, but would encourage it in all Christians and true believers in Christ, and we ought to excite one another thereto, and more especially to put in practice what we read to be our duty, otherwise the letter will kill, as saith the apostle, *2 Cor. iii. 6.* which is to be understood, when we practice contrary to what we read therein. As for example, where our Lord saith, "Every idle word that man shall speak, they shall give account thereof in the day of judgment," *Matt. xii. 36.* Again, "God will not hold him guiltless, that taketh his name in vain." *Exod. xx. 7.* "That servant that knew his Lord's will, and did it not, shall be beaten with many stripes,"

“ stripes,” Luke xii. 47. These, and many more portions of holy Scripture, are condemning and killing to those who live in sin and evil, which the letter is absolutely against, and without true repentance, accompanied with amendment of life, though the Holy Bible be read every day, it will but add to our condemnation. But if people truly repent of the evil of their ways, and awake to righteousness, and sin not, as the Holy Scriptures themselves hold, and Christ taught, then unto such souls they are a rich treasure, and as a cabinet full of precious jewels, “ able to make the man of God wise “ to salvation, through faith” in Christ, by the influence of the holy Ghost, or Spirit. It is not the reading divinely inspired writings, or the bible, which is scrupled; but the formal reading of formal composed prayers and songs, at set times, instituted by such whose principle is, that there is now no divine revelation, and that we cannot live without sinning, while we are in this life, according to the tenor of the Common Prayer; holding, that we sin as long as we live, as if God’s power were not stronger to preserve out of sin, than the devil is to keep us in sin, contrary to the work and doctrine of the holy apostles, who were sent of God to turn people from Satan’s power, to the power of God; whose glorious, eternal power, is above the power of sin, death and the devil.

In the Common Prayer some unsound words, and also some Scripture expressions, perverted to a wrong use, I would a little open, or write a few words concerning.

1st. As to that expression in the Common Prayer, “ that we are miserable sinners.”

2dly, “ And that we are full of bruises and putrifying sores.”

3dly, “ And from the crown of the head to the sole of the foot, there is no soundness in us.”

4thly,

4thly, " And that we have left undone the things which we ought to do, and do those things which we ought not to do ;" and this to be repeated for life.

First, then, If people must be miserable sinners all their days, to what end did Christ come into the world and preach the gospel, and suffer death, the painful death of the cross? Did he not come to put an end to sin, and to destroy the works of the devil, whose works are sin? Did he not preach against sin, both within, and without? witness the 5th, 6th, and 7th chapters of the evangelist *Matthew*. Yea, his birth, life, preaching, suffering, death and resurrection, and ascension into glory, were all against sin, the devil, death and darkness, and all the works and deeds thereof. Christ died for our sins, and we should die to them, and live to him: he came to save us from the act of sin, as well as the imputation of it; and takes away the guilt of sin, on condition of true repentance and amendment of life, as the doctrine of Christ and his apostles do largely and plainly demonstrate, as any who are come to the years of discretion, and who can but read the holy Scriptures, may plainly discover.

The apostle saith, " Whatsoever things are holy, whatsoever things are pure, just, and of good report, seek after those things." And again, " No unclean thing can enter the kingdom of heaven ;" but certainly all sin is unclean. Read over the holy Scriptures, from the beginning to the end, their nature and tendency is against all sin; and as it is true, that we all have been sinners, surely therefore all true Christians, and true believers in Christ, have cause reverently to bow, and to be truly and humbly thankful, that Christ, our great Lord, by his offering himself for us, hath taken away that imputation; so that now through true faith and belief in Christ, accompanied with true repentance, and amendment

mendment of life, the imputation of our former sins is taken away; for which cause we praise God, and adore his eternal Majesty for ever.

2dly, As to the word *miserable*, a Christian may indeed be poor; but since Christ is come to make us happy and comfortable through the hope of eternal salvation, in his name and power (as we are not to think ourselves better than we are) so we cannot say nor think we are miserable, unless we are without God and Christ; and then we are miserable indeed; but no mortal can be miserable, who hath Christ; "for he that hath the Son, hath life" eternal life "abiding in him:" to be truly in Christ, is to be truly happy; this doctrine is as clear as the sun at noon-day, or as a morning without clouds: a soul, when it comes to see itself undone without a Saviour, and see sin to be exceeding sinful, and is ready to cry to the Almighty, Lord, help, or I perish! Save me, or I am undone for ever! Then the soul seeth itself miserable; but it is for want of Christ: and when Christ is come into, or unto the soul, then its misery vanisheth, or flieth away; but from day to day, and week to week, yea, all the days of one's life, to be miserable sinners, is a miserable case indeed, destroying the very nature of Christianity: wherefore, some tender, conscientious souls, cannot join with such miserable sinners and sayers, who neither say nor do that which they ought.

3dly, As to these sayings, "We are full of bruises  
"and putrefying sores, from the crown of the head  
"to the sole of the foot, and that there is no sound-  
"ness in us."

Can any congregation of such people as these (if they say truly, and if they do not say truly, what will the consequence be, let the wise in heart judge) can I say, such a people be the church of Christ, or his spouse, or beautiful bride? Christ saith, "If the  
"inside be clean, the outside will be clean also;"  
and



and he came to cleanse the souls of poor mortals, and to heal them, and wash them from sin, and doth it by his spiritual baptism, and the fire of his word; also the abovesaid church and people, contrary to this putrefied and unsound, constant and continual confession, do both “promise and vow, that they  
 “ will forsake the devil and all his works, the pomps  
 “ and vanity of this wicked world, and all the sinful  
 “ lusts of the flesh, and walk in God’s holy will and  
 “ commandments, all the days of their lives:” the very highest pitch of perfection any man or Christian can attain in this life! and yet contrary to those vows and solemn covenants, they tell the Almighty, from time to time, that they are unsound, nay, that there is no soundness in them; but that they are putrefied from head to foot, as above, and by their common practice, intend to tell him so as long as they live in this life: this is unsound work indeed: and truly those who are tenderly conscientious may well scruple to join with it, or with those who are in such ways, words and works.

Those bruised, putrefied, sore and unsound souls, are therefore tenderly, in Christian love, advised to come to Christ, the physician of value, and great doctor of the soul, that he may heal them, and wash their sinful, putrefied souls, and unsound hearts, “by the washing of regeneration, and renewing of  
 “ his word and spirit.” “Ye are clean through the  
 “ word which I have spoken unto you,” saith our Saviour, *John* xv. 3. They are cleansed, by putting his word in practice; for, saith Christ, *Mat.* vii. 24.  
 “He that heareth these sayings of mine, and doth  
 “ them, I will liken him to a wise man;” so, consequently he that doth them not, is foolish, sinful and unclean.

4thly, And further, say they, “We have left undone those things which we ought to have done.” Now doing the truth, and doing that which is right,  
 is

is what we ought to do; and committing sin, is that which we ought not to do: certainly any man of sense and understanding, would think it mockery, if his children or servants should serve him so from time to time, and make a common practice of it: by this confession, if it be genuine, they must needs know better than they practise or do, they knowing what they ought to do, but not doing it; and our Lord Jesus Christ saith positively, "He that knows his Master's will, and doth it not, shall be beaten with many stripes:" and again, "Be ye not like the *Scribes* and *Pharisees*; for they say, and do not; therefore be ye not like unto them."

But what can be expected from those who say they sin in their best duties? and if so, they sin whenever they read the Common Prayers; and by the same rule, the oftner they read them, the oftner they sin; wherefore, how can a sincere, devout soul, who unfeignedly loves the Lord Jesus Christ, so as to keep his commandments (for that is to love him truly, and according to his own definition of it; "If ye love me, keep my commandments," saith Christ) I say, how can any such sincere soul join with such wrong doers and sayers; it must needs be an unsafe practice to do what one knows should not be done; the nature of such doings being very provoking, either to God or man: What man in the world would like it, in either son or servant?

Oh! what would become of poor, degenerate man, if the Lord Almighty were not very indulgent, if he were not a God gracious and merciful, slow to anger, and of great loving-kindness to poor mortals!

5thly, And as to their singing *David's* psalms in metre; how often do they sing that which is not true as to themselves, and also that which is not according, but contrary to their states and conditions? as when they sing, "That they water their couch with their tears; and that they practise what they know,

“ know, when they confess they do that which they  
 “ ought not to do, and leave undone that which  
 “ they ought to do.”

The apostle said, he would “ sing with the spirit,  
 “ and with the understanding also.” And again,  
 “ We know not what we should pray for as we  
 “ ought, but the Spirit itself maketh intercession  
 “ for us, with groanings which cannot be uttered,”  
 Rom. viii. 26. In the primitive times of Christiani-  
 nity, they prayed and sung as they were helped by  
 the holy Ghost, or Spirit, and not by book, or stint-  
 ed or set forms; but oh! the primitive soundness of  
 Christianity, is too much lost and defaced; and  
 therefore some who desire to come again to the pri-  
 mitive soundness and purity of the Christian religion,  
 scruple to join with such unsound formalities, and  
 that conscientiously, for the reasons above, and more  
 which might be given.

When such scruples are mentioned, the members  
 of the church of *England* usually reply, that the Scrip-  
 tures vindicate them in their form, which, how well  
 they do so, let it be freely and fairly examined; not  
 for contention, but for edification in the pure love  
 of Jesus.

1st. “ The Scripture saith, that there was a people  
 “ that was full of bruises and putrefying sores,” &c.

Ans. But that was in the time of the law, when  
 the people had transgressed the law, and were under  
 the law; for had they done their duty, and kept the  
 law, they could not truly have said so, *Isaiab* i. 6.  
 They were then indeed gone astray like lost sheep,  
 and that brought them into that sore, putrefied state,  
 and bruised condition, and “ their law did not make  
 “ the comers thereunto perfect; yet,” as saith the  
 apostle, “ the bringing in of a better hope did,”  
 which was the hope of the gospel; so that the apos-  
 tle preaches perfection under the gospel dispensa-  
 tion, though some of our worldly-wise men will not  
 allow

478 Some truly tender Scruples of Conscience

allow of it; and I hope we are not under the law, but under grace; “and the glorious law of the  
 “spirit of life, in Christ Jesus, hath and doth set  
 “the true believers free from the law of sin and  
 “death;” so that a true Christian cannot say truly, with the false and rebellious *Jews*, of whom the prophet there speaks, “that he is full of putrefying  
 “fores, and that there is no soundness in him,” and say it all the days of his life.

2dly, Again the Scripture says, *Psal.* li. 5. “I  
 “was shapen in iniquity, and in sin did my mother  
 “conceive me.”

Ans. The Psalmist was at that time under deep convictions for the great sins he had been guilty of, in the matter of *Uriah*; but by his expressions in the 9th, 10th, and 11th verses of the same psalm, it is plain he believed a better state attainable; and surely these expressions cannot be applicable to men, at all times; for we read of them who were sanctified from the womb; neither can it be reasonably or charitably supposed, that all women, especially chaste and virtuous Christians, do all conceive their children in sin, and bring them forth in iniquity; and if it were so, which God forbid, it doth not follow, that we must live in it all our days; no surely, if we believe Christ, and the holy Scriptures, whose doctrine is holy, and commands holiness, in both testaments. And if people would walk in the holy light of Christ, who enlightens every man that cometh into the world, as recorded in the holy Scriptures, they would then be cleansed from their sin, from both the act and the imputation, as saith the apostle, “If we  
 “walk in the light, as he is in the light, then have  
 “we fellowship one with another, and the blood of  
 “Jesus Christ, his Son, cleanseth us from all sin,”  
 1 John i. 7.

3dly, “There is none that doeth good, no not  
 “one,” *Rom.* iii. 12.

Ans.

Anfw. It is beyond all doubt the apoflle fpoke of the people in their unconverted ftate; for if they had been come to the work of converfion and regeneration, they muft, and it is impoffible but they fhould, do fome good; and though there was a time that none did good, it was under the law, and not under grace; and fpoken of the unbelievers, and not believers; efppecially fince Chrift has brought a covenant of grace, in order to teach and help us to live righteous, virtuous, holy, religious, and fober lives and converfations, *Titus* ii. 11.

4thly, They object the words of our Saviour to the young man in the gofpel, where he calls Chrift “ Good Mafter,” asking him, “ What good thing he fhould do that he might inherit eternal life?” Chrift answered, “ Why calleft thou me good? There is none good but one, that is God,” *Mat.* xix. 17.

Anfw. And true it is, in our Lord’s fenfe, for comparing men to Chrift (who is God) there is none good; the young man thought he had been fpeaking to a man like himfelf, and knew not that he was fpeaking to the good and gracious Son of the moft high God; but if we compare men with men, it muft be granted that there is, was, and will be fome good men, women, and children, in that fenfe and confideration; and our Lord fheweth how we may know thefe good men, women, and children, “ By their fruits ye fhall know them,” faith Chrift; “ Men do not gather grapes of thorns, nor figs of thiftles. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit; wherefore by their fruits ye fhall know them.” How plain is the doctrine of Chrift, if people would but lend an obedient ear, and give him a faithful and fincere heart, and ferve him in a pure mind; without deceit, or guile, taking up his holy crofs, to the corrupt will of man, in true felf-denial:

denial: the Scripture says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness:" where then is the sin, when God has cleansed us from all unrighteousness? Indeed it is very meet, and our duty, to confess our sins; they truly say, that,

5thly, The Scriptures in sundry places excite us to confess our sins.

Answ. For poor mortals have all sinned, and by their sinful nature, we are all children of wrath, and this is a strong and mighty motive for us in truth to confess our sins, because God is so just and merciful to forgive and pass by our iniquities; and indeed if the weight of our sins were upon us, and the true sense of the heinousness of sin and evil, it would certainly bow us in deep reverence and humility before the throne of grace, and melt our spirits in true tenderness before the most High and immortal JEHOVAH; and then it is that he forgives us, and cleanseth us from all iniquity, and would, according to the apostle's doctrine, "purify us to himself a peculiar people, zealous of," and for, "good works," and against bad works, and words, and thoughts also: and when God hath so cleansed the soul, then of course these common, and often repeated, dry confessions, full of sin and putrefaction, must fall, and we should fear to offend any more. Let it be tenderly, and in Christian love, asked, How often do our Common Prayer people go into their closets, or privately retire into some secret place, and there pour out their cries and tears to the Almighty, and humbly confess their faults to him alone? I ask, would not such an exercise be more acceptable to God, than a popular repetition daily and formally made? This I leave to the consideration of all sober Christians, and to the judgment of the truly pious. And how like mockery it looks, as soon as they come from their prayers and confessions,

sions, they (many of them) will vainly laugh, and be full of idle words and discourse, and some of them curse and swear, and take the awful and sacred name (which they have been addressing, or pretending to address) in vain, and prophane that holy name of God and Christ, which they have been using in their devotion, which I have been an eye and an ear witness of many a time, to the sorrow and grief of my soul, and which hath, in part, occasioned these lines; as also hoping it may be a motive to stir up some to more holy living, and that the name of God and Christ might be glorified, and the precious, dear-bought soul saved. Let us also remember, that the holy Scriptures do abundantly require and command us to forsake our sins; the holy text says, "He that confesseth and forsaketh his sins shall have mercy."

6thly, And whereas the apostle *John*, in his first general epistle, chap. i. verse 8- writes, "If we say we have no sin, we deceive ourselves;" from whence it is objected, we ought always to confess our sins.

Ans. Yes we should do so whenever we commit any, or knowingly do evil; but when the Almighty hath cleansed us from all unrighteousness, then our sins are done away by the grace of his Son, our Lord Jesus Christ, and we are washed by regeneration; then it cannot be true to say, we are miserable and putrefied sinners, when at the same time also Christ hath purified and sanctified his church and people.

It is true which St. *John* saith, chap. i. verse 10. (that opening and explaining the 8th verse) "If we say we have not sinned, we make him" (i. e. God) "a liar;" for that all have sinned; so that it is plain that he speaks of the state of man before he comes to the work of conversion, or to be renewed by grace; for when we come truly to know Christ, and to see and believe in him, then we witness a change from our corrupt and evil nature, and sinful

course of life, which is as clear as the shining of the sun without clouds at noon-day, from the same apostle's words, which I shall transcribe for information and edification of any who may see this.

The first general epistle of *John* (the beloved disciple of our Lord Jesus) 3d chap. 6th verse to the 10th. "Whosoever abideth in him" (i. e. Christ) "sinneth not: Whosoever sinneth, hath not seen him, neither known him. Little children, let no man deceive you: he that doth righteousness, is righteous, even as he is righteous: he that committeth sin, is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil; whosoever doth not righteousness, is not of God;" (and as above) "he that committeth sin, is of the devil."

This is naked truth, without any covering, and the very sum and substance of true religion. Oh! that all true Christians would lay it to heart, and ponder it in their minds, and then resolve whether they will be sinners to the end of their days, or whether they will repent, and turn from the evil of their ways; the latter of which, that poor mortals may come to witness for themselves, is the desire and prayer of my soul.

If it be further objected, That our Saviour taught his disciples a form: he did so; and a glorious form it is; and they did as they prayed, and were taught of Christ, and so they did it truly, and in true faith, believing they should witness what they said and prayed to be fulfilled. "Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven."



“ heaven. Give us this day our daily bread. And  
“ forgive us our trespasses, as we forgive them that  
“ trespass against us. And lead us not into tempt-  
“ ation, but deliver us from evil: for thine is the  
“ kingdom, and the power, and the glory, for ever.  
“ Amen.”

Christ said to some of old, “ Ye are of your fa-  
“ ther the devil, because his works ye do:” and all  
sin is his work, and by our works, as above, we are  
manifest, whether we are the children of God, or of  
the devil.

A  
L E T T E R

T O A

F R I E N D' in I R E L A N D ;

Containing a RELATION of some sorrowful INSTANCES  
of the sad Effects of INTEMPERANCE,  
as a Warning to young People.

---

PROV. xii. 2. *A good Man obtaineth Favour of the  
Lord: but a Man of wicked Devices will be condemn.*

Verse 7. *The Wicked are overtbrowen, and are not: but  
the House of the Righteous shall stand.*

ISA. v. 22. *Woe to them who are mighty to drink Wine,  
and Men of Strength to mingle strong Drink.*

---

The P R E F A C E to the Tenth Edition of  
this Letter to a Friend.

Temperate READER,

**T**HE longer we live in the world, the more we  
see the danger and many mischiefs, miseries  
and inconveniences, intemperance occasions to man-  
kind, not only in eating, clothing buying and selling,  
&c. but particularly in that great sin of drinking  
to excess. And though risk is run of incurring the  
the

the displeasure of some ill-natured over-lovers of strong liquors, the which hath been experienced by the author, through some of the former impressions; yet they having found such general acceptance in many parts of the world, and being serviceable to people of all persuasions, I, for the further service of poor mortals, adventure to put forth this tenth edition, with this additional preface, in order, if possible, to persuade all rational souls to forsake so destructive and vile an evil: which gross sin hath these bad effects attending it, with many more that might be set down, which affects both the aged and the youth; for whose sakes (viz. the youth) it was at first chiefly intended, in order to stir them up to the love of pure religion, and pious and virtuous living.

Ist then, In the aged, it hath those bad effects, viz. They are bad examples to their youth, who when reproved, may reply, ‘ My father before me loved  
‘ strong liquors, as well as I: he loved a glass of  
‘ wine; he loved a bowl of punch; he loved good  
‘ cyder, and good ale, and would be merry with it,  
‘ and why may not I, as well as he? He was a wise  
‘ good man, when he was sober; and pray where is  
‘ the harm of loving good liquor and being merry?’

I answer; The harm is in the immoderate and extravagant use of it. It is only the excess which this letter detects, and is intended to discourage. I have known some who have quarrelled with publick preaching, because they have been guilty of the faults spoke against: and the author expects to be buffeted for this publication, by some of these mighty sons to drink wine, and to mingle strong drink (i. e. punch, fetterena, tiff, flip, &c.) I had like to forgot *Sampson*, as I have several others, which so overcomes those men of might, as to get from them their precious time, which cannot be bought with money, and their money, besides health and credit, understanding and reason, and all. And

pray where is the difference then between the man and the beast, though the man be full of days?

What can we say to the youth of such parents, that will avail, while their parents shew them such evil examples? And as it is in that, so it is in all other evils, parents examples are very hurtful in evil things, though very helpful in that which is good. If a man sees a youth to be out of order, and reproves him for being in drink, evil-speaking, pride, covetousness, &c. and he guilty of the same, his child may answer, 'Why, father, I had not done so, if I had not seen thee (or you) do it?' And it being an incumbent duty in a father, mother, master, or mistress, to reprove their youth for evil; if we are not clear in ourselves of what we reprove in our children or servants, and our children or servants miscarry through our bad example, what a melancholy reflection will that be to us, if rightly considered! which indeed would be this, 'I have been instrumental to my poor child's ruin and destruction!' A melancholy reflection to any sober Christian!

Also, except there is a large income, instead of taking care to put the youth in a reputable way to live in the world, it brings them to poverty: and if there is a large estate, it puts them in the way to spend it. And, oh! how many are spending their precious time in taverns, and ordinaries, and at the same time their wives and children suffering and weeping at home? And some sober, modest women (for the men are mostly addicted to drinking to excess) would suffer unspeakable hardships before they would expose their husbands; and indeed they that do it in such a modest way, being forced to it by such ill practices, are much more to be pitied than blamed.

2dly, Concerning the youth, it mightily hurts them (as it doth the aged also) as to their religion, reputation, health and estate, &c.

1st, As to their religion, it not only clouds their understanding, and darkens the nobility thereof, but it unfits them for all and every religious duty.

2dly, Some who value a good name, had rather lose their lives, than lose their reputation through immoderate drinking. For if the youth be single and addicted to immoderate drinking, no wise and virtuous person will tie themselves to them for life, by marriage; which state of life, to a wife and virtuous pair, is far exceeding in happiness all other company or conversation whatsoever. It is better to be one of these than to enjoy a kingdom: and on the other hand, it is better to be a slave in *Turky*, than to be married to an intemperate person.

3dly, Intemperance destroys the health of the body, which we generally esteem before wealth. And if a man were a king, prince, or duke, if he did not enjoy his health, what good would all his honour, power, and wealth do him? Oh! what abundance of young people have destroyed themselves by this sin? As it is written, "The wicked do not live out half their days:" and where this sin is growing general in a country, that country is growing to its ruin and destruction. It wastes the people, decays trade, and is very destructive to religion, and an inlet to *Atheism*. Good people are afraid to live in such a country, bad people flock to it, and often make their exit in it.

4thly, And many a fair estate hath been embezzled and spent through intemperance, which honest parents with great labour, care, and industry, have got together, and left to their sons and daughters, who have extravagantly spent it upon their lusts; and thereby have brought infamy on themselves, their fathers, and their posterity, whenever it has

pleased God that they have left any behind them; besides, which is worst of all, dishonouring God, and bringing a scandal on the Christian religion.

Some of our wise kings and queens in *Great-Britain*, being sorrowfully affected with the heinousness of this great sin, have made strict laws against intemperance: and where the legislative authority makes little or no provision against it, or when they do make any, do not take care to put in practice, such a state or colony must needs be in a declining condition. And for particular families and persons, we may see too much of this evil in our neighbourhoods, almost in all parts of the world, which causeth solid, sober, pious, virtuous, and truly religious Christians to mourn, and humbly to bow before the most high God, begging of him, for Christ's sake, that he, by his mighty power, would be pleased to reform the unregenerate world.

This is the prayer and fervent desire of an intire lover of mankind, both body and soul, and who desires their welfare in this, and the world to come.

T. CHALKLEY.

A LETTER

## LETTER TO A FRIEND.

*Barbadoes, 7th 1st Mo. 1718-19.*

My dear Friend,

**I**T is long since I had a line from thee; but not long since I thought of thee and thine, with Friends of your nation, where I know the Lord hath a seed, who loves him, and doth delight and desire to serve him, and are accounted to him for a chosen generation; and that this generation may spread and prosper in the earth, is my earnest travail in spirit both night and day, at times and seasons. There is also an exercise upon my mind for the offspring of this seed, the children of those men and women, who have confessed the name of Christ before men, in a holy, self-denying life, and sober conversation; and I do certainly know, that many pious souls join with me in this exercise, bowing the knee to the Lord of sabbaths for the peace, prosperity, and eternal welfare of the present arising generation. Oh! how exercising it is to good men and women, to see their youth take those ways which lead to destruction, and go in company with the wicked, whose ways lead to the utter ruining of both body and soul, and whose steps take hold on hell.

It is a great evil which many are prone to (i. e.) keeping of vain and idle company, which has brought many a young man, and young women, to utter ruin and destruction, both body and soul. How many fair estates have been wasted! How many fine youths

youths destroyed by keeping evil company, and by excess in drinking, is really lamentable to consider! It keeps the poor in poverty; it makes the rich many times poor, and brings both rich and poor into disgrace; it breaks and destroys the health and natural good constitution of the body, and instead thereof fills it with misery and pain; and which is yet more, it destroys the soul which is the most noble part of the man; so that it is a sore three-fold evil, but the last the worst, by how much the soul is the more lasting and better part: several terrible instances of this nature I have met with in my travels among the children of men; three or four of which I may inform thee of; and it may be affecting unto thee, as it hath often been to my mind, when I have thought thereon.

---

*The first Instance of a young Man, given to ill Company, and hard Drinking.*

THE first is of a certain beautiful young man, a physician by profession, who was much addicted to ill company, and to drink hard, and was sometimes visited with strong convictions; in one of which visitations he sent for me, and told me his condition, and made solemn covenants, if God would but that once spare him, he would not do the like evil again. At that time it did please the Almighty to spare him; but he soon forgot how it had been with him; and fell into the same sin again; although he had a most notable admonition in a dream, but a little before. His dream was this, which is very remarkable; we being then at sea, in sight of *Great-Britain*, he saw in his dream a great and spacious town, the buildings high, and streets broad; at which he landed, and going up the street, he



he espied a large sign on which was written in great golden letters, SHAME, to which he went, and at the door stood a woman, with a can of drink in her hand; who asked him to drink; to which he replied, 'With all his heart, for he said, he had 'drank nothing but water a great while.' So he took the can, and drank a hearty draught, which, as he said, 'made him merry,' and he went reeling up the street, when, behold on a sudden, a grim fellow met him, and arrested him in the name of the governor of the place, before whom he brought him. This governor, he said, was like a great black dog, the largest that ever he saw, who grinned at him, and passed sentence on him; and sent him to prison, there to lie for ever. He told me this dream, with such an emphasis, as made me to tremble, which was thus interpreted to him: I told him, that he was an ingenious young man, and might easily discern the interpretation of this dream, which to me seemed to be ominous to him: 'The 'great town and high buildings, is thy great and 'high profession; the sign, on which SHAME 'was writ, with the woman with the can at the 'door, sheweth the great shame of the sin of drunkenness, and that it is thy weakness; and that 'grim fellow, that arrested thee, is death, who will 'arrest all mortals; and the great black dog, the 'governor of the place, is the devil; who, when 'his servants have served him to the last, will torment them for ever.'—'God forbid, it is but a 'dream,' was his answer to me. I said, it was a very significant one to him.

About three days after, the same person went on board a ship, whose loading was wine and brandy; the master gave a can of wine to him, and said the same words, as the woman said to him in his dream, and he answered with the same expressions, and it had the same effect upon him; for he took  
such

such a hearty draught as made him too merry, in-  
fomuch that he overfet the boat, and was drowned,  
much in drink: and I seeing him sink down, and  
his dream so punctually fulfilled, I was very heavy  
in my mind for several days.

Oh! methinks I could wish that the mighty  
righteous judgments of the Most High, might ef-  
fectually work on the hearts of those people, who  
are in the flower of their age, to their conversion  
and falvation.

---

*The second Instance of a Merchant, additted to the like  
destructive Practices.*

**T**HE second is of a merchant, about thirty-  
five years of age, whom I saw take leave of,  
and bid adieu to this world: he was one who had  
spent much time in keeping unprofitable company  
and over drinking, which practice wasted his  
strength and flesh, as it did his time and money,  
and brought him into a deep consumption; as it  
has done many to my certain knowledge; besides  
bringing the racking painful distemper of the gout,  
and many other miseries; so that at last it brought  
him to his chamber, and then to his bed: and in  
his sickness, he several times sent for me, and made  
serious acknowledgments of his ‘former mis-spent  
‘time, and hoped, if the Lord would spare him,  
‘to be more careful for the time to come.’ But he  
was no longer to be trusted here in this world; for  
he went not out until he was carried in his coffin:  
he held my hand fast in his, until he died, and was  
sensible to the last.

One day, as he lay on his death-bed, he called  
me to him, into his chamber, and ‘charged me to  
‘caution

‘caution the young people to be careful how they  
‘keep, and spend their time in, evil company, for  
‘it had been his ruin, and now lay as a great and  
‘heavy burden on his conscience: Oh!’ says he,  
‘if they did but feel one quarter of an hour, what  
‘I feel, they never would keep such company any  
‘more: tell this to my former companions.’

And indeed there is a great deal of hurt done by young men getting together to drink wine, or other strong drink: I wish the woe, mentioned in the holy Scriptures, may not be the portion of many of them; “who are mighty to drink wine, and men of strength to mingle strong drink;” and sit late at it, which many times brings sufferings on parents, wife, children, and servants, as well as themselves; and is a very disorderly practice, being a reproach to all Christian societies and families, wherever such things are.

There is a great concern upon me against this growing evil in our young generation; and I hope, in Christ our Lord, that divers heads of families will come under the like exercise in themselves: and then, if our youth will neither hear nor fear the Lord, nor us, we shall be clear, and their blood will be on their own heads, as a worthy and honourable elder, and man of God, of your nation, said: one of whose offspring is the subject of the third particular, that I shall mention to thee, of the many I have been acquainted with, in my pilgrimage here, in and on this part of the globe of the earth and sea; for these are but few instances of many that I have met withal: I may therefore thus proceed.

*The third Instance of another young Man, who much embraced the same destroying Delights.*

**T**HE fifth of the first month, at *Bridge-Town*, in *Barbadoes*, *S. E.* son of *W. E.* died. His death was sudden; and was reasonably supposed, he destroyed himself by drinking and undue company-keeping, and sitting long at it. A person, to whom he himself had told it, told me, ‘ That he ‘ and four more, at one sitting, drank above twenty ‘ quarts of double-distilled Rum-punch; which put ‘ him in a violent fever:’ so that he ran about the streets, with a naked sword, and talked of killing one of the neighbours, in this drunken fit. The next day he came to me, and asked me, whose door the blood would have lain at, if he had, in that fit of disorder, killed any body: by which query, I thought he was not yet rightly come to himself: because there were some ordinary reports about the town concerning him, he reckoned those who broached and spread those reports, would have been culpable, and must have answered for his murder, if he committed any: but this was but covering his sin.

He seemed to fall out with religion too, for he said, ‘ He would come no more to worship, till he ‘ should have justice done him, as to the reports:’ though poor soul, he had the more need to present himself before his Maker, and bow before the most high God, and repent in great humiliation. The same day in which he neglected his duty, he was taken sick, and that day week was buried. He sent for me, and I went to him: he had but little sense of his end, as I could perceive, and remained

mained so till the night he died. I was by him when he died, and saw him fetch his last breath. A few minutes before he gave up the ghost, he trembled and shook exceedingly, and shrieked out, to the astonishment of all those present, which pierced my very soul within me: for he seemed to go out of the world in an extreme great agony.

I never saw any depart the world any ways like him; and indeed it was very amazing, and greatly affected my mind with sorrow: for I thought he was very unfit to die. Oh! methinks I could heartily wish, that such objects might be as so many strong motives, to stir up and to awaken the offspring of good men and virtuous women (as also any professing Christianity) to fear the Lord, and walk in his ways, whose ways lead to life, in which the sting of death is taken away.

The children of godly parents have much to answer for, in slighting or neglecting the wholesome counsel, good advice, and faithful admonition, of their faithful and careful parents; whom they disgrace and dishonour, contrary to the command of God, who says, "Honour thy parents, that thy days may be long in the land which the Lord thy God giveth thee:" and none can truly honour their parents, who dishonour God their Maker.

*The fourth Instance of a young Woman, who often absented herself from Meetings, for the sake of much bad Company.*

**T**HE fourth instance, which I shall give thee, is concerning a young woman, of about twenty-five years of age, who was brought up very finely, tenderly, and delicately, with her lockets, and chains of gold, and waiting-maid: but her parents living too high for their income, broke in peoples debt; and their children, as they grew up, were put to their shifts. What pity it is! that youth are not brought up to some business, whereby they may get a livelihood in the world, if their parents should drop before them: and though parents may have a handsome interest in this world, yet it has been thought by some great, as well as wise men, that to put out youths to trades and business, is both profitable and honourable: instances of the evil consequences of the contrary, have been very many, as woeful experience doth daily teach us; and this young woman was one: for falling into evil company, she ran into debt, and was put into prison, where was a murderer, whom it is said, she was accessary to loose from his chains; and for so doing was put in chains herself, along with him, when he was taken again: and now instead of her gold chain, she must take up with an iron one; and in a little time, is to be tried for her life: and in expectation of death, and being in great distress, she sent for me, and entreated me to come and see her die, and much lamented her condition: ‘ Oh! said she, that I might be a warning to all young people, to be careful that they keep not evil company, and spend their time which should be spent in  
‘ worship,

‘ worship, in airy company, and other vain diversions, when they should be doing their duty to God.’ And then she would weep bitterly; she being very penitent, it very much affected me; and I told her, ‘ That I did believe, if she in her heart was clear, and no ways consenting to the murder, her life would be given her: but then woe and misery would be her portion, if she did not amend her ways.’ And as I was leaving her, she charged me, ‘ to warn young people that they might be careful that they spend not their time in vanity, and to keep out of vain and wicked company,’ which she said ‘ had brought her to that misery and shame: and that they should take the counsel and advice of good Friends, which if I had done,’ said she, ‘ I had not brought reproach on my friends, and also on my parents.’

· In a little time after, she was brought to trial, and acquitted by the jury. I saw her once since, and reminded her of her duty; - which, she said, ‘ she hoped to perform; and that it should be a warning to her, while she lived in this world:’ and that all such examples may be a warning to all people, is the earnest desire of a lover of souls, and servant of Jesus.

T. CHALKLEY.

SINCE I wrote the above, there being a person in this place, who would be sometimes overtaken in drink, I sent it him to copy over, hoping it might have some good effect on him: and truly before he had copied the relation of the first person, he was so smitten with the sense of the judgment of the Almighty, that he cried out, even to roaring, and said, ‘ He was a condemned person, and that

‘ he felt the fire of hell.’ He sent for me, and several others, and begged of us to pray for him: he was told, ‘ That the hand of God was upon him for his sin, and desired to take warning in time, and repent, lest the Lord should cut him off in his iniquity.’ The Lord did accordingly cut off this person, he dying suddenly, by hard drinking, as I was informed by a letter from *Barbadoes*; though he promised if the Lord would spare him then, to be ‘ more faithful for the time to come;’ and was then under deep inward exercise of mind. I mention this as a corroboration of the above instances, for further admonition. This person was in a considerable post in that government: his name I forbear to mention, for divers reasons. If thou and Friends see meet, I could desire, from the exercise that is on my mind, that this might be spread; peradventure it might be some stroke upon some, for their good.

A LETTER



A

L E T T E R

T O

A Q U I L A P A C A,

HIGH SHERIFF of *Baltimore* County, in the  
Province of *Maryland*, and to other Friends  
there.

*Barbadoes, 1st of the 12th Mo. 1718,*

Loving Friend AQUILA PACA,

**M**EETING here with captain *Swaddle*, bound  
for your river, I found a concern on my  
mind to send a few lines remembering the good  
opportunities I had at your meeting in that neigh-  
bourhood, together with those few poor honest souls  
that I met with there; and I desire thee to give my  
dear love in Christ to them.

Dear Friend, I am tenderly concerned in the love  
of God, and his dear Son, to beg of thee, that thou  
let not the world, nor any thing therein, either the

riches, pleasures, or friendship thereof, draw thy mind from that measure of grace which hath been manifested to thee; for God hath visited thee in his tender love and mercy, as thou well knowest, and hath often begotten good desires in thee, and convinced thee of the holy truth, as it is in Jesus. Oh! faith my soul, that thou may more and more grow therein, to thy bringing forth much good fruit, to the glory of God, and the eternal good of that part in thee, which will never die.

Salute me to thy wife and children, and the neighbours, and their children also, all whom I wish well in this world, and also in that which is to come, the same I wish to all those who love Christ, so as to keep his commandments.

If thou see'st meet, thou mayest read what follows at the close of your meeting on a first-day, which meeting I hope you keep up in order to worship God in Christ's name; for to such as meet in his name, he hath promised to be in the midst of them, wherever they so meet; the which, he hath graciously fulfilled at many times.

Dear Friends, it is in my mind to visit you with the salutation of brotherly-love, in our holy Lord Jesus Christ, and may let you know, that though I have been long absent from you in body, yet have I been often present in spirit with you, and you have been often in my mind, with prayers to the Lord for your growth in the holy truth which he hath been pleased to make known to you, and many times I have desired of the Almighty, that he would be pleased to preserve a seed in your parts that should serve him, and be accounted to him for a generation. I have also desired that the Lord would visit your young ones, and bring them to the knowledge of his truth: and I pray God, that the tender visitation that was on divers of them, when I was present with you, may by them never be forgotten, but that they

they may be plants of righteousness, of God's own right-hand planting.

And, dear Friends, forsake not the assembling of yourselves together, in the name of Christ, remembering how you have been visited with the heart-melting power, and the sweet presence of the Most High, in your silent waiting on, and worshipping him in his holy spirit and truth, as well as when you have been vocally visited by the ministers of Jesus.

Such worshippers, as our Lord said to the woman of *Samaria*, the heavenly Father seeketh to worship him; and those whom God finds under such exercise, such find him to be unto them all in all: he is unto them wisdom, righteousness, justification, sanctification, and redemption.

Oh! dear souls, look to him (who is invisible to the outward eye) who is God over all, and is blessed for ever, and may you, if this comes to you, feel the divine life, and Spirit of Christ, in the reading of this little epistle of brotherly-love.

Live in love, for God is love, and all those who dwell in divine love, they dwell in God; wherefore love one another, that thereby you may be known to be Christ's disciples: "For," says he, "by this shall all men know that ye are my disciples, if ye have love one to another," or "if ye love one another;" as one of the evangelists hath it.

And keep low in mind, and humble in spirit; for the humble, God will teach of his ways, and the meek he will guide in judgment, and those whom he teaches, are taught the mysteries of his kingdom, which mysteries he teaches to spiritual babes and sucklings (glory to his holy name!) he often hides those holy mysteries from the wise and prudent, and reveals them to such men, women, and children, as are little in their own eyes, and despised by the

wife in natural wisdom, or the wisdom of this vain world.

Oh! mind your heavenly guide, dear Friends, let me entreat you; for he leads out of all sin, and out of all vanity and evil, of what kind soever; and as our Saviour saith, "into all truth." When Christ comes by his Grace and Spirit into the heart, then he opens the soul, and enlightens the understanding, even in our common conversation; and much more, at times, in our solemn meetings, when we meet together to worship and serve him; so that it is good to wait upon the Lord, and to seek him with the whole heart.

Dear Friends, though my heart is full of love and good-will to you at this time, as at many others also, I must now conclude and commit you into the holy arms of him, who is all divine love, begging the God of love and peace to keep you, and preserve you to his heavenly kingdom; to whom be all glory, and praise, might, majesty, and divine dominion, through his dear Son, and the Holy Spirit, for evermore.

T. CHALKLEY.

# CHRIST'S Kingdom Exalted;

BEING A SHORT

E S S A Y,

IN ORDER TO PROMOTE

Truth and Righteousness in the Earth,

AND TO DISCOURAGE

Unholiness, Ungodliness, and Unbelief.

---

P R E F A C E.

CHRISTIAN READER,

**I**N order to promote and exalt the kingdom of the dear Son of God (according to the gift and measure of grace received) I was concerned to write the following tract at sea; and considering the evil tendency of the belief and principle which hath overspread a great part of the professors of Christianity, that we cannot be free from sin in this life; and that it is contrary to the doctrine of the holy Scrip-

tures of both the New, and Old Testament ; I could not be easy in my mind without opposing such a dangerous tenet : for if we believe we must always sin, this being a sinful faith, “ according to our faith, so it will be unto us ; ” and if we die in our sins, Christ hath told us, “ where he is gone, we cannot come.” And holy record informs us, “ that no unclean thing can enter God’s kingdom.”

I have also, for the further satisfaction of the true Christian believer, collected the following texts of holy Scripture, which maintain the doctrine of holiness and perfection ; and directly oppose that evil principle, and that doctrine, ‘ that we can never be free from sin in this life.’

“ Walk before me, and be thou perfect,” *Gen.* xvii. 1.

“ Ye shall be holy, for I the Lord your God am holy,” *Lev.* xix. 2.—xx. 7.—xi. 44, 45.

“ And ye shall be holy men unto me,” *Exod.* xxii. 31.

“ Noah was a just man, and perfect in his generation,” *Gen.* vi. 9.

“ Without holiness, no man shall see the Lord,” *Heb.* xii. 10. 11.

“ We should be holy, and without blame before him, in love,” *Eph.* i. 4.

“ To present you holy, unblameable, and unrepveable in his sight,” *Col.* i. 22.

“ If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are,” *1 Cor.* iii. 17.

“ So be ye holy in all manner of conversation, because it is written, Be ye holy ; for I am holy ; ” *1 Pet.* i. 15, 16.

“ What manner of persons ought ye to be in all holy conversation and godliness,” *2 Pet.* iii. 11.

“ Thou

“Thou shalt be perfect with the Lord thy God,”  
*Deut.* xviii. 13.

The Lord said, *Job* was perfect and upright, *Job*  
i. 1. 8.

“Be ye therefore perfect,” the words of Christ,  
*Mat.* v. 48.

“I in them, and thou in me, that they may be  
“made perfect in one,” *John* xvii. 23.

“Howbeit we speak wisdom among them that  
“are perfect,” *1 Cor.* ii. 6.

“Finally, brethren, be perfect, be of one mind,”  
*2 Cor.* xiii. 11.

“That we may present every man perfect in  
“Christ Jesus: that ye may stand perfect and com-  
“plete in all the will of God,” *Col.* i. 28.—iv. 12.

“Now the God of peace, &c. make you perfect  
“in every good work,” *Heb.* xiii. 20, 21.

“That ye may be perfect and entire, wanting  
“nothing,” *James* i. 4.

“Having therefore these promises, dearly be-  
“loved, let us cleanse ourselves from all filthiness  
“of flesh and spirit, perfecting holiness in the fear  
“of God,” *2 Cor.* vii. 1.

“Unto a perfect man, unto the measure of the  
“stature of the fulness of Christ,” *Eph.* iv. 12, 13.

“This we wish, even your perfection,” *2 Cor.*  
xiii. 9.

“Let us go on to perfection,” *Heb.* vi. 1.

“Be not overcome of evil, but overcome evil  
“with good,” *Rom.* xii. 21.

“Ye have overcome the wicked one;” this is  
twice repeated in one chapter, *1 John* ii. 13, 14.

“Ye are of God, and have overcome,” *1 John*  
iv. 4.

“Whatsoever is born of God overcometh the  
“world,” &c. *1 John* v. 4, 5.

“To him that overcometh, will I give to eat of  
“the tree of life,” *Rev.* ii. 7.

“He

“ He that overcometh, shall not be hurt of the  
“ second death,” verse 11.

“ To him that overcometh, will I give to eat of  
“ the hidden manna,” verse 17.

“ To him that overcometh, will I give power over  
“ the nations,” verse 26.

“ He that overcometh, the same shall be clothed  
“ in white raiment,” *Rev.* iii. 5.

“ Him that overcometh, will I make a pillar in  
“ the temple of my God, and he shall go no more  
“ out,” verse 12.

“ To him that overcometh, will I grant to sit with  
“ me in my throne,” verse 21.

“ He that overcometh, shall inherit all things,”  
*Rev.* xxi. 7.

Consider then, courteous reader, I pray thee :  
What was all this language of the spirit, all these  
words of God, and all these commands, exhortations,  
and glorious promises, for? What is the end and  
tendency of them?

If the Almighty commands things that cannot be  
done, what will that make of him? if his servants  
labour and exhort us to things not to be done, where  
will those absurdities land? surely it must center in  
the mouth of the unprofitable servant, and such as  
charge God foolishly. And are all those fine and  
glorious promises made to put us on to fight against  
sin and Satan, without a possibility of overcoming?  
God forbid; and may he, Christian reader, forbid  
also, that thou should believe such a gross and pal-  
pable mistake and error.

Oh! that the Almighty Lord may send forth more  
and more his holy light and truth, and that thereby  
he might lead and guide the inhabitants of the earth;  
so that they might not give up the cause of Christ,  
but manfully resist, even to death, that at last they  
might have a crown of life.

T. CHALKLEY.  
Christ's



## Christ's Kingdom Exalted, &c.

**I**N the Christian world it is too generally believed, that people on this side the grave cannot be free from sin; which principle, or belief, is a great lett and hindrance to the glorious work of reformation, and mightily obstructs people in their way to eternal glory, and tends to uphold the kingdom of Satan, which every good Christian, with Saint *Paul*, should be for pulling down; and, in order to this, should make use of the weapons that he did, that is, the armour of light; which weapons were, and are, The preparation of the gospel of peace, the girdle of truth, helmet of salvation, breast-plate of righteousness, shield of faith, and sword of the spirit, which is the word of God. This is indeed a holy war, to war against sin and Satan; and also heavenly armour, the armour of light; and this holy apostle was a valiant soldier, who was also victorious in this war: oh! who would but list themselves under Christ's banner, and fight this fight of faith with courage, and true Christian valour! then would they witness the truth of that saying of the apostle, "That the weapons of this warfare are not carnal, but mighty, through God, to the pulling down the strong holds of sin and Satan."

Oh! down with those strong holds, down with them, let every lover of Jesus Christ say, and pray, that the kingdom of God, and his Christ, may be exalted over all, for ever. Sin is the chief support of Satan's kingdom, which Christ came to destroy and put an end to, and to bring in righteousness,  
actual

actual righteousness, as well as imputative; he came to save his people from their sins, not only by imputation, but by holy action also; as his holy doctrine in his excellent Sermon on the Mount, and his many other divine expressions, do plainly and abundantly manifest. Now considering the great evil of this dangerous principle, I have been deeply affected on account of poor mankind, to whose utter ruin and eternal destruction it most certainly tends. If we were to reason as men and rational beings, with what spirit and courage should we undertake any business, journey, or concern, if before-hand we were grounded in a belief that we could not perform our undertaking? or what nation or people in the world would have any courage to engage their common enemies, if at the same time they did believe they should never overcome them, would not this abundantly dispirit and discourage them in their engagement, let any rational soul judge? oh! this belief of sinning to the end of our days, is a mighty engine of Satan, in order to support his kingdom, and a wonderful prop to uphold it. Pray what signifies all the preaching and writing in the world against sin, though never so elegantly or scholastically wrote or delivered by the greatest of orators or ministers, if, at the same time, this doctrine be upheld and maintained in pulpits, prints, and otherwise, &c. and received and believed by the people? let truth and right reason in this matter bear rule and be judge, and the cause will be determined against the kingdom of sin and Satan: but the "kingdom of Christ is an everlasting kingdom, and of his dominion there shall never be an end." This is a word of encouragement to the followers of Christ, to be faithful to the commands of Christ.

Though the devil is a great king, and a mighty prince; though he is king over all the children of pride and disobedience, and prince of the power of the

the

the air; yet "the Lamb and his followers will have the victory" over sin and him, although sometimes it may fare with them as with their Lord, who obtained it through sufferings; and let it be remembered by them, that they shall in the end reign with him; also, "Fear not, little flock," says Christ, "for it is your Father's good pleasure to give you a kingdom;" by which words, when received in faith, the soul is inspired with courage and holy boldness, to resist the tempter; though we may have the disadvantage of being but few, and Satan and his followers many, who support his kingdom, with this sinful principle and doctrine above-mentioned. One great and wily way which he useth to uphold his kingdom, is to wrest and abuse the holy Scriptures, and strain them to his evil purposes, as he served our Lord, the Captain of our salvation, as will be shewn hereafter. And indeed when he makes use of any of the words of God, it is for an evil end, and that end must needs be wicked, which is to keep people in sin, or to create a belief that we cannot live without it in this world; the which, if he can obtain, and cause people to believe, he knows he hath a great advantage over them: for how should clay, or dust and ashes, overcome sin, who confess they are, and believe they always shall be, sinners? wherefore let us examine and see what use he makes of those Scriptures, which he brings to support people in sin, and by which he makes them believe they can never live without it; some of which are as followeth, viz. first, beginning with that saying of our Lord Jesus Christ, *Mat. xix. 17.* to the young man that asked him, "What good thing he should do to inherit eternal life, calling him good Master;" our Saviour replies, "Why callest thou me good, there is none that is good, but one, that is God." The young man thought he was speaking to a mortal man; and it seems to have been the will of Christ by this remark,

mark, both to caution his disciples against the use of vain compliments, and to let them know that this young man had not true faith in him, as he was the Son of God: and it is most certainly true, that in fulness and perfection, there is no man good, compared with God; but comparing men with men, there are good men, women and children, who fear God, and do truly love Christ, and there have been a few such in all ages, and will be some such, to the end of the world. To construe Christ's words otherwise, would be to abuse the holy Scriptures, which Satan makes a common practice of doing.

2dly, Another is that expression of *Solomon*, in the 8th chapter of *1 Kings*, verse 46. "There is no man that sinneth not." The learned say, this should be interpreted, and 'who may not sin.' But though it may truly be said of men in one part of their lives or other, or in the state of man in the fall or degeneration, in which state of unconversion, there is no man that sinneth not: yet in the regeneration or new birth, the apostle *John*, in the 3d chapter of his first epistle, and 9th verse, saith, that "Whosoever is born of God, doth not commit sin, for his seed remaineth in him: and he cannot sin, because he is born of God." It is this seed which would beget this new and living birth, which makes us children of God, and heirs of the kingdom of heaven, which Satan would destroy; for he knows he shall have an enemy of every such soul, and therefore it is the devil's interest and endeavour to destroy every such birth and such belief, that Christians can possibly attain to live without sin in the world.

3dly, *Prov.* 20th chapter, 9th verse, who can say, "I have made my heart clean, I am pure from my sin," the words of *Solomon*, the son of *David*, who prayed to the Almighty in his Psalms: "Create in me a clean heart, and renew a right," or pure "spirit within me;" which prayer was no doubt answered:

answered: but this is the work of God, and to him all things are possible, even that which looks impossible to men; for "he can make a man more pure than gold." So it being the work of God, no man can say, that he hath done it, that he hath purified himself, or made himself clean. Can the Almighty make a man pure? it might with much truth be answered, he can; and it is supposed no good Christian can, or will deny it: and then what will become of that absurd antichristian and anti-scriptural tenet, we cannot be clean or pure from sin, in this world?

It may be said, if there are any who live without sin, they are but very few, a sorrowful truth indeed! but is it not every one's interest to strive to be one of those few, as it is also his indispensable duty: our Lord also saith, that the way to his kingdom is strait and narrow, and that there are but few that find it. Must we therefore give up the cause, and not seek the kingdom, and because of the difficulty of Christ's cross here in this world, must we go in the broad way where there is much room and company. May every true Christian say, the Lord forbid, I humbly pray, and not only say, but do that which is right in the sight of God.

4thly, The next is an expression of *Solomon's*, *Ecclesiastes*, chapter 7th, verse 20. "There is not a just man upon the earth that doth good, and sinneth not." This should be interpreted as the former, 'and who may not sin:' he speaketh of a man in this state of his vanity and sin, before a reformation; for divine wisdom, and the fear of the Lord, which he taught, keeps the heart clean, and preserves from the snares of sin, death, and the devil: so that this state of sin that he here speaks of, must be before man attains to the wisdom of God, and before he comes truly to live in his fear. Therefore he must certainly do good, who lives in the fear  
of

of God, "which," as the same *Solomon* says, "is the beginning of wisdom; and to depart from iniquity, is a good understanding." So that he shews man his state of vanity, and also his state of sin, as above, and teacheth people how to avoid it, by fearing the Lord, and walking in the counsel of wisdom, i. e. Christ's counsel, who is the wisdom of God to salvation. That all men are sinners, before the work of conversion, is true, and that the devil designs to keep them there to their lives end, is as true; and no likelier way can he do it, than by keeping them in a belief that they must live in sin, and cannot live without it whilst they live in this world; and when they come to die, then fear surprizes the hypocrite, and terror takes hold of the ungodly: and many times, when too late, they see the snares which the devil and sin hath brought them into. Oh! what pity it is, that this veil of darkness is not done away in time of youth, strength, and health, when the bones are full of marrow, and the veins are full of blood: but the design of Satan is to lead people on in this pernicious principle till death, and then before they are aware, they may drop into eternal woe and misery, where the wicked and the ungodly must be turned, with all them that forget God: for into heaven, where Christ is, "if we die in our sins, we," as Christ said, "cannot come."

5thly, The apostle *John*, in his first epistle, chap. 1. verses 8, 9, and 10, writes thus; "If we say we have had (as it may be termed) no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us;" which answers to the 8th verse, "If we say we have no sin, we deceive ourselves:" the 9th verse fully lets us into the meaning of the 8th verse, i. e. "If we

“ we confess our sins,” for all ought to confess, and also to forsake their sins, “ all have sinned, and being by nature children of wrath;” otherwise we have no assurance of mercy from the holy Scriptures: then he, i. e. the Almighty, “ is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” And pray what sin is there, when we are cleansed from all unrighteousness? and then in the 10th verse he says, “ if we say we have not sinned, we make him a liar.”

There is no doubt but that we have sinned, which is what the apostle plainly points at in the 8th verse. And if any man sins, when he repents and forsakes, “ we have an advocate with the Father, even Jesus Christ, the righteous: and God is faithful and just to forgive us our sins.” But then we must repent and forsake, if we expect to find mercy; though we have sin, or have had sin, we must not always have it, for if we have it always, woe will be to us, according to the words of God and Christ. Thus we see how Satan is put to his shifts to support his sinful kingdom, and how he abuses the holy Scriptures, when he makes use of them, as will be further made manifest in what follows, as the same apostle doth plainly demonstrate in his third chapter of the above epistle, verses 7, 8, 9, and 10, saying, “ Let no man” (nor the devil neither, say I) “ deceive you: he that doth righteousness, is righteous: he that committeth sin, is of the devil.” This is plain and naked truth, let who will like, or dislike it. Further, in the 9th and 10th verses, he again repeats to the same purpose, saying, “ In this the children of God are manifest, and the children of the devil: whosoever doth not righteousness, is not of God.” *ergo*, then he must be of the devil, while he is in unrighteousness.

There are divers other places in the holy Scriptures, which he abuseth in like manner, and which

he and his children wrest to uphold him and his kingdom of sin and unrighteousness and themselves therein. So by and through the grace of God, we may see his wiles and delusions, and the rottenness of his cause, as also the unsafe and dangerous foundation of his building, through endeavouring unduly to support the same, by that which was always designed to destroy him and his kingdom, i. e. the holy Scriptures. May all men judge in this matter, whether that spirit which would bring, pick, and cull out a few verses, and sometimes a few words out of a verse, in order to make them speak contrary to the whole scope and tenor, or tendency of the holy Scriptures, and to plant a belief that we shall never overcome sin and unrighteousness in this world, though they, i. e. the holy Scriptures all along exhort, and teach us to avoid sin and unrighteousness, and live a holy righteous life in this present world; I say, may all mortals judge whether such a spirit can be of God, or whether it be not of, and from the father of lies: wherefore, if it be plainly proved, that there have been those who have overcome sin and Satan, and that Christ repeatedly, and his holy apostles, he in them, and they in him, exhorted to fight against sin and the devil, who is the author of all sin; and Christ faithfully promising most sweet and gracious rewards to those who shall overcome, in order to encourage the spiritual warrior to a faithful perseverance, and resisting of sin and Satan: then it is hoped that Satan will be wounded, his kingdom shaken, and this evil destructive principle, in some measure, laid waste in some poor soul or souls, into whose hands these may come.

1st. Then, beginning with the great apostle of the *Gentiles*, a notable soldier in the Lamb's spiritual war, "I have," says he, "fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness,"

"ness,



“ nefs, which the Lord, the righteous Judge, will  
 “ give to me at that day: and not to me only, but  
 “ unto all those that love his appearing.” And if  
 this be not encouragement, what is? he also saith,  
 “ Be ye followers of me, even as I also am of Christ.”  
 Here is example, exhortation, and encouragement,  
 with experience.

2dly. Another of the apostles, *John*, in his first  
 epistle, chap. ii. verse 13, is positive, that those  
 young men he writes to, had already overcome the  
 wicked one, “ I write unto you,” says he, “ young  
 “ men, because you have overcome the wicked one.”  
 And in the 14th verse, he repeats it again, as though  
 he would doubly and deeply imprint it in their  
 minds. “ I have written unto you, young men, be-  
 “ cause ye are strong, and the word of God abideth  
 “ in you, and ye have overcome the wicked one.”  
 Here were young men, who were truly valiant and  
 noble, to wage war with the wicked one. If it was  
 possible for them, why is it not possible for us also?  
 oh! that our young men of this generation, would  
 take those young men for their examples, to make  
 war with this wicked one, and truly endeavour to  
 pull down his kingdom. It is worth our notice,  
 that those young men had the word of God abiding  
 in them; by this sword of the Spirit they overcome,  
 by it they were cleansed, by taking heed to walk ac-  
 cording to its directions, as it is written, “ Where-  
 “ with shall a young man cleanse his ways? by tak-  
 “ ing heed thereto, according to thy word.” The  
 great reason why young men are overcome, instead  
 of overcoming, is their heedlessness to, and of the  
 word; for notwithstanding their bones may be full  
 of marrow, and their veins full of blood, and nature  
 strong, having many temptations to sin and evil;  
 yet, by taking heed to the word, they might be re-  
 formed: and through the immediate power and  
 strength thereof, may overcome the wicked one.

So here were young men who actually overcame sin and Satan, that this holy servant of Jesus wrote to, by way of encouragement. Is the arm of the Lord shortened? Surely no. It is true, mortals are short in their duty, but not the Almighty in his holy arm of power, nor his dear Son, in his unparalleled love, and most pure doctrine; whose doctrine shall be set down, as the Spirit indited it to the seven churches in *Asia*. First to the church of *Ephesus*. Secondly, to the church of *Smyrna*. Thirdly to the church of *Pergamus*. Fourthly, to the church of *Thyatira*. Fifthly, to the church of *Sardis*. Sixthly, to the church of *Philadelphia*. Seventhly, to the church of *Laodicea*.

First, To the church of *Ephesus*, *Rev. ii. 7.* "He that hath an ear to hear, let him hear what the Spirit saith unto the churches, to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Here is an excellent promise and blessed encouragement to such as believe, and are faithful, and are desirous to fight in the Lamb's war against sin and Satan: the same apostle gives a description of this tree of life, in the abovesaid book; that it bears twelve manner of fruits, and bears its fruits every month, and its leaves are for the healing of the nations; which mystically points at Christ, who is faithful in his precious promises and doctrine, and has that virtue in him, that through faith, will heal the nations of their wounds which sin has given them. Those who continually eat of the tree of life, shall live for ever; but a flaming sword will turn every way, to keep the unbelieving sinners from it: none in a state of sin and disobedience can come to enjoy the paradise of God. The above is an excellent promise to all those who overcome sin, and the devil, who is the author of it.

Secondly,

Secondly, To the church of *Smyrna*, *Rev. ii. 11.*  
 “ He that hath an ear to hear, let him hear what the  
 “ spirit saith to the churches. He that overcometh  
 “ shall not be hurt of the second death:” which is  
 that eternal death which is in hell, or that lake of  
 fire which burns for ever, where the worm never  
 dieth, and the fire never goeth out. This holy war-  
 fare is certainly a fighting for life, against eternal  
 death and hell; which is of much greater conse-  
 quence than natural life and death. Oh! fight for  
 your lives against sin and Satan, against pride and  
 vanity, and all manner of wickedness; put on the  
 whole armour of light; look unto God, through  
 Christ the victorious Lamb, that you may be saved  
 from the eternal lake of fire, and not be hurt of the  
 second death. Oh! may we know a dying daily to  
 sin, to the world, the flesh, and the devil, that we  
 may live unto God, through faith in his dear Son  
 Jesus Christ.

Thirdly, To the church of *Pergamus*, *Rev. ii. 17.*  
 “ He that hath an ear to hear, let him hear what  
 “ the Spirit saith to the churches. To him that  
 “ overcometh will I give to eat of the hidden  
 “ manna; and I will give him a white stone, and in  
 “ the stone a new name written, which no man  
 “ knoweth, saving he that receiveth it.” Here are  
 four excellent promises to him that overcometh; the  
 Lord opens his treasury of life, and of wisdom, in  
 order to invite souls to the mighty battle of the  
 Lamb, who is not like the princes of this world,  
 who sometimes promise great things to their soldiers  
 or followers, and do not perform; but God’s prom-  
 ises are all yea and amen for ever.

The first promise is, to eat of the hidden manna:  
 the children of *Israel* eat manna, outwardly, as it is  
 written, in the wilderness, and are dead; but those  
 who eat of this hidden manna, this angels food, and

who are hid with God in Christ, these shall never die i. e. spiritually, for this hidden manna is the flesh and blood of the Son of God, who said, "Except ye eat my flesh and drink my blood, ye have no life in you," *John* vi. 31. 49, 50, 51, &c.

Second promise is, to have a white stone; this stone is Christ, who is the chief corner stone of God's building or church, the *New Jerusalem*, which the wise letter-learned master-builders set at nought; but he is the head of the saints building or corner, and a holy precious stone, the elect or chosen of God, the gift of God, to all those who truly believe, and overcome sin, as he did; and as it is written, "If he give us his Son, shall he not with his Son give us all things?" there is abundance of talk and writing about the philosopher's stone; but this white stone, which is the gift of God to those who overcome sin and Satan, is the true philosopher's stone. A philosopher is a lover of wisdom, and Christ is the wisdom of God: this stone will certainly do miracles for them that have it, through the virtue of its power, it will procure joy in tribulation, patience in afflictions, health in sickness, riches in poverty, strength in weakness, liberty in bonds, and to sum up all, which indeed is a great sum, life in death.

Third promise, "and in the stone a new name:" How many gay sparks and beaus would do abundance to gain honour or a name among men? nothing is dear to them in this world, neither their estates, nor the nearest relation they have in the world, so that they may gain a name here below; no, not even their own lives; but, oh! did mortals know the virtue of this name, and were they in love with it, then the world, and all its fading beauty and vanity, would be nothing to them in comparison of this name, which is better than the names of sons of worldly glory, and maids or daughters of honour; for those outward names are fading, viz.

To-day

To-day a king, a prince, a duke, an earl, a lord, a knight, and, has been, and may be again, to-morrow on the scaffold: but this name which the King of kings giveth those who overcome sin and Satan, is a name which will outlast time, and it will endure to eternity.

Fourth promise is, That it should be secret, only to the world, but surely known to him that hath it. Great men, with their acts and titles of honour, are blazoned abroad in the world, they have many enemies many ways, who envy them; and yet some are so vain as to love grandeur and popularity, notwithstanding; but he that hath a name that Christ gives, so long as he is sensible of in himself, he is therewith satisfied.

Now as this is the portion, and more, which is hereafter mentioned, of those who overcome the wicked one, then, on the contrary, what will become of those who live and delight in sin, and are daily overcome with it? for the holy Scriptures are positive, that "the wicked, with all those that forget God, shall be turned into hell." This is the determinate will of God: and that we may take the more notice of it, to observe and do his will, he hath caused it to be written down in the language of the holy Spirit, in the holy Scriptures of truth, which are of no private interpretation; but naked, and open to mean capacities. The holy Scriptures are not to be interpreted to the private interest of any particular person, or set of persons only; but are a general benefit unto all the faithful believers and followers of Christ, through the whole world.

Fourthly, To the church at *Thyatira*, *Rev. ii. 26.* to the end; "And he that overcometh, and keepeth my works unto the end, to him I will give power over the nations, and I will give him the morning-star. He that hath an ear to ear, let him hear what the spirit saith unto the churches."

The Spirit still continues promising his gracious privileges upon condition of overcoming: wherefore, if it had been impossible to have overcome sin and Satan, then all these promises would have been in vain, and the holy Scriptures deceiving, which would be to make Christ and the apostles deceivers; but Christ, his apostles, and the holy Scriptures, are true, and every one that contradicts God, is a liar.

Let it be observed, that there must be a keeping the word to the end also; for divers have run well for a time, and overcome many sins, through the help and goodness of God, and yet afterwards have run into sin again, whereby they have grieved the good Spirit of God, by which they should have been sealed to the day of redemption, and so the Lord hath taken his good Spirit and gift of light and grace from them, and left them to themselves, and their own hearts lusts; but such as hold out in well-doing to the end, the same shall be saved, and "those shall have power over the nations;" the laws of men, or powers of the earth or hell, cannot hurt them; but they will be as kings and priests unto God, ruling over their own spirits; such an one is greater than one that ruleth a city, and cannot govern himself. Another excellent gift is promised here to the victorious Christian warrior, viz. "I will give him the morning-star:" it is indeed a very comfortable gift, to behold the morning-star, after a long, tedious stormy night, earnestly waiting for the morning: oh! it is wonderful pleasant. This morning-star the writer of these lines hath witnessed, both as to his natural and spiritual travails; but especially to his inward state and condition as a Christian. Those that have a true sight and sense of this divine star, are made to rejoice; for then they do infallibly know, that the day of the Most High is at hand, and that his kingdom draws near unto them. Amen, holy Lord Jesus!

As

As the day-star is a fore-runner of the natural day, so is the heavenly morning-star a fore-runner of the day of the Most High to the soul.

Fifthly, To the church of *Sardis*, *Rev.* iii. 5. "He that overcometh shall be clothed in white raiment, and I will not blot his name out of the book of life; but I will confess him before my Father, and before his angels. He that hath an ear to hear, let him hear what the Spirit saith unto the churches." These promises of God, through his Spirit, and through his servant, to the church of *Sardis*, is, "That those who overcome shall be clothed in white raiment;" and he says in the 4th verse of the same chapter, That that church had a few in her who had not defiled their garments, who should walk with him in white, for, saith he, they are worthy. So that they were a few undefiled ones, who had overcome; although others were blameable, whom the Spirit reproved sharply; but also, as above, promised that those who overcame should be clothed in white raiment; which raiment is that clean linen called the "righteousness of the saints," or elsewhere, "the wedding garment," and "the garment unspotted of the world," without having which, we may expect to be asked, how we dare to presume to approach the holy presence of a just and righteous God, who is of purer eyes than to behold iniquity, with allowance or approbation, as it is written, "Friend, how camest thou hither, not having on the wedding garment?" and by the promise to the church, that those who overcame, their names shall not be blotted out of the book of life. It plainly appears, that those who fight the Lamb's battle, and overcome sin and Satan, their names are upon record in heaven, and written in the Lamb's book of life: it also appears, that we may have done well or valiantly in some things, yet if we suffer ourselves to be overcome of sin, there is danger, though  
our

our names are in, we may have them blotted out of, the book of life.

Third promise is very excellent and glorious, viz. "But I will confess him before my Father, and before his holy angels." Oh! wonderful honour! to have Christ confess that we are his, and belong to him, and have been men of courage in this holy war, and overcome the enemy, and been victorious in this fight of faith; to confess us there before God and his angels, must needs be unspeakable honour done us before the armies in heaven. He expressed again his repeated advice to those who have ears, saying, "He that hath an ear, let him hear what the Spirit saith to the churches:" which is much wanting among men, and also a believing heart: I query, Is not God, Christ, and the Holy Ghost, stronger than the world, the flesh, and the devil? but is not this belief of it not being possible to overcome sin, and saying, that we cannot do it while we are here in this world, as much as to believe and say, that Satan and nature is stronger than God and grace.

Sixthly, To the church at *Philadelphia*, the Spirit saith, *Rev.* iii. 12, 13. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him, the name of my God, and the name of the city of my God, &c. He that hath an ear to hear, let him hear what the Spirit saith unto the churches." Here is promise upon promise, all to persuade, excite, and invite people to fight the fight of faith, believing they shall obtain the victory, and to destroy the principle of unbelief: the overcomer, through grace, is to be made a pillar in the temple of God; that is, one of his church, who helps to support the credit of it, through a true Christian reputation in his conversation. Such an one is a pillar in the church-militant here on earth, and will, if he is faithful to the end, be also of the church-triumphant



umphant in heaven; and he will not go out any more, but will abide in, and with Christ for ever." Here are gospel promises and privileges, happy are they who through faith attain thereto: how much have Christians need to be concerned before God, for the excellent gift of faith, since, "without faith " it is impossible to please God." And as our Saviour saith, "If ye had faith but as a grain of mustard-seed, ye might say to this mountain, be removed, and cast into the sea, and it should be so." Now though sin indeed is grown a very great mountain, in this age and generation, yet through true faith it is removed, according to the doctrine of Christ, blessed be his holy name. Upon those overcomers, the Lord hath also promised as above, to "write upon them the name of God, and " the name of the city of God, which is new *Jerusalem*, which cometh down from heaven, which is " the mother of all saints." Here is a train of glorious expressions, and mighty promises, enough to inspire the tender soul with strong desires after God and Christ, and his kingdom. My heart is deeply affected at this time, in the sense of the love of our heavenly Father; and my spirit is greatly concerned for the welfare of the children of men, my fellow mortals. Oh! that they might believe, and that believing they might have life, through the name of Christ. It is observable, that to overcome, is the condition of obtaining all these great and glorious promises; and overcoming is repeated seven times, once to every church. And to say after all those glorious and fair promises, that sin and Satan cannot be overcome, is not the consequence of such saying or belief, to make Christ a deceiver? which is absurd and antichristian doctrine.

Seventhly, To the church of *Laodicea*, *Rev. iii.* 21, 22. "To him that overcometh will I grant to " sit with me in my throne, even as I also over-  
" came,

“ came, and am set down with my Father in his  
 “ throne. He that hath an ear to hear, let him  
 “ hear what the Spirit saith unto the churches.”  
 What greater promise could Christ make to his  
 church than this, to take her into his throne, and in-  
 to his Father’s kingdom, into his bosom of love?  
 this is wonderful kind indeed. But then, oh!  
 Christian, the condition is to overcome, as Christ  
 overcame.

Now since it may be beneficial to Christians to  
 understand, and to consider duly, this great fight or  
 battle, and how this great conqueror overcame;  
 and because we are to follow him, and to take him  
 for our example, let us have a description of it, it  
 being the greatest encounter or battle, that ever was  
 in the world, between the Prince of Life, and the  
 king of the bottomless pit. The history of which,  
 is worth the reading of the greatest prince or monarch  
 on earth, since they must leave this low world, and  
 lay down all their crowns when death calls them to  
 fight this battle, and to follow this Monarch, who  
 hath all divine power in heaven and earth, and to  
 take his direction, is every man’s duty and interest,  
 both noble and ignoble. The holy evangelists,  
*Matthew* and *Luke*, give us an account of this great  
 fight, in the 4th chapter of *Matthew*, and 4th chap-  
 ter of *Luke*, and agree in the most weighty matters,  
 though they did not exactly word it alike, yet the  
 substance is the same, and the temptation, conflict,  
 or battle, all one. 1st. Satan bids Christ, as *Mat-  
 thew* and *Luke* has it, “ command the stones, or stone,  
 “ to be made bread.” 2dly, “ To cast himself down  
 “ from the pinnacle of the temple.” 3dly, “ To  
 “ worship the devil; or fall down to him.” *Mat.* iv.  
 1st verse to the 11th. “ Then was Jesus led up of  
 “ the Spirit into the wilderness, to be tempted of  
 “ the devil. And when he had fasted forty days  
 “ and forty nights, he was afterward an hungred.  
 “ And

" And when the tempter came to him, he said, If  
 " thou be the Son of God, command that these  
 " stones be made bread. But he," i. e. Christ,  
 " answered and said, it is written, Man shall," or  
 " doth, " not live by bread alone, but by every word  
 " that proceedeth out of the mouth of God. Then  
 " the devil taketh him up into the holy city, and  
 " setteth him on a pinnacle of the temple, and saith  
 " unto him, If thou be the Son of God, cast thyself  
 " down: for it is written, He shall give his angels  
 " charge concerning thee," (it is observable that  
 the devil was here at his old trade of perverting of  
 the holy Scriptures: the Scriptures saying, that " he  
 " shall give his angels charge concerning thee, to  
 " keep thee in all thy ways," &c. as in the *Psalms*:  
 which words Satan left out, for they gave much  
 light to see his temptation. Those words which  
 exposed him he hides, for he hates light and truth)  
 " and in their hands they shall bear thee up, lest at  
 " any time thou dash thy foot against a stone. Jesus  
 " said unto him, It is written again, Thou shalt not  
 " tempt the Lord thy God. Again, the devil ta-  
 " keth him up into an exceeding high mountain,  
 " and sheweth him all the kingdoms of the world,  
 " and the glory of them. And saith unto him, All  
 " these things will I give thee, if thou wilt fall  
 " down and worship me. Then said Jesus unto  
 " him. Get thee hence, Satan: for it is written,  
 " Thou shalt worship the Lord thy God, and him  
 " only shalt thou serve. Then the devil leaveth  
 " him, and behold, angels came and ministred unto  
 " him." Behold how the Saviour of the world  
 overcame the devil, and his temptations. As he did,  
 so ought all *Christians* to resist the tempter, as it is  
 written, " Resist the devil, and he will fly." Here  
 we may see he is a conquered enemy; and we are  
 told, " By Christ's Spirit, we must overcome, as he  
 " also overcame." After our Lord had fasted forty  
 days,

days, and forty nights, he was hungry, at which time the devil urged him, if he was the Son of God, then to make the stone, or stones bread, knowing him to be hungry: thus after the same manner he tempts us poor mortals, by laying his snares, and baiting his hook, according to the nature and propensity of the person he is engaged withal: if a man, woman, or child, be addicted to passion, pride, swearing, lying, drunkenness, taking the sacred name in vain, idle or vain discourses to steal away our precious time: let the sin be what it will, that which we are most naturally addicted to, there will he lay his temptations, for he preys upon our weakness, and plies the weakest part in us most; for which reason, we have need to keep a strict watch: as Christ advised to "watch and pray continually, lest we should enter into temptation;" for it is no sin to be tempted, but the sin is to entertain, and enter into the temptation; if we overcome, as Christ did, it is an honour to be tempted, and a secret joy springs in the soul, in a sense of its victory, in fore conflicts between the enemy and the soul; the Lord manifesting his divine grace for our assistance and help. Here we can take the advice of the apostle, when he says, "Count it all joy when ye fall into divers temptations;" and also overcome them as Christ did, by resistance.

If it be objected, though Christ overcame, yet I am a poor sinful creature, and have no power; but he had and hath all power, both in heaven and earth, committed into his hands, so that he might well overcome him. It is well if thou seeest thou hast no power, and if thou also seeest that Christ hath wonderful power; then since we have no power of ourselves, we must, by prayer and humble supplication, apply to him for it, in time of need; believing, that he who hath made so many encouraging promises as are before recited, hath also grace, and will give both  
both

both grace and glory to those who diligently seek him: else why did he make so many excellent promises to the spiritual warriors? this is worthy of the notice of all, that Satan is a conquered and limited enemy and adversary. It is a sweet portion of gospel tidings, and good news, that the devil cannot force any one, whether he will or not, into sin; for if he could, no flesh could be saved. As for instance, if a man, woman, or child, were tempted by Satan to tell a lie, he cannot force thee to it against thy will; so that there must be a cowardly giving way, and falling from the Lamb's standard, or ensign, and going over to Satan, if man is overcome of sin and wickedness: for if we stand stiffly against him, although we be weak in ourselves, our great Master, who seeth us in secret, if we cry to him for help, will come to our assistance, he whom Satan could never conquer; therefore it is safe to all professing the name of Jesus Christ, to keep near unto him, through faith in his name and power, which ever was, is, and will be, a strong tower to those who fly thereto for safety. Christ did not do as the devil tempted him, or persuaded him to do; but he withstands the temptation, with this reply, "It is written, man lives not by bread alone, but by every word that proceedeth out of the mouth of God:" for there is life in every word of God. Thus our Lord overcame him; for Satan cannot resist, so as to make void, or lay waste the words of God in the holy Scriptures of truth, when they are brought into our minds by his Spirit, to uphold and promote the kingdom of God and Christ, and to destroy the kingdom of sin and Satan; though he, i. e. the devil, makes use of those sacred writings, often wresting them, and bringing them for evil uses, and wrong purposes, as most certainly he doth, when he alledgeth from them, that people cannot live otherwise than in sin.

Then,

Then, as *Matthew* has it, he had our Lord to the pinnacle of the temple, and bid him cast himself down; for, says Satan, "it is written, he shall give his angels charge concerning thee, lest at any time thou dash thy foot against a stone." Though he was once overcome, yet he has the boldness to tempt yet again: as Christ overcame him by his power, making use of the holy Scriptures, he now tries what he can do with the Scriptures, he tempts Christ with them, that he might tempt his Father; and so he tempts poor mortals by the Scriptures, to keep them in sin, by making a wrong use of them, and misapplying them; and if he can hold them in sin, he knows it is the ready way to cause the Almighty to be angry with them; and if they hold out in it to the end, to turn them at last into hell, where the wicked must be turned. And he begins his temptations with an, "If thou be the Son of God," though he knew very well that he was the Son of God; yet like some of his evil seed, or seed of evil-doers, tempted him to shew a sign; but our Lord did not gratify either him or them, but rebuked them both, as they well deserved; and so by denial and resistance he overcame, and we also must the same way. After this our Lord makes a true and right use of the Scriptures, saying, "It is written again, thou shalt not tempt the Lord thy God." And truly, those who read the holy Scriptures, and know how much they speak against sin, and for righteousness, and who yet notwithstanding live in sin and ungodliness, and plead for it even from the sacred writings, which were wrote on purpose to destroy sin, should seriously consider, whether they are not guilty of tempting of God, which Christ says, it is written thou shalt not do. Oh! that people would turn away from sin and Satan, and break off from their sins by repentance, and their iniquities by amendment of life, which is the way to  
have

have the days of their tranquility lengthened out in this world, and to be happy in that which is without end to come; for, as it is written, "The wicked do not live out half their days;" which, according to my observation, is a true general rule. How many have been taken off in their prime and strength, and in the flower of their years, who might, according to the course of nature, have lived many years, had they been sober and temperate, and lived in the fear of God? If it be asked, Do not pious young people die also? Yes, but not so frequently as intemperate ones; I have had occasion to observe it in divers parts of the world; and besides, if pious young people leave this world, their exchange is glorious; whereas the wicked and ungodly make a sad bitter exchange; and since life is so uncertain, and death so sure and certain to all, even to male and female, what care and fear ought there to be on all, of offending so merciful a God, and so sweet a Saviour, who overcame, to shew us the way to overcome also; and died for sin, that we might die to the world, and the sinful part of it, and to live to him, exhorting of us to overcome as he also did, and then promiseth to take us for his companions with himself, and his Father, in his heavenly kingdom.

Satan repeats his temptation again a third time; for he is an unwearied enemy, and will tempt poor mortals over and over, many times; but he is to be resisted as often as he tempts, if we will follow the counsel and example of Christ; and this was his last temptation for that conflict, as one of the evangelists observes, "he takes him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of it." A temptation which takes with abundance of souls; the glory, riches, and greatness of this world, ruins many, they having it, and being swelled with pride therein; some are destroying themselves to get it, and cannot

attain to it; and many would endeavour to create a belief of themselves, that they are greater, richer, and more noble, than they really are; which is a temptation of the evil one; for we ought to think meanly of ourselves; and if we will follow Christ's example, make ourselves of no reputation; and when Satan would tempt us to be proud, or high of mind, we then should resist, as Christ did, who said to the devil in this temptation, "Get thee behind me Satan, " for it is written, Thou shalt worship the Lord thy " God, and only him shalt thou serve." If this holy rule was followed, as Christ instituted it, then we should overcome sin and Satan: Christ's institution is, that "the hour cometh, and now is, that " those that worship the Father, must worship him " in Spirit and in truth." It is too much worship or homage to fall down to, or worship Satan; but the duty of every Christian is to worship the Lord God of heaven and earth, for he it is whom we should only, i. e. chiefly, and mainly, serve and worship, and that not only in a formal way, but with hearts truly devoted to do his will; we are to worship the Father in Spirit and in truth, into which the devil can never come; though he may get into the form of it, he cannot overcome us, where the power of Christ is lived in; for by the power of God, which dwells in Christ, who overcame, by the same power, Christians do and should overcome: so the devil was forced to fly when Christ resisted him, and so he will when Christians resist in Christ: and when Christ had overcome, then the angels came and ministered unto him; likewise the guardian angel of God's holy presence will administer sweet comfort and pleasure to every true soul, who stands truly for the cause of God and Christ against sin and Satan, sincerely endeavouring to pull down Satan's kingdom, or sin, which upholds it, and faithfully desires to exalt the kingdom of God and his dear Son. Now he or she

that



that believes, and overcomes, for without belief it is impossible to overcome, those are truly intitled to all the abovesaid precious promises, and privileges, otherwise the wrath of God will be revealed from heaven against all ungodliness and unrighteousness of men, and against all those who hold the truth in self-righteousness, or unrighteousness. Again, "Tribulation and anguish upon every soul of man that doth evil, of the *Jew* first, and also of the *Gentile*; but glory, honour, and peace to every man that worketh good, to the *Jew* first, and also to the *Gentile*; for there is no respect of persons with God," *Rom.* ii. 9, 10, 11. Here the ways of God are equal, but the ways of man and Satan are unequal; sin, iniquity, and transgression, are of the devil, and of man in the fall; but righteousness, holiness, and truth, are of God, to which man is restored, through regeneration and reformation. Glory over all be given to God and the Lamb, for ever. Amen.

S O M E

## C O N S I D E R A T I O N S

O N T H E

C A L L , W O R K , a n d W A G E S ,

O F T H E

## M I N I S T E R S O F C H R I S T .

**S**OMETHING hath been on my mind to write, concerning the work of the ministry of the gospel of Christ, with a design of instruction to ministers in particular, and the benefit of others in general.

It is an unspeakable benefit to mankind, to be favoured with a powerful, living ministry, which edifies the church of God, and builds up the true believers in the most holy faith, according to the word of God, in Christ Jesus, who is the great minister of the true tabernacle and sanctuary, which God hath pitched, and not man; and this great Minister sent forth his ministers and servants, saying, "I send you forth as sheep among wolves; be ye therefore wise as serpents, and harmless as doves." He did not send them forth as lords over his heritage, nor as persecuting priests, or mercenary hirelings, but said to them, "Freely you have received, freely give:" here is no compulsion nor force enjoined by Christ; but it is plain, from his own doctrine and  
 example,

example, that his ministry is a free ministry, blessed be his holy name and truth for ever: nor do we read or understand of any alteration thereof by Christ: indeed the ministers of antichrist have made an alteration, contrary to this doctrine of his, in their ministry; but the holy apostles, who after Christ were the first planters of Christianity in the earth, when it shone in its primitive beauty and glory, they followed the counsel of their Lord and Master, and ministered freely: then was the power of Christ's ministry and gospel, through his ministers and servants great, and the glory and beauty thereof ravishing to pious souls. Oh! may every true minister, and every sensible soul, bow before the Most High, and bless the holy name of him that lives and reigns for ever, for this unspeakable gift of Christ's holy ministry, which always was, now is, and ever will be, convincing and converting unto souls, who are not slow at heart to believe in God, and in his dear Son the Lord Jesus Christ, who is our great High Priest, and the Bishop of souls; he saw the need that his church had of this his ministry, and therefore he established it in his church, and among his followers, to the end of time.

Now, in order to this great and wonderful work, he told his disciples, when he was going into his glory and kingdom of his Father, "That he would pray to the Father, and he would send them another Comforter, the Spirit of truth, and that he should abide with them for ever." And he also told them, that "when he is come, he shall first reprove, or convince the world of sin, because they believe not in me;" for if they believed truly in Christ, they would love his spiritual appearance; but oh how many are there in the world, who slight this high favour, and grace of God and Christ, calling this wonderful gift and grace, the light of nature; whereas Christ says, it is the Holy Ghost; and

the apostle Paul says, "it is God's grace, that teaches us to deny ungodliness, and hath appeared unto all men." Oh that the children of men might love that which appears to them, and convinceth them of their sins; and surely it is a great sin not to believe in the Spirit and light of Christ: such unbelieving souls are in darkness, and not yet turned from darkness unto light, and from the power of Satan, to the power of God, which was the very work Christ's ministers were sent of God to do.

2dly, And he convinceth or reproveth the world of righteousness, because I go to the Father, and ye see me no more. When their righteousness is only wrought in the wisdom of man, and not by the power of God, whether it be in preaching or worship, when only the form, and not the power, is witnessed, this then convinceth them, that they have been building their religion upon a wrong bottom, and a sandy foundation; and sheweth the formal minister, that he is only a minister of the letter, and not of the Spirit; and the formal worshipper, that he is not yet come to worship in Spirit and truth; and the professor of Christ in words, that he denieth him in works and inward faith; because "faith without works is dead," as works without this spiritual faith is dead also.

"Because I go to the Father," is the wonderful cause given by Christ, for it is Christ's righteousness that must save the soul, and Christ being gone to the Father, the soul must go there to him, for all his gifts and favours, mercies and blessings, and must witness him in Spirit to be with them, and in them, as he is in the Father. When Christ was personally on earth, he taught us by words vocally expressed; but henceforth know we him so no more. Now he teacheth us by his spirit, light, and life, which convinceth us of form without power, and letter without Spirit, and religion without life, and righteousness

ness without grace, and light and imputative righteousness, without actual righteousness, and actual or formal righteousness in our own wills, only: all this, and much more, it convinceth us, not to be effectual to salvation, and sheweth us that the spiritual power, and presence of Christ, is absolutely necessary for the work of the ministry, and the conversion of souls.

3dly, "He convinceth the world of judgment, because the prince of this world is judged." He, the Comforter, the Spirit of truth, when he is come, sheweth us our wrong judgment, and convinceth us of the evil of being too censorious, rash, and uncharitable, in judging, and plainly giveth us to understand, that such judgment is from the prince of this world, who is king over all the children of pride, and that this prince, or evil Spirit, is judged by the righteous and just judge of heaven and earth, Christ Jesus. He also convinceth us of the everlasting truth, as it is in Jesus, and is our sure comforter, while we keep therein, in doctrine, worship, and conversation.

4thly, "He shall bring all things," or those things, "to your remembrance, which I have spoken unto you." Wherefore this gift is absolutely necessary for a minister of Christ; and every true believer in him, wants this remembrancer, which must needs be a great comfort to us, to have his excellent speeches and divine doctrine brought by his own Spirit to our remembrance, if we do love him in sincerity.

5thly, "He shall receive of mine, and shew it unto you," says Christ. Take of his light, his life, his grace, his wisdom, his mercy, peace, and truth, and shew it unto you. Oh infinite love from a tender Saviour! well may we admire his goodness, and intirely love him above all things in this world.

6thly, Christ speaks in divers places concerning this wonderful and extraordinary gift of the Holy Ghost or Spirit, and in the 14th chapter, and 16th and 17th verses of *John*, he thus drops his divine words, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you." Oh! ye ministers of the Lord Jesus Christ, in this his gift is your strength, your comfort, and your exceeding great reward, both here and hereafter, for ever; far exceeding silver or gold, or the diadems of princes: the whole world, wanting this, lieth in wickedness, and must lie there unavoidably, if they have not the sense of this unspeakable gift: there cannot be salvation, nor any saving ministry without it; it being absolutely needful, to the being and well-being of a minister of Christ: and indeed the holy text is plain, and positive, that "he that hath not the Spirit of Christ, is none of his;" none of his minister, none of his believer: oh! no, they cannot be his in any good respect whatsoever, without his Spirit. But if it should be objected, How shall we do to know the minister or the man who hath this divine gift, or Spirit of Christ, since it may be pretended to both by the ministers and people; and yet they may not have it in reality? this indeed is a great point, and highly necessary to be searched into, which is to be known by our Lord's rule, which he has prescribed for that end. "Do men," saith he, "gather grapes of thorns, or figs of thistles?" surely no. The grape is gathered from the vine, and the fig from the fig-tree; "wherefore by their fruits ye shall know them." Now those, according to this true rule, who have the Spirit, or Holy Ghost, they bring forth the fruits of it: which fruits are love, charity, meekness,

meekness, temperance, patience, experience, hope, faith and wisdom from above, which is pure and peaceable, gentle and easy to be intreated, to all, and every thing that is good. And those who have the holy Spirit, bring forth the fruits of it as naturally, as the vine doth the grape, and the fig-tree the fig. Also, Whatsoever things are holy, just, honest, pure, and of good report, or tends to piety, or virtue; in a word, every thing that is good, is the fruit of the spirit of God and Christ: and they are brought forth with divine life and power in that minister and people, who through true faith in the blessed Jesus, have received the gift of the Holy Ghost, or Spirit of Christ.

The minister of the gospel being thus fitly furnished to every good word and work, he is ready to answer the call of his great Lord and holy Master, which is in heaven; he wants not the call of man, nor authority from man, nor wages of man. But those who bring forth fruits contrary to the above, can neither be true ministers, nor Christians, according to the doctrine of our holy Lord. Being thus qualified by the Most High, those ministers are freely given up to serve the Lord, and go wheresoever he is pleased to send them, though he send them as lambs among wolves: and it is worth noting, that Christ's messengers and ministers are called and sent of him; they do not run of themselves, nor in their own will; which if they did, their end would be like the forward false prophets of old, who did not profit the people at all.

Our great Lord seeing what need the world had of true teaching, and of true teachers, sends his ministers forth into it, saying, *Mat. xxviii. 18, 19, 20.* "All power is given unto me in heaven and  
 " earth: go ye therefore and teach all nations, bap-  
 " tizing them in the name of the Father, and of the  
 " Son, and of the Holy Ghost: teaching them to  
 " observe

“ observe all things whatsoever I have commanded  
 “ you : and lo, I am with you always, even unto  
 “ the end of the world.”

Many of his excellent sayings and commands may be found in that wonderful sermon which he preached on the Mount, *Mat.* 5th, 6th, and 7th chapters.

Here Christ shews his ministers his power, and sends them forth in his own name, for there is none other given under heaven for salvation ; and Christ comforts his ministers with a glorious promise, of being with them to the end of the world. Oh the wonderful sweetness of this gracious promise ! and such are all his promises, for they are yea, and amen, for ever. Wherefore Christ's ministers may well go forth without doubting, having their authority from the King of kings. Again he saith, “ Go  
 “ ye into all the world, and preach the gospel unto  
 “ every creature. He that believeth, and is bap-  
 “ tized, shall be saved ; but he that believeth not,  
 “ shall be damned,” *Mark* xvi. 15, 16. So Christ says, Go ; but the world, the flesh, and the devil say, Stay ; for the spirit of sin and Satan is for obstructing the work of Christ, and hindering the free gospel ministry, and the motions of the word and testimony of Jesus ; and is for quenching it in those in whom it may appear : it is a new mode or fashion, contrary to the primitive order of Christ, above mentioned, for ministers to stay, and be tied to an outward benefit, or a particular meeting or congregation ; which way of preaching, or reading, reading being much in practice now a-days, is quite contrary to the call, and practice of Christ, and his ministers, and of the martyrs, and confessors of Jesus : as also of many of the most noted reformers in religion. Oh but it is objected, if ministers should always go about among the nations, what would become of their families, or how must they live, and be maintained ? to which may be answered,



ed, as the ministers of our Lord were, when he at the first sent them forth; who, when they returned to their Master, he asked them, "If they lacked any thing;" they answered, "No." But instead of lacking any thing, the devils were subject to them. Pray let the serious Christian consider, here is now a wonderful change. Is it in Christ, or in the hireling money-loving priest? it is certainly in the men, and not in Christ Jesus, for he is the same to-day, yesterday, and for ever. Where the power of Christ rules, there the devil and his power must of necessity be subject.

But some object, that people are not so free now a-days; were there not a law to maintain ministers, the ministers might perish or starve in this generation; if so, then their ministry must starve the people's souls. But this thought of starving is for want of the gift of God and power of Christ; which power in the ministry would wonderfully open people's hearts towards God, and those who are his true servants and ministers, who said, "freely ye have received, freely give." Oh! faithless generation, what shall we mistrust him who provides for all his creatures, even to the ravens and sparrows, and will he not much more provide for his servants and ministers? How shall we receive power from on high, if we want faith, and cannot depend on the providential hand of God?

Christ sends his ministers into the world, in order to propagate his gospel of salvation, and to let the world know that he is come to put an end to sin, and bring life and peace to the soul, according to the angels testimony of him, that "his name should be called Jesus," which is a Saviour, "for he shall save his people from their sins," *Mat. i. 21*. The apostles of Christ also, according to their holy commission, declared, that "God had sent his Son to bless us, in turning us from the evil of our ways."

But

But that doctrine must certainly be opposite to this of the angels, Christ, and his disciples, which teacheth, that we must live in sin while on this side the grave, and that there is no being free from it while we are in this world; though Christ himself came for that very end and purpose, to put an end to it, and to save us from it, and to bring unto, and into, the world, everlasting righteousness; as also is that doctrine which maintains, that there is no perfection that we can attain to in this life; though Christ says, "Be ye perfect," for or "as your Father which is in heaven is perfect;" as he is perfect in fulness, so are we to be perfect, according to the measure of grace received. This faith and belief is much wanting in this unbelieving generation, which is the reason that people remain in their sins, and the peoples leaders cause them to err, and their ministers minister in their sin, and minister sin to the people. Oh! that the great Lord of all, may grant the faith which purifies the heart unto the children of men, and especially to his ministers, that they might be instrumental to the convincing and converting souls to Christ, and his "gospel, which is the power of God to salvation, to all them that believe." And as without believing and being baptized, we can neither be saved, nor truly preach the gospel; how do we believe in Christ if we remain in our sins? for Christ saith, "If ye believe not that I am he, ye shall die in your sins:" so it is plain, that the true faith and belief in Christ taketh away our sins, and that if we remain in our sins, it is evident that we have not the true faith of Christ. It is not enough to have a notional or historical faith or belief that Christ is the Son of God, but we must also believe that "this is he," that as the angel declared to *Joseph*, "should save his people from their sins:" this was before he was born of the holy virgin; and those people mightily mistake the doctrine of Christ in

in the holy Scriptures, who think or believe they shall be saved in their sins; and those ministers must needs be antichristian, who preach and write, that there can be no living here in this world without sin, which is also contrary to their own doctrine at other times, and to their solemn covenant in the water baptism, or sprinkling, in which they promise for their children, “To forsake the devil and all his works,” (and without doubt all his works is sin, no Christian can pretend to greater or higher perfection, than to forsake the devil, and all his works) “the pomp and vanity of this wicked world, and all the sinful lusts of the flesh, and to keep God’s holy will and commandments, and to walk in the same all the days of our lives;” so that according to this solemn covenant, here is no day for sin; yet those covenanters at other times will say, preach, dispute, and write, that the best saints cannot live without sin, and that people sin in their best duties; if any think to mock the Almighty after that manner, they will be much mistaken in the day of the righteous judgment of God: for “Christ came to put an end to sin, and to finish transgression, and to destroy the works of the devil,” which all sin most certainly is. And it is plain, that *John*, the beloved disciple of Christ, believed this, from his own words, “I write unto you, young men, because ye have overcome the wicked one. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one,” 1st epistle of *John*, ii. 13, 14. To which I shall add, what he saith through the Spirit to the seven churches in *Asia*.

To the church of *Ephesus*, *Rev.* ii. 7. “He that hath an ear, let him hear what the Spirit saith unto the churches, To him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God.”

To the church of *Smyrna*, *Rev.* ii. 11. "He that hath an ear, let him hear what the Spirit saith unto the churches, He that overcometh, shall not be hurt of the second death."

To the church of *Pergamus*, *Rev.* ii. 17. "He that hath an ear, let him hear what the Spirit saith unto the churches, To him that overcometh, will I give to eat of the hidden manna, and will give him a white stone, and in it a name written, which no man knoweth, save him that receiveth it."

To the church of *Thyatira*, *Rev.* ii. 26, 27, 28, 29. "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers, even as I received of my Father, and I will give him the Morning Star. He that hath an ear to hear, let him hear what the Spirit saith unto the churches."

To the church of *Sardis*, *Rev.* iii. 5, 6. "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life; but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith to the churches."

To the church of *Philadelphia*, *Rev.* iii. 12, 13. "He that overcometh, will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is *New Jerusalem*, which cometh down out of heaven from my God, and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith to the churches."

To the church of *Laodicea*, *Rev.* iii. 21, 22. "To him that overcometh, will I grant to sit with me  
" in

“ in my throne, even as I overcame, and am set  
 “ down with my Father in his throne. He that  
 “ hath an ear, let him hear what the Spirit saith to  
 “ the churches.”

Surely that soul who cannot by all this see that there is an overcoming, must certainly be blind as to a spiritual fight of the doctrine of Christ; and what is it but to make Christ and the holy Spirit a deceiver, to promise all those great things to his churches, if they cannot perform the conditions he prescribes? and if it were true, as it is not, that it is impossible to overcome sin and Satan, then would Christ be a hard Master, which is absurd and wicked to suggest. But this overcoming must not be in our own wills, nor in our own time, nor with our own weapons, but according to the apostle *Paul's* testimony of the saints weapons, and their warfare, and also of his own fight and victory, viz. 2 *Cor.* x. 4. “ The weapons of our warfare are not carnal,  
 “ but mighty through God, to the pulling down of  
 “ strong holds,” Satan's holds of sin are strong ones, if never to be overcome.

But with these weapons we may overcome: and he bids the Christian put them on, and calls them the whole armour of light, opposite and contrary to Satan's dark power, and he names them after this manner: “ Stand therefore, having your loins girt  
 “ about with truth, and having on the breast-plate  
 “ of righteousness, and your feet shod with the pre-  
 “ paration of the gospel of peace; above all, tak-  
 “ ing the shield of faith, wherewith ye shall be able  
 “ to quench all the fiery darts of the wicked, and  
 “ take the helmet of salvation, and the sword of  
 “ the Spirit, which is the word of God,” *Eph.* vi.

13. 17.

“ I have fought a good fight, I have finished my  
 “ course, I have kept the faith; henceforth there is  
 “ laid up for me a crown of righteousness, which  
 “ God,

“ God, the righteous judge, shall give to me at that day, and not to me only, but to all them who love his appearing,” 2 Tim. iv. 7, 8.

Thus the saints and primitive Christians were victorious in this Christian and spiritual warfare, and they encouraged others to follow them, as they did Christ. The very belief of this doctrine, that we can never overcome sin and Satan, is contrary to the faith of Christ, and is a mighty engine of the wicked one to destroy souls; for what encouragement can any have to the work of reformation, or to believe in, or press after the new-birth, if they do not believe in the new-birth, or that they may or can be reformed, or created again a-new in Christ Jesus, unto good works, and that they must not walk after the flesh, to fulfil the lusts thereof. Oh! that ministers and people would consider that awful sentence of holy Scripture, viz. “ If ye live after the flesh ye shall die; but if ye, through the Spirit, mortify the deeds of the body, ye shall live,” Rom. viii. 13. the want of a lively hope and faith in Christ, the great Lord of heaven and earth, is great, very great indeed. Oh! that true faith in him might abound and increase in the earth more and more; then would he inspire the soul with inward strength and grace to resist the devil, and overcome him, and actually to do the works of God, and to forsake the devil, and all his works, and then, and not until then, is Christ’s righteousness imputed unto us; so that true Christians are truly righteous, not only by imputation, but by action also. Oh that those who make profession of holy Jesus, would deny themselves, and take up their daily cross, and follow him in the regeneration! otherwise, how can they be his disciples or ministers? and then would true Christianity flourish in the earth; then would Christ be exalted over all, who, with the Father and holy Spirit, is God blessed for ever.

Now

Now to return a little to Christ's baptism, viz. "He that believeth, and is baptized, shall be saved." Here our great baptizer, and chief minister, is positive, that they shall be saved who are baptized with his baptism; from which, with strong reason, we may conclude, that the baptism which is absolutely necessary to salvation, is not water-baptism, which was *John's*, but spiritual baptism, which is Christ's; and for this reason also, that most Christians that have any spiritual understanding, do plainly see, that notwithstanding people being baptized, or sprinkled with elementary water, many live wicked ungodly lives, and die in that state; but quite the contrary effect hath that baptism which is of the Holy Ghost, and spiritual fire, which is Christ's baptism; for that where it is witnessed, and where people not only talk of it, but live according to its holy operation on the soul, it saveth and cleanseth from sin and evil, it washeth by regeneration, and reneweth the soul by grace, with divine life and power.

The call of a true minister, is from and by Christ, he must come to the school of Christ, and take his degrees there; in the universal love of God he must learn and experience patience, humility, faith, hope, and charity; "Learn of me," saith he, "for I am meek and lowly in heart;" and yet, notwithstanding, he was the great heir of all things, and all power in heaven and earth was given unto him, he humbled himself to the death of the cross, for the sake of mankind; and as the living Father sent his Son, so the Son sends his servants contrary to the will of man, as the apostle *Paul* said, "But I certify unto you, brethren, that the gospel which was preached of me, is not after man; for I neither received it of man, nor was I taught it but by the revelation of Jesus Christ," *Gal. i. 11, 12.* Hereby it is plain

plain he thought there was no absolute necessity of outward learning, nor outward call by man.

And as there is no absolute necessity of outward learning to make a minister of Christ, so there is no need to force an outward maintenance; for Christ will take care of his servants, and feed and clothe them, when he sends them, as he did his disciples, who went forth "without staff or scrip," yet acknowledged, after their return, "they lacked nothing." And as Christ said, "Freely ye have received, freely give;" so there is no outward compulsion or force in Christ's doctrine or religion: some are indeed of another opinion, and have practised the contrary, and bring those words of Christ to uphold them in the practice of forcing religion, where he says, in the parable of the marriage supper, "Go, compel them to come in;" which was no other compulsion or force but that of love, which is the greatest power in heaven or earth; to construe our Saviour's words in any other sense, would be absurd, and contrary to the whole tenor of his doctrine and glorious ministry.

Thus then the work of Christ's ministers is to bring the people to Christ, as he is their Redeemer and Saviour from sin, and as he is their comforter, and good remembrancer, and their spiritual guide into all truth; in the performance of which work, they will have their reward in this world, and in the world to come everlasting life. Amen.



## C. O N C E R N I N G

## Personal Election &amp; Reprobation

**A** CONCERN came upon me, in Christian love to the honest-hearted of the *Presbyterian* way, to shew unto them how their teachers have misled them, and misrepresented the words of God, in their pretending to prove the doctrine they hold of personal election and reprobation, and in their wresting the Scriptures in support of it.

Some of the texts of Scripture whereby they vainly endeavour to defend it, and whereupon they chiefly found their tenet, are these, viz.

1st. Concerning *Jacob* and *Esau*, *Rom.* ix. 13. *Mal.* i. 2, 3.

2dly, Concerning the Lord's hardening *Pharaoh's* heart, *Exod.* ix. 16. *Rom.* ix. 17.

3dly, "He that made them will not have mercy upon them, and he that formed them, will shew them no favour," *Isa.* xxvii. 11.

4thly, "Hath not the potter power over the clay of the same lump, to make one vessel to honour, and another to dishonour," *Jer.* xviii. 6. *Rom.* ix. 21.

5thly, "Therefore he hath mercy on whom he will have mercy, and whom he will he hardeneth," *Rom.* ix. 18.

1st. Relating to *Jacob* and *Esau*, the case was thus: the Almighty shewed *Rebecca*, the mother of

them both, while the children were yet unborn, that "the elder should serve the younger," *Gen.* xxv. 23. *Rom.* xi. 12. Not that the elder should be damned to eternity, and the younger only saved, as it is hoped will appear plain and clear in the sequel, and the contrary be plainly proved, both from Scripture and right reason. First then, these two, *Jacob* and *Esau*, were the sons of godly *Isaac*, to whom, with faithful *Abraham*, was the promise of God, and to their seed, *Gen.* xvii. 18. and both *Jacob* and *Esau* were blessed in the name of God, and in his faith also: "for," saith the author of the *Hebrews*, "*Isaac* blessed *Jacob* and *Esau* by faith," chap. xi. 20. This he wrote when he was illustrating the invincible and mighty power of faith, by the many wonderful works that had been done thereby; and doubtless the faith there spoken of, is the true faith; and whatever is foretold in and through true faith, will most certainly be fulfilled, as this great and significant blessing of *Isaac* to his sons was: the good old man calls his eldest son to him, being disposed to bless him, and bids him seek venison, and make him savoury meat, *Gen.* xxvii. 3, 4, such as he knew his father loved, that my soul may bless thee before I die; and *Rebecca* their mother knowing, from what God had shewed her before they were born, that the elder should serve the younger, *Gen.* xxv. 23. for whom she had also the greatest love; she calls *Jacob* and opens the matter to him, and bids him get savoury meat for his father, *Gen.* xxvii. 14. 17, 18. which, through her importunity he did, and after he had prepared it, he brought it to his father before his brother came, and his father blessed him in faith, verse 28; but he did it against his natural inclination; for he would have had his son *Esau* to have had the blessing of preference, verses 24, 25, because he was the eldest son, and by nature it was his birth-right; but he, in his prophane state  
and

and condition, had despised and sold it for a thing of little value to his brother *Jacob*; so that *Jacob*, having by his brother's consent, bought it of him, had a right to it on a double account, both by promise and purchase, 1st. By the promise of God before he was born: and, secondly, By the purchase of his brother. But pray let it be observed, that this was the blessing of preference only, that blessing which *Eſau* sought with tears, but could not find it; nevertheless he had a blessing pronounced to him by his father, through faith, chap. xxvii. 39. though he does not seem to have had a right sense thereof, for he was at times in a prophane spirit, *Heb.* xii. 16, 17. and in enmity and malice against his brother *Jacob*, as appears by that murdering, persecuting mind, that then was unmortified in him; "for," says he, "the days of mourning for my father are at hand, and then I will slay my brother *Jacob*," *Gen.* xxvii. 41. But then, as his wickedness was great, his conversion must be by so much the more glorious. It would be well if all murdering persecutors would, in this his conversion, take him for an example; for instead of killing his brother *Jacob*, when he met him on his return to his father's house, from whence he had fled, he fell on his neck, and kissed him, and wept, *Gen.* xxxiii. 4.

It is hoped that no Christian ear will be offended to hear of the conversion and great change of this prophane person, who, though he was not favoured with the blessing of preference, or the natural blessing of birth-right, which he sought with tears, and could not find, *Gen.* xxvii. 38. yet the blessing of God's grace and favour, being the free gift of the Almighty to him, with the fatness of the earth, he had, and it was delivered to him by his father by faith, as saith the apostle, in the fore-cited epistle to the *Hebrews*, chap. xi. 20.

550 Concerning Personal Election & Reprobation.

Which blessing was by their father *Isaac*, thus expressed to each of them. 1st. to *Jacob*, "that the purpose of God according to election might stand," *Rom.* ix. 11, 12. which choice, or election, before they were born, or had done good or evil, was, "that the elder should serve the younger," or the younger be preferred before the elder; not that one should be damned, and the other saved; there is no damnation to eternity that we read of concerning *Esau*, but a choice blessing of God, of a quite different nature. Unto *Jacob* he said thus; "God give thee of the dew of heaven, and the fountains of the earth, and plenty of corn and wine, be lord over thy brethren, and let thy mother's sons bow down to thee," &c. *Gen.* xxvii. 28, 29. And, 2dly, unto *Esau* he says, exceedingly trembling, verse 33. "Behold thy dwelling shall be of the fountains of the earth, and of the dew of heaven from above, and by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck," verses 39, 40.

These blessings have not only respect to their own proper persons, but also to their posterity; but far from pre-ordaining them, or any of them, to damnation; and we have good ground to believe, from (what is above, together with) the reformation wrought in *Esau* himself, much better things of him; for it is written, "When the wicked man turneth away from his wickedness which he hath committed, and doth that which is lawful and right, he shall save his soul alive," *Ezek.* xviii. 27. "So when a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them, for his iniquity which he hath done shall he die," verse 26.

Having thus far taken notice of the purport of the blessings of *Jacob* and *Esau*, relating to their persons,

persons, who were both blessed with the dew of heaven, and the fatness of the earth, I would add this remark, Let none curse him or them whom God hath blessed.

And whereas the apostle, reciting the words of the prophet *Malachi*, saith, “*Jacob* have I loved, but *Esau* have I hated,” *Rom.* ix. 13. This was not said of them before they were born, or had done either good or evil; but was justly denounced by the Almighty for the cruelty and hatred of the children of *Esau* to the children of *Israel*, as is fully and clearly expressed by the prophets, *David*, *Ezekiel*, *Amos*, and *Obadiab*; *Psalms* cxxxvii. 7. *Ezekiel* xxv. 15. xxxv. 1—15. xxxvi. 5. *Amos* i. 11, 12. *Obadiab* 10, to 16, and was written many ages after.

Secondly, The next text under consideration is, “that the Lord hardened the heart of *Pharaoh*,” *Exod.* vii. 13. But it should be observed, he had first hardened himself against God and his people, and then God hardened him yet harder, in order to shew his great power to mortals, which well consisted with his justice to the wicked and unmerciful; for as God is merciful to the righteous, so he is just in his judgment to the ungodly.

So that God was clear of that evil heart of unbelief in him, and it is but just, and also reasonable, that when man, having been often visited, refuseth the offers of God’s love, that he should visit such in; and with his righteous judgment, who have slighted his mercy and grace, and then, according to the holy Scripture, “his destruction is of himself, but his help is in the Lord,” *Hos.* xiii. 9. So that God is true, and every man, contradicting him, is a liar, *Rom.* iii. 4.

Wherefore may all have a care of hardening of their hearts, as *Pharaoh* did, for that is provoking to the Almighty, and then he justly gives them over

552 Concerning Personal Election & Reprobation.

to an evil heart of unbelief, and to a reprobate mind, and so they depart from the living God. The Lord said unto *Pharaoh*, "Let my people go," over and over, and it was the mind of God he should have done it: without those men who hold the contrary, would make the Almighty such an one as themselves, to say one thing, and mean another. What is that but to charge the Almighty with hypocrisy? a thing hated of him, and his dear Son, Christ Jesus. No, no, *Pharaoh* might have obeyed the Lord in a day of visitation: but he refused, and said, "Who is the Lord, that I should obey his voice, and let *Israel* go? I know not the Lord, neither will I let *Israel* go," *Exod. v. 2.* And he continued to harden himself against God, and his people, cruelly persecuting them, and forcing them to make brick without straw, before we read that the Lord hardened his heart. Oh! that all hard hearted, persecuting, unbelieving people might take warning by him in time, before it be too late.

It is clear, he might have let the people go; because God by *Moses* commanded him so to do. And who can deny, that what God did, was more proper to soften, than to harden his heart, by letting him see the miracles wrought in his name, and the ceasing of the plagues he had inflicted; therefore it was possible for him to have done what God required of him; he was not predestinated to that obduration, until he had hardened his own heart; and then it was, is, and always will be, just with God to suffer his, or any other man's heart to become hardened, and give them up to a reprobate mind, *Rom. i. 29.*

Thirdly, The following Scripture is wrested, and falsely made use of, viz. *Isa. xxvii. 11.* "He that made them will not have mercy on them; and he that formed them, will shew them no favour." This text hath, in some of the writings of those that espouse the aforesaid doctrine, been brought to vindicate

dicate that despairing, destructive, evil principle, of pre-ordination of particular persons to destruction and damnation; but this text, with the rest, brought for that end, is grossly perverted: for in the same place the case is fairly stated, and the reason clearly shewn, why God will shew them no favour, viz. “ Because they were withered branches, and people of “ no understanding; therefore he that made them, “ would not have mercy upon them, and he that “ formed them, would shew them no favour.” From whence it appears, they might have been fruitful, but would not, and had been green, but were withered from their greenness; much like those who Christ expostulates with, when he says, “ How often would “ I have gathered you as a hen gathereth her chick- “ ens under her wings, and ye would not,” *Mat. xxiii.* 37. “ If thou hadst known in this thy day, the “ things which belong to thy peace, but now they “ are hid from thine eyes,” *Luke xix.* 42. Which shews the great and fervent desire of Christ to save souls, and his tender love to poor mortals, and that they had a day of visitation, in which they might have been gathered; which is far from ordaining them to destruction from all eternity.

So that God is fully clear of all men, and their blood is on their own heads, and their destruction is of themselves; whereas they might have help in the Lord, and his Christ, through faith, which he offers to man freely; but man will not receive or embrace it. And further, it should be observed, that if the whole texts of the prophecy of *Isaiab* in the 37th chapter, be considered, it will plainly appear, that he is so far from uttering an express or positive decree of their final destruction, that he clearly and fully foretells their recovery and restoration out of that state.

Fourthly, They argue from the words of the apostle, “ Hath not the potter power over the clay, to “ make

## 554 Concerning Personal Election & Reprobation.

“ make of the same lump one vessel to honour, and another to dishonour?” *Rom. ix. 21.* Yes, doubtless he hath; but the potter doth not make vessels with design to destroy them, or break them to pieces, but for use and service; and it is contrary to his will and interest, when any vessel marring under his hand. And it is very plainly expressed by the prophet *Jeremiab*, after mentioning his beholding the work of the potter, in the 18th chapter, 6th, 7th, and 8th verses, “ O house of *Israel*, cannot I do with you as this potter? saith the Lord. Behold as the clay is in the potter’s hand, so are ye in mine hand, O house of *Israel*. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it: if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.” All which is contrary to the doctrine of an absolute, unconditional predestination: the Lord, in his wisdom, and to shew his power, doth make souls more or less honourable, as he pleaseth; but it is very plain, from Scripture, and right reason, that he makes none with design to destroy them, or hath ordained any to eternal damnation. Though he hath ordained damnation for wicked and ungodly men, yet he never ordained that men should be wicked and ungodly.

Fifthly, They urge the apostle’s words, but to as little purpose as the former, *Rom. ix. 18.* “ He will have mercy on whom he will have mercy, and whom he will he hardeneth.” It is true, that God hath abundantly shewn us in the holy Scriptures, on whom he will have mercy, viz. He hath mercy on the poor in spirit; the humble he teaches of his ways; the meek he guides in judgment; he clothes the meek with salvation; he hath the righteous in everlasting remembrance; he loveth them whom they love him; he saveth them who love his dear



dear Son, and believe in him; he giveth to them eternal life, and Christ loveth them, and manifesteth himself unto them. And his beloved disciple *John* declared, "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous; and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world," 1 *John* ii. 1, 2. And the author of the epistle to the *Hebrews* saith, "But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour, that he, by the grace of God should taste death for every man," *Heb.* ii. 9. And all who believe in, and obey him, will partake of the benefit of his death and suffering; "but the wicked is snared in the work of his own hands," *Psal.* ix. 16.

Thus it was in my mind, and hath been, for some years, to shew to the *Presbyterian, Independant, or Baptist* people, or any other, who hold the doctrine of particular personal election or reprobation, the weakness of some of, what they call, their proofs for this, as I take it, corrupt and dangerous doctrine of theirs, and the misapplication of those texts of Scripture, which they advance to maintain their absurd notion, of souls being fore-ordained to damnation eternally, whether they do good or evil, and that it is so determined, before we were born into the world. Oh! that those people might come to true repentance, and lay hold of the universal love of God to eternal life, through the living faith of Jesus Christ our Lord, in the tender bowels of whose love to all are those lines written, and in great love and good-will they are invited to search the Scriptures, and to see whether the whole scope of them do not shew the contrary to what they hold in relation to personal reprobation to destruction, fore-ordained before we are born, or have done either good or evil; there not being one text to be found to prove that

## 556 Concerning Personal Election & Reprobation,

that doctrine: but there are abundance which set forth the love, mercy, and goodness of God, to mankind; only two of which I shall add hereunto, viz. “ And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart,” *Gen.* vi. 5, 6. “ And *Jonah* arose, and went unto *Nineveh*, according to the word of the Lord, and entered, and said, yet forty days, and *Nineveh* shall be overthrown. So the people of *Nineveh* believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them, even to the least of them. And God saw their works, that they returned from their evil way, and God repented of the evil that he had said he would do unto them, and he did it not,” *Jonah* iii. 3, 4, 5. 10. I heartily desire these two texts may be truly considered, and weighed; therein the mercy, loving-kindness, and long forbearance of God, being so clearly and fully manifested, that I think may be sufficient to convince every unprejudiced mind of the error of believing in that principle, of the absolute predestination of the Almighty, of any part of mankind to destruction.

T. CHALKLEY.

A LETTER

A  
L E T T E R  
T O

COTTON MATHER, in *New-England*.

**H**AVING received a courteous Letter from *Cotton Mather*, one of the greatest preachers among the people of *New-England*; he being in community with the national church there, and having preached a sermon concerning the power and excellency of Christ within, recommending people thereunto, and commending our society therein; but differing from us in some particulars, which particulars I was concerned to answer as followeth, viz.

*Frankfort*, the 20th of the 3d Month, 1726.

Courteous Friend, C. M.

**T**HINE, dated *November* 30th, 1725, I received a few days ago, I having been visiting the people along the sea-shore in the *Ferseys*, in the love of Christ, hoping to bring some to him, among whom, in a general way, the gospel which I had to preach in his name, found acceptance, for which I was truly thankful; and though I had no earthly consideration for so doing, yet I had that inward satisfaction, that I thought I would not exchange or part with it for the bishop of *Rome* or *Canterbury's* revenue: and at my return I received thy friendly letter, which I was glad of, and that mine to thee found that acceptance, so as to answer my request.

And

And whereas thou sayest thy aim and hope hath been to persuade us who call ourselves Friends, we professing ourselves friends to all people, that our superior stress should be upon the grand point of Christ within; we having found, by experience, living and blessed experience, the great benefit and comfort of his most sweet and glorious presence, by the manifestation of his power, spirit and grace, in and to our souls, we cannot do otherwise than lay the greatest stress thereon; our benefit therein, and thereby, being not easily expressed, so as to be understood by the carnal mind, or to those who are in a state of degeneration; Christ within was, is, and ever will be, the hope of the sanctified soul's glory, though a mystery hid from ages of unregenerate people, or from those who are in the reprobation; "Know ye not your ownelves, that Christ is in you, except ye be reprobates," saith the apostle *Paul*, 2 *Cor.* xiii. 5. *Col.* i. 2.

From the above I would not be understood as though I believed that Christ is no where but in his people; neither did I ever understand any of our Friends so, though we have been often misrepresented on that head.

And as to the ceremony of the hat, and the plural language to single persons, I thus answer; that many of us left that way of salutation and speaking, through strong conviction, accompanied with these reasons;

1st. It being a respect we pay Almighty God, "He being our head, is honoured by uncovering our head," as said the apostle *Paul*, 1 *Cor.* xi. 4. We think for that reason it is not right to uncover our heads to men; but that to give one another our hands, in an inward and hearty respect, is better.

2dly, We read in the holy Scriptures, that *Mordecai* could not bow to *Haman* for conscience-sake, *Ester* iii. 4. and I think it may safely be concluded, that he did not take off his hat, or uncover his head, though

though he was in danger to have suffered for it. And,

3dly, The three children of God walked in the presence of the great king of *Babylon*, and those present with him, with their hats on; and they stood the king's fury, and the fire, though seven times hotter than usual, with their hats on, as there related in *Dan. iii. 21.*

I beseech thee, my good friend, to consider the tenor of the holy Scriptures maturely, and then I hope thou wilt not think the hat, and the language of *thee* and *thou* to a single person, to be needless ceremonies and incumbrances, according to our principle and practice; I do not write thus to thee for contention, nor in a contentious spirit of mind, but in the innocent love of our dear Lord Jesus, and for edification, or if need be, for information.

Also, as to *thee* and *thou* to a single person, I answer, that the holy Scripture, or the words of God therein recorded, is by all Protestant professors of Christ, acknowledged a rule to us all, next to the Holy Spirit, from whence they came, or the Holy Ghost, that our Saviour promised, should lead into all truth, and abide with the true believers for ever; and that God and Christ's Spirit, doth not contradict the holy Scriptures, which came and proceeded from thence: this general proposition we all agree to, if we rightly understand one another.

Then, according to this rule, our plain language is right, otherwise I shall be obliged to thee to shew us wherein we err from that good rule. Now, the Most High thought good to teach and use that language in the beginning to our first parents; so that it is our mother-tongue, and it is the language of the bible, or holy Scriptures, from *Genesis* to the *Revelations*. I suppose I need not tell thee that *you* to a single person had its rise from pride and flattery; and  
 thyself

thyself knoweth, that *you* to a single person, is neither good *Englisch*, nor good grammar.

And if I am rightly informed, your forefathers, as well as ours, made use of this plain Scripture language of *thee* and *thou* to a single person, in their first separation from the common sinners of their times.

Though I thus apologize for the plain Scripture language, yet in respect of faith or grace, and principles to be believed, which are absolutely necessary to salvation, I call these but small things; but we are not to despise the day of small things, if we are faithful in the little, or less, we have the promise of more or greater things, *Luke* xix. 17.

I pray thee excuse this long letter or epistle; for it seems to me but meet, that we should render a reason for our disuse of those things used by some (of most societies) professing the Christian faith.

And in respect of water-baptism, and the bread and wine: 1st. As to water-baptism, I have this to answer, the which I hope thou wilt charitably construe.

The first account that we have of it, is from *John* the baptist, who first practised it, according to the account the evangelists give concerning it, and he said, "I indeed baptize with water, but he," Christ, "shall baptize you with the Holy Ghost, and with fire;" plainly distinguishing between the two baptisms, and the two natures of them; adding, "I shall decrease, but he shall increase:" he spoke not of their persons, but of their dispensations:

*William Dell*, a bright and learned man in his day (and, as I take it, when he flourished most in divine religion) wrote an excellent piece on the subject of baptism, which be pleased to peruse; it is very evangelical, and well worth reading; I shall take care to procure thee one of his books; I am the more concerned about this subject, because thou art positive about

about our coming to it, if we improve in wisdom: but I would hope to be in some measure instrumental to convince thee that there is no absolute need, in order to salvation, to go into, or unto, the water or element; but that it is absolutely necessary for us to go unto, and into Christ, that being the way to be new creatures, as it is written, "He that is in Christ, " is a new creature," 2 Cor. v. 17.

Our dear Lord on this subject says, "*John* truly " baptized with water, but ye shall be baptized " with the Holy Ghost:" here our Saviour, as well as *John*, distinguished between the two dispensations: *John's* was indeed a glorious dispensation in its time; but Christ's far exceedeth it in glory, and is to endure for ever.

The apostle *Peter* remembered this doctrine of Christ, when the holy Spirit's baptism was come, "Then," says he, "I remembered the word of the " Lord, *John* baptized with water, but ye shall be " baptized with the Holy Ghost," *Acts* xi. 16. The apostle *Paul*, the great apostle of the *Gentiles*, says, "He was not sent to baptize, but to preach the " gospel;" which, when truly preached, hath a spiritual baptizing power attending it; and if we come rightly to be baptized with the holy Spirit, and fire of the divine word, we shall witness a renovation, and the work of reformation and regeneration will go forward more and more, both without and within, in the body and in Spirit, for which every true Christian and minister of Christ longs and prays with fervent desires; the apostle says, and pray be pleased to judge for what reason, "That the king- " dom of heaven is not meat or drink, but righte- " ousness, peace, and joy, in the Holy Ghost." Oh! may the Most High inspire thy soul when thou reads these lines, is my tender desire.

I know I am writing to one who in many things is far before me; so that I write in a fear, mixed with

Christian love ; and if it meet with the same love in thee, that will cover a multitude of faults.

And as to the supper or ceremony of bread and wine, (which is called a sacrament, which word we find not in the Bible) we do not understand that our Lord laid it as an injunction on his followers to observe his practice to perpetuity ; or that the observation thereof is absolutely necessary to salvation, and that his church should be in the practice of the elements of either water to dip in, or sprinkle with, or bread and wine to eat or drink, as a lasting ordinance, to be observed by his believers in an outward way for ever.

Christ said, " This do ye, as oft as ye drink it, " in remembrance of me ; " which to me seems to leave it indifferently : also from the debates and contentions of Christians about it, and the blood that hath been spilt and shed in his controversy, and the many doubts arising concerning it, I think it is evident, that Christ was not positive that his followers should be bound to perpetuity therein ; and where he says, " Take, eat, this is my body which " is broken for you," or for many ; " and drink, " this is my blood which is shed for many ; " I believe it is not to be doubted but that he pointed at his flesh and blood, rather than the bread and wine, as in a figure, and that also he had an eye to his spiritual flesh and blood or body, as where he says, " Except ye eat my flesh and drink my blood, ye " have no life in you ; " the which every true Christian should daily feed upon, and without which we have no divine life in us ; and as himself also said, " My flesh is meat indeed, and my blood is drink " indeed."

And it is worthy of note, that much of his holy words, and heavenly doctrine, was spiritually to be understood ; " My words," says he, " are spirit and " life ; " a glorious speech to such as truly witness  
and



and understand it, which is much better felt by a true believing Christian, than expressed: oh may we so open our hearts to our beloved Jesus, that he may come in unto us, and that we may sup with him, and he with us, and that he may not only sup with us, but take up his abode with us, and we with him, for ever! and not only in us twain, but in all those who truly love, believe in, and follow him throughout the world; so wisheth, and prayeth, in sincerity, thy real friend,

T. CHALKLEY.

P. S. I hope thou wilt excuse this long letter, thy *Vital Christianity* being instrumental towards this our corresponding together by way of epistle, which if it prove any way to thy satisfaction, I shall rejoice. In reading several of thy latter tracts, I have had love in my heart towards thee, which was yet more renewed in perusing thy *Vital Christianity*, and thy friendly letter to me.

Y O U T H

P E R S U A D E D T O

O B E D I E N C E, G R A T I T U D E and H O N O U R  
to G O D and their P A R E N T S.

A L S O

Some T O U C H E S upon the L I F E of M A N, from  
the C R A D L E to the G R A V E.

---

*Honour thy Father and thy Mother, that thy Days may  
be prolonged in the Land which the Lord thy God  
giveth thee, Deut. v. 16. &c.*

*Man that is born of a Woman, is of few Days, and full  
of Trouble, Job. xiv. 1.*

---

To the R E A D E R.

R E A D E R,

**T**HIS little piece is the fruits of a few leisure  
hours which the author had at sea, he being  
under a solid concern for the present rising genera-  
tion, that they may flourish and grow in piety and  
virtue; and that the days of their tranquility may  
increase, and be lengthened out in this world.

And

And also, chiefly, that when they go off the stage of life, they may have the enjoyment of the peace of God, and of his dear Son, our Lord Jesus Christ, through the Holy Ghost, with a full assurance of an eternal inheritance and habitation in the glorious kingdom of heaven.

The author hopes that religious and well-inclined parents will join with him in this so necessary and noble a work, of seeking the youths welfare; and desires, as they may approve this labour of love, that they would be instrumental to disperse or bestow this among, or to, their children and neighbours, the charge being inconsiderable.

And if any are benefited hereby, it will abundantly satisfy for the labour taken herein. And may the Lord of all bless thee and thine, in all good things, who is worthy to be loved, served and obeyed, by all mortals, to whom praise only is due for ever.

## Y O U T H

PERSUADED TO

OBEDIENCE, GRATITUDE and HONOUR

to GOD and their PARENTS.

**O**NE of the first things pious and good Christians generally endeavour to instil into their children, in their youth, is the true knowledge of God; and that he made them, and for what end.

The Almighty made us all on purpose for his glory, and that we should serve and worship him, as said the four and twenty elders who stand before the throne of God, and worship him continually, saying, “Holy, holy, holy Lord God Almighty, which was, and is, and is to come. Thou art worthy, O Lord! to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are, and were created,” *Rev. iv. 8.*

II.

Man being a noble, if not noblest, piece of this visible creation, was doubtless made and created for a purpose of his glory.

But sin is of the devil, and did, and, if not repented of, always will dishonour God, and bring ruin upon body and soul.

Therefore, O youth! be prevailed upon before it be too late, rightly to “remember thy Creator in thy youthful days, before the evil day come.” And certainly it will be an evil day to thy soul, when God by his Spirit leaves striving with thee, and leaves thee to thyself: for he hath said, “His Spirit shall

“ shall not always strive with man, for that he also  
“ is flesh,” *Gen. vi. 3.*

While therefore God by his Spirit is striving with thee, and calling thee by his grace to repentance, and to turn from the evil of thy ways, saying, “ Turn  
“ ye, turn ye, why will ye die? turn at my reproof,  
“ and I will pour out of my Spirit upon you, and  
“ make myself known unto you.” Again, “ I stand  
“ at the door and knock,” here is a holy stroke at the heart, “ if any man will hear my voice,” see the universal and unlimited love of God in Christ to poor mortals, “ and open the door, I will come in  
“ to him,” *Rev. iii. 20.*

If man will open the door of his heart to his Maker and Saviour, he will come unto, or into his soul. O soul! no guest in the world like this heavenly guest; no companion, no friend in the world like this great, this choice friend, Almighty God. Oh! “ seek him while he is yet to be found, and  
“ call upon him while he is near. Let the wicked  
“ forsake his way, and the unrighteous man his  
“ thoughts,” that are evil, “ and return to the  
“ Lord, and he will have mercy upon him,” and, as say the righteous, who seek the glory of God, and the good of souls, “ and to our God, for he will  
“ abundantly pardon.” *Isa. lv. 7.*

Therefore, turn, turn, O turn! why will ye die, ye curious workmanship of God’s holy hands, ye fine and beautiful young men and women?

The youth should also gratefully and obediently remember their careful fathers, and indulgent and tender mothers: unto such youths God has promised a reward, the which promise I have seen fulfilled in many thousands; and God is more and more fulfilling of it every day; and will fulfil it to the end of time.

And how reasonable is it that we should remember with tenderness our father who begat us, and not

to disobey him in his lawful and just commands, nor wittingly or willingly vex or grieve him?

Pray how shall we be ever able to pay or retaliate him for all his care, and the cost and charge he hath been at in bringing of us up, till we come to be young men and women? Can we ever do enough for him that hath done so much for us?

Oh! how unhandsome it is, as well as irreligious and unchristian, for a young man or woman, when their parents are old, and perhaps full of aches and pains, or otherwise in years and in bad health, to treat them with scorn and contempt, or be furly and churlish, and flout at and disobey their wholesome counsel and advice.

On such young people I have seen the heavy hand of God in my day, and made observations thereof, many and many a time. Oh! the many disobedient youth that I have seen, that have been examples and warnings to others, of the just judgment of God Almighty, upon disobedient and prophane young people; and indeed too many old ones too.

But the youth are too apt to think and say, our bones are full of marrow, and our veins of blood, and our blood is warm; we cannot be so dull and heavy as old men.

Well, who hath filled, and by whose providence are your bones and veins full of marrow and blood? Is it not God? Is it not in him you live, move, and have your being? What hath the devil and sin to do with all this? Should not God have the marrow of your days? And should not youth serve him with their purest or finest blood? And should they not be warm, and not lukewarm or cold, in and towards the things of God and heaven?

Thus to be vigorous and manly in the work of God, is truly and rightly to honour our parents, as God commands.

It is not to honour them with the mouth and lips only, but with the heart, and with serving God; for that is the honour spoken of in the holy Scripture.

None can rightly honour their parents, who dishonour God. If a young man or woman is religious, and of a discreet conduct, and of a sober and just conversation: that indeed is a real honour to, and honouring of our parents. For, say people, when they behold just and religious youths, when their father is living, oh! how happy is that man in his children! and indeed it is an honourable happiness: when, on the other hand (pity! oh! pity! pity!) how many fine youths, to look at (at a distance, to outward appearance) have, through their disobedience, and vile practice, brought down the grey hairs of their careful and tender parents, with sorrow to the grave.

And, as if their own ruin and their parents, was not enough, bring, through their intemperance and folly, ruin and destruction on their posterity also; and what their parents have with great labour gained to bring them up, and educate them until they come to maturity, they in a little time spend extravagantly and intemperately, as well as foolishly and inconsiderately; and so bring ruin and destruction swiftly on themselves and posterity.

And another subject but seldom spoken of, or handled, is the extraordinary regard we should have to oblige our mothers, and the tender care we should take to nourish and comfort them in age; and not vex or grieve them, if possible we could help it, for many reasons, besides our religious duty as above, in relation of honour to parents. And let me remind the youths of this age, of either sex, that in the time of the law (the law of God under the *Mosaic* dispensation) the disobedient youths were to be brought out of the camp or city, and all the people were to stone them to death.

It is true, our gospel-dispensation, or the dispensation of our sweet Jesus, is not so rigorous; but much more mild and gentle, as to the body; yet, as to the soul, without repentance, the disobedient to natural parents in general (besides to our Father in heaven in particular) entail upon them an eternal curse in the world to come, and many crosses and difficulties in this world. And herein the gospel exceeds the law, it gives time for repentance, mixes mercy with judgment, and sanctifies our troubles, crosses and afflictions to us, through repentance and amendment of life; whereas the law in old time was executed without mercy or pity, and with fierce wrath, vigour and anger.

But to return to the tender mother. Oh! the tender soul of the tender mother, how it yearns over the disobedient son or daughter! and who that hath not a heart of flint or adamant, but would comply or yield to the wholesome advice and counsel of so tender a parent who brought us into the world? affection to such a near parent, one would think should constrain us to it.

However, if religion or affection is not so predominant, let reason do it. First, It is a rational consideration that thy mother suffered many pains, and much sickness, which thou wert the occasion of, even before thou wert brought forth into the world, besides the dolorous, bitter pangs and pains of child-birth, which have cost the life of many a tender mother.

And consider the first month after thou wert born, oh the care and tender concern, the watching, labour and charge, cannot easily be expressed! what running to the physician upon every symptom or suspicion of being ill, or out of order! and must all this be forgotten? O height of ingratitude! which too many poor young people are guilty of.

Though



Though blessed be the Almighty Lord, there are some who are truly and humbly thankful to God and their parents for their being, and their well-being, believing they can never fully requite him or their parents.

Now after our first month, what a deal of fatigue and trouble we give our mothers, who still, if they give us suck (as many mothers do; even queens and princesses, and many noble women, not disdain- ing to give their children suck from their own breasts, which certainly is the most natural way of bringing up and nourishing them; though, on some considerations, a nurse may be dispensed with) how do we partake of their own blood, to the wasting of their spirits, and oftentimes their flesh also?

Surely nothing but love and duty could engage a mother to the great care and fatigue which she is obliged to in nursing and suckling her children, especially if before-hand in the world: who can express the toil and care to keep the poor unthinking little ones quiet, and the many weary steps and contrivances to keep them from crying? although, by the way, when they grow up, their mothers may cry night and day too, and they take but too little notice of it, i. e. the rebellious ungrateful, and disobedient youth.

O youth! must all this be forgotten? must all this have no consideration with you, and bear no due weight upon your minds? oh! surely no: God forbid!

The first year being gone (which is oftentimes but the beginning of sorrow to the parents) then they cannot easily be trusted alone, or out of sight, except in some good hand; and if it is never so little missing, then cries the mother, Oh! where is the child? What have you done with my child? Who has got it? and never rests until she is satisfied about it; and when it is brought to her, O how she embraces  
and

and kisses it, as if she would wrap its soul up in her own ! and then the heart, the bosom, and the breast, are all open to it. What endearing expressions are poured out to it from its tender mother ! as, My dear, my love, my jewel, &c. and sometimes from some sort of persons such fond expressions as are not justifiable.

But, O melancholy consideration ! all this love and tenderness is too often rewarded with hard-heartedness and cruelty ; the mother may cry, and die too, if she will, for her dear love, and precious jewel, when grown up to man or woman's estate ! From such ingratitude may the Lord deliver us.

This consideration is remarkable, as we are also the workmanship of God, and human creatures, that of all the creatures God hath made, there is scarcely any so helpless so long as man ; so that man is so much the more obliged to his parents, and particularly his mother, who feeds us when we cannot feed ourselves, and carries us long before we can go alone, and defends us from harm, or we must perish. After all this, to be unkind and disobedient to our parents, is great ingratitude ; and I scarce ever saw it go unpunished, even in this world : and pray let the youth consider how it is like to fare with them in the next ; for I address myself to those who believe the sacred writings of the holy Scriptures ; for to others, some things herein may seem fabulous, as judgment to come doth to the *Atheist*, though divers of them feel it begin to come before they go out of the world, as hath been the case of many which might be mentioned.

From the breast, and the arms, to the seventh year of our age, who can relate the world of trouble our parents have with us, to keep us out of harm's way, to keep us from bad company, to keep us in health as much as lays in their power ; to clothe us and keep us whole and clean, and take care that we  
learn

learn no ill words or manners; for about this time, little youths are very apt to learn good or evil; and the careful, virtuous parents, would do well to endeavour to cultivate their tender minds, and to plant things good and profitable in them betimes. It often turns to good account, though not always, and when it doth not, the parents, having done their duty, are clear of their blood, and of what mischief may befall them through their ungodliness, and folly, and intemperance, afterwards.

From the seventh to the fourteenth year, then the care of wise and thoughtful parents is to give them suitable learning, and to seek for the best master that can be got for them, which indeed is a great point of prudence; for corrupt and intemperate teachers are often hurtful to youth, and men of bad principles may be instruments of instilling the like principles into the children. A good understanding, good manners, and good principles, a religious, wise and discerning parent, would esteem before letters and figures; although to be well instructed in these also, is considerable, but the other preferable. And here let teachers and the youths be careful of idleness, for that is the mother of many mischiefs, and bad words, bad actions, and bad company, ought to be avoided, which taint and corrupt the minds of the little tender youth.

It is melancholy to think of it, that some youths, who never heard bad words in their father's house, such as taking the sacred name in vain, cursing, swearing, talking rudely, &c. should come from school full with it, so that the good intention of the parents in giving their youth schooling, is then circumvented in a great degree! to regulate which, the parents and tutors should join together in a wholesome discipline. Some indulgent parents mightily hurt their youth by tying up the hands of their teachers from discreet correction. No discreet teacher will

will use broom or mop-stick, or door and window-bars, to correct their youths; that would be unmanly, as well as unwise; but the rod never did hurt, in a skilful hand. And both at home and at school, it is profitable for the youth to be diligent in reading the holy Scriptures, which are preferable to all other books, though other good books are profitable also, and beneficial to improve the understanding; whereas filthy and irreligious corrupt romances, and profane play-books, often poison, and are the bane or ruin of youth; and when once they come to be in love with those black dark works, sacred truths are of little value with them, which is an evident token or sign of the evil tendency of evil books: though there may be some sort of philosophy in some of them, yet, if it is vain, and lies, and deceit, we had need to be careful our youth are not spoiled therewith; and indeed those of riper years are often hurt thereby, else why did the learned apostle *Paul* write to the primitive *Christians*, to “beware lest any of them should be spoiled through” (wrong) “philosophy, and vain deceit,” *Col. ii. 8.* If all this care and pains, besides charge, should be forgotten, it betokens great stupidity.

From fourteen to twenty-one, more care comes on a fresh upon the heart and mind of the faithful and loving father, and affectionate and tender mother, that their offspring may do well, both as to this world, and also to that which is to come. It is indeed commendable, and also a duty in the parents, to take care in putting their children in a way, as much as lies in their power, to live in the world; but above all things, to endeavour to promote their eternal happiness and interest in the life to come. This is so much the more honourable, by how much the one is external, and the other eternal. O eternity! eternity! that we did but think more upon it, though we thought less of the externals; although  
some

some think too little upon the substantial part of them too, and forget to be just in the things of *meum* and *tuum*, or between man and man.

But to return to the youth; and as to trade, the law of nations forbids them to trade, or trade with them, till they arrive at the years of twenty-one, as supposing their understanding not fully ripe for business till that age; and therefore many, and some of the wisest heads on the earth, and men of vast estates, have thought it rational and proper for youth to be put apprentice for seven years: this is looked upon as expedient, although they have many thousands to give them when they come to age: and indeed many youths have been ruined and undone for want of such service; and some of the brightest and finest of our young men have spent more before they arrived to that age, than their parents had to begin the world withal; nay, some, many times more, for want of employ in some commendable calling; for having so much idle time on their hands, they have taken to idle company, and become idle companions themselves also; and so the youth have corrupted one another, to their great hurt and damage, as to their outward substance; and which is yet worse, as to their soul's welfare; and such evil communication corrupts good manners; and if they were employed in business, they in this respect would be out of harm's way, out of the way of those rooks that would make a prey of them.

In order to the well-doing and being of the youth in the time of his seven years servitude, we ought to be very careful to chuse such masters as are of good report: first, as to their religion, ingenuity, industry, justice and temperance, and one who hath acquired to a way of living well: such a master is worthy, and ought to be obeyed. It often happens, that before this time is over, the youth are uneasy, and are wont to go home to their parents, with complaints;

plaints; but without a real occasion or necessity. It is far better, and much more honourable for young men to stay out their appointed time: and then when they come to have their lawful liberty, it will be more sweet to them: and people will be the more free and engaged to deal and trade with them, and the parents will have the greater encouragement to set them up in their calling. A common maxim, which is generally fulfilled, is worthy of note here, i. e. Those that are good for their masters, are good for themselves, and it mostly happens so.

And as to masters, since they are generally gainers by the service and work of their servants, they ought to use them well, as to their accommodations, and not to exact their labour to oppression, remembering we have all a Master, which is in heaven, and that every one of us (let our condition be what it will in this world) must be accountable for the deeds done here on earth, to him in his kingdom.

It must not here be forgotten, that servants ought not to serve their masters with eye-service; but justly do their duty as though they were actually present, or really in view. And as their indentures bind against cards and dice, and all unlawful games, and gaming being very destructive to youth, as well as to their masters interest, it is in an especial manner to be avoided; for gaming leads into many other evils, and, at the best, tends to draw the heart and mind from heavenly to earthly things. Also the servant is not to see his master any ways defrauded, it being all one in the foundation, whether the servant doth it himself, or sees, with approbation, another do it; and that which would make the time the pleasanter, and seem not so long and tedious, is to be chearful and good natured, and to be sure to frequent the publick worship of Almighty God; and masters would do well to let their servants go sometimes to more private duty; and if the servant be conscientious,

conscientious, the master will be no loser by such indulgence. Also servants ought to be kind to their masters children, which is reputable; and masters ought not to let their children insult their servants; and if the servants merit correction, let it be done prudently, and not in a fury, or in the heat of passion; for such correction, in the heat of passion, oftner hardens the heart, than amends the manners of the youth so corrected.

Both the master and the servant ought strictly to observe, and not to break their covenants which they have mutually agreed to in their indentures, signed and sealed before witnesses, or else they lose their title to justice, and as it is not prudent nor just, neither is it lawful so to do. It is a great happiness in a family when the master and mistress, man-servants, and maid-servants, live together in love and good-will, and endeavour to promote each others interest: then when there is occasion to part, the good wishes of each other go along with those who go, and stay with those who stay. And the care of parents in this affair, is worthy the youth's solid thought and consideration.

Thus after the fine and sprightly young man hath faithfully served his apprenticeship, and is arrived to the age of one and twenty years, when it is lawful for him and others to deal and trade one with another, then it may be suitable for him to marry according to the ordinance of God, and his early institution in paradise, who then said (and his word is the same to this day) "It is not good for man to be alone," whatever others may say to the contrary. Oh! what pity and shame it is, that so many (otherwise) great wits, and fine flourishing young men, should plead and practise against lawful marriage, to their lasting reproach and infamy; and if they should have any posterity, it is a scandal on them also, though they are innocent; for through their parents faults, they

are pointed at as illegitimate: and the inevitable consequences of such filthy mixtures, are monstrous confusion.

But let us hope and endeavour better for our present rising generation, and our hopeful and flourishing youths: and since the state of marriage is an exceeding happy state of life, if performed in the fear and love of God, and with consent of parents and parties concerned; and otherwise the reverse: therefore considering the bashfulness of some youths (and sometimes to a great fault) it might be well for the parents in time to propose marriage to their children, who sometimes have been lost for want of performing it in the fear and the love of God; and indeed it being one of the greatest concerns in life, and being for life, a young man and a young woman ought therefore to act therein with the greatest care and caution, as ought the parents also. And let the parents be helpful to their youth, according to their ability, and according to the industry of the youth, and still be helping them, which is an encouragement to ingenious and virtuous young people. By being too strait handed, there may be a wishing for the death of the parents, saying, They cannot carry it with them to their graves; yet the parent is not to impoverish himself for his children; for that hath sometimes ruined both parents and children also.

The parents may propose, but the youth ought to chuse, because they must live and die by it; the chief motive of marriage ought to be pure and true love, which the parents cannot give to the children for each other; they may give them money, and give them advice, but they cannot give them love; and parents, by over awing and over persuading them, have brought ruin on many a beautiful son and daughter.

In this case of marriage, the choice (if we design to be happy for term of life) ought to be a virtuous person:



person: that ought to be our chiefest aim. Our happiness doth not consist in either riches or beauty; for "riches make themselves wings, and fly away." Prov. xxiii. 5. And beauty is a fading flower: virtue is much more preferable and enduring; to have all these together in one person, is such a rarity as is hard to be found. And in this great case of marriage, it is an excellent thing to be equally matched, or in the apostle's words, "equally yoked:" not one of one persuasion in religion, and the other of another; not one very old, and the other very young: First, for where two of different persuasions marry, and have children, which way must the children steer their course? after the father or the mother? and if their parents are both true to their contrary principles, who must prevail in relation to their childrens way and worship? Many inconveniences, and much confusion, must naturally be the consequences of such marriages.

Those who marry on account of riches, are very often disappointed; for they very soon are on the wing; they will fly away, sometimes in the flames, and sometimes they will steal away in the dark by theft; and sometimes they will swim away by water, or fly away with canvas wings, and never return; and sometimes by the intemperance and extravagancies of the man or woman, are most profusely wasted. And here let it be noted, that to live comfortably in the world, there must be both in the man, and also in the woman, industry and frugality; for otherwise, if one hath a hundred thousand a year, it might all, and more than all, be spent in excess; and if the man be extravagant, the woman and her family must suffer; and likewise if the woman is extravagant, and lives to excess, that man cannot thrive in the world; so that both must manage their affairs with frugality and industry; and then no doubt, but through the blessing of God, they may

be very happy in one another, and in their outward affairs, and in Christ Jesus the Lord: but then the blessing of God must be sought chiefly, and above all.

Also the very old marrying with the very young, is mostly attended with inconveniency, as daily experience teaches; for too generally such matches are on the one side for riches; for where do we find a young man that marries a poor old woman, or a young woman that marries a poor old man? And how often have we heard young ones say, They would never marry old ones any more? And one may well suppose, they had not married those old ones they did, if it had not been for their riches; and many times Providence has disappointed them in the enjoyment of what they so much sought for.

We now suppose our blooming young man and woman well married and settled in the world, according to their own, and parents, and relations liking and choice; and, now according to the apprehension of themselves and others, they are in a happy state, and are really so in one another: Oh the love and endearments of such a pair, who can fully express it! It hath something of the resemblance of the state of our first parents in Paradise; and happy, yea, thrice happy would they be, that make it their care and study to live so, and do live so until they die; and then when one of these happy intire lovers dies, it sometimes happens that the other cannot survive long, but shortly doth die too.

But as our parents in Paradise, so we in this paradisaical state, have the same subtle, serpentine spirit to war withal; for satan envies us this happiness, and uses all his craft and subtilty to break the love and strict union between man and wife, and to turn it to hatred and bitterness; so that instead of dying for one another, they wish one another dead; and some-

sometimes the innocent sufferer dies indeed, with sorrow and grief; and the survivor meets with one who pays off all former scores.

In order to circumvent our grand enemy, and keep to our first love as much as lies in our power, we must strictly avoid anger, jealousy, intemperance, wilful separation, and the one too much insisting in his or her will, against the others, &c. But in cases dubious or difficult, the Author of all things hath given the decisive power to the male, because the female was first in the transgression; but it were better if these two had but one will, as they are one flesh, and that there were no other power between them two, but the sweet and cordial power of love; in that mortals (especially when it is in that which is divine) ever were, and still are, and always will be, happy.

1. Anger ought as much as possible to be avoided; between a man and his wife. In a heat or rage, that may be done or said in an instant, which one or both may have occasion to repent of all their days; and when once done, it cannot be undone. Again, and as often as a man is angry with his wife, or a woman with her husband (without a sufficient cause) so often do they make work for repentance, and without which the fault cannot be done clean away. Let the angry person remember the good advice in sacred record, "Let not the sun go down on thine anger," Eph. iv. 26. And if it was not to go down on the anger of the common people, much more it ought not between a man and his wife. And let special care be taken, that both be not angry together; for that would be the way to fire the whole house presently, so that the house would be too hot to hold them.

2dly, Jealousy. Oh cruel jealousy! Jealousy is cruel as the grave, and burns as a fire in the soul, and will certainly consume it, if it be kept alive. It

ought indeed to be carefully watched against, and each person to avoid all actions that might give, or have any umbrage that way. A free, open disposition, would mightily help to quench the burning flames of jealousy. And love, sincere love, will mightily circumvent our fiery enemy, the prince of evil flames, who strives to stir up that (and not only that, but other) and all false fires whatsoever. If we would live in peace and love, let us put on charity; and that will lead us to put the best construction, and not the worst, on the words and actions one of another. This is a safe and good general rule for a man and his wife to observe; and not only for a man and his wife, but for all others, on all occasions of difference. For what sad work would it make in the world, and who could escape from censure, if the worst constructions were put on all their free words and discourses? Yet some may be censured deservedly notwithstanding. Oh! but this divine love is such a wonderful thing, it will quench the darts of the devil, and he cannot wound us while this prevails.

Worthy to be remembered is that great saying of the Son of God, "By this shall all men know that ye are my disciples, if ye love one another," John xiii. 35. And this between a man and his wife, is doubtless highly necessary; and without it they must be unhappy.

3dly. Intemperance is a fore evil in a married state, (it is bad in any, and worse in that) for it not only destroys the peace of the family, but that by which (under Providence) the family subsists, and is supported (i. e. the increase or regular income of it) and it also destroys the health, debauches the mind, quenches cordial love, hurts posterity, in causing weakly children, destroys credit and reputation, and hath brought many a family to poverty, ruin, and disgrace. Oh! the misery intemperance brings on  
people

people and families, in drinking especially, and also in eating and apparel, it is hard to be expressed in words. Oh! what cruel hardships it brings on persons and their families, and that especially of drinking to excess, which the male kind are most guilty of. How barbarous it is for a man to be carousing in a tavern till morning, and his wife weeping by herself at home, waiting for him? And when he comes in, sometimes in great disorder, and often in such fits, he is very mischievous, and commits much folly and outrage, of which he would be ashamed when sober. Surely, if man or woman were not wholly deprived of consideration, they would or should consider maturely, and think solidly of the evil consequences of this great evil, and sin of intemperance.

4thly. Wilful separation, between a man and his wife, is of dangerous consequence. That was very fatal to our first parents, and seems to infect the posterity to this very day. Fair *Eve* leaving her dear *Adam*, cost her dear. She had not been so open to the intrigues of vile satan, if she had had her *Adam* with her; and though the female is generally the weaker vessel, yet her strength is greatly augmented with the presence and company of her husband; and so is the husband in the same consideration. Daily experience teaches, that it is of ill consequence for women to go much abroad without their husbands, or young women, without some body to protect and defend them, from the insults of rude persons, except on family, or some other laudable concerns. Womens business being much in their own families, and mens also; to leave their wives long, without necessity, on account of business, is often hurtful to both. And men and their wives to sleep separately if in health (or by consent, without good reasons) is very unnatural, and often tends to

lessen the love and affection they ought to have for each other.

It is good for married people to advise with each other, about the affairs of their families, they being so nearly related; and to be subject to one another in things indifferent; and not strenuously to insist on their own wills, one against another; for that often breeds contempt, and discontent, and mightily tends to lessen the love and affection which they ought to have for one another. It would be well for married people to disclose their differences as little as may be, to any but themselves; and not to be contented or satisfied, till they are made up again; always remembering their marriage-covenant, which is to be loving and faithful till death. Some married people have been heard to say, that 'The longer they lived together, the more they loved one another.'

As the design of the Almighty in the beginning was, in his ordinance of marriage, that the man and the woman should be help-meets to each other in divers relations: so it behoved us to answer this great end, and noble design, in his fear.

In our domestick affairs, we should draw together, and help one another; the woman in her household affairs at home, and the man in his necessary affairs abroad, seeking to God for a blessing upon their labours: and if accidents happen, or losses or crosses, by fire or water, by sea or land, the loving husband and the tender wife, will help to comfort the most grieved with soft and kind expressions; such as 'My dear, since it is our lot to meet such disappointments, and great losses, since we could not help it; and we are not become poor through idleness, or extravagancy, let us endeavour to bear it as patiently as we can; and let us comfort and cheer up one another: we do not know but all this may be for the best; and if the Almighty sees meet, he can give us more than ever we yet had. If not, let us  
endea-

endeavour to be content, and try to make it up in loving one another.'

And as to religion, a man and woman fearing God, may be very helpful to one another, they having many opportunities, to speak their experiences to each other; and times, wherein they may read the holy scriptures, and explain their sense, of particular passages and places to one another and the family, without interruption or fear of offence, or offending contending persons; and by stirring up one another to true religion, and the fear and worship of the Most High God.

Thus living and continuing in the love and holy fear of God, and true faith of Christ, they have good ground to hope at last to die in his favour. Oh who would but hope to live and die like such a pair!

# FREE THOUGHTS

COMMUNICATED TO

FREE THINKERS,

IN ORDER TO PROMOTE

Thinking on the Name and Works of GOD:

WITH

A Relation of a remarkable Providence which fell out at *Port Royal*, in *Jamaica*, suitable to the Subject, written at Sea.

[The Preface and Postscript by another Hand]

---

*The fool hath said in his Heart, there is no God. Psalm*  
xiv. 1.

---

## P R E F A C E.

THE author, in the course of his conversation, having met with some persons, who avowing the principles he opposes in the following tract, have been forward to assume the character of *Free-thinkers*, might have thereby been determined to such a title and direction of his work. And as it is to be feared, the number is too great of those who love a false



false liberty, both in acting and speaking, it is not to be wondered at, should they endeavour to justify themselves therein, by so specious a pretence as that of freedom. A privilege so undeniable to every man, that, without it, none could possibly be praised or condemned for any determination or action whatsoever; but it must be imputed to that power alone, which imposes a necessity towards either good or evil; so that in such case, all distinction of virtue and vice must cease in our apprehensions of morality, and human society lie in the greatest and most deplorable confusion for want of it. Far be it therefore from any judicious or honest person, to endeavour to exclude or dissuade any from a just freedom in speculation or practice. But let those who pretend to this, entirely satisfy themselves, that they have fully and sincerely made use of it, and that in their enquiries they have faithfully collected, and impartially considered, that evidence the nature of the subject might have required, or has afforded them. Those who deny an eternal existence, power and providence, which hath created and preserved the world, seem neither to have observed nature, nor consulted that reason, which yet some of them may much pretend to follow. To such the following considerations are recommended by the author; which deserve to be read with attention and seriousness, for the goodwill and sincere views with which they seem to have been written.

The AUTHOR to the READER.

**T**HE author having been much pressed in spirit to write the following considerations upon the present subject and occasion, begs they may be read with attention, and examined without prejudice. He hopes the learned and ingenious reader will excuse any faults in stile or method, having respect to the sincerity of intention, which he professes to have had in his undertaking; and humbly prays that a divine blessing may attend it, to the satisfaction and eternal advantage of all whom it may concern.

## Free Thoughts communicated, &amp;c.

**H**AVING had some discourse with a young man of bright natural parts, concerning another world, and of leaping out of this into that in the dark, which must needs be very dangerous; and fearing that many take that great leap out of this world into the next in that manner, I have been induced to write these lines.

Upon which I cannot forbear immediately asking, What man in his senses will venture (naturally speaking) to leap in the dark, he knows not where? or into the pit, he knows not the bottom of? to think of it is terrifying, and must needs shock any considerate free-thinker.

Now, though a man, having a bright genius, and a large share of natural parts, may acquire much literal and natural knowledge; yet for want of a spiritual understanding, which is derived from the divine Spirit, he may greatly err concerning true faith and religion, and have no apprehension of the eternal kingdom, and judgment of God, or of another world; which it might be well for the ungodly were not, or were never to be at all: which, were it to be supposed, yet to live virtuously, (as the bishop of *Sarum* observed to that great libertine, the earl of *Rocheſter*) would be an advantage to men, even in this world.

But if there should be an eternal, righteous kingdom (of which we may be internally and spiritually sensible) and a state of life therein to come; then, O then, what will become of the wicked, and all who forget God! and what perturbation of soul must attend such, when, under the convictions thereof,  
they

they shall be ready to launch into eternity. I beseech thee, O soul! seriously to consider, before it be too late.

The great Saviour of the world says, "The kingdom of God is within you," Luke xvii. 21. That is, inwardly and spiritually, to be known and perceived. He also says, "I am the light of the world," *John* viii. 12. He, by his divine and supernatural light, lights us through this dark world to his spiritual and glorious kingdom, where he rules and reigns in transcendent majesty and brightness; of which his faithful subjects are in some measure sensible: glory to the King of kings for ever.

And that eminently wise apostle *Paul* says, "He was sent to turn men from darkness to light." Darkness he calls the power of Satan, and light the power of God. Now as a man walking in outward darkness, is in continual danger of falling, not knowing whether he goeth; so also a man living and walking in spiritual darkness (which is the power of Satan, where the wonderful power and works of God cannot be seen nor understood) must needs be in the greatest danger of falling into the bottomless pit of perdition, where horrible darkness, and unutterable misery prevails for ever.

The many bitter cries, dreadful shrieks, and heavy groans, which my ears have heard from such dark souls, ready to depart the body, have been enough to convince me of the judgment of another world, though there had been no other demonstration of it to me. May our fine wits, and sprightly youths concerned, repent in time. Oh! my heart is pained for them; and my soul mourns in secret for many of my former and latter acquaintance, as I have also tender desires for the well-doing and well-being of mankind in general.

If any, by duly thinking of these things, should be awakened and convinced of their state, and their former

former lives and wicked practices; and have so much light as to see the danger of living without God in the world; but be ready to conclude, that if there be indeed a righteous God, who will reward every man according to his works, there can then be no hope for them, such wretched sinners. Oh souls (if this be the case of any) look not at such thoughts, which (in the midst of your just apprehensions) Satan taking advantage, may thus suggest to you; who having got you deep already in the mire of sin, would by such infusions plunge you deeper both into sin and despair.

Be it remembered that Christ died for sinners, even the chief, as *Paul* says, and he can make a chief sinner, as appears in the case of that apostle by his own testimony: God hath and can do it, though it be wonderful!

Wherefore abide not in darkness, but repent, and turn to the light of life; strive and struggle for life, the life of God in the soul of man; turn ye to the divine light, turn to God, who is light, and in him is no darkness at all; live and walk in the light of God, which is far above the light of human reason; therein shall we have fellowship with the Father of lights, and his Son Jesus Christ; whose religion is spiritual: "God is a Spirit, and they  
" that worship him," aright, "must worship him  
" in spirit and truth."

God must be worshipped in thought, word, and deed; that is, in all things we ought to express an humble reverence and adoration to the Sovereign being, frequently meditating on his great name; but all evil and sinful thinking we must refrain from with abhorrence, as displeasing to him; and is of the devil that evil spirit; and which indeed is contrary to the nature and end of free-thinking; which is a sincere exercise of the rational faculty, in order to distinguish between good and evil, truth and falsehood,  
that

that we may chuse and acknowledge the one, and avoid and reject the other. And here it may not be unfit to recommend the care of all our thoughts, from whence proceeds our words and actions as naturally, as good and evil fruit from the different seed sown in the earth.

And as the truest and most sublime end of thinking (which is the reasonable service of every intelligent creature) is the contemplation, fear, and adoration, of the Almighty Creator; so are we thereto greatly encouraged by that Scripture of *Mal.* iii. 16, 17, 18. which I am concerned here to transcribe and recommend, and is as follows, “ Then they that feared  
 “ the Lord, spake often one to another, and the  
 “ Lord hearkened and heard it, and a book of re-  
 “ membrance was written before him for them that  
 “ feared the Lord, and that thought upon his name.  
 “ And they shall be mine, saith the Lord of Hosts,  
 “ in that day when I make up my jewels, and I will  
 “ spare them as a man spareth his own son that serveth  
 “ him. Then shall ye return and discern between  
 “ the righteous and the wicked, between him that  
 “ serveth God, and him that serveth him not.”

In which Scripture we may observe how great and glorious a reward is promised to those that sanctify the name of the Lord; the consideration of which must needs raise their love and admiration, and add to their present delight in such holy thoughts.

But, on the contrary, it is to be feared, that evil thinkers and actors, when the Divine Spirit and light would inspire them with good thoughts, or convince them of their sins, endeavour to stifle or overcome such thoughts or motions as would awaken them to righteousness, or restrain them from sin; and strive, by their natural wit, to reason the good Spirit out of their souls; at the same time opening their heart to the evil spirit and his suggestions, which they hug, to their own destruction. But indeed to  
 judge

judge rightly of these things, if a man have ever so much natural wit, and strength of reason, it must be sanctified through his faithful subjection to the divine will, and raised by divine inspiration; which as far surpasses human reason, as heaven is above the earth. May our men of bright natural thoughts think clearly and seriously of this. This is evident in the case of that great apostle *Paul*, who was educated at the feet of *Gamaliel*, in the perfect manner of the law, yet by all his knowledge, could not justly distinguish concerning religion, but was a persecutor of the church of Christ: but when his knowledge and spirit came to be sanctified by the Grace and Spirit of our Lord Jesus Christ, then, and not till then, he became of great and good use and service to his Maker and mankind. Then his reason and religion became spiritual, “who had not conferred with flesh and blood, but had been obedient to the heavenly vision,” *Gal. i. 16.* And he says (*1 Cor. xv. 19.*) “If in this life only we have hope in Christ, we are of all men most miserable.” So that his hope and expectation (as of all faithful believers) must have been of another life, and the kingdom of God hereafter; “For here,” says he, “we have no continuing city, but seek one to come,” *Heb. xiii. 14.* And though the condition of such, in this life, is often exposed to much persecution and trouble for their faith’s sake, towards the name of God, and testimony against this world, and the evil spirit ruling therein; yet, blessed be the Most High, he gives them strength, and the assurance of his favour, whereby they endure to the end, as well as that he refreshes them with his outward blessings and comforts: so that they may well say with his ancient servant *Job*, “Shall we receive good at the hand of the Lord, and not evil?” *Job ii. 10.* Thus afflictions have been indeed usually called, but they often, in the hand of God, are means of redeeming the soul, and

raising up many excellent virtues, when they are rightly submitted to.

But to return. I would enquire what subject we can possibly chuse so worthy of our meditation, or from whence so great benefit can redound both to spirit and body? The fear and thoughts of Almighty God, which are inspired by his Grace, sanctifying our hearts, thereby render us more fit to receive his favours both to spirit and body, which he multiplies according to his wisdom and good pleasure; and all our faculties and passions being redeemed and governed by the spirit of faith, we shall possess and enjoy all things in a more regular and excellent manner. But who is there that hath not been so great a partaker of the many blessings, with which the infinite Creator filleth the world, and in especial manner encompasseth mankind, as not to be thereby obliged to a continual acknowledgment thereof, and remembrance of the great and bountiful Author? The state therefore of the wicked and rebellious, is stigmatized in holy Scripture, with this character in particular, that "God is not in all their thoughts," *Psal.* x. 4. And indeed for this came his judgment upon the old world of the ungodly, who cannot be supposed ever to have thought of the adorable Lord, since "every imagination and thought of their hearts were only evil continually," as the Almighty himself hath complained, *Gen.* vi. 5.

But instead of the returns of faith and love, how sad a consideration is it, that there should among men be found any so vile and foolish, as even to deny the divine existence, and the effects of his infinite power in the external creation, and to affirm that all things have come by nature, without God, or any supernatural power; which evil tenet, some have endeavoured to justify and support by natural reason; ( ' Where-  
' in the name thereof may indeed be abused; but  
' reason itself, which concludes nothing without  
' evidence



' evidence, can never declare in favour of a propo-  
 ' sition, for which, not only none can appear, but  
 ' against which the whole world is full of it. But  
 ' let this be disposed for the judgment of reason.  
 ' When therefore it is said, that all things have  
 ' come by nature; if thereby we are to understand  
 ' that natural things are severally self-productive,  
 ' this will be disproved by daily experience; for we  
 ' may observe, that they depend one upon another,  
 ' and upon various causes for production and substi-  
 ' tence, without which, neither, in a state of nature,  
 ' could possibly be. But if it be meant of the univer-  
 ' sal system of natural things collectively, this will  
 ' less be allowed of many, than of any particular of  
 ' them; because that would destroy the nature of a  
 ' self-productive power, which cannot be limited  
 ' from being infinite, and therefore can be but one:  
 ' one infinite, supreme nature therefore only can have  
 ' self-existed, and must have been the supernatural  
 ' author and power, by whom all other beings  
 ' have existed: which refutes the above error, and  
 ' rationally proves and establishes the great truth in  
 ' the question.'

And this the Christian religion teaches in the great-  
 est perfection, that the Creator of all things is God,  
 an infinite eternal Spirit, who filleth all things; who  
 having been pleased to manifest his eternal power and  
 Godhead in the visible frame of the universe, beareth  
 witness of himself therein, by his providence and  
 judgments; and in every soul of man by his inward  
 inspirations; especially the sincere believer, in whom  
 his Spirit dwells and operates.

Oh! that men therefore would lift up their minds,  
 and open their hearts to him, when by his holy Spirit  
 he reproveth them for sin, and brings a damp upon  
 their spirits for evil; from which they would, per-  
 haps if they could, run, or divert themselves from  
 the sense of it: but alas! there is no fleeing from his  
 presence,

presence, who is every where; nor avoiding his judgment, whose kingdom comprehends all things: but woe especially is to them with whom his Spirit ceases striving! Holy *David* certainly was very sensible of this, when he wrote that admirable description of the Divine Omnipresence, *Psalms* cxxxix. 7th verse to 12. “ Whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me, even the night shall be light about me, yea the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.” With these apprehensions of the infinite power, and presence of the Almighty, I shall pass to the relation promised in the title page, which may here be properly inserted.

My author was *Jonathan Dickinson*, merchant in *Philadelphia*, who was present with the young men, whom this extraordinary providence beset, at *Port-Royal*, in *Jamaica*; he gave me the following account. Two ingenious young men, who were lately arrived at *Jamaica* from *London*, discoursing about earthquakes, asserted that all things came by nature; and so argued thereupon, that it brought terror upon the company, who were many at dinner in an upper room: that whilst this lasted, to the astonishment of all present, the earth began to move and tremble, which put most of them to flight in such haste, that they ran one almost over another, some down stairs, others leaping over the balcony. But my author said, he considered that there was no running from Divine Providence, and that the same hand which moved the earth, was able to preserve him; in which he  
 trusted,

trusted, and was preserved: (and not only then, but at other times, especially among the *Cannibals of Florida*; as his book of 'God's protecting Providence,' &c. signally evinceth) thus as he continued with the young men in the same room (oh! terrible to relate, and my heart and hand tremble in the writing thereof) the mighty hand of an offended God struck these young men with death, and they fell down, and never rose more, being in all appearance unprepared for so sudden a change. And how many other gay witty young people have been suddenly snatched away by death, though perhaps not so immediately, nor in so extraordinary a manner, seems worthy of reflection. The author of this account added, that he took up the young men, and laid them one upon a bed, and the other upon a couch; but that they never spake again after their blasphemy against God and his works. Upon which I think it very natural, as well as necessary, to remark, that this was indeed an eminent instance of the just judgment of God against such as deny his wonderful power and providence in the creation; with this terrible circumstance, that these unhappy persons were cut off in the midst of their ungodly discourse and corrupt reasoning, without so much time afforded them as to ask pardon, and crave mercy of a provoked Lord; which is very dreadful to consider: and I especially recommend it to the serious reflections of all such as affect the name of *Free-Thinkers*, as they are commonly distinguished, that they may no longer, under such a pretence, abuse their understandings with a latitude of prophane and evil thinking; who, as they must needs be sensible, they have not conferred the excellent faculty of reason upon themselves; so they may as certainly conclude, they never received it to exclude his existence, power and providence, out of the world, who gave it them; nor to employ it to their own destruction, by such a perversion thereof, which must inevitably be

be the consequence, without timely and due repentance; but that they may apply themselves to him for true wisdom, who is the eternal fountain of it, who would direct all their thoughts aright therein, then would they find a substantial and enduring happiness and satisfaction, in the honourable thoughts and practice of true religion and virtue; and that all vain and evil thoughts, directly tended to the misery and destruction of mankind.

Lastly, if any expression in this short tract should prove successful to promote, in any measure, the contemplation of the Divine Being; the consideration of man's duty to him, his Almighty Creator; or to convince but one soul of the error of his thoughts and ways; the author will think himself richly rewarded for his endeavours, and reverently ascribe the glory and praise to God, the prime Author and Mover of every good thing, who is worthy for ever.

## The P O S T S C R I P T.

**I**F we duly consider the nature of human understanding, as we shall necessarily be led to admire the wonderful Author of so excellent a gift to mankind, according to the power and extent thereof; so shall we be forced to acknowledge its imperfection, not only where the nature of things exceed its views, but also in tracing and explicating that evidence which many of them afford; but especially as to its influence in a moral respect, how subject is it to be obscured, and its faculties disabled by the violence of those passions and affections with which human nature is too ordinarily agitated. So that man cannot but want  
some

some extraordinary assistance; and lie under the greatest obligation to submit every faculty and affection to the direction and disposal of that Infinite Power and Wisdom, which having so wonderfully constituted, can best preserve, and conduct him to a state of happiness.

Can it then be thought unrighteous in the Supreme Disposer of all things, so to have fashioned our natures, and ranged them (though above many other beings, yet) in such a state of dependence, as continually to express his sovereign power and rectitude? Since by our entire resignation to his Divine Hand, we may be transformed to a greater likeness of him, and have a spirit and nature superinduced of divine extraction from the Father of Lights; whom to know and contemplate, through the revelation of his Son Jesus Christ (his infinite love of mankind) is eternal life and supreme happiness.

Which mystery, far above human understanding, he hath been pleased to reveal by his Spirit, who searcheth the deep things of God, in order to work in us faith in, and the highest admiration of that exalted Name, by whom he hath visited our low estate, and would redeem it in him, into the greatest dignity it is capable of. The particulars of whose incarnation, passion, resurrection, and ascension into eternal glory, though highly admirable, and which the blessed apostle, who had been an eye-witness of his glory, says, "The angels desire to look into," *1 Pet. i. 12.* can none of them however be perverted to a sense of being repugnant to reason; because not impossible to infinite love, or infinite power; who could abase himself from his glory, and be made flesh in a virgin; could work all miracles, and the greatest of all, the raising himself from the dead; and could ascend up where he was before. All which are agreeable to right reason, and appear so, with ravishment to the enlightened and sanctified; especially  
with

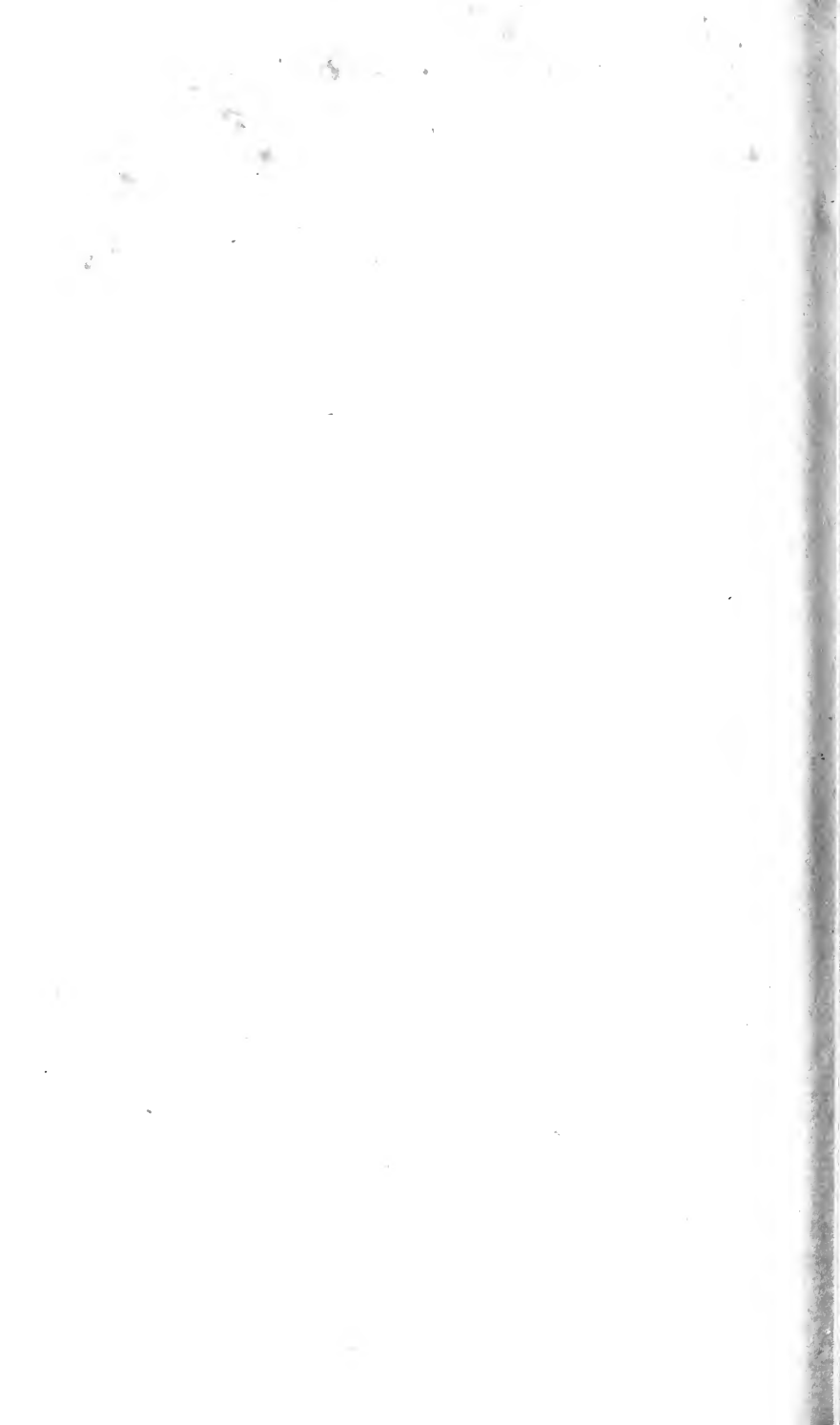
with the evidence of the Holy Spirit, the Comforter, which confirmeth the humble believer in the saving faith and knowledge of these things to the end. And I am glad of this occasion to distinguish to thee, ingenious reader, that though no divine truths are contrary to natural reason; yet, as they far transcend it, they are not comprehensible by it, as other truths within the reach of its capacity are: as no nature below man, nor qualified with reason as he is, can possibly know as he knows. Which observation is not of the least importance to us: for if it therefore follows, "that no man knows the things of God but " by the Spirit of God," 1 Cor. ii. 11. then can no man without the revelation of the same Spirit, know the mystery of the Divine Power, by which he was created, and by which he must be eternally saved and blessed. Grace therefore, or the Divine Spirit by its influence and inspiration, must be received and obeyed as an infallible oracle, if we would know and pursue those things which tend to our present and future happiness; as also the authority of the holy Scriptures submitted to, as having proceeded from the same grace, of which they faithfully testify, and of that which is necessary to be by us believed and practised.

The excellency and necessity of which divine record to himself, man certainly must acknowledge, when he considers, that that alone has given him an account of his own origin, which, what man could have known? And that he still may the better understand himself, of his lapse and corruption from that excellency and glory of his nature, in which he was created, by departing from the truth, into a fable and notion of independency of nature, and sufficiency of wisdom without God. So that he is become as the the beasts which perish, as to the necessity of dissolution to his mortal part; and in his greatest natural honour, may, in that respect, be compared to them;

them; which is sufficient to humble him under the sense of his weak elementary state, with all the glory and advantages that may attend it.

But if man will not be convinced of the imperfection and vanity of this nature, by the infirmities and miseries to which it is continually subject; nor of the glory of the Eternal Majesty, by the infinite wonders thereof, throughout the universe; rejecting the testimony of his own senses, of every created thing, and of the Scriptures of truth; nor yet behold his glory in the appearance of the Saviour, which he reveals in every conscience; then must his blindness be concluded incurable, and his destruction unavoidable.

F I N I S.





BOOKS PRINTED and SOLD by  
*JAMES PHILLIPS,*  
GEORGE YARD, LOMBARD STREET.

---

The Select Works of W. PENN. To which is prefixed, The Life of the Author, in 5 vols, 8vo, well bound 22s. 6d. Calf lettered 25s.

NO CROSS, NO CROWN: A Discourse, shewing the Nature and Discipline of the Cross of Christ, &c. By W. PENN, 8vo, new Edition, bound 5s.

A Brief Account of the RISE and PROGRESS of the People called Quakers. By W. PENN, bound 1s.

Ditto in French, new Translation, bound 1s. 6d.

AN APOLOGY for the TRUE CHRISTIAN DIVINITY, being an Explanation and Vindication of the Principles and Doctrines of the People called Quakers. By ROBERT BARCLAY, 8vo, bound 5s.

PERSECUTION EXPOSED, in some Memoirs relating to the Sufferings of JOHN WHITING, and many others of the People called Quakers, in the West of England, &c. A new Edition. 5s. Sheep.

The History of the Life of THOMAS ELLWOOD, or an Account of his Birth, Education, &c. with divers Observations on his Life and Manners when a Youth: and how he came to be convinced of the Truth; with his many Sufferings and Services for the same. To which is added, a Supplement by J. W. A new Edition. 3s. Sheep.

The Works of ISAAC PENNINGTON, in 4 vols, 8vo, well bound 20s. Calf lettered 22s.

The Works of that ancient, faithful Servant of Christ Jesus, JOHN CROOK. To which is prefixed the Author's Life, written by himself. A new Edition. 5s. Calf.

An Account of that ancient Servant of Jesus Christ, JOHN RICHARDSON, giving a Relation of many of his Trials and Exercises in his Youth, and his Services in the Work of the Ministry in England, Ireland, America, &c. A new Edition. 2s, Sheep.

A Journal, or Historical Account of the Life, Travels, Sufferings, Christian Experiences, and Labours in the Work of the Ministry, of GEORGE FOX. Folio. Bound 18s.

A Journal of the Life, Travels, Sufferings, &c. of WILLIAM EDMUNDSON, &c. 8vo. Bound 4s.

Some Considerations relating to the Present State of the Christian Religion, &c. By ALEXANDER ASCOTT. 8vo. Bound 3s.









