A

JOURNAL

OR

Historical Account

OF THE

Life, Travels, Sufferings, Christian Experiences and Labour of Love in the

Work of the Ministry,

OF THAT

Ancient, Eminent and Faithful Servant of JESUS CHRIST,

George Fox;

Who departed this Life in great Peace with the LORD, the 13*th* of the 11*th* Month, 1690.

The First Volume.

Dan. 12. 3. *And they that turn many to Righteousness, shall shine as the* Stars *for ever and ever.*
Verse 4. *Many shall run to and fro; and Knowledge shall be Encreased.*
2 Tim. 2. 12. *If we suffer, we shall also reign with him;* (i. e. with *Christ.*)

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THE TESTIMONY OF Margaret Fox

Concerning her

Late Husband GEORGE FOX;

TOGETHER

With a brief Account of ſome of his *Travels*, *Sufferings* and *Hardſhips* endured for the *Truth's* ſake.

IT having pleaſed Almighty God to take away my *Dear Husband* out of this *Evil*, *Troubleſome World*, who *was not a Man thereof*; being Choſen out of it, and had his *Life* and *Being* in *another Region*, and his Teſtimony was againſt the *World*, that the *Deeds* thereof were *evil*, and therefore the *World hated* him: So I am now to give in my Account and *Teſtimony* for my *Dear Husband*, whom the *Lord* hath taken unto his bleſſed *Kingdom* and *Glory*. And it is before me from the *Lord*, and in my View, to give a *Relation*, and leave upon Record the *Dealings* of the *Lord* with us from the Beginning.

He was the *Inſtrument* in the *Hand* of the *Lord* in this preſent *Age*, which he made uſe of to ſend forth into the *World*, to preach the *Everlaſting Goſpel*, which had been hid from many *Ages* and *Generations*; the *Lord* Revealed it unto him, and made him *open* that *New* and *Living Way*, that Leads to *Life Eternal*, when he was but a *Youth*, and a *Stripling*. And when he Declared it in his own Country of *Leiceſterſhire*, and in *Darbyſhire*, *Nottinghamſhire* and *Warwickſhire*, and his Declaration being againſt the *Hireling-Prieſts* and their Practices, it raiſed a Great Fury and Oppoſition amongſt the *Prieſts* and *People* againſt him: yet there was always *ſome*, that owned him in ſeveral places; but very few, that ſtood firm to him, when *Perſecution* came on him. There was *he* and *one other* put in *Priſon* at *Darby*, but the other *declined*, and left him in *Priſon* there; where he continued almoſt a *whole Year*, and then he was *Releaſed* out of *Priſon*: And went on with his *Teſtimony* abroad, and was put in *Priſon* again at *Nottingham*; and there he continued a while, and after was *Releaſed* again. His *firſt* Imprisonment. *Second* Imprisonment.

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And then he Travelled on into *Yorkſhire*, and paſſed up and down that Great *County*, and ſeveral received him; as *William Dewsbury*, *Richard Farnſworth*, *Thomas Aldam* and others, who all came to be faithful *Miniſters* of the *Spirit* for the *Lord*. And he continued in that Country, and Travelled thorow *Holderneſs* and the *Wowlds*, and abundance were *Convinced*; and ſeveral were brought to *Priſon* at *York* for their *Teſtimony* to the *Truth*, both *Men* and *Women*: So that we heard of *ſuch* a *People* that were *Riſen*, and we did very much *inquire* after them. And after a while he Travelled up farther towards the *Dales* in *Yorkſhire*, as *Wenſdale*, and *Sedbur*; and amongſt the *Hills*, *Dales* and *Mountains* he came on, and *Convinced* many of the Eternal *Truth*.

And in the Year 1652. it pleaſed the *Lord* to draw him towards us; ſo he came on from *Sedbur*, and ſo to *Weſtmorland*, as *Firbank-Chappel*, where *John Blaykling* came with him: and ſo on to *Preſton*, and to *Grarig*, and *Kendal*, and *Under-barrow*, and *Poobank*, and *Cartmel*, and *Staveley*; and ſo on to *Swarthmore*, my Dwelling-Houſe, whither he brought the bleſſed Tidings of the Everlaſting *Goſpel*, which I, and many *Hundreds* in theſe parts, have cauſe to praiſe the *Lord* for. My then Huſband, *Thomas Fell*, was not at home at that time, but gone the *Welch Circuit*, being one of the *Judges* of *Aſſize*: And our Houſe being a Place open to entertain *Miniſters* and Religious People at, one of *George Fox* his Friends brought him hither; where he ſtayed all Night. And the next day, being a *Lecture*, or a *Faſt-day*, he went to *Ulverſton-Steeple-houſe*, but came not in, till *People* were *gathered*; I and my *Children* had been a long time there before. And when they were *ſinging* before the *Sermon*, he came in; and when they had done *ſinging*, he ſtood up upon a Seat or Form, and deſired, *That he might have liberty to ſpeak*: And he that was in the *Pulpit*, ſaid *he might*. And the firſt words, that he ſpoke, were as followeth: *He is not a* Jew, *that is one outward*; *neither is that* Circumciſion, *which is outward*: *But he is a* Jew, *that is one inward*; *and that is* Circumciſion, *which is of the heart*. And ſo he went on, and ſaid, How *that Chriſt was the* Light *of the* World, *and ligheth every Man that cometh into the World*; *and that by this* Light *they might be gathered to God*, &c. And I ſtood up in my *Pew*, and I wondered at his *Doctrine*; for I had never heard ſuch before. And then he went on, and opened the *Scriptures*, and ſaid; *The Scriptures were the* Prophets *words*, *and* Chriſt's *and the* Apoſtle's *words*, *and what*, *as they ſpoke*, *they enjoyed and poſſeſſed*, *and had it from the Lord*: And ſaid, *Then what had any to do with the* Scriptures, *but as they came to the* Spirit, *that gave them forth*. *You will ſay*, Chriſt *ſaith this*, *and the* Apoſtles *ſay this*; *but what canſt thou ſay? Art thou a Child of* Light, *and haſt walked in the* Light, *and what thou ſpeakeſt*, *is it inwardly from God?* &c. This opened me ſo, that it *cut* me to the *Heart*; and then I ſaw clearly, we were all wrong. So I ſat me down in my *Pew* again, and *cried bitterly*: And I cried in my *Spirit* to the *Lord*, *We are all Thieves*, *we are all Thieves*; *we have taken the* Scrip-

Scriptures *in* Words, *and know nothing of them in our ſelves*. So that ſerved me, that I cannot well tell, what he ſpake afterwards; but he went on in declaring againſt the *falſe Prophets*, and *Prieſts*, and *Deceivers* of the *People*. And there was one *John Sawrey*, a *Juſtice* of *Peace*, and a *Profeſſor*, that bid the Churchwarden, *Take him away*: And he laid his hands on him ſeveral times, and took them off again, and let him alone; and then after a while he gave over, and came to our Houſe again that night. And he ſpoke in the *Family* amongſt the *Servants*, and they were all generally *Convinced*; as *William Caton*, *Thomas Salthouſe*, *Mary Askew*, *Anne Clayton* and ſeveral other Servants. And I was ſtricken into ſuch a ſadneſs, I knew not what to do; my *Husband* being from home. I ſaw, it was the *Truth*, and I could not deny it; and I did, as the *Apoſtle* ſaith, I *Received the Truth in the Love of it*: And it was opened to me ſo clear, that I had never a Tittle in my Heart againſt it; but I deſired the *Lord*, that I might be kept in it, and then I deſired no greater *Portion*.

And then he went on to *Dalton*, *Aldingham*, *Dendrum* and *Ramſyde-Chappels* and *Steeple-houſes*, and places ſeveral up and down, and the *People* followed him mightily; and abundance were *Convinced*, and ſaw, that which he ſpoke, was *Truth*: But the *Prieſts* were all in a Rage. And about *two Weeks* after *James Naylor* and *Richard Farnſworth* followed him, and enquired him out, till they came to *Swarthmore*, and there ſtayed a while with me at our Houſe, and did me much *Good*; for I was under *great Heavineſs* and *Judgment*. But the *Power* of the *Lord* entred upon me, within about *two Weeks*, that he came; and about *three Weeks*-end my *Husband* came home: And many were in a mighty *Rage*. And a deal of the *Captains* and Great Ones of the Country went to *meet* my then *Husband*, as he was coming home, and informed him, *That a Great Diſaſter was befallen amongſt his* Family, *and that they were* Witches; *and that they had taken us out of our* Religion: *and that he might either ſet them away*, *or all the* Country *would be undone*. But no *Weapons* formed againſt the *Lord*, ſhall proſper; as you may ſee hereafter.

So my *Husband* came home greatly offended: And any may think, what a Condition I was like to be in, that either I might diſpleaſe my *Husband*, or offend *God*; for he was very much troubled with us all in the *Houſe* and *Family*, they had ſo prepoſſeſt him againſt *us*. But *James Naylor* and *Richard Farnſworth* were both then at our *Houſe*, and I deſired them to come and ſpeak to him; and ſo they did, very *moderately* and *wiſely*: But he was at firſt diſpleaſed with them; but they told him, *They came in Love*, *and good Will to his Houſe*. And after that he had heard them ſpeak a while, he was better ſatisfied; and they offered, as if they would go away: but I *deſired them* to ſtay, and *not to go away yet*; *for* George Fox *will come this Evening*. And I would have had my *Huſband* to have heard them all, and ſatisfied himſelf farther about

bout them; becauſe they had ſo prepoſſeſt him againſt them of ſuch *dangerous, fearful things* in his coming firſt home. And then was he pretty *moderate* and *quiet:* and his *Dinner* being ready, he went to it; and I went in, and ſate me down by him. And whilſt I was ſitting, the *Power* of the *Lord* ſeized upon me: and he was ſtricken with *Amazement*, and knew not what to think; but was quiet and ſtill. And the *Children* were all quiet and ſtill, and grown Sober, and could not *play* on their *Muſick*, that they were learning: and all theſe things made him quiet and ſtill.

And then at Night *George Fox* came: And after *Supper* my *Husband* was ſitting in the *Parlour*, and I asked him, *If* George Fox *might come in?* and he ſaid, *Yes.* So *George* came in without any Complement, and walked into the Room, and began to ſpeak preſently; and the Family, and *James Naylor*, and *Richard Farnſworth* came all in: and he ſpoke very excellently, as ever I heard him; and opened *Chriſt* and the *Apoſtles Practices*, which they were in, in their Day. And he opened the *Night* of *Apoſtacy* ſince the *Apoſtles Days*, and laid open the *Prieſts* and their Practices in the *Apoſtacy*; that if all in *England* had been there, I thought, they could not have denied the *Truth* of thoſe things. And ſo my *Husband* came to ſee clearly the *Truth*, of what he ſpoke, and was very quiet that Night, and ſaid no more; and went to Bed. And next Morning came *Lampit*, *Prieſt* of *Ulverſton*, and got my *Husband* into the *Garden*; and ſpake much to him there: But my *Husband* had ſeen ſo much the Night before, that the *Prieſt* got little Entrance upon him. And when the Prieſt *Lampit* was come into the Houſe, *George* ſpoke ſharply to him, and asked him; *When God ſpake to him, and called him to go, and preach to the People?* But after a while the *Prieſt* went away: This was on a *Sixth-day* of the *Week* about the *Fifth Month*, 1652. And at our Houſe divers *Friends* were ſpeaking one to another; how there was ſeveral *Convinced* here-aways; and we could not tell, where to get a *Meeting:* My *Husband* alſo being preſent, he over-heard, and ſaid of his own Accord; *You may Meet here, if you will:* And that was the *Firſt Meeting* we had, that he offered of his own *Accord.* And then Notice was given that *Day* and the *next* to *Friends*; and there was a good large *Meeting* the *Firſt-day*, which was the *Firſt Meeting*, that was at *Swarthmore*: and ſo continued there a *Meeting* from 1652, till 1690. And my *Husband* went that Day to the *Steeple-houſe*, and none with him, but his *Clerk* and his *Groom*, that rid with him; and the *Prieſt* and *People* were all fearfully *troubled:* But praiſed be the *Lord*, they never got their *Wills* upon us to this day.

And then after a few *Weeks*, *George* went to *Ulverſton-Steeple-houſe* again, and the ſaid Juſtice *Sawrey*, with others, ſet the *Rude Rabble* upon him; and they beat him ſo, that he fell down as in a *Swoon*, and was ſore *bruiſed* and *black'ned* in his *Body*, and on his *Head* and *Arms*. Then my Husband was not at home: but when he came home, he was diſpleaſed, that they ſhould do ſo; and

and ſpoke to Juſtice *Sawrey*, and ſaid, *It was againſt* Law *to make Riots.* And after that he was ſore beat and ſtoned at *Walney*, till he fell down: And alſo at *Dalton* was he ſore *beat* and abuſed; ſo that he had very hard Uſage in divers places in theſe parts. And then when a *Meeting* was ſettled here, he went again into *Weſtmorland*, and ſettled *Meetings* there; and there was a great *Convincement*, and abundance of brave *Miniſters* came out there-aways, as *John Camm*, *John Audland*, *Francis Howgil*, *Edward Burrough*, *Miles Halhead*, and *John Blaykling* with divers others. He alſo went over Sands to *Lancaſter*, and *Telland*, and *Kellet*, where *Robert Widders*, *Richard Hubberthorn* and *John Lawſon*, with many others were *Convinced.* And about that time he was in thoſe parts, many *Prieſts* and *Profeſſors* roſe up, and falſly accuſed him for *Blaſphemy*, and did endeavour to *take away* his *Life*; and got People to *ſwear* at a *Seſſions* at *Lancaſter*, that he had ſpoken *Blaſphemy.* But my then *Husband* and Colonel *Weſt*, having had ſome *Sight* and *Knowledge* of the *Truth*, withſtood the *two* Perſecuting Juſtices, *John Sawrey* and *Thompſon*; and brought him off, and cleared him: for indeed he was *Innocent.* And after the *Seſſions* there was a great *Meeting* in the Town of *Lancaſter*; and many of the *Towns People* came in, and many were *Convinced.* And thus he was up and down about *Lancaſter*, *Telland*, *Weſtmorland* and ſome parts of *Yorkſhire*, and our parts above one *Year*; in which time there was above *Twenty* and *four Miniſters* brought forth, that were ready to go with their *Teſtimony* of the *Eternal Truth* unto the *World:* And ſoon after *Francis Howgil* and *John Camm* went to ſpeak to *Oliver Cromwel.*

And in the Year 1653. *George*'s drawings was into *Cumberland* by *Milholm*, *Lampley*, *Embleton* and *Brigham*, *Pardſey* and *Cockermouth*, where at or near *Embleton* he had a *Diſpute* with ſome *Prieſts*, as *Larkham* and *Benſon*, but chiefly with *John Wilkinſon*, a *Preacher* at *Embleton* and *Brigham*; who after was *Convinced*, and owned the *Truth*, and was a ſerviceable *Miniſter* both in *England*, *Ireland* and *Scotland.* And then he went to *Coldbeck* and ſeveral places, till he came to *Carliſle*, and went to their *Steeple-houſe*: And they *beat* and *abuſed* him, and had him before the *Magiſtrates*; who Examined him, and put him in Priſon there in the *Common-Goal* among the Thieves. And at the *Aſſizes* one *Anthony Pearſon*, who had been a *Juſtice* of *Peace*, and was Convinced at *Appleby* (when he was upon the Bench) by *James Naylor* and *Francis Howgil*, who were then *Priſoners* there, and brought before him; ſo *Anthony Pearſon* ſpake to the Juſtices at *Carliſle*, he being acquainted with them, having married his *Wife* out of *Cumberland*; and after a while they *Releaſed* him. And after he went into ſeveral parts in *Cumberland*, and many were *Convinced*, and owned the *Truth:* and he gathered and ſettled *Meetings* there amongſt them, and up and down in ſeveral *Parts* there in the *North.*

The *third* Imprisonment.

And

And in the Year 1654. he went *Southward* to his own Country of *Leicestershire*, visiting *Friends*. And then Colonel *Hacker* sent him to *Oliver Cromwel*: and after his being kept *Prisoner* a while, he was brought before *Oliver*, and was *Released*. And then he stayed a while, visiting *Friends* in *London*, and the *Meetings* therein; and so passed Westward to *Bristol*, and visited *Friends* there: and after went into *Cornwal*, where they put him in *Prison* at *Launceston*, and one *Edward Pyot* with him; where he had a bad, long *Imprisonment*. And when he was *Released*, he passed into many parts in that County of *Cornwal*, and settled *Meetings* there. And then he Travelled thorow many *Counties*, visiting *Friends* and settling *Meetings* all along; and so came into the *North*, and to *Swarthmore*, and to *Cumberland*.

The *fourth* Imprisonment.

The *fifth* Imprisonment.

And so for *Scotland* he passed in the Year 1657. and there went with him *Robert Widders*, *James Lancaster*, *John Grave* and others. And he Travelled thorow many places in that Nation, as *Douglas*, *Heads*, *Hambleton*, *Glascow*, and to *Edenborough*, where they took him, and carried him before General *Monk*, and the *Council*, and Examined him, and asked him his *Business* into that *Nation*: who Answered; *He came to visit the Seed of God.* And after they had threatned him, and charged him to depart their *Nation* of *Scotland*, they let him go. And then he went to *Linlithgow*, and *Sterling*, and *Johnstons* and many places, visiting the *People*; and several were *Convinced*. And after he had stayed a pretty while, and settled some *Meetings*, he returned into *Northumberland*, and into the *Bishoprick* of *Durham*, visiting *Friends* and settling *Meetings*, as he went; and then returned back again to *Swarthmore*, and stayed amongst *Friends* a while, and so returned *South* again. And in 1658. Judge *Fell* died.

And in 1660. he came out of the *South* into the *North*, and had a Great *General Meeting* about *Balby* in *Yorkshire*; and so came on visiting *Friends* in many places, till he came to *Swarthmore* again. And *King Charles* then being come in, the *Justices* sent out *Warrants*, and took him at *Swarthmore*, charging him in their *Warrants*, *That he drew away the* King's *Liege People*, *to the endangering the embruing the Nation in Blood*; and sent him *Prisoner* to *Lancaster-Castle*. And I having a Great *Family*, and he being taken in my House, I was moved of the *Lord* to go to the *King* at *Whitehall*; and took with me a *Declaration*, and an *Information* of our *Principles*: And a long time, and much ado I had, to get to him. But at last, when I got to him, I told him; *If he was Guilty of those things, I was Guilty, for he was taken in my House*: And I gave him the *Paper* of our *Principles*, and desired, *that he would set him at Liberty*; *as he had promised*, *That none should suffer for tender Consciences*: *and we were of tender Consciences*, *and desired nothing*, *but the Liberty of our Consciences.* And then with much ado, after he had been kept *Prisoner* near *half* a *Year* at *Lancaster*, we got a *Habeas Corpus*, and *Removed* him to the *King*'s *Bench*; where he was *Released*. And then would I gladly have come home to my great *Family*; but was bound in my *Spirit*, and could not have Freedom to get away for a whole Year.

The *sixth* Imprisonment.

Year. And the *King* had promised me several times, that we should have our *Liberty*: And then the *Monarchy-Men* rose; and then came the *Great* and *General Imprisonment* of *Friends* the Nation thorow: And so could I not have Freedom nor Liberty to come home, till we had got a *General Proclamation* for all our *Friends Liberty*; and then I had *Freedom* and *Peace* to come home.

And in 1663. he came *North* again, and to *Swarthmore*: And then they sent out *Warrants*, and took him again, and had him to *Holcrof* before the *Justices*, and tendered him the *Oath* of *Allegiance*; and sent him *Prisoner* to *Lancaster-Castle*. And about a *Month* after, the *Justices* sent for me also out of my *House*, and tendered me the *Oath*; and sent me *Prisoner* to *Lancaster*. And the next *Assizes* they tendered the *Oath* of *Allegiance* and *Supremacy* to us again *both*, and *Premunired* me: But they had missed the *Date*, and other things in his *Indictment*, and so it was quasht; but they tendered him the *Oath* again, and kept him *Prisoner* a *Year* and an *half* at *Lancaster-Castle*. And then they sent him to *Scarborough-Castle* in *Yorkshire*, where they kept him *Prisoner* close under the *Soldiers* much of a *Year* and an *half*; so that a *Friend* could scarcely have spoken to him: yet after that it pleased the *Lord*, that he was *Released*. But I continued in *Prison*, and a *Prisoner four years* at that time: And an *Order* was procured from the *Council*, whereby I was set at *Liberty*. And in that time I went down into *Cornwall* with my *Son* and *Daughter Lower*, and came back by *London* to the *Yearly Meeting*; and there I met with him again: And then he told me, *The time was drawing on towards our Marriage*; *but he might first go into* Ireland. And a little before this time was he *Prisoner* in his own Country at *Leicester* for a while; and then *Released*. And so into *Ireland* he went: and I went into *Kent* and *Sussex*; and came back to *London* again: And afterward I went to the *West*, towards *Bristol*, in 1669. and there I stay'd, till he came over from *Ireland*. And then it was *Eleven years* after my former *Husband's* Decease. And in *Ireland* he had had a great *Service* for the *Lord* and his Eternal *Truth*, amongst *Friends* and many *People* there, but escaped many *Dangers*, and *Times* of being taken *Prisoner*; they having laid in *Wait* afore-hand for him in many places. And then he being return'd, at *Bristol*, he declared his *Intentions* of *Marriage*: and there also was our *Marriage* solemnized. And then within *ten Days* after I came homewards; and my *Husband* stayed up and down in the *Countries* amongst *Friends*, visiting them.

The *seventh* Imprisonment.

The *eighth* Imprisonment.

And soon after I came home, there came another *Order* from the *Council* to cast me into *Prison* again; and the *Sheriff* of *Lancashire* sent his *Bailiff*, and pulled me out of my own House, and had me *Prisoner* to *Lancaster-Castle* (upon the Old *Premunire*;) where I continued a *whole Year*: And most part of all that time was I *sick* and *weakly*; and also my *Husband* was *weak* and *sickly* at that time. And then after a while he *Recovered*, and went about to get me out of *Prison*; and a *Discharge* at last was got

under the *Great Seal:* and ſo I was ſet at *Liberty.* And then I was to go up to *London* again, for my Husband was intending for *America:* And he was full *two years* away, before he came back again into *England*; and then he arrived at *Briſtol*, and then came to *London:* and he intended to have come to the *middle* of the *Nation* with me. But when we came into ſome parts of *Worceſterſhire*, they got there Information of him; and one Juſtice *Parker* by his *Warrant* ſent him and my Son *Lower* to *Worceſter-Gaol:* and the *Juſtices* there tendered him the *Oath*, and *Premunired* him, but *Releaſed* my Son *Lower*; who ſtayed with him moſt of the time he was *Priſoner* there.

The *ninth* Impriſonment.

And after ſome time he fell *ſick* in a *long*, *lingering Sickneſs*, and many times was very ill: ſo they writ to me from *London*, That *if I would ſee him alive, I might go to him*; which accordingly I did. And after I had tarried *Seventeen Weeks* with him at *Worceſter*, and no *Diſcharge* like to be obtained for him, I went up to *London*, and writ to the *King* an *Account* of his *long Impriſonment, and how he was taken in his Travel homewards; and how he was weak and ſick, and not like to live, if they kept him long there.* And I went with it to *Whitehall* my ſelf; and I met with the *King*, and gave him the *Paper:* And he ſaid, I muſt go to the *Chancellour*, he *could do nothing in it.* Then I writ alſo to the *Lord Chancellour*, and went to his *Houſe*, and gave him my *Paper*, and ſpoke to him, *That the* King *had left it wholly to him; and if he did not take pity, and Releaſe him out of that Priſon, I feared, he would end his days there.* And the Lord Chancellour *Finch* was a very *tender Man*, and ſpoke to the *Judge*; who gave out an *Habeas Corpus* preſently. And when we got it, we ſent it down to *Worceſter*; and they would not part with him at firſt, but ſaid, he was *Premunired*, *and was not to go out on that manner.* And then we were forced to go to Judge *North*, and to the *Attorney General*, and we got another *Order*, and ſent down from them; and with much ado, and great Labour and Induſtry of *William Mead*, and other *Friends*, we got him up to *London*, where he *Appeared* in *Weſtminſter-Hall* at the *King*'s-*Bench*, before Judge *Hales*, who was a very honeſt, tender Man; and he knew, they had *Impriſoned* him but in *Envy.* So that, which they had againſt him, was *Read*; and our *Counſel* pleaded, *That he was taken up in his Travel and Journey*: And there was but a little ſaid, till he was *quitted.* And this was the *Laſt Priſon*, that he was in, being freed by the *Court* of *King*'s-*Bench.*

And when he was at Liberty, he *Recovered* again: And then I was very deſirous to go home with him, which we did. And this was the *firſt time*, that he came to *Swarthmore*, after we were *Married*; and ſo he ſtayed here much of *two years.* And then went to *London* again to the *Yearly Meeting*; and after a while went into *Holland*, and ſome parts of *Germany*, where he ſtayed a pretty while: and then Returned to *London* again at the next *Yearly Meeting.* And after he had ſtayed a while in and about *London*, he came into the *North* to *Swarthmore* again; and ſtayed that

that time nigh *two years*: And then he grew *weakly*, being troubled with *Pains* and *Aches*, having had many *ſore* and *long Travels*, *Beatings*, and *hard Impriſonments.* But after ſome time he rid to *York*: and ſo paſſed on thorow *Nottinghamſhire* and ſeveral *Counties*, viſiting *Friends*; till he came to *London* to the *Yearly-Meeting*, and ſtayed there, and there-aways, till he *finiſhed* his *Courſe*, and laid down his *Head* in *Peace.*

And though the *Lord* had provided an outward *Habitation* for him, yet he was not willing to ſtay at it; becauſe it was ſo *remote* and *far* from *London*, where his *Service* moſt lay. And my *Concern* for *God*, and his holy, Eternal *Truth* was then in the *North*, where *God* had placed and ſet me; and likewiſe for the *Ordering* and *Governing* of my *Children* and *Family:* ſo that we were very willing *both* of us, to live *a-part* ſome years upon *God*'s *Account*, and his *Truth*'s *Service*, and to deny our ſelves of that *Comfort*, which we might have had in being together, for the ſake and *Service* of the *Lord*, and his *Truth.* And if any took Occaſion, or Judged hard of us becauſe of that, the *Lord* will *Judge* them; for we were *Innocent.* And for my own part, I was willing to make many *long Journies*, for taking away all *Occaſion* of *evil Thoughts:* And though I lived *Two hundred Miles* from *London*, yet have I been *Nine times* there, upon the *Lord*, and his *Truth*'s *Account*; and of all the times that I was at *London*, this *laſt time* was moſt *Comfortable*, that the *Lord* was pleaſed to give me *Strength* and *Ability*, to travel that *great Journey*, being *Seventy ſix years* of *Age*, to ſee my *Dear Husband*, who was better in his *Health* and *Strength*, than many times I had ſeen him before. I look upon that, that the *Lord*'s *ſpecial Hand* was in it, that I ſhould go then; for he lived but about *half* a *Year* after I left him: Which makes me admire the *Wiſdom* and *Goodneſs* of *God* in Ordering my *Journey* at that time.

And now he hath *finiſhed* his *Courſe*, and his *Teſtimony*, and is entered into his Eternal *Reſt* and *Felicity.* I truſt in the ſame *powerful God*, that his *holy Arm* and *Power* will carry me thorow, whatever he hath yet for me to do; and that he will be my *Strength* and *Support*, and the *Bearer* up of my *Head* unto the *End*, and in the *End.* For I know his *Faithfulneſs* and *Goodneſs*, and I have *Experience* of his *Love*; To whom be *Glory* and *Powerful Dominion* for ever: *Amen.*

M. F.

The Teſtimony of ſome of the AUTHOR'S Relations.

NEither *Days*, nor Length of *Time* with us can wear out the *Memory* of our Dear and Honoured Father *George Fox*, whom the *Lord* hath taken to himſelf. And though his Earthly Houſe of this Tabernacle be diſſolved, and *Mortality* put off; yet we believe, he has a *Building with God Eternally in the Heavens, and is entred into Reſt*, as a *Reward* to thoſe *great Labours, hard Sufferings* and *ſore Trials*, he patiently endured for *God* and his *Truth*. Of which *Truth* he was made an Able *Miniſter*, and *One*, if not the *Firſt Promulgator* of it in our *Age*: who though of no great *Literature*, nor ſeeming much *Learned*, as to the *outward* (being hid from the *Wiſdom* of this *World*;) yet he had the *Tongue* of the *Learned*, and could ſpeak a *Word* in *due Seaſon* to the Conditions and Capacities of moſt, eſpecially to them, that were *weary*, and wanted *Soul's Reſt*; being deep in the *Divine Myſteries* of the *Kingdom* of *God*. And the *Word* of *Life* and *Salvation* through him reached unto many *Souls*; whereby many were *Convinced* of their great *Duty* of inward Retiring to *Wait upon God*: and as they became diligent in the Performance of that *Service*, were alſo raiſed up to be *Preachers* of the ſame *Everlaſting Goſpel* of *Peace* and *Glad Tidings* to others; who are as *Seals* to his *Miniſtry* both in this and other *Nations*, and may poſſibly give a more full *Account* thereof. Howbeit we knowing his unwearied *Diligence*, not *Sparing*, but *Spending* himſelf in the *Work* and *Service*, whereunto he was *Choſen* and *Called* of *God*, could not but give this ſhort *Teſtimony* of his *Faithfulneſs* therein; and likewiſe of his tender *Love* and *Care* towards us: who as a tender *Father* to *Children* (in which Capacity we ſtood, being ſo *Related* unto him) he never failed to give us his wholeſome *Counſel* and *Advice*. And not only ſo, but as a *Father* in *Chriſt*, he took *Care* of the whole *Family* and *Houſhold* of *Faith*, which the *Lord* had made him an Eminent *Overſeer* of, and endued him with ſuch an Excellent *Spirit* of *Wiſdom* and *Underſtanding*, to propoſe and direct *Helps* and *Advantages* to the Well-ordering and Eſtabliſhing of *Affairs* and *Government* in the *Church*, as now are found very *ſerviceable* thereunto; and have greatly diſappointed and prevented the *falſe*, *looſe* and *libertine Spirit* in ſome, who to their own *Confuſion* have endeavoured (by *Separation* and *Diviſion*) to diſturb the *Church's Peace*. And although many of that ſort have at ſundry times *ſhot* their *poiſonous Darts* at him, publickly in *Print*, and privately other ways; yet he has been always preſerved by the Heavenly *Power* of *God*, out of the *Reach* of their *Envy*, and all *Perils* and *Difficulties*, that attended on their Account: Who as a *Fixed Star* in the Firmament of God's Power, did conſtantly abide, and held his *Integrity* to the *laſt*, being of a ſweet, *ſavoury Life*; and as to *Converſation* kept his

his *Garments clean*: And though outwardly *dead*, yet *liveth*, and his *Memory* is right precious unto us; as it is and will be to all, that abide in the *Love* of *Truth*, and have not declined the *Way* of it. For he was one of the *Lord's Worthies*, *Valiant* for the *Truth* upon Earth, not turning his *Back* in the *Day* of *Battle*; but his *Bow* ſtill abiding in its *Strength*, he through many *Hardſhips* brought Gladneſs and Refreſhment to *Iſrael's Camp*: being aſſiſted by the *Might* of that *Power*, that always put the *Armies* of *Aliens* and *Enemies* to *Flight*. And now having finiſhed his *Courſe*, is removed from us into a Glorious *State* of *Immortality* and *Bliſs*; and is gathered unto the *Lord*, as a *Shock* of *Corn* in its full *Seaſon*, and to that *Habitation* of *Safety*, where the *Wicked ceaſe from troubling, and the Weary be at Reſt*.

John Rous.	*Margaret Rous.*
William Meade.	*Sarah Meade.*
Thomas Lower.	*Mary Lower.*
William Ingram.	*Suſanna Ingram.*
Daniel Abraham.	*Rachel Abraham.*
Abraham Morrice.	*Iſabel Morrice.*

An Epiſtle by Way of Teſtimony, *to Friends and Brethren of the* Monthly *and* Quarterly *Meetings in* England, Wales, *and elſewhere, concerning the Deceaſe of our Faithful Brother* GEORGE FOX.

From our Second-Days *Morning Meeting in* London, *the 26th of the 11th Month*, 1690.

DEar and *truly beloved Friends*, *Brethren* and *Siſters* in *Chriſt Jeſus*, our Bleſſed *Lord* and *Saviour*, we ſincerely and tenderly ſalute you all in his *free* and *tender Love*, wherewith he hath graciouſly viſited us, and largely ſhed it abroad in our *Hearts* and *Souls*, to our own unſpeakable *Comfort* and *Conſolation*, and towards his whole Heritage, and *Royal Off-ſpring*; bleſſed be his pure and powerful Name for Evermore. And our *Souls* do truly and fervently deſire, and breathe unto the *God* of all our *Mercies*, that you all may be preſerved, and kept truly *faithful* and *diligent* in his *Work* and *Service*, according to your *Heavenly Calling* and Endowments with his *Light*, *Grace* and *Truth*, unto the *End* of your Days; as being livingly engaged thereby, all your *appointed Time* to ſerve him, and to wait, till your *Change* come: That none may neglect that true Improvement of your *Times* and *Talents*, that God has afforded you here, for your Eternal Advantage hereafter, in that Inheritance and *Life Immortal*, that never fades away. And that

that the whole Flock and Heritage of Chriſt Jeſus, which he has purchaſed and bought for himſelf with a *Price* incorruptible, may always be ſo preſerved in his own pure *Love* and *Life*, as to grow, in creaſe, and proſper in the ſame; and thereby be kept in *Love*, *Unity* and *Peace* with one another, as becomes his true and faithful *Followers*, is that, which our very *Hearts* and *Souls* deſire, being often truly comforted and enlarged in the living ſenſe and feeling of the *Encreaſe* and *Aboundings* thereof, among faithful *Friends* and *Brethren*.

And *Dear Brethren* and *Siſters*, unto this our *Tender Salutation*, We are concerned in Brotherly Love, and true Tender-heartedneſs, to add and impart unto you ſome *Account* of the *Deceaſe* of our *Dear* and *Elder Brother* in Chriſt, namely, his and his Church's true and faithful Servant and Miniſter, *George Fox*; whom it hath pleaſed the Lord to take unto himſelf, as he hath divers others of his faithful *Servants* and *Miniſters* of late Time; who have faithfully ſerved out their Generation, and finiſhed their *Teſtimony* and *Courſe* with Joy and Peace. Howbeit, O *Dear Brethren* and *Friends!* that ſo many *Worthies* in *Iſrael*, and ſerviceable *Inſtruments* in the Lord's Hand, are of late taken away and removed from us, ſo ſoon one after another, appears a *Diſpenſation*, that deeply and ſorrowfully affects us, and many more, whoſe Hearts are upright and tender toward God, and one to another in the *Truth*. The Conſideration of the *Depth*, *Weight* and *Meaning* thereof, is very weighty upon our Spirits, though their precious *Life* and *Teſtimony* lives with us, as being of that ſame *Body*, united to one *Head*, even Chriſt Jeſus; in which we ſtill, and hope, ever ſhall have ſecret *Comfort* and *Union* with them, whom the Lord has removed, and taken to himſelf out of their Earthly *Tabernacles* and *Houſes*, into their Heavenly and Everlaſting Manſions.

This our ſaid Dear Brother, *George Fox*, was enabled by the Lord's Power, to *Preach* the *Truth* fully and effectually, in our Publick Meeting in *White-Hart-Court*, by *Grace-Church-ſtreet*, *London*, on the *Eleventh Day* of this inſtant *11th Month*, 1690: After which he ſaid, *I am glad I was here; now I am clear, I am fully clear.* Then he was the ſame Day taken with ſome *Illneſs* or *Indiſpoſition* of *Body*, more than uſual; and continued *weak* in *Body* for *two days* after, at our Friend *Henry Goldney*'s Houſe in the ſame Court, cloſe by the *Meeting-Houſe*, in much Contentment and Peace, and very ſenſible to the laſt. In which time he mentioned divers *Friends*, and ſent for ſome in particular; to whom he expreſt his *Mind*, for the ſpreading *Friends Books* and *Truth* in the *World*, and through the *Nations* thereof; as his Spirit in the Lord's Love and Power was univerſally ſet, and bent for *Truth* and *Righteouſneſs*, and the making known the *Way* thereof to the Nations and People afar off: ſignifying alſo to ſome Friends, *That all is well; and the Seed of God reigns over all, and over Death it ſelf. That though he was weak in Body, yet that the Power of God is over all, and the Seed reigns over all diſorderly Spirits:* which were his wonted ſenſible Expreſſions, being in the living *Faith* and *Senſe* thereof, which he kept to the End. And the *Thirteenth* Inſtant, between the *Ninth* and *Tenth Hour* in the *Night*, he quietly departed this Life in Peace; being *two days* after

after the Lord enabled him to *Publiſh* and *Preach* the *Bleſſed Truth* in the *Meeting*, as aforeſaid. So that he clearly and evidently ended his days in his *faithful Teſtimony*, in perfect Love and Unity with his *Brethren*, and Peace and Good-will to all Men; being about *Sixty* and *ſix Years* of Age (as we underſtand) when he departed this Life.

And on the *Sixteenth* of this *Inſtant*, being the day appointed for his *Funeral*, a very great *Concourſe* of *Friends* and *People* aſſembled at our Meeting-Houſe in *White-Hart-Court* aforeſaid, about the *Mid-day*, in order to attend his Body to our Burying-place near *Bunhill-Fields*, to be Interred, as *Friends laſt Office* of *Love* and *Reſpect*, due on that Account. The *Meeting* was held about *two Hours*, with great and heavenly Solemnity, manifeſtly attended with the *Lord*'s Bleſſed *Power* and *Preſence*; and divers living *Teſtimonies* given from a lively Remembrance and Senſe of this his *Dear*, *Ancient Servant*, his Bleſſed *Miniſtry* and *Teſtimony* of the breaking forth of this *Goſpel-day*; his *Innocent Life*, long and great *Travels*, and *Labours* of *Love* in the Everlaſting Goſpel, for the turning and gathering many *Thouſands* from *Darkneſs* to the *Light* of Chriſt Jeſus, the Foundation of true *Faith*; alſo of his manifold *Sufferings*, *Afflictions* and *Oppoſitions*, which he met withal for his faithful *Teſtimony*, both from his open *Adverſaries* and *falſe Brethren*; and his Preſervations, Dominion, and *Deliverances* out of them all by the *Power* of *God*: To whom the Glory and Honour was and is aſcribed, in raiſing up and preſerving *this* his faithful *Witneſs* and *Miniſter* to the End of his Days; whoſe bleſſed *Memorial* will Everlaſtingly remain.

He loved *Truth* and *Righteouſneſs*, and bore faithful Teſtimony againſt *Deceit* and *Falſhood*, and the *Myſtery* of *Iniquity*: and often, of late time eſpecially, warned *Friends* againſt *Covetouſneſs*, *Earthly-mindedneſs*, againſt getting into the *Earth*, and into a *brittle Spirit*; and the younger ſort, againſt *Looſneſs* and *Pride* of *Life*, &c.

A few days before he *died*, he had a great *Concern* upon his *Mind*, concerning ſome, in whom the *Lord*'s *Power* was working, to lead them into a *Miniſtry* and *Teſtimony* to his *Truth*; who through their too much entangling themſelves in the *things* of this *World*, did make themſelves unready to anſwer the *Call* and *Leadings* of the Power of God, and hurt the *Gift*, that was beſtowed upon them, and did not take that regard to their *Service* and *Miniſtry*, as they ought: And mentioned the *Apoſtle*'s *Exhortation* to *Timothy*, To *take heed to his Miniſtry, and to ſhew himſelf approved*, &c. And expreſt his *Grief* concerning ſuch, as preferred their own Buſineſs before the *Lord*'s Buſineſs, and ſought the advancing worldly Concerns, before the *Concerns* of *Truth*: And concluded with a tender and fatherly *Exhortation* to all, to whom God had imparted of his *Heavenly Treaſure*, that they would *improve* it faithfully; and be diligent in the *Lord*'s *Work*, that the Earth might be ſown with the *Seed* of the *Kingdom*, and *God*'s *Harveſt* might be minded by thoſe, whom he had called and enabled to labour therein: and that ſuch would commit the *Care* of their outward Concerns to the Lord, who would care for them, and give a *Bleſſing* to them. However, this is not mentioned to encourage any to run *unſent*, or without being *called* of *God*.

Many are living *Witneſſes*, that the *Lord* raiſed him up by his *Power*,

Power, to proclaim his mighry *Day* to the *Nations*, and made him an Effectual *Inſtrument* in our Day, to turn many from *Darkneſs* to *Light*, and from *Satan's Power* to *God*; and freely to ſuffer and bear all *Reproaches*, and the manifold *Perſecutions*, *Buffetings*, *Halings*, *Stonings*, *Impriſonments*, and *Cruelties*, that were in the Beginning, and for ſome time inflicted on him and others, for the *Name* of *Chriſt Jeſus*. He was in his Teſtimony as a *fixed Star* in the Firmament of God's Power, where all that be truly wiſe, and that turn many to Righteouſneſs, ſhall ſhine as the brightneſs of the Firmament, and as the *Stars* for ever and ever. He knew and Preached the *Myſtery* of *Chriſt* Revealed, the *Life* and *Subſtance*, and the *Power* of *Godlineſs*, above all *Shadows* and *Forms*: The Lord endued him with a hidden *Wiſdom* and *Life*. He loved *Peace*, and earneſtly laboured for univerſal *Love*, *Unity*, *Peace*, and good *Order* in the Churches of Chriſt: And wherever he met with the contrary, it was his great *Grief* and *Burthen*. He was greatly for the Encouragement of faithful *Labourers* in the *Lord's Work*; and it was a great *Offence* and *Grief* to him, to have their *Teſtimony* weakned, or *Labours* ſlighted through *Prejudice* in any profeſſing *Truth*.

And inaſmuch as the *Lord* ſuffered him not to be delivered up to the *Will* of his *Enemies* and *Perſecutors*, who often heretofore breathed out *Cruelty* againſt him, and deſigned his *Deſtruction*; but in his *good Pleaſure* ſo fairly and quietly took him away in his own time, when his *Teſtimony* was ſo bleſſedly *finiſhed*, and his *Work accompliſhed*, This is all remarkable, and worthy of ſerious and due Obſervation, as being by a ſpecial and *Divine Providence* and *Wiſdom* of *God*; to whom we aſcribe the Glory of all, and not unto *Man* or *Creatures*. Though we muſt needs allow, and own that *good Report* and *due Eſteem*, which faithful *Elders*, *Miniſters* and *Servants* of *God* and *Chriſt* have by Faith obtained, to the Praiſe of that bleſſed Power, that upheld them in every Age in their day; many whereof are even of late taken away from the *Evil* to come, and are at *Reſt* in the *Lord*, out of the Reach of all *Envy* and *Perſecution*, where the Wicked cannot trouble them any more.

And we muſt patiently bear our *Parting* with them, and our *Loſs* and *Sorrow* on that *Account*, with reſpect to their unſpeakable *Gain*: Yet how can we avoid being deeply affected with *Saaneſs* of *Spirit*, and brokenneſs of Heart, under the ſenſe and conſideration of ſuch Loſs and Revolutions, which we have cauſe to believe are *Ominous* of *Calamities* to the wicked World, though of good to the Righteous? Did the *Death* of plain upright *Jacob*, namely *Iſrael*, (who was as a
Gen. 50. *Prince* of *God*) ſo deeply affect both his own Children and Kindred, as that they made a great and exceeding ſore Lamentation for him; and *even the* Egyptians *alſo*, *that they bewailed him ſeventy days?* And the
Deut. 34. Death of *Moſes* ſo deeply affect the Children of *Iſrael*, as that they *did weep and mourn for him in the Plain of* Moab *thirty Days*? And the Death of *Stephen*, that faithful *Martyr* of *Jeſus*, ſo deeply affect cer-
Acts 7. tain Men fearing God, *as that they made great Lamentation for him?* And the Apoſtle *Paul*, when taking his leave of the Elders of the
Acts 20. Church of *Epheſus*, and telling them, *They ſhould ſee his Face no more?* If this did ſo deeply affect them, that they *wept all abundantly*, *ſorrowing*

ing moſt of all for theſe Words, *That they ſhould ſee his face no more*, (with many more of this kind;) How then can we otherwiſe chuſe, but be deeply affected with *Sorrow* and *Sadneſs* of Heart (though not as thoſe, which have no hope) when ſo many of our Ancient, Dear and Faithful *Brethren* (with whom we have had much ſweet Society) are removed from us one after another? (We pray, God raiſe up and increaſe more ſuch!) Yet muſt we all contentedly ſubmit to the good *Pleaſure* and *Wiſdom* of the *Lord* our God in all theſe things; who taketh away, and none can hinder him, nor may any ſay unto him, *What doſt thou?* Yet we have cauſe to bleſs the Lord, that he hath of late raiſed, and is raiſing up more to publiſh his *Name* in the *Earth:* And we that yet remain, have but a *ſhort Time* to ſtay after them, that are gone; but we ſhall be gone to them alſo. The Lord God of Life keep us all Faithful in his holy *Truth*, *Love*, *Unity* and *Life* to the End. He hath a great *Work* ſtill to bring forth in the Earth, and great things to bring to paſs, in order to make way for *Truth* and *Righteouſneſs*, to take place therein; and that his *Seed* may come forth, and be gathered, and the Power and Kingdom of our God and of his Chriſt, made known and exalted in the Earth, unto the Ends thereof.

Dear Friends and Brethren, *Be faithful, till Death, that a Crown of Life you may obtain. All dwell in the Love of God in Chriſt Jeſus, in Union and Peace in him: To whom we tenderly Commit you to keep and ſtrengthen you, bleſs and preſerve you to the End of your Days.* In whoſe dear and tender Love we remain——

Your Dear Friends and Brethren,

Stephen Criſp.	*Nicholas Gates.*	*Daniel Monro.*
Geo. Whitehead.	*Francis Stamper.*	*John Heywood.*
Fra. Camfield.	*John Vaughton.*	*George Bowles.*
James Park.	*Gilbert Latey.*	*William Robinſon.*
John Elſon.	*Charles Marſhal.*	*William Bingley.*
Peter Price.	*Rich. Needham.*	*John Butcher.*
John Field.	*James Martin.*	*Benjamin Antrobus.*
John Edridge.		

Theſe Names are ſince added, at the deſire of the Perſons following:

Sam. Goodaker. *Amb. Rigg.* *William Fallowfield.*

POSTSCRIPT.

BEfore his Death *he writ a little Paper, deſiring all Friends every where, that uſe to write to him about the* Sufferings *and* Affairs *of* Friends *in their ſeveral Countries, ſhould henceforth write to their ſeveral* Correſpondents *in* London, *to be Communicated to the* Second-Days Meeting, *to take Care, that they be anſwered.*

Thomas Ellwood's *Account of that Eminent and Honourable Servant of the Lord,* George Fox.

THis *Holy Man* was raiſed up by *God* in an *Extraordinary Manner*, for an *Extraordinary Work*, even to *Awaken* the *ſleeping World*, by proclaiming the *Mighty Day* of the *Lord* to the Nations, and publiſhing again the *Everlaſting Goſpel* to the Inhabitants of the Earth, after the *long* and *diſmal Night* of *Apoſtacy* and *Darkneſs*. For this *Work* the *Lord* began to prepare him by *many* and *various Trials* and *Exerciſes* from his very *Childhood:* And having fitted and furniſhed him for it, he called him into it very *Young*; and made him *Inſtrumental*, by the effectual Working of the *Holy Ghoſt*, through his *Miniſtry* to call many Others into the ſame *Work*, and to turn many *Thouſands* from *Darkneſs* to the *Light* of *Chriſt*, and from the *Power* of *Satan* unto *God*. I knew him not, till the Year 1660: from that Time to the Time of his *Death* I knew him well, *Converſed* with him often, *Obſerved* him much, *Loved* him *dearly*, and *Honoured* him *truly*; and upon good *Experience* can ſay, He was indeed an *Heavenly-minded Man*, *zealous* for the *Name* of the *Lord*, and preferr'd the *Honour* of *God* before all things. He was *Valiant* for the *Truth*, Bold in Aſſerting it, Patient in *Suffering* for it, Unwearied in Labouring in it, Steady in his *Teſtimony* to it; Immoveable as a *Rock*. Deep he was in *Divine Knowledge*, Clear in opening *heavenly Myſteries*, Plain and Powerful in *Preaching*, Fervent in *Prayer*. He was richly endued with *heavenly Wiſdom*, Quick in *Diſcerning*, Sound in *Judgment*, Able and ready in *Giving*, Diſcreet in *Keeping Counſel:* A Lover of *Righteouſneſs*, an Encourager of *Vertue*, *Juſtice*, *Temperance*, *Meekneſs*, *Purity*, *Chaſtity*, *Modeſty*, *Humility*, *Charity* and *Self-Denial* in all, both by Word and Example. *Graceful* he was in Countenance, *Manly* in Perſonage, *Grave* in Geſture, *Courteous* in Converſation, *Weighty* in Communication, *Inſtructive* in *Diſcourſe*; *Free* from Affectation in *Speech* or *Carriage*. A *Severe Reprover* of hard and obſtinate Sinners; A *mild* and *gentle Admoniſher* of ſuch, as were tender, and ſenſible of their Failings: Not apt to reſent *perſonal Wrongs*; Eaſie to forgive *Injuries:* But zealouſly *Earneſt*, where the Honour of *God*, the Proſperity of *Truth*, the Peace of the *Church* were concerned. Very *Tender*, *Compaſſionate* and *Pitiful* he was to all, that were under any ſort of *Affliction*; full of Brotherly *Love*, full of Fatherly *Care:* For indeed, the *Care* of the *Churches* of Chriſt was daily upon him, the *Proſperity* and *Peace* whereof he ſtudiouſly ſought. Beloved he was of *God*; Beloved of *God*'s *People:* and (which was not the leaſt part of his Honour) the *Common Butt* of all *Apoſtates Envy*; whoſe *Good* notwithſtanding he earneſtly ſought. He lived to ſee the Deſire of his Soul, *The Spreading of that Bleſſed Principle*

Principle of *Divine Light*, through many of the *European* Nations, and not a few of the *American Iſlands* and *Provinces*, and the Gathering many *Thouſands* into an Eſtabliſhment therein; which the Lord vouchſafed him the *Honour* to be the *Firſt* Effectual *Publiſher* of, in this *latter Age* of the *World*. And having *fought a good Fight*, finiſhed his *Courſe*, and kept the *Faith*, his *righteous Soul* (freed from the Earthly Tabernacle, in which he had led an *Exemplary Life* of *Holineſs*) was tranſlated into thoſe *Heavenly Manſions*, where Chriſt our *Lord* went to prepare a *Place* for *His*; there to poſſeſs that *Glorious Crown* of *Righteouſneſs*, which is laid up for, and ſhall be given by the *Lord* the *Righteous Judge*, to all them that love his *Appearance*. *Ages* to come, and *Peoples* yet unborn ſhall call him *Bleſſed*, and bleſs the *Lord* for raiſing of him up: And *Bleſſed* ſhall we alſo be, if we ſo walk, as we had him for an *Example*; for whom this *Teſtimony* lives in my *Heart*, He liv'd and died the *SERVANT* of the *LORD*.

T. E.

Advertiſement.

FOr *aſmuch as many other* Teſtimonies *from divers* Counties *and* Friends *concerning* George Fox, *and his* Great Service *for the* Truth *are ſent up to* London, *which cannot conveniently be printed with the* Journal, *leſt they ſhould ſwell it too* Bigg; *and many of them being of the ſame Import,* Therefore *they are reſerved for further Conſideration, to be diſpoſed of, as a* future Service *may be ſeen in the* Wiſdom *of* God *for them, when Way is made for his* Epiſtles, *or any of his other* Works *to be publiſhed.*

The

The Appearance *of the* Lord's *Everlasting* Truth, *and* Breaking forth *again in his* Eternal Power *in this our* Day *and* Age *in* ENGLAND—

WHerein the *Lord*'s mighty *Power* and *Word* of *Life* hath been Richly and Freely preached, to the Gathering of many into *Reconciliation* with *God* by it; to the *Exaltation* and *Glory* of the great *God*, through the bringing forth of the *Heavenly* and *Spiritual Fruits*, from such as have been Gathered by his *Eternal Light*, *Power*, and *Spirit* unto himself. And by the *Sowing* to the *Spirit* in the hearts of People, *Life Eternal* hath been Reaped; That the *Flocks* have been Gathered, which have the *Milk* of the *Word* plenteously: That the *Riches* of the *Word* have flourished, and mightily abounded; and *God*'s Heavenly *Plow* with his *Spiritual Men* hath gone on chearfully, to the Overturning the *Fallow Ground* of the *Hearts*, that had not borne *Heavenly Fruit* to *God*. And *God*'s Heavenly *Threshers* with his Heavenly *Flail*, have with Joy and Delight Thresht out the *Chaff*, and the *Corruptions*, that have been a-Top of *God*'s *Seed* and *Wheat* in *Man* and *Woman*: And thus have they *Thresht* in *Hope*, and are made *Partakers* of their *Hope*; through which *God*'s *Seed* is come into his *Garner*.

Oh! the Unutterable *Glory*, and the Unexpressible *Excellency* of the Everlasting, Glorious *Truth*, *Gospel* and *Word* of *Life*, that the Infinite, Invisible and Wise *God*, (who is over all) hath Revealed and Manifested! And how have the *Professors*, *Priests* and *Powers* risen up in *Opposition* against his *Children*, that are born of the *Immortal Seed* by the *Word* of *God!* And Oh! how great have the *Persecutions*, and *Reproaches*, and *Spoiling* of *Goods* been, that have been Executed upon them! But they that have *Touched* them, and *Touches* them, which are as *Dear* to *God*, as the *Apple* of his *Eye*, how hath the *Lord* Manifested himself to *stand* by them, in *Overthrowing Powers*, *Priests* and *States!* What *Changes* have there been since (1644) and 1650, and 1652! How have the *Gaols* been filled since then in this *Nation* with the *Heirs* of *Life*, *God*'s *Chosen* Ones, who had no *Helper* in the Earth, but the *Lord* and his *Christ!* So that *Truth*'s Faithful *Witnesses* were scarcely to be found, but in *Gaols* and *Prisons*, where the *Righteous* were Numbred among the *Transgressors*; who had neither *Staff* nor *Bag* from *Man*, but the *Staff*, the *Bread* of *Life*, and the *Bag* that holds the *Treasure*, that waxes not old. But the Lord *Jesus Christ*, that sent them forth, was their Exceeding great *Supporter* and *Upholder* by his Eternal *Power* and *Spirit*, both *then* and *now*.

G. F.

A Journal

THE PREFACE,

BEING A

SUMMARY ACCOUNT

Of the DIVERS

Dispensations of God

TO

MEN,

FROM

The Beginning of the World to That of our present Age, by the Ministry and Testimony of his Faithful Servant George Fox, as an Introduction to the ensuing Journal.

DIVERS have been the *Dispensations* of God since the Creation of the *World* unto the Sons of *Men*; But the Great *End* of all of them has been the *Renown of his own Excellent Name in the Creation and Restauration of Man:* Man, the *Emblem* of himself, as a God on Earth and the *Glory* of all his Works. The World began with *Innocency*: All was then good that the good God had made: And as he blessed the Works of his hands, so their *Natures* and *Harmony* magnified him their *Creator*. Then the Morning Stars Sang together

gether for *Joy*, and all parts of his Works said *Amen* to his *Law*. Not a *Jarr* in the whole Frame, but Man in *Paradise*, the *Beasts* in the *Field*, the *Fowl* in the *Air*, the *Fish* in the *Sea*, the *Lights* in the *Heavens*, the *Fruits* of the *Earth*; yea the *Air*, the *Earth*, the *Water* and *Fire* Worshipped, praised and exalted his Power, Wisdom and Goodness. O *Holy Sabbath*, O *Holy Day* to the Lord!

But this Happy State lasted not long: For Man, the Crown and Glory of the Whole, being tempted to aspire *above* his place, unhappily yielded against *Command* and *Duty*, as well as *Interest* and *Felicity*; and so fell below it, lost the Divine Image, the Wisdom, Power and Purity he was made in. By which, being no longer fit for *Paradise*, he was *expelled* that Garden of God, his proper Dwelling and Residence, and was driven out, as a poor *Vagabond*, from the presence of the Lord, to wander in the Earth, the Habitation of *Beasts*.

Yet God, that made him had pitty on him; for He seeing he was deceived, and that it was not of *Malice*, or an *Original Presumption* in him, but through the Subtilty of the *Serpent*, (that had first fallen from his own State, and by the Mediation of the *Woman*, man's own Nature and Companion, whom the Serpent had first deluded) in his infinite Goodness and Wisdom found out a way to *Repair* the *Breach*, *Recover* the *Loss*, and *Restore* fallen Man again by a *Nobler and more Excellent* Adam, promised to be born of a *Woman*; that as by means of a *Woman* the evil one had prevailed upon *Man*, by a *Woman* also He should come into the World, who would *prevail* against him and *bruise his Head*, and deliver Man from his Power: And which, in a signal manner, by the Dispensation of the Son of God in the Flesh, in the fullness of Time, was *personally* and *fully* accomplished by him, and in him, as Man's *Saviour* and *Redeemer*.

But his Power was not limitted, in the *Manifestation* of it, to that time; for both *before* and *since* his blessed *Manifestation* in the *Flesh*, He has been the *Light* and *Life*, the *Rock* and *Strength* of all that ever feared God: Present with them in their Temptations, followed them in their Travels and Afflictions, and supported and carried them through and over the Difficulties that have attended them in their *Earthly Pilgrimage*. By this *Abel*'s heart excelled *Cains*, and *Seth* obtained the preheminence, and *Enoch* walked with God. It was this that strove with the *Old World*, and which they rebelled against, and which sanctified and instructed *Noah* to Salvation.

But the outward *Dispensation* that followed the benighted *State* of *Man*, after his Fall, especially among the *Patriarchs*, was generally that of *Angels*; as the Scriptures of the *Old Testament* do in many places express, as to *Abraham*, *Jacob*, &c. The next was

was that of the Law by *Moses*, which was also delivered by *Angels*, as the Apostle tells us. This *Dispensation* was much outward, and suited to a low and servil State; called therefore that of a *School-Master*, to point out and prepare that People to look and long for the *Messiah*, who would deliver them from the servitude of a *Ceremonious* and imperfect *Dispensation*, by knowing the Realities of those Misterious Representations in themselves. In this time the Law was written on *Stone*, the Temple built with *Hands* attended with an outward *Priest-hood* and *External Rites*, and *Ceremonies*, that were *Shadows of the Good Things that were to come*, and were only to serve till the *Seed* came, or the more excellent and general manifestation of Christ, to whom was the Promise, and to all Men only in him, in whom it was *Yea* and *Amen*; even *Life* from *Death*, *Immortality* and *Eternal Life*.

This the *Prophets* foresaw, and comforted the believing *Jews* in the certainty of it; which was the *Top* of the Mosaical *Dispensation*, and which ended in *John*'s Ministry, the Forerunner of the *Messiah*, as *John*'s was finished in him, the *Fullness* of all. And God, that at sundry Times and in divers manners had spoken to the Fathers by his Servants the Prophets, Spoak then by his *Son Christ Jesus*, *Who is Heir of all things*; being the Gospel-Day, which is the Dispensation of *Sonship*: Bringing in thereby a nearer Testament and a better hope; even the *beginning* of the *Glory* of the latter days, and of the *Restitution* of all things; yea, the *Restoration of the Kingdom unto* Israel.

Now the Spirit, that was more sparingly communicated in former Dispensations, began to be *Poured forth upon all Flesh*, according to the Prophet *Joel*, and the *Light* that shined in *Darkness*, or but *dimly before*, the most gracious God caused to *Shine out of Darkness*, and the *Day-star* began to arise in the *Hearts* of *Believers*, giving unto them the knowledge of God in the Face (or Appearance) of his *Son Christ Jesus*.

Now the *Poor* in *Spirit*, the *Meek*, the true *Mourners*, the *Hungry* and *Thirsty* after *Righteousness*, the *Peace-makers*, the *Pure in Heart*, the *Merciful* and the *Persecuted*, came more especially in Remembrance before the Lord, and were sought out and blessed by *Israel*'s true *Shepherd*. Old *Jerusalem* with her Children grew out of Date, and the New *Jerusalem* into Request, the *Mother* of the Sons of the *Gospel-Day*. Wherefore no more at Old *Jerusalem*, nor at the Mountain of *Samaria*, will God be worshipped above other places; for, behold, he is declared and preached a *Spirit*, and he will be known as such, and worshipped in the *Spirit* and in the *Truth*. He will come nearer then of old time, and he will write his *Law* in the *Heart*, and put his Fear and Spirit in the *inward parts*, according to his promise. Then *Signs*, *Types* and *Shadows* flew away, the Day having discovered their Insufficiency

ficiency in not reaching to the inside of the *Cup*, to the *cleansing* of the Conscience; and all Elementary services were expired in and and by him that is the substance of all.

And to this Great and Blessed End of the Dispensation of the Son of God, did the Apostles Testifie, whom he had chosen and anointed by his Spirit, to turn the *Jews* from their Prejudice and Superstition, and the *Gentiles* from their Vanity and Idolatry, to Christ's *Light* and *Spirit* that shined in them; that they might be *quickned* from the Sins and Trespasses in which they were Dead, to serve the Living God in the *Newness* of the Spirit of Life, and walk as Children of the *Light*, and of the *Day*, even the *Day* of *Holiness*: For such *put on Christ*, the Light of the World, *and make no more Provision for the Flesh, to fulfil the Lusts thereof*. So that the *Light*, *Spirit* and *Grace that comes* by Christ, and appears in Man, was what the Apostles ministred from, and turned Peoples Minds unto, and in which they gathered and built up the Churches of Christ in their Day. For which cause they advised them not to *quench* the *Spirit*, but *wait* for the *Spirit*, and *Speak* by the *Spirit*, and *Pray* by the *Spirit*, and *Walk* in the *Spirit* too, as that which approved them the truly begotten Children of God; *born, not of Flesh and Blood, or of the will of Man, but of the will of God*; by doing his will, and denying their own; by drinking of *Christ's Cup*, and being Baptized with *his Baptism* of *Self-denial*: The Way and Path that all the Heirs of Life have trod to Blessedness. But alas! even in the Apostles Days, (those bright Stars of the *first* Magnitude of the Gospel Light) some Clouds (foretelling an *Eclipse* of this Primitive Glory) began to appear, and several of them gave early Caution of it to the Christians of their Time; that even then there was, and yet would be more and more, a *falling away* from the Power of Godliness and the Purity of that Spiritual Dispensation, by such as sought to make a fair *shew in the Flesh*, but with whom the offence of the Cross ceased: Yet with this comfortable Conclusion, that they saw beyond it a more glorious Time than ever, to the true Church. Their sight was true, and what they foretold to the Churches, gathered by them in the Name and Power of Jesus, came so to pass: For Christians degenerated a-pace into outsides, as *Days* and *Meats*, and divers other *Cerimonies*. And which was worse, they fell into *Strife* and *Contention* about them, *separating* one from another, then *Envying*, and, as they had Power, *Persecuting* one another, to the shame and scandal of their common Christianity, and grievous stumbling and offence of the *Heathen*, among whom the Lord had so long and so marvellously preserved them. And having got at last the Worldly Power into their Hands, by Kings and Emperors embracing the *Christian Profession*, they changed what they could, the Kingdom of Christ, which is not of this World, into a *Worldly Kingdom*; or at least stiled the *Worldly Kindgom* that was in their Hands the *Kingdom of Christ*, and

and so they became *Worldly*, and not true Christians. Then *Humane Inventions* and *Novelties*, both in *Doctrine* and *Worship*, crowded fast into the Church; a Door being opened thereunto by the Grossness and Carnality that appeared then among the generality of Christians; who had long since left the Guidance of God's meek and heavenly Spirit, and given themselves up to *Superstition*, *Will-worship*, and *Voluntary Humility*. And as *Superstition* is *Blind*, so it is *Heady* and *Furious*; for all must stoop to its blind and boundless *Zeal* or *Perish* by it: In the Name of the Spirit, persecuting the very appearance of the Spirit of God in others, and opposing that in them which they resisted in themselves, *viz.* the *Light*, *Grace* and *Spirit* of the *Lord Jesus Christ*; but always under the Notion of *Innovation*, *Heresie*, *Schism*, or some such plausible Name. Though Christianity allows of no Name or Pretence whatever for persecuting of any Man for matters of meer Religion; Religion being in its very Nature, *Meek*, *Gentle* and *Forbearing*; and consists of *Faith*, *Hope* and *Charity*, which no Persecutor can have, whilst he remains a Persecutor; in that a Man cannot believe well, or hope well, or have a charitable or tender regard to another, whilst he would *violate* his mind or *persecute* his *Body* for matters of *Faith* or *Worship* towards his God.

Thus the *False Church* sprang up, and mounted the *Chair*. But though she lost her *Nature*, she would keep her good Name of the *Lambs-bride*, the *True Church* and *Mother* of the *Faithful*; constraining all to receive her *Mark*, either in their Forehead or Righthand, publickly or privately: But Indeed and in Truth she was *Mystery Babylon*, the *Mother of Harlots*: Mother of those that with all their show and outside of Religion, were adulterated and gone from the *Spirit*, Nature and Life of Christ, and grown *Vain*, *Worldly*, *Ambitious*, *Covetous*, *Cruel*, &c. which are the Fruits of the *Flesh* and not of the *Spirit*.

Now it was that the True Church fled into the *Wilderness*, that is, from *Superstition* and *Violence*, to a *Retired*, *Solitary* and *lonely State*; hidden and as it *were out of Sight* of Men, though not out of the World: Which shows that her wonted *Visibility* was not *Essential* to the Being of a *True Church* in the Judgment of the *Holy Ghost*; she being as True a Church in the *Wilderness*, though not as *Visible* and *Lustrious*, as when she was in her former Splendor of Profession. In this State many *Attempts* She made to return, but the Waters were yet too High, and her way blocked up, and many of her excellent Children in several *Nations* and *Centuries* fell by the Cruelty of *Superstition*, because they would not fall from their *Faithfulness* to the Truth.

The laſt Age did ſet ſome ſteps towards it, both as to *Doctrine*, *Worſhip* and *Practice*. But *Practice* quickly failed, for *Wickedneſs* flowed in a little time, as well among the Profeſſors of the *Reformation* as thoſe they reformed from; ſo that by the *Fruits* of *Converſation* they were not to be diſtinguiſhed. And the Children of the *Reformers*, if not the *Reformers* themſelves, betook themſelves very early to *Earthly Policy* and *Power* to uphold and carry on their *Reformation* that had been begun with *Spiritual Weapons*; which I have often thought, has been one of the greateſt reaſons the Reformation made no better *Progreſs*, as to the *Life* and *Soul* of Religion: For whilſt the *Reformers* were *Lowly* and *Spiritually Minded*, and truſted in *God*, and lookt to *Him*, and lived in his *Fear*, and conſulted not with *Fleſh* and *Blood*, nor ſought Deliverance in their own way, there were daily added to the Church ſuch as, one might reaſonably ſay, ſhould be ſaved. For they were not ſo careful to be ſafe from *Perſecution* as to be Faithful under it.

Being more concerned to ſpread the *Truth* by their *Faith* and *Patience* in *Tribulation*, than to get the worldly Power out of their Hands that inflicted their Sufferings upon them; and it will be well if the Lord ſuffer them not to fall by the *very ſame way* they took to ſtand. In *Doctrine* they were in ſome things ſhort, in other things, to avoid one extream they run into another: And for *Worſhip*, there was for the generality, more of *Man* than *God*. They owned the *Spirit*, *Inſpiration* and *Revelation* indeed, and grounded their *Seperation* and *Reformation* upon the *Senſe* and *Underſtanding* they received from it, in the *Reading* of the *Scriptures* of *Truth*; and this was their Plea, *the Scripture was the* Text, *the Spirit the* Interpreter, *and that to every one for himſelf*. But yet there was too much of humane *Invention*, *Tradition* and *Art* that remained both in *Praying* and *Preaching*, and of worldly *Authority* and worldly *Greatneſs* in their *Miniſters*, eſpecially in this Kingdom, *Sweden*, *Denmark* and ſome Parts of *Germany*. God was therefore pleaſed among us, to ſhift from *Veſſel* to *Veſſel*: And the next remove *humbled* the *Miniſtry*, ſo that they were more *Strict* in *Preaching*, *Devout* in *Praying*, and *Zealous* for keeping the *Lords-day*, and *Catechiſing* of *Children* and *Servants*, and *Repeating* at Home in their *Families* what they had heard in publick.

But even as theſe grew into *Power*, they were not only for *Whipping* ſome out, but others into the *Temple*: And they appeared *Rigid* in their *Spirits*, rather than *Severe* in their *Lives*, and more for a *Party* then for *Piety*: Which brought forth another *People*, that were yet *more retired* and ſelect. They would not communicate *at large*, or in common with others; but formed *Churches* among themſelves of ſuch as could give ſome account of their *Converſion*, at leaſt, of very promiſing experiences of the Work of *God's Grace* upon their Hearts, and under mutual *Agre-*

Agrements and *Covenants* of fellowſhip they kept together. Theſe *People* were ſomewhat of a *Softer Temper*, and ſeemed to recommend *Religion* by the *Charms* of its *Love*, *Mercy* and *Goodneſs* rather than by the *Terrours* of its *Judgments* and *Puniſhment*; by which the former Party would have *terrified* People into *Religion*.

They alſo allowed greater liberty to *Prophecy* than thoſe before them; for they admitted any Member to *Speak* or *Pray*, as well as their *Paſtor* (whom they always *Choſe*, and not the *Civil Magiſtrate*). If ſuch found any thing preſſing upon them to either *Duty*, even without the Diſtinction of *Clergy* or *Laity*; Perſons of any *Trade*, be it never ſo *Low* and *Mechanical*. But alas! even theſe *People* ſuffered great loſs: For taſting of *Worldly Empire*, and the favour of *Princes*, and the gain that enſued, they degenerated but too much. For though they had cryed down *National Churches* and *Miniſtry* and *Maintenance* too, ſome of them, when it was their own turn to be Tryed, *fell under* the Weight of *Worldly Honour* and *Advantage*, got into profitable Parſonages too much, and *outlived* and *contradicted* their own *Principles*: And, which was yet worſe, turned ſome of them *abſolute Perſecutors* of other Men for God's Sake, that but ſo lately came themſelves out of the *Furnace*, which drove many a ſtep farther, and that was into the *Water*. Another *Baptiſm*, as believing they were not *Scripturally Baptiſed*; and hoping to find that *Preſence* and *Power* of God in ſubmitting to that *Ordinance*, which they deſired and wanted.

Theſe *People* made alſo Profeſſion of *Neglecting*, if not *Renouncing* and *Cenſuring*, not only the *Neceſſity* but uſe of all *Human Learning* as to the *Miniſtry*; and all other Qualifications to it beſides the *Helps* and *Gifts* of the *Spirit* of *God*, and thoſe natural and common to *Men*; and for a time they ſeemed like *John* of Old, a *Burning* and a *Shining Light*, to other *Societies*.

They were very *Diligent*, *Plain* and *Serious*, ſtrong in *Scripture*, and bold in *Profeſſion*, bearing much *Reproach* and *Contradiction*: But that which others *fell by*, proved their *Hurt*. For worldly *Power* ſpoiled them too; who had enough of it to try them what they would do if they had more; and they reſted alſo too much upon their *Watry Diſpenſation*, inſtead of paſſing on more fully to the *Fire* and *Holy Ghoſt*, which was his Baptiſm, who came with a *Fan in his Hand*, *that he might throughly* (and not in part only) *purge his Floor*, and take away the *Droſs* and the *Tin* of his *People* and make a *Man finer than Gold*. Withall, they grew *High*, *Rough* and *Self-righteous*, oppoſing further attainment; too much forgetting the Day of their *Infancy* and *Littleneſs*, which gave them ſomething of a real *Beauty*; in ſo much that many left them and all viſible *Churches* and *Societies*, and *Wandred* up and down, as

Sheep

Sheep without a *Shepherd*, and as *Doves* without their *Mates*; seeking their *Beloved* but could not find *Him*, as their *Souls* desired to know *Him*; whom their *Souls* loved above their chiefest *Joy*.

These *People* were called *Seekers* by some, and the *Family of Love* by others; because, as they came to the knowledge of one another, they sometimes met together, not *formally* to *Pray* or *Preach*, at appointed times or *Places*, in their own *Wills*, as in times past they were accustomed to do; but waited together in *Silence*, and as any thing rose in any one of their Minds that they thought *Savoured* of a *Divine Spring*, so they sometimes *Spoke*. But so it was that some of them not keeping in *Humility* and in the *Fear of God*, after the Abundance of *Revelation*, were *exalted* above *Measure*, and for want of staying their Minds in an humble Dependance upon him that opened their *Understandings* to see great things in his *Law*; they run out in their own *Imaginations*, and *mixing* them with those *Divine Openings*, brought forth a *Monstrous Birth*; to the Scandal of those that feared *God*, and waited daily in the *Temple*, not made with Hands, for the *Consolation* of *Israel*; the Jew *inward*, and Circumcision in *Spirit*.

This *People* obtained the *Name* of *Ranters* from their extravagant *Discourses* and *Practices*. For they interpreted *Christ's* fulfilling of the Law for us, to be a discharging of us from any *Obligation* and *Duty* the *Law* required, instead of the *Condemnation* of the *Law* for sins past, upon *Faith* and *Repentance*, and that now it was no *Sin* to do that which before it was a *Sin* to commit; the slavish Fear of the *Law* being taken off by *Christ*, and all things good that *Man* did, if he did but do them with the Mind and Perswasion *that it was so*. Insomuch that divers fell into *Gross* and *Enormous Practices*; pretending in excuse thereof that they could, without *Evil*, commit the same Act which was *Sin* in another to do; *thereby distinguishing between the Action and the Evil of it, by the Direction of the Mind and Intention in the doing of it*. Which was to make Sin *Super-abound* by the aboundings of *Grace*, and to turn from the *Grace of God* into Wantonness, a securer way of Sinning than before: As if *Christ* came not to *take away* Sin, but that we might Sin *more freely* at his Cost, and with less Danger to our selves. I say, this ensnared Divers, and brought them to an utter and lamentable *Loss* as to their *Eternal State*; and they grew very troublesome to the better sort of *People*, and furnished the looser with an occasion to Prophane.

It was about that very same time, as you may see in the ensuing *Annales*, that the *Eternal*, *Wise*, and *Good God* was pleased, in his Infinite *Love*, to Honour and Visit this benighted

ted and bewildred *Nation* with his *Glorious Day-spring from on High*; yea with a *most sure* and *certain sound of the Word of Light and Life*, through the Testimony of a *Chosen* Vessel, to an effectual and blessed purpose, can many thousands say, *Glory be to the Name of the* Lord *for ever*.

For as it reached the *Conscience* and broak the *Heart*, and brought many to a *Sense* and *Search*, so what People had been vainly seeking without, with much *Pains* and *Cost*, they by this Ministry found *within*; where it was they wanted what they sought for, *viz. The right way to Peace with God*. For they were directed to the *Light of Jesus Christ within them, as the Seed and Leven of the Kingdom of God*; near *All*, because in *All*, and God's Talent to *All*. A *Faithful* and *True Witness* and *Just Monitor in every Bosom*. The *Gift* and *Grace of God to Life* and *Salvation that appears to all*, though few regard it. This, the Traditional *Christian*, conceited of himself, and strong in his own *Will* and *Righteousness*, and overcome with blind *Zeal* and *Passion*, either disprised as a *low* and *common* thing, or opposed as a *Novelty*, under many hard *Names* and opprobrious *Terms*; denying, in his ignorant and angry *Mind*, any fresh Manifestation of God's *Power* and *Spirit* in Man in these days, though never more needed to make true *Christians*: Not unlike those *Jews* of Old that rejected the *Son of God* at the very same time that they blindly professed to wait for the *Messiah* to come; because, alas, he appeared not among them *according to their Carnal Mind and Expectation*.

This brought forth many abusive *Books*, which filled the greater sort with *Envy*, and lesser with *Rage*, and made the way and progress of this Blessed Testimony *Straight* and *Narrow* indeed to those that received it. However, God owned his own *Work*, and this Testimony did *effectually* Reach, Gather, Comfort and Establish the *Weary* and *Heavy Laden*, the *Hungry* and *Thirsty*, the *Poor* and *Needy*, the *Mournful* and *Sick* of many *Maladys*, that had spent all upon *Physitians* of no *Value*, and waited for *Relief* from *Heaven*; Help only from above: Seeing upon a serious Tryal of all things, nothing else would do but *Christ* himself, the *Light of his Countenance*, *a Touch of his Garment* and *Help from his Hand*, who cured the poor *Womans Issue*, raised the *Centurions Servant*, the *Widows Son*, the *Ruler's Daughter*, and *Peter's Mother*, and like Her, they no sooner felt his *Power* and *Efficacy* upon their *Souls*; but they gave up to obey him in a Testimony to his *Power*, and with resigned *Wills* and faithful *Hearts*, through all *Mockings*, *Contradictions*, *Beatings*, *Prisons*, and many other *Jeopardies* that attended them for his Blessed Name Sake.

And truly, they were very many and very Great; so that in all *Humane Probability* they must have been *swallowed up Quick* of the Proud and Boisterous *Waves* that swelled and beat against them;

them; but that the God of all their tender *Mercies* was with them in his *Glorious Authority*, so that the *Hills* often *Fled* and the *Mountains* melted before the *Power* that filled them; working mightily for them as well as in them, one ever following the other. By which they saw plainly, to their exceeding great *Confirmation* and *Comfort*, that all things were possible with him with whom they had to do. And that the more that which God required seemed to cross *Man's Wisdom*, and expose them to *Man's Wrath*, the more God appeared to help and carry them through all to his *Glory*: Insomuch that if ever any *People* could say in Truth, *Thou art our Sun and our Shield, our Rock and Sanctuary, and by thee we have leaped over a Wall, and by thee we have run through a Troop, and by thee we have put the Armies of the* Aliens *to Flight*, these People had Right to say it. And as God had delivered their *Souls* of the wariſom Burthens of *Sin* and *Vanity*, and enriched their poverty of *Spirit*, and satisfied their great *Hungar* and *Thirst* after *Eternal Righteousness*, and filled them with the *Good Things* of his own *House*, and made them *Stewards* of his Manifold *Gifts*; so they went forth to all Quarters of these *Nations*, to *Declare* to the *Inhabitants* thereof, *what God had done for them*; what they had found, and where and how they had found it; *viz. The way to Peace with God*: Inviting them to come and see and taste, for themselves, the *Truth* of what they *Declared* unto them.

And as their *Testimony* was to the *Principle of God in Man*, the *precious Pearl* and *Leven* of the *Kingdom*, as the only blessed means appointed of God to *Quicken*, *Convince* and *Sanctifie* Man; so they opened to them what it was in it self, and what it was given to them for: *How* they might know it from their own *Spirit*, and that of the *Subtil* appearance of the *Evil one*; and what it would do for all those whose minds are turned off from the *Vanity* of the *World* and its *Lifeless* ways and *Teachers*, and ad-hear to this blessed *Light* in themselves, which discovers and condemns *Sin* in all its appearances, and shows how to overcome it, if minded and obeyed in its holy *Manifestations* and *Convictions*: Giving *Power* to such to *Avoid* and *Resist* those things that do not please *God*, and to grow *Strong* in *Love*, *Faith*, and *Good Works*: That so Man, whom *Sin* hath made as a *Wilderness*, over-run with *Briers* and *Thorns*, might become as the *Garden* of *God*, cultivated by his divine *Power*, and replenisht with the most *Virtuous* and *Beautiful Plants* of God's own *Right Hand* Planting, to his Eternal Praise.

But these Experimental *Preachers* of *Glad Tydings* of God's *Truth* and *Kingdom* could not run when they *List*, or *Pray* or *Preach* when they *Pleased*, *But as the Christ their Redeemer prepared and moved them by his own Blessed Spirit*, for which they waited in their *Services* and *Meetings*, and Spoak as that gave them

them utterance, and which was as those having *Authority*, and not like the *Dreaming*, *Dry* and formal *Pharisees*. And so it plainly appeared to the serious *Minded*, whose *Spiritual Eye* the *Lord Jesus* had in any measure opened; so that to one was given the Word of *Exhortation*, to another the Word of *Reproof*, to another the Word of *Consolation*, and all by the same *Spirit* and in the good *Order* thereof, to the Convincing and Edifying of many.

And truly, they waxed *Strong* and *Bold* through *Faithfulness*; and by the *Power* and *Spirit* of the Lord Jesus became very Fruitful; thousands, in a short time, being turned to the *Truth* through their *Testimony* in *Ministry* and *Sufferings*, insomuch as in most *Counties*, and many of the considerable Towns of *England*, Meetings were settled, and daily there were added such as should be saved. For they were *Diligent* to *Plant* and to *Water*, and the Lord blessed their Labours with an *Exceeding great Increase*; notwithstanding all the opposition made to their blessed *Progress*, by false *Rumors*, *Calumnies* and bitter *Persecutions*; not only from the *Powers* of the *Earth*, but from every one that listed to *injure* and *abuse* them: So that they seemed indeed to be as *poor Sheep appointed to the Slaughter, and as a People killed all the Day long.*

It were fitter for a *Volumn* than a *Preface*, but so much as to repeat the *Contents* of their cruel *Sufferings* from *Professors* as well as from *Prophaine*, and from *Magistrates* as well as the *Rabble*, that it may well be said of this *abused* and *despised People*, they went forth *Weeping* and sowed in *Tears*, bearing *Testimony* to the *Precious Seed*, the *Seed* of the *Kingdom*, which stands not in *Words*, the Finest the Highest that Man's *Wit* can use, *but in Power*; the Power of *Christ Jesus*, to whom *God the Father* hath given all Power in *Heaven* and in *Earth*, that he might rule *Angels* above, and *Men* below; who impowred them, as their *Work* witnesseth, by the many that were *turned* through their Ministry *from Darkness to the Light*, and out of the *Broad* into the *Narrow* Way, bringing *People* to a *Weighty*, *Serious* and *God-like* Conversation; the *Practice* of that *Doctrine* which they *Taught*.

And as without this Secret *Divine Power* there is no *Quickning and Regenerating of dead Souls*, so the want of this Generating and begetting *Power* and *Life*, is the Cause of the little *Fruit* that the many Ministrys that have been, and are in the World bring forth. O that both *Ministers* and *People* were sensible of this! My *Soul* is often troubled for them, and *Sorrow* and *Mourning* compass me about for their Sakes. O! that they were Wise, O! that they would consider, and lay to Heart the things that truly and substantially make for their lasting *Peace*.

Two things are to be briefly toucht upon, the *Doctrine* they *Taught*, and the *Example* they lead among all *People*. I have already toucht upon their *Fundamental Principle*, which is as the *Corner stone* of their *Fabrick*: And to speak eminently and properly, their *Characteristick*, or main distinguishing *Point* or *Principle*, viz. the *Light of Christ within*, as God's Gift for Man's *Salvation*. This I say, is as the *Root* of the goodly Tree of *Doctrines* that grew and branched out from it, which I shall now mention in their *Natural* and *Experimental* Order.

First, *Repentance from dead Works to serve the Living God.* Which comprehends three Operations. *First*, a sight of *Sin*. *Secondly*, A *Sense* and *Godly Sorrow* for it. *Thirdly*, An *Amendment* for the Time to come. This was the *Repentance* they preached and pressed, and a Natural result from the *Principle* they turned all People unto. For of *Light* came *Sight*; and of *Sight* came *Sense* and *Sorrow*; and of *Sense* and *Sorrow*, came *Amendment* of *Life*: Which *Doctrine* of Repentance leads to *Justification*; that is, *Forgiveness of the Sins that are past through Christ the alone Propitiation and the Sanctification or Purgation of the Soul from the defiling Nature and Habits of sin present*; which is justification in the compleat *Sense* of that *Word*; comprehending both justification from the *Guilt* of the *Sins* that are past, as if they had never been commited, through the *Love* and *Mercy of God* in *Christ Jesus*; and the *Creatures* being made inwardly just through the *Cleansing* and *Sanctifying Power* and *Spirit* of Christ revealed in the *Soul*; which is commonly called *Sanctification*..

From hence sprang a *Second* Doctrine they were led to declare, as the *Mark of the Price of the High Calling* of all true *Christians*, viz. *Perfection from sin*, according to the Scriptures of Truth, which testifie it to be the *end of Christ's coming* and the *Nature of his Kingdom*, and for which his Spirit was given. But they never held a *Perfection* in Wisdom and Glory in this *Life*, or from *Natural Infirmities* or *Death*, as some have with a weak or ill mind, imagined and insinuated against them.

This they called a *Redeemed State*, *Regeneration*, or the *New-Birth*: Teaching every where, according to their *Foundation*, that without this *Work* were known, there was no inheriting the *Kingdom of God*.

Third, To an acknowledgment of *Eternal Rewards and Punishment*, as they have good Reason; for else of all People, certainly they must be the *most Miserable*: Who for about *Forty Years*, have been exceeding great Sufferers for their *Profession*, and in some Cases, treated *worse* then the *worst* of Men; yea, as the *Refuse* and *Off-scowering* of all things.

This

This was the *Purport* of their *Doctrine* and *Ministry*; which, for the most part, is what other *Professors* of Christianity pretend to hold in *Words* and *Forms*, but not in the *Power* of *Godliness*; that has been long lost by Mens departing from that *Principle* and *Seed of Life*, that is in Man and which Man has not regarded, but lost the *Sense* of; and in and by which he can only be quickned in his *Mind* to serve the *living God* in *Newness* of *Life*. For as the *Life* of *Religion* was lost, and the generality lived and *Worshipped God* after their own Wills, and not after the Will of *God*, nor the mind of Christ, which stood in the *Works* and *Fruits* of the *Holy Spirit*; so that which they prest, was not *Notion* but *Experience*, no *Formality* but *Godliness*; as being sensible in themselves, through the *Work* of *God's Righteous Judgments*, that *without Holiness no Man should ever see the Lord* with Comfort.

Besides these *Doctrines*, and out of them, as the larger *Branches*, there sprang forth several particular *Doctrines*, that did exemplifie and further explain the *Truth* and *Efficacy* of the General Doctrine before observed, in their *Lives* and *Examples*. As,

I. *Communion* and *loving one another*. This is a noted *Mark* in the *Mouth* of all sorts of People concerning them. *They will meet, They will help and stick one to another*. Whence it is common to hear some say, *Look how the Quakers love and take care of one another*. Others less Moderate will say, *The Quakers love none but themselves*, and if *loving one another* and having an *Intimate Communion* in *Religion*, and constant care to meet to *Worship God* and help one another, be any Mark of *Primitive Christianity*, they had it, Blessed be the Lord, in an ample manner.

II. *To love Enemies*: This they both *Taught* and *Practised*: For they did not only refuse to be revenged for *Injuries* done them, and condemned it as of an *Unchristian Spirit*, but they did freely *Forgive*, yea, *Help* and *Relieve* those that had been *Cruel* to them, when it was in their *Power* to have been even with them; of which many and singular *Instances* might be given: Endeavouring, through *Patience*, to overcome all *Injustice* and *Oppression*, and Preaching this *Doctrine* as *Christian* for others to follow.

III. *The Sufficiency of Truth speaking*, according to Christ's own form of Words, of *Yea*, *Yea*, and *Nay*, *Nay*, among Christians without *Swearing*, both from Christ's express Prohibition *to Swear at all*. Mat. 5. And for that they being under the *Tye and Bond of Truth in themselves*, there was both no Necessity for an *Oath*, and it would be a *Reproach* to their Christian Veracity to *Assure* their *Truth* by such an Extraordinary way of Speaking: But offering at the same time, to be punisht to the full, for false *Speaking*, as others for *Perjury*, if ever guilty of it; and hereby they exclude, with all *True*, all *False* and *Prophane Swearing*; for which the *Land* did and doth *Mourn*, and the great God was and is not a little offended with it.

IV. *Not Fighting* but *Suffering*, is another Teſtimony peculiar to this People: They affirm that Chriſtianity teacheth People *To beat their Swords into Plough Shears, and their Spears into Pruning Hooks, and to learn War no more, that ſo the Wolf may lie down with the Lamb, and the Lyon with the Calf, and nothing that deſtroys be entertained in the Hearts of People*; exhorting them to employ their *Zeal* againſt *Sin*, and turn their *Anger* againſt *Satan*, and no longer *War* one againſt another; becauſe, all *Wars* and *Fightings* come of Mens own *Hearts Luſts*, according to the Apoſtle *James*, and not of the *Meek Spirit* of Chriſt Jeſus who is Captain of *another Warfare*, and which is carried on with *other Weapons*. Thus, as *Truth* ſpeaking ſucceeded Swearing, ſo *Faith and Truth ſucceeded Fighting*, in the *Doctrine* and *Practiſe* of this *People*. Nor ought they for this to be Obnoxious to *Civil Government*, ſince if they cannot Fight for it, neither *can they Fight againſt it*; which is no mean ſecurity to the State: Nor is it reaſonable that People ſhould be blamed for not doing more for others than they can do for themſelves. And *Chriſtianity* ſet aſide, if the *Coſts* and *Fruits* of War were well conſidered, *Peace*, with its *Inconveniencies*, is generally *Preferable*. But though they were not for *Fighting*, they were for *ſubmitting* to *Government*; and that, *not only for Fear, but for Conſcience Sake*, where *Government* doth not *interfere* with *Conſcience*: Believing it to be an *Ordinance of God*, and where it is juſtly adminiſtred, a great *Benefit* to Minkind: Tho' it has been their *Lot*, through blind *Zeal* in ſome, and *Intereſt* in others, to have felt the *Strokes* of it with greater *Weight* and *Rigour* than any other *Perſwaſion* in this Age; whilſt they, of all others (Religion ſet aſide) have given the *Civil Magiſtrate* the *leaſt occaſion of Trouble* in the Diſcharge of his Office.

V. Another part of the *Character* of this People is, *They refuſe to pay Tythes*, or *Maintenance to a National Miniſtry*, and that for two Reaſons; The one is, that they believe all *compelled Maintenance*, even to *Goſpel Miniſters*, to be *Unlawful*, becauſe *expreſly contrary* to Chriſt's Command, who ſaid, *Freely you have received, freely give*: At leaſt, that the Maintenance of *Goſpel Miniſters* ſhould be *free* and not *forced*. The other Reaſon of their *Refuſal* is, Becauſe thoſe *Miniſters* are not *Goſpel ones*, in that the *Holy Ghoſt* is not their *Foundation*, but *Humane Arts and Parts*: So that it is not matter of *Humor* or *Sullenneſs*, but *pure Conſcience* towards God, that they cannot help to ſupport *National Miniſters* where they dwell, which are but too much and too viſibly become ways of *Worldly Advantage* and *Preferment*.

VI. *Not to reſpect Perſons*, was another of their *Doctrines* and *Practices*, for which they were *often Buffeted* and *Abuſed*. They Affirmed it to be ſinful to give *Flattering Titles*, or to uſe *Vain Geſtures* and *Complements* of *Reſpect*; tho' to *Virtue* and *Authority* they ever made a *Difference*, but after their *Plain* and *Homely Manner*, yet ſincere and ſubſtantial way; well remembering the Example

Example of *Mordecai* and *Elihu*, but more eſpecially the *Command* of their Lord and Maſter *Jeſus Chriſt*, who forbad his Followers to call Men *Rabby*, which implies *Lord* and *Maſter*, alſo the *faſhionable Greetings* and *Salutations* of thoſe Times; that ſo *Self-love* and *Honour*, to which the proud Mind of Man is incident, in his fallen Eſtate, might not be Indulged but Rebuked.

They alſo uſed the Plain *Language* of *Thou* and *Thee* to a ſingle Perſon, whatever was his *Degree* among Men. And indeed the *Wiſdom of God* was much ſeen, in bringing forth this People in ſo Plain an *Appearance*; for it was a *Cloſe* and *Diſtinguiſhing Teſt* upon the Spirit of thoſe they came among; ſhewing their Inſides and what predominated, notwithſtanding their High and Great Profeſſion of *Religion*. This, among the reſt, founded ſo harſh to many of them, and they took it ſo ill, that they would ſay, *Thou me, Thou my Dog: If thou thoueſt me, I'le thou thy Teeth down thy Throat*, forgetting the *Language* they uſe to God in their own *Prayers*, and the common Stile of the *Scriptures*, and that it is an abſolute and eſſential *Propriety* of *Speech*: And what good had their *Religion* done them, who were ſo ſenſibly toucht with *Indignation* for the uſe of this *Plain, Honeſt*, and *True Speech*?

VI. They recommended *Silence* by their Example, having very few words upon all Occaſions: They were *at a Word* in *Dealing*; nor could their *Cuſtomers* many Words tempt them from it; having more regard for *Truth* than *Cuſtom*, to Example then *Gain*, they ſought *Solitude*; but when in *Company*, they would neither uſe nor willingly hear *Unneceſſary* as well as *Unlawful Diſcourſes*; whereby they preſerved their Minds pure and undiſturbed from unprofitable *Thoughts* and *Diverſions*: Nor could they humour the Cuſtom of *Good Night, Good Morrow, God Speed*; for they knew the *Night* was *Good*, and the *Day* was *Good*, without wiſhing of either; and that in the other Expreſſion, the *Holy Name* of *God* was too lightly and unthinkingly uſed, and therefore taken in *Vain*. Beſides, they were Words and Wiſhes of *Courſe*, and are uſually as little meant, as are *Love* and *Service* in the Cuſtom of *Cap* and *Knee*; and ſuperfluity in thoſe as well as in other things was Burthenſom to them; and therefore They did not only decline to uſe them, but found themſelves often preſt to reprove the Practice.

For the ſame reaſon they forbore *Drinking to People, or Pledging of them*, as the manner of the World is: A Practice that is not only Unneceſſary, but they thought *Evil* in the *Tendencies* of it; being a *Provocation* to *Drinking* more than did *People Good*, as well as that it was in it ſelf *Vain* and *Heathenish*.

VII. Their way of *Marriage* is peculiar to them; and is a *diſtinguiſhing* Practice from all other Societies profeſſing *Chriſtianity*. They ſay that *Marriage* is an *Ordinance of God, and that God only can rightly join Man and Woman in Marriage*. Therefore they uſe neither

neither *Prieſt* nor *Magiſtrate*, but the *Man* and *Woman* concern'd take each other as *Husband* and *Wife* in the preſence of divers Credible Witneſſes, *promiſing unto each other with God's Aſſiſtance, to be Loving and Faithful in that Relation till Death ſhall ſeparate them.* But, antecedent to all this, They firſt preſent themſelves to the *Monthly Meeting* for the Affairs of the *Church*, where they reſide, There declaring their *Intentions* to take one another as *Man* and *Wife*, if the ſaid Meeting have nothing material to object againſt it. They are conſtantly askt the neceſſary *Queſtions*, as in Caſe of *Parents*, or *Guardians* if they have acquainted them with their *Intention*, and have their *Conſent*, &c. The Method of the *Meeting* is to take a Minute thereof, and to appoint *Proper Perſons* to enquire of their *Converſation* and *Clearneſs* from all others, and whether they have diſcharged their *Duty* to their *Parents* or *Guardians*; and make report thereof the next *Monthly Meeting*; where the ſame Parties are deſired to give their Attendance. In caſe it appears they proceeded Orderly, the Meeting paſſes their *Propoſal*, and ſo *Records* it in their Meeting Book; and in Caſe the Woman be a *Widow* and hath Children, due care is there taken, that Proviſion alſo be made by her for the *Orphans* before the ſaid *Marriage*; adviſing the Parties concerned to appoint a convenient Time and place, and to give fitting Notice to their *Relations*, and ſuch *Friends* and *Neighbours*, as they deſire ſhould be the Witneſſes of their *Marriage*: Where they take one another by the Hand, and by Name promiſing Reciprocally after the Manner before expreſſed. Of all which *Proceedings*, a *Narative*, in a way of *Certificate*, is made, to which the ſaid Parties firſt ſet their Hands, thereby making it their *Act* and *Deed*; and then divers of the *Relations*, *Spectators* and *Auditors* ſet their Names as *Witneſſes* of what they Said and Signed. Which *Certificate*, is afterward *Regiſtred* in the *Record* belonging to the *Meeting*, where the Marriage is Solemnized. Which Regular Method has been, as it deſerves, adjudged in *Courts of Law a good Marriage*, where it has been Diſputed and Conteſted, for want of the accuſtomed Formality of *Prieſt* and *Ring*, &c. which *Ceremonies* they have Refuſed, not out of *Humour*, but *Conſcience* reaſonably grounded, in as much as no Scripture Example tells us, that the *Prieſt* had any other part of *Old Time*, than that of a *Witneſs* among the reſt, before whom the *Jews* uſed to take one another: And therefore this People look upon it as an *Impoſion*, to advance the *Power* and *Profits* of the *Clergy*. And for the uſe of the *Ring*, it is enough to ſay that it was an *Heathen* and vain *Cuſtom*. and never in Practice among the People of God, *Jews* or *Primitive Chriſtans*. The words of the Uſual form, as *With my Body I thee Worſhip*, &c. are hardly defenſible: In ſhort, they are more Careful, Exact and Regular than any Form now uſed, and it is Free of the inconveniencies other Methods are attended with. Their *Care* and *Checks* being ſo many, and ſuch, as no Clandeſtine Marriages can be perform'd among them.

VIII. It

VIII. It may not be unfit to ſay ſomething here of their *Births* and *Burials*, which make up ſo much of the *Pomp* and *Solemnity* of too many called *Chriſtians*. For *Births*, the Parents *Name* their own Children, which is uſually ſome days after they are *Born*, in the preſence of the *Midwife* (if ſhe can be there) and thoſe that were at the *Birth*, &c. who afterward ſign a *Certificate*, for that purpoſe prepared, of the *Birth* and *Name* of the Child, or Children, which is Recorded in a proper Book, in the *Monthly Meeting*, to which the *Parents* belong; avoiding the accuſtomed Cerimonies and Feaſtivals.

IX. Their *Burials* are performed with the ſame *Simplicity*. If the *Corps* of the Deceaſed be near any publick *Meeting Place*, it is uſually carried thither, for the more convenient *Reception* of thoſe that Accompany it to the *Ground* they *Bury* in, and it ſo falls out ſometimes, that while the *Meeting* is gathering for the *Burial*, ſome or other have a *Word of Exhortation*, for the ſake of the People there met together: After which, the *Body* is borne away by the Young Men, or thoſe that are of their Neighbourhood, or that were moſt of the Intimacy of the *Deceaſed Party*: The Corps being in a plain *Coffin*, without any *Covering* or *Furniture* upon it. At the *Ground*, they pauſe ſome time before they put the *Body* into its *Grave*, that if any one there ſhould have any thing upon them to exhort the *People*, they may not be diſſappointed, and that the *Relations* may the more *Retiredly* and *Solemnly* take their laſt leave of the *Corps* of their departed *Kindred*, and the *Spectators* have a Senſe of *Mortality*, by the occaſion then given them to reflect upon their own *Latter End*. Otherways, they have no ſet *Rites* or *Ceremonies* on thoſe Occaſions; neither do the *Kindred* of the *Deceaſed* ever wear *Mourning*; they looking upon it as a *Wordly Ceremony* and piece of *Pomp*, and that what *Mourning* is fit for a Chriſtian to have at the Departure of a beloved *Relation* or *Friend*, ſhould be worn in the *Mind* which is only ſenſible of the *Loſs*, and the Love they had to them, and Remembrance of them, to be outwardly expreſt by a reſpect to their Advice, and care of thoſe they have left behind them, and their Love of that they Loved. Which *Conduct* of theirs, though unmodiſh or unfaſhionable, leaves nothing of the Subſtance of things neglected or undone; and as they aim at no more, ſo that ſimplicity of *Life* is what they obſerve with great Satisfaction, though it ſometimes happens not to be without the *Mockeries* of the vain World they live in.

Theſe things gave them a *Rough* and *Diſagreeable* Appearance with the Generality; who thought them *Turners of the World upſide down*, as indeed, in ſome Senſe they were; but in no other than that wherein *Paul* was ſo charged, *viz. To bring things back into their Primitive and right Order again*. For theſe and ſuch like *Practices* of theirs were not the *Reſult* of *Humour*, as ſome have fancied, but a Fruit of *Inward Senſe*, which God,

through his *Fear*, had begotten in them. They did not consider how to contradict the *World*, or distinguish themselves; being none of their Business, as it was not their *Interest*, no, it was not the Result of *Consultation*, or a framed design to declare or recommend *Schism* or *Novelty*. But God having given them a sight of themselves, they saw the *whole World* in the same *Glass* of *Truth*; and sensibly discerned the *Affections* and *Passions* of Men, and the *Rise* and *Tendency* of *Things*. What gratified the *Lust of the Flesh, the Lust of the Eye and the Pride of Life which are not of the Father, but of the World*; and from thence Sprang in that *Night* of *Darkness* and *Apostacy*, which hath been over People, through their Degeneration from the *Light* and *Spirit* of God, these and many other vain Customs; which are seen by the Heavenly day of Christ which dawns in the Soul, to be, either wrong in their *Original*, or, by *Time* and *Abuse*, Hurtful in their *Practice*. And though these things seemed *Trivial* to some, and rendered this People *Stingy* and conceited in such Persons *Opinions*; there was and is more in them than they were aware of. It was not very easie to our *Primitive Friends*, to make themselves *Sights* and *Spectacles*, and the *Scorn* and *Derision* of the World; which they easily foresaw must be the Consequence of so *Unfashionable* a *Conversation* in it. But herein was the *Wisdom of God* seen in the *Foolishness* of these things; *First*, That they discovered the *Satisfaction* and *Concern* that People had in and for the *Fashions* of this *World*, notwithstanding their *Pretences* to another; in that any disappointment about them came so very near them; that the greatest *Honesty, Virtue, Wisdom* and *Ability*, were unwelcom without them. *Secondly*, It seasonably and profitably divided *Conversation*; for making their Society *uneasie* to their *Relations* and *Acquaintance*, it gave them the opportunity of more *Retirement* and *Solitude*, wherein they met with better *Company*, even the *Lord*, God their *Redeemer*, and grew strong in his *Love, Power and Wisdom*, and were thereby better qualified for his Service; and the success abundantly show'd it: *Blessed be the Name of the Lord.*

And though they were not *Great* and *Learned* in the *Esteem* of this *World* (for then they had not wanted *Followers* upon their own *Credit* and *Authority*) yet they were generally of the *most Sober* of the several *Persuasions* they were in, and of the *most Repute* for *Religion*; and many of them of *good Capacity, Substance* and *Account* among Men.

And also some among them neither wanted for *Parts, Learning* nor *Estate*; though then, as of Old, *not many Wise, nor Noble*, &c. were called, or at least received the *Heavenly Call*; because of the *Cross* that attended the Profession of it in *Sincerity*: But neither do *Parts* or Learning make Men the better *Christians*, though the better *Orators* and *Disputants*; and it is the Ignorance of People about the *Divine Gift* that causes that vulgar and

and mischievous mistake. *Theory* and *Practice, Expression* and *Enjoyment*; *Words*, and *Life*; are two things. Oh! 'tis the *Penitent*, the *Reformed*, the *Lowly*, the *Watchful*, the *Self-denying* and *Holy Soul* that is the Christian; and that Frame is the *Fruit* and *Work* of the *Spirit*, which is the *Life of Jesus*; whose Life, though *hid* in *God the Father*, is *shed abroad* in the Hearts of them that truly Believe. Oh! that People did but know this to *cleanse* them, to *circumcise* them, to *quicken* them, and to make them *New Creatures* indeed; *Re-created* or *Regenerated* after Christ Jesus unto good Works. That they might live to God and not to themselves; and offer up living *Prayers* and living *Praises*, to the living *God*, through his own living *Spirit*, in which he is only to be Worshipped in this *Gospel Day*. Oh! that they that read me could but feel me; for my *Heart* is affected with this Merciful *Visitation* of the Father of *Lights* and *Spirits*, to this poor *Nation*, and the whole World through the same Testimony. Why should the *Inhabitants* thereof reject it? Why should they loose the *Blessed Benefit* of it? Why should they not turn to the Lord with all their *Hearts*, and say from the *Heart*, *Speak Lord, for now thy poor Servants hear. Oh! that thy will may be done, thy Great, thy Good and Holy will in Earth as it is in Heaven*: Do it in us, do it upon us, do what thou wilt with us, for we are thine and desire to glorifie thee our *Creator*, both for that, and because thou art our *Redeemer*; for thou art redeeming us from the *Earth*; from the *Vanities* and *Pollutions* of it, to be a *Peculiar People* unto thee. Oh! this were a *Brave Day* for *England*, if so she could say in *Truth*. But alas, the Case is otherwise, for which some of thine *Inhabitants*, O Land of my *Nativity*! have mourned over thee with *bitter Wailing and Lamentation*. Their *Heads* have been indeed as *Waters*, and their *Eyes* as *Fountains of Tears*, because of thy *Transgression* and *Stiffneckedness*; because thou wilt not *Hear*, and *Fear* and *Return* to the *Rock*, even thy *Rock*, O *England*! from whence thou wert *Hewen*. But be thou warned, O Land of great *Profession*, to receive him into thy *Heart*; Behold at that *Door* it is, he hath stood so long *Knocking*, but thou wilt yet have none of him. Oh! be thou awakned, least *Jerusalem's Judgments* do swiftly overtake thee, because of *Jerusalems Sins* that abound in thee. For she *abounded in Formality*, but *made void* the *Weighty* things of *God's Law* as thou *daily doest*.

She withstood the *Son of God* in the *Flesh*, and thou *resistest the Son of God in the Spirit. He would have gathered her as an Hen gathereth her Chickens under her Wings, and she would not*; so would he have gathered thee out of thy *Life-less Profession*, and have brought thee to inherit *Substance*, to have known his *Power* and *Kingdom*, for which he often knockt *within*, by his *Grace* and *Spirit*, and without by his *Servants* and *Witnesses*; but thou wouldest not be gathered: But on the Contrary, as *Jerusalem* of old *persecuted* the Manifestation of the *Son of God* in the *Flesh*,

Flesh, and *Crucified* him and *Whipt* and *Imprisoned* his Servants; so hast thou, *O Land*, Crucified to thy self afresh the *Lord of Life and Glory*, and done *dispite* to his Spirit of Grace; *slighting* the Fatherly *Visitation*, and *persecuting* the blessed Dispensers of it by thy *Laws* and *Magistrates*; though they have Early and Late *pleaded* with thee in the *Power* and *Spirit* of the Lord; in *Love* and *Meekness*, that thou mightest know the Lord and serve him, and become the *Glory* of all Lands.

But thou hast *Evilly* entreated and requited them. Thou hast set at naught all their *Counsel*, and would have none of their *Reproof*, as thou shouldest have done. Their appearance was too *Straight*, and their qualifications were to *Mean* for thee to receive them; who like the *Jews of Old*, that cryed, *Is not this the Carpenters Son, and are not his Brethren among us; which of the Scribes, of the Learned (the Orthodox) believe in him?* Prophesying their *fall* in a year or two, and making and executing of severe *Laws* to bring it to pass; by endeavouring to terrifie them out of their *Holy way*, or distroying them for abiding *Faithful* to it. But thou hast seen how many *Governments* that rise against them, and determined their *Downfal*, have been *overturned* and *extinguished*, and that they are *still* preserved, and become a *great* and a considerable *People*, among the Middle sort of thy numerous Inhabitants. And notwithstanding the many difficulties *without* and *within*, which they have Laboured *under*, since the Lord God Eternal first gathered them, they are an *encreasing People*, the Lord still adding unto them, in divers *Parts*, such as shall be saved, if they persevere to the End. And to thee; were they and are they lifted up as a *Standard*, and as a *City* set upon a *Hill*, and to the Nations round about thee, that in *their Light*, thou may'st come to see *Light*, even in *Christ Jesus*, the *Light of the World*; and therefore thy *Light*, and *Life* too, if thou wouldst but turn from thy many evil ways, and receive and obey it. For in the *Light of the Lamb*, *must the Nations of them that are saved walk*, as the Scriptures Testify.

Remember, O Nation of great *Profession!* How the Lord has waited upon thee since the Days of *Reformation*, and the many *Mercies* and *Judgments* with which he has pleaded with Thee; and *awake* and *arise* out of thy *deep Sleep*, and yet hear (his *Word* in thy *Heart*) that thou may'st live.

Let not this thy day of *Visitation* pass over thy Head, nor neglect thou so great *Salvation* as is this which is come to thy House, Oh *England!* For why should'st thou die, Oh *Land* that God desires to Bless? Be assured it is he that has been in the mid'st of this *People*, in the mid'st of thee; and no Delusion, as thy mistaken *Teachers* have made thee believe. And this thou shalt find by their *Marks* and *Fruits*, if thou wilt consider them in the *Spirit* of *Moderation*. For,

I. They

I. They were *changed* Men themselves before they went about to *change* others. Their *Hearts* were rent as well as their *Garments*; and they knew the *Power* and *Work of God* upon them. And this was seen by the great Alteration it made, and their stricter Course of Life, and more Godly Conversation, that immediately followed upon it.

II. They went not forth or *Preached* in their own *Time* or *Will*, but in the *Will of God*, and Spoke not their own *studdied Matter*, but as they were opened and moved of his *Spirit*, with which they were well acquainted in their own Conversion; which cannot be expresst to *Carnal Men* so as to give them any intelligible account; for to such it is as *Christ* said, *like the blowing of the Wind, which no Man knows whence it cometh, or whether it goeth:* Yet this Proof and Seal went along with their Ministry, that *many were turned* from their *Life-less* Professions, and the *Evil of their Ways*, to the knowledge of *God*, and an *Holy Life*, as thousands can witness. And as they Freely received what they had to say from the Lord, so they Freely administred it to others.

III. The *Bent* and *Stress* of their *Ministry* was *Conversion* to God, *Regeneration* and *Holiness*; not Schemes of *Doctrines* and Verbal *Creeds*, or new *Forms of Worship*; but a leaving off in Religion the *Superfluous*, and reducing the *Ceremonious* and *Formal* part, and pressing earnestly the *Substantial*, the *Necessary* and *Profitable* part; as all upon a serious Reflection must and do acckowledge.

IV. They directed *People* to a *Principle*, by which all that they asserted, *Preached* and *Exhorted* others to, might be wrought in them and known, through *Experience*, to them to be true; which is a high and distinguishing *Mark* of the *Truth* of their *Ministry*; both that they *knew* what they said, and were not afraid of coming to the *Test*. For as they were bold from *Certainty*, so they required *Conformity* upon no *Humane Authority*, but upon *Conviction*, and the *Conviction* of this *Principle*, which they asserted was in them that they *Preached unto, and unto that directed them*, that they might *examine* and *prove* the Reality of those things which they had affirmed of it, and its Manifestation and Work in Man. And this is more than the many *Ministries* in the World pretend to. They declare of *Religion*, say many things true; in words *of God*, *Christ*, *and the Spirit*; *of Holiness and Heaven*; *that all Men should Repent and mend their Lives, or they will go to Hell*, &c. but which of them all pretend to speak of their own *Knowledge* and *Experience*? Or ever directed Men to a Divine Principle, or *Agent*, placed of God *in Man*, to help him; and how to know it, and *wait* to feel its *Power* to work that good and acceptable *Will of God* in them.

Some of them indeed have *Spoke* of the *Spirit*, and the *Operations* of it to *Sanctification*, and *Performance* of *Worſhip* to God; but *where* and *how* to find it and wait in it to perform, was yet as a Miſtery reſerved for *this further degree of Reformation*. So that this People did not only in words, more than equally preſs *Repentance*, *Converſion* and *Holineſs*, but did it *knowingly* and *experimentally*; and directed thoſe to whom they preach'd, to a ſufficient *Principle*, and told them where it is, and by what *Tokens* they might know it, and which way they might experience the *Power* and *Efficacy* of it to their *Soul's Happineſs*. Which is more then *Theory* and *Speculations*, upon which moſt other *Miniſtries* depend; for here is *certainly*, a *bottom* upon which Man may boldly appear before God in the great Day of Account.

V. They reached to the *Inward State* and *Condition* of *People*, which is an Evidence of the *Virtue* of their *Principle*, and of their *Miniſtring* from it, and not their own *Imaginations*, *Gloſſes* or *Comments* upon *Scripture*. For nothing reaches the *Heart*, but what is *from the Heart*, or pierces the *Conſcience*, but what comes from a living *Conſcience*. Inſomuch as it hath often happened, where *People* have under Secrecy revealed their *State* or *Condition* to ſome choice *Friends*, for *Advice* or *Eaſe*, they have been ſo particularly directed in the Miniſtry of this People, that they have challenged their Friends with diſcovering their *Secrets*, and telling the Preachers their *Caſes*. Yea, the very *Thoughts* and *Purpoſes* of the hearts of many have been ſo plainly detected; that they have (like *Nathaniel*) cryed out of this inward appearance of Chriſt, *Thou art the Son of God, thou art the King of* Iſrael. And thoſe that have embraced this *Divine Principle*, have found this Mark of its *Truth* and *Divinity* (that the Woman of *Samaria* did of Chriſt when in the *Fleſh*, to be the *Meſſiah*,) viz. *It had told them all that ever they did*; ſhowed them their *inſides*, the *moſt inward* ſecrets of their Hearts, and laid *Judgment* to the *Line*, and *Righteouſneſs* to the *Plummet*; of which *Thouſands* can, at this day give in their Witneſs. So that nothing has been affirmed by this People, of the Power and Virtue of this *Heavenly Principle*, that ſuch as have turned to it have not found true, and more; and that one half had not been told to them of what they have ſeen of the *Power*, *Purity*, *Wiſdom*, *Mercy* and *Goodneſs* of God herein.

VI. The Accompliſhments with which this *Principle* fitted, even ſome of the meaneſt of this *People*, for their *Work* and *Service*: Furniſhing ſome of them with an *Extraordinary Underſtanding* in *Divine Things*, and an admirable *Fluency* and *Taking* way of expreſſion, which gave occaſion to ſome to wonder, ſaying of them, as of their *Maſter*, *is not this ſuch a Mechanick's Son, how came he by this Learning*? As from thence others took occaſion to ſuſpect and inſinuate they were *Jeſuites* in *Diſguiſe*;

guiſe; who have had the *Reputation* of learned Men for an Age paſt; though there was not the leaſt ground of *Truth* for any ſuch *Reflection*.

VII. That they riſe *Low*, and *Diſpiſed* and *Hated*, as the *Primitive Chriſtians* did, and not by the help of *Worldly Wiſdom* or *Power*, as former *Reformations*, in part did: But in *all things* it may be ſaid, this *People* were brought forth in the *Croſs*, in a *Contradiction* to the *Ways*, *Worſhip*, *Faſhion* and *Cuſtoms* of this World; yea, againſt *Wind* and *Tide*, that ſo no Fleſh might *Glory* before God.

They could have no deſign to themſelves in this Work, thus to expoſe themſelves to *Scorn* and *Abuſe*; to ſpend and be ſpent: Leaving *Wife* and *Children*, *Houſe* and *Land*, and all that can be accounted dear to Men, *with their lives in their Hands*, being daily in *Jeopardy*, to declare this *Primitive Meſſage*, 1 Jo. 1. 5. revived in their Spirits, by the good Spirit and Power of God. *viz. That God is Light, and in him is no darkneſs at all; and that he has ſent his Son a Light into the World to enlighten all Men in order to Salvation; and that they that ſay they have Fellowſhip with God and are his Children and People, and yet walk in Darkneſs*, viz. in Diſobedience to the *Light* in their *Conſciences*, and after the Vanity of this World, they lie and do not the *Truth*. *But that all ſuch as love the Light and bring their Deeds to it, and walk in the Light, as God is Light, the blood of Jeſus Chriſt his Son ſhould cleanſe them from all Sin.*

VIII. Their known great *Conſtancy* and *Patience* in Suffering for their *Teſtimony*, in all the Branches of it, and that, ſometimes unto *Death*, by *Beatings*, *Bruiſings*, *long* and *crowded Impriſonments*, and *Noiſom Dungeons*. Four of them in *New England* Dying by the Hands of the *Executioner*, purely for *Preaching* amongſt that People; beſides *Baniſhments* and *Exceſſive Plunders* and *Sequeſtrations* of their *Goods* and *Eſtates*, almoſt in all parts; not eaſily to be expreſſed, and leſs to be endured, but by thoſe that have the ſupport of a good and glorious Cauſe; refuſing *Deliverance* by any indirect ways or means, as often as it was offered to them.

IX. That they did not only, not ſhow any diſpoſition to *Revenge*, when it was at any time in their *Power*; but forgave their cruel *Enemies*; ſhewing Mercy to thoſe that had none for them.

X. Their *Plainneſs* with thoſe in *Authority*: not unlike the *Antient Prophets*, not fearing to tell them to their Faces of their *Private and Publick Sins*, and their *Prophecies to them of their Afflictions and Downfall*, when in the Top of their *Glory*; alſo of ſome National Judgments, as of the *Plague*, and *Fire*

of

of *London*, in expreſs Terms, and likewiſe particular ones to divers *Perſecutions*, which accordingly overtook them; and which were very remarkable in the Places where they dwelt, and in time they may be made publick for the Glory of God.

Thus *Reader*, thou ſeeſt this People in their *Riſe*, *Principles*, *Miniſtry* and *Progreſs*, both their General and Particular *Teſtimony*, by which thou maiſt be informed how and upon what foot they *Sprung* and became ſo conſiderable a *People*. It remains next that I ſhew alſo their *Care*, *Conduct* and *Diſcipline*, as a Chriſtian and *Reformed Society*, that they might be found living up to their own *Principles* and *Profeſſion*. And this, the rather, becauſe they have hardly ſuffered more in their Character from the *Unjuſt* Charge of *Error*, than by the falſe *Imputation* of *Diſorder*: Which *Calumny* indeed has not failed to follow all the true ſteps that were ever made to *Reformation*, and under which Reproach none ſuffered more than the *Primitive Chriſtians* themſelves, that were the Honour of *Chriſtianity*, and the great Lights and Examples of their own and ſucceeding Ages.

This People encreaſing daily both in Town and Country, an Holy Care fell upon ſome of the *Elders* among them, for the Benefit and Service of the Church. And the firſt Buſineſs in their View, after the Example of the *Primitive Saints*, was the Exerciſe of *Charity*, to ſupply the Neceſſities of the *Poor*, and anſwer the like Occaſions: Wherefore *Collections* were early and liberally made for that, and divers other Services in the Church, and intruſted with Faithful Men, fearing God, and of good Report, who were not weary in well-doing; adding often of their own, in large Proportions, which they never brought to account, or deſired ſhould be known, much leſs reſtored to them, that none might want, nor any Service be retarded or diſappointed.

They were alſo very careful, that every one that belonged to them, anſwered their Profeſſion in their Behaviour among Men, upon all Occaſions; that they lived Peaceably, and were in all things good Examples. They found themſelves engaged to record their Sufferings and Services; and in caſe of Marriage, which they could not perform in the uſual Methods of the Nation, but among themſelves; they took care that all things were clear between the Parties and all others, and it was then rare that any one entertain'd ſuch Inclination to a Perſon on that account, till he or ſhe had communicated it ſecretly to ſome very Weighty and Eminent Friends among them, that they might have a ſenſe of the Matter; looking to the Council and Unity of their Brethren, as of great Moment to them. But becauſe the Charge of the Poor, the Number of Orphans, Marriages, Sufferings and other Matters multiplied, and that it was good that the Churches

Churches were in ſome way and Method, of proceeding in ſuch Affairs among them, to the end they might the better correſpond upon occaſion, where a Member of one Meeting, might have to do with one of another: It pleaſed the Lord in his Wiſdom and Goodneſs, to open the Underſtanding of the firſt Inſtrument of this Diſpenſation of Life, about a Good and Orderly way of Proceeding; and he felt an Holy Concern to viſit the Churches in Perſon throughout this Nation, to begin and eſtabliſh it among them; and by his Epiſtles the like was done in other Nations and Provinces abroad; which he alſo afterwards Viſited, and helped in that Service, as ſhall be obſerved when I come to ſpeak of him.

Now the *Care*, *Conduct* and *Diſcipline*, I have been ſpeaking of, and which is now practiſed among this People, is as followeth.

III. This Godly Elder, in every County where he travelled, exhorted them, that ſome out of every Meeting of Worſhip, ſhould meet together once in the Month, to confer about the Wants and Occaſions of the Church. And as the Caſe required, ſo thoſe Monthly Meetings were fewer or more in number in every reſpective County; Four or Six Meetings of Worſhip, uſually making one *Monthly Meeting* of Buſineſs. And accordingly the *Brethren* met him from place to place, and began the ſaid *Meetings*, viz. *For the Poor*, *Orphans orderly Walking*, *Integrity to their Profeſſion*, *Births*, *Marriages*, *Burials*, *Sufferings* &c. And that theſe *Monthly* Meetings ſhould, in each County make up one *Quarterly* Meeting, where the moſt *Zealous* and *Eminent Friends* of the County ſhould aſſemble to *Communicate*, *Adviſe* and *Help* one another, eſpecially when any *Buſineſs* ſeemed difficult, or a *Monthly* Meeting was tender of determining a Matter.

Alſo theſe *Quarterly* Meetings ſhould digeſt the Reports of the *Monthly* Meetings, and prepare one for the *County*, againſt the *Yearly* Meeting; in which the *Quarterly* Meetings reſolve, which is held Yearly in *London*; where the Churches in this *Nation*, and other *Nations*, and *Provinces* Meet, by choſen Members of their Reſpective Counties, both mutually to communicate their *Church Affairs*, and to adviſe and be adviſed in any depending Caſe to *Edification*. Alſo to provide a requiſite Stock, for the diſcharge of general *Expences* for general *Services* in the *Church*, not needful to be here particularized.

At theſe Meetings any of the *Members* of the *Churches* may come if they pleaſe, and ſpeak their *Minds* freely, in the *Fear of God*, to any matter; but the Mind of each Meeting therein repreſented is chiefly underſtood, as to perticuler *Caſes*, in the Senſe delivered by the Perſons deputed or choſen for that Service.

During their Yearly *Meeting*, to which their other *Meetings* referr in their Order and Reſolve themſelves; care is taken by a Select Number, for that ſervice choſen by the *General Aſſembly*, to draw up the Minutes of the ſaid Meeting, upon the ſeveral matters that have been under Conſideration therein, to the end that the Reſpective *Quarterly* and *Monthly Meetings* may be informed of all Proceedings, together with a general *Exhortation* to *Holineſs*, *Unity* and *Charity*: Of all which Proceedings in *Yearly*, *Quarterly* and *Monthly Meetings*, due *Record* is kept by ſome One appointed for that Service, or that hath voluntarily undertaken it. Theſe Meetings are opened, and uſually concluded in their *Solemn* waiting upon God, who is ſometimes graciouſly pleaſed to anſwer them with as ſignal Evidences of his *Love* and *Preſence*, as in any other their Meetings of Worſhip.

It is further to be Noted, that in theſe *Solemn Aſſemblies*, for the Church's Service, there is no one preſides among them after the manner of the *Aſſemblies* of other People; Chriſt only being their *Preſident*, as he is pleaſed to appear in *Life* and *Wiſdom* in any one or more of them, to whom, whatever be their *Capacity* or *Degree*, the reſt adhere with a *Firm Unity*, not of *Authority* but *Conviction*, which is the *Divine Authority* and way of Chriſt's *Power* and *Spirit* in his *People*: Making good his bleſſed Promiſe, *That he would be in the Midſt of his, where and whenever they were met together in his Name, even to the End of the World.* So be it.

Now it may be expected, I ſhould here ſet down what ſort of Authority is exerciſed by this *People*, upon ſuch Members of their Society, as correſpond not in their *Lives* with their *Profeſſion*, and that are *Refractory* to this good and wholeſom Order ſettled among them; and the rather becauſe they have not wanted their Reproach and Suffering from ſome *Tongues*, upon this occaſion in a plentiful manner.

The Power they exerciſe is ſuch as Chriſt has given to his own *People*, to the End of the World, in the Perſons of his Diſciples, *viz. To Overſee*, *Exhort*, *Reprove*, and after long *Suffering* and *Waiting* upon the *Diſobedient* and *Refractory*, *to diſown them, as any more of their Communion, or that they will any longer ſtand Charged in the Sight and Judgment of God or Men, with their Converſation or Behaviour as one of them, untill they Repent.* The ſubject matter about which this *Authority*, in any of the foregoing *Branches* of it, is Exerciſed; is *Firſt*, in *Relation* to common and general *Practice*, and *Secondly*, about thoſe things that more ſtrictly referr to their own *Character* and *Profeſſion*, and diſtinguiſh them from all other *Profeſſors* of *Chriſtianity*; avoiding two Extreams upon which many Split, *viz. Perſecution* and *Libertiniſm.* A Coercive *Power* to *Whip* People into the *Temple*, that

that ſuch as will not Conform, though againſt *Faith* and *Conſcience*, ſhall be puniſht in their *Perſons* or *Eſtates*; or leaving all looſe and at large, as to *Practice*, unaccountable to all but God and the *Magiſtrate*. To which hurtful Extream, nothing has more contributed than the *Abuſe* of *Church Power*, by ſuch as ſuffer their *Paſſions* and private *Intereſts* to prevail with them to carry it to outward Force and *Corporal Puniſhment*. A Practice they have been taught to diſlike, by their extream *Sufferings*, as well as their known Principle for an univerſal *Liberty of Conſcience*.

On the other hand, they equally diſlike an *Independency* in *Society*. An unaccountableneſs in *Practice* and *Converſation* to the Terms of their own *Communion*, and to thoſe that are the *Members* of it. They diſtinguiſh between Impoſing any Practice that immediately regards *Faith* or *Worſhip*, (which is never to be done nor ſuffered or ſubmitted unto) and requiring *Chriſtian Compliance* with thoſe Methods that *only reſpect Church Buſineſs* in its more *Civil* part and *Concern*, and that regard the Diſcreet and Orderly Maintenance of the Character of the *Society* as a *Sober* and *Religious Community*. In ſhort, what is for the Promotion of *Holineſs* and *Charity*, that Men may Practice what they profeſs, live up to their own *Principles*, and not be at Liberty to give the *Lie* to their own *Profeſſion*, without *Rebuke*. They compell none to them, but oblige thoſe that are of them to walk *Suitably*, or they are denyed by them: That is all the Mark they ſet upon them, and the *Power* they Exerciſe, or Judge a Chriſtian Society, can Exerciſe upon thoſe that are the Members of it.

The way of their Proceedings againſt ſuch as have *Lapſt* or *Tranſgreſt*, is this. He is viſited by ſome of them, and the matter of *Fact* laid *Home* to him, be it any evil *Practice* againſt known and general *Virtue*, or any Branch of their *Particular Teſtimony*, which he, in *Common*, profeſſeth with them. They labour with him in much *Love* and *Zeal* for the good of his *Soal*, the Honour of *God*, and Reputation of their *Profeſſion*, to own his *Fault* and condemn it, *in as ample a Manner as the Evil or Scandal was given by him*; which for the moſt part, is performed by ſome *Written Teſtimony* under the Partys Hand; and if it ſo happen that the Party prove *Refractory*, and is not willing to clear the *Truth* they profeſs, from the *Reproach* of his or her evil doing or Unfaithfulneſs, they, after repeated *Entreaties* and due waiting for a *Token* of *Repentance*, give forth a *Paper* to *diſown* ſuch a *Fact*, and the *Party* offending; recording the ſame as a *Teſtimony* of their care for the Honour of the *Truth* they profeſs.

And if he or ſhe ſhall clear their Profeſſion and themſelves, by ſincere Acknowledgment of their *Fault*, and Godly ſorrow for

for so doing, they are received and looked upon again as *Members* of their *Communion*. For as God, so his true People *upbraid* no Man after *Repentance*.

This is the account I had to give of the People of God called *Quakers*, as to their *Rise*, *Appearance*, *Principles* and *Practices*, in this Age of the *World*, both with Respect to their *Faith* and *Worship*, *Discipline* and *Conversation*. And I Judge it very proper in this place, because it is to *Preface* the *Journal* of the first *Blessed* and *Glorious* Instrument of this *Work*, and for a *Testimony* to him in his singular *Qualifications* and *Services*, in which he abundantly excelled in this day, and are worthy to be set forth as an Example to all succeeding Times; to the *Glory* of the *Most High God*, and for a just *Memorial* to that Worthy and Excellent Man, *his Faithful Servant and Apostle* to this Generation of the World.

I am now come to the Third Head or Branch of my *Preface*, viz. The *Instrumental Author*. For it is Natural for some to say, Well, here is the *People* and *Work*, but where and who was the *Man*, the *Instrument*; he that in this Age was sent to begin this *Work* and *People*. I shall, as God shall enable me, declare who and what he was, not only by report of others, but from my own long and most inward *Converse* and intimate knowledge of him; for which my Soul blesseth God, as it hath often done; and I doubt not, but by that time I have discharged my self of this part of my *Preface*, my serious *Readers* will believe I had good Cause so to do.

The Blessed Instrument of and in this day of God, and of whom I am now about to Write, was **George Fox**, distinguished from another of that Name, by that Other's addition of *Younger* to his Name in all his *Writings*; not that he was so in Years, but that he was so in the *Truth*, but he was also a *Worthy Man*, Witness and Servant of God in his time.

But this *George Fox* was Born in *Leicestershire*, about the Year 1624. He descended of *Honest* and *Sufficient Parents*, who endeavoured to bring him up, as they did the rest of their Children, in the *Way* and *Worship* of the *Nation*; especially his Mother, who was a Woman accomplisht above most of her Degree in the place where she lived. But from a *Child* he appeared of another *Frame* of *Mind* than the rest of his *Brethren*; being more *Religious*, *Inward*, *Still*, *Solid* and *Observing* beyond his Years, as the *Answers* he would give, and the *Questions* he would put upon occasion, manifested to the Astonishment of those that heard him, especially in *Divine Things*.

His Mother taking Notice of his *Singular Temper*, and the *Gravity*, *Wisdom* and *Piety* that very early shined through him, refusing

refusing *Childish* and *Vain Sports* and *Company*, when very *Young*; she was *Tender* and *Indulgent* over him, so that from her he met with little Difficulty. As to his *Employment* he was brought up in *Country Business*, and as he took most delight in *Sheep*, so he was very skillful in them, an Employment that very well suited his mind in several Respects, both for its *Innocency* and *Solitude*; and was a just Figure of his after Ministry and Service.

I shall not break in upon his own Account, which is by much the best that can be given, and therefore desire, what I can, to avoid saying any thing of what is said already, as to the particular *Passages* of his coming forth; but, in general, when he was somewhat above Twenty, he left his *Friends*, and visited the most *Retired* and *Religious* People in those Parts; and some there were short of few, if any, in this *Nation*, who waited for the *Consolation* of *Israel* Night and Day; as *Zacherias*, *Anna* and good Old *Simeon* did of Old Time. To these he was sent, and these he sought out in the Neighbouring Countrys, and among them he Sojourned till his more ample *Ministry* came upon him. At this time he taught and was an Example of *Silence*, endeavouring to bring them from *Self-performances*, Testifying and turning to the Light of Christ within them, and encouraging them to wait in *Patience* to feel the Power of it to stir in their *Hearts*, that their *Knowledge* and *Worship* of God might stand in the *Power* of an Endless Life, which was to be found in the *Light*, as it was obeyed in the Manifestation of it in Man. *For in the Word was Life, and that Life is the Light Men.* Life in the *Word*, Light in *Men*, and Life in *Men* as the *Light* is obeyed; the Children of the *Light* living by the Life of the *Word*, by which the word *begets* them again to God, which is the *Regeneration* and *New Birth*, without which there is no coming unto the Kingdom of God; and which, whoever comes to, is greater than *John*, that is, than *John*'s Dispensation, which was not that of the Kingdom, but the Consummation of the Legal, and Forerunning of the *Gospel Times*. Accordingly, several *Meetings* were gathered in those *Parts*, and thus his *Time* was employed for some Years.

In 1652. He being in his usual *Retirement* to the Lord upon a very *High Mountain*, in some of the hither parts of *Yorkshire*, as I take it, his Mind exercised towards the *Lord*, he had a *Vision* of the great Work of God in the *Earth*, and of the way that he was to go forth to begin it. He saw People as thick as *Motes in the Sun*, that should in time, be brought Home to the Lord; that there might be but *one Shepherd and one Sheepfold* in all the Earth. There his Eye was directed *Northward*, beholding a great People that should receive him and his Message in those Parts. Upon this *Mountain* he was moved of the Lord,

to found out his Great and notable Day, as if he had been in a great *Auditory*, and from thence went *North*, as the Lord had ſhown him; and in every place where he came, if not before he came to it, he had his particular *Exerciſe* and *Service* ſhown to him, ſo that the Lord was his *Leader* indeed; for it was not in vain that he *Travailled*, God in moſt places ſealing his *Commiſſion* with the Convincement of ſome of all ſorts, as well *Publicans* as ſober Profeſſors of *Religion*. Some of the firſt and moſt Eminent of them, which are at Reſt, were *Richard Farnſworth*, *James Nayler*, *William Dewsberry*, *Francis Howgil*, *Edward Burroughs*, *John Camm*, *John Audland*, *Richard Hubberthorn*, *T. Taylor*, *John Aldam*, *T. Holmes*, *Alexander Parker*, *William Simpſon*, *William Caton*, *John Stubbs*, *Robert Widders*, *John Burnyeat*, *Robert Lodge*, *Thomas Salthouſe*, and many more Worthies, that cannot be well here Named, together with divers yet living of the firſt and great Convincement, who after the knowledge of God's purging Judgments in themſelves, and ſome time of waiting in ſilence upon him, to feel and receive *Power* from on *High* to ſpeak in his Name, (which none elſe rightly can, though they may uſe the ſame Words.) They felt the *Divine Motions*, and were frequently drawn forth, eſpecially to viſit the *Publick Aſſemblies*, to reprove, inform and exhort them, ſometimes in *Markets*, *Fairs*, *Streets*, and by the *High-way-ſide*, calling People to *Repentance*, and to turn to the Lord with their Hearts as well as their Mouths; directing them to the *Light* of *Chriſt* within them, to ſee and examine and conſider their ways by, and to eſchew the *Evil* and do the *Good* and *Acceptable* Will of God. And they ſuffered great *Hardſhips* for this their *Love*, and *Good-will*, being often *Stockt*, *Stoned*, *Beaten*, *Whipt* and *Impriſoned*, though *Honeſt Men* and of *Good Report* where they lived, that had left *Wives* and *Children*, and *Houſes* and *Lands* to viſit them with a living Call to *Repentance*. And though the *Prieſts* generally ſet themſelves to oppoſe them, and write againſt them, and inſinuated moſt *Falſe* and *Scandalous Stories* to *Defame* them, ſtirring up the Magiſtrates to ſuppreſs them, eſpecially in thoſe *Northern* Parts; yet God was pleaſed ſo to fill them with his living *Power*, and give them ſuch an open Door of utterance in his *Service*, that there was a mighty *Convincement* over thoſe Parts.

And through the tender and ſingular Indulgence of Judge *Bradſhaw* and Judge *Fell*, who were wont to go that *Circuit*, in the Infancy of things, the *Prieſts* were never able to gain the point they laboured for, which was to have proceeded to *Blood*, and if poſſible, *Herod* like, by a *Cruel* exerciſe of the *Civil Power*, to have cut them off and rooted them out of the *Country*. Eſpecially Judge *Fell*, who was not only a Check to their *Rage* in the Courſe of *Legal Proceedings*, but otherwiſe upon occaſion, and finally countenanced this People; for his *Wife* receiving the *Truth* with the Firſt, it had that *Influence* upon his Spirit, being

being a *Juſt* and *Wiſe Man*, and ſeeing in his own *Wife* and *Family*, a full Confutation to all the popular Clamours againſt the *Way of Truth*, that he covered them what he could, and freely opened his *Doors*, and gave up his *Houſe* to his *Wife* and her *Friends*, not valuing the *Reproach* of Ignorant or Evil *Minded People*, which I here mention, to His and her *Honour*, and which will be I believe, an *Honour* and a *Bleſſing* to ſuch of their *Name* and *Family*, as ſhall be found in that *Tenderneſs*, *Humility*, *Love* and *Zeal* for the *Truth* and *People* of the Lord.

That Houſe was for ſome Years at firſt, till the *Truth* had opened its way in the *Southern* parts of this Iſland, an Eminent Receptacle of this *People*. Others of good Note and Subſtance in thoſe *Northern* Countrys, had alſo opened their Houſes with their Hearts, to the many *Publiſhers*, that in a ſhort time the Lord had raiſed to declare his *Salvation* to the *People*, and where Meetings of the Lord's *Meſſengers* were frequently held, to communicate their *Services* and *Exerciſes*, and *Comfort* and *Edify* one another in their *Bleſſed Miniſtry*.

But leaſt this may be thought a Digreſſion, having touched upon this before, I return to this *Excellent Man*: And for his *Perſonal Qualities*, both *Natural*, *Moral* and *Divine* as they appeared in his *Converſe* with *Brethren* and in the *Church of God*; take as follows.

I. He was a Man that God endued with a *Clear* and *Wonderful Depth*, a diſcerner of others *Spirits*, and very much a *Maſter* of his own. And though the ſide of his *Underſtanding* which lay next to the World, and eſpecially the *Expreſſion* of it might ſound *Uncouth* and *Unfaſhionable* to *Nice Ears*, his matter was nevertheleſs very profound; and would not only bear to be often conſidered, but the more it was ſo, the more *Weighty* and *Inſtructing* it appeared. And as *abruptly* and *brokenly* as ſometimes his Sentences would fall from him, about *Divine Things*, it is well known they were often as *Texts* to many fairer *Declarations*. And indeed it ſhowed beyond all *Contradiction* that God ſent him, that no *Arts* or *Parts* had any ſhare in his matter or manner of his *Miniſtry*; and that ſo many *Great*, *Excellent* and *Neceſſary Truths* as he came forth to Preach to *Mankind*, had therefore nothing of Man's *Wit* or *Wiſdom* to recommend them. So that as to *Man* he was an *Original*, being no Man's *Copy*. And his *Miniſtry* and *Writings* ſhow they are from one that was not Taught of Man, nor had Learned what he ſaid by *Study*. Nor were they *Notional* or *Speculative*, but ſenſible and *Practical Truths*, tending to *Converſion* and *Regeneration*, and the ſetting up the Kingdom of God in the *Hearts of Men*, and the way of it was his *Work*. So that I have many times been overcome in my ſelf, and

and been made to say, with my *Lord* and *Master* upon the like Occasion; *I thank thee O Father Lord of Heaven and Earth, that thou hast hid these things from the Wise and Prudent of this World, and revealed them to Babes*, For many times hath my *Soul* bowed in an Humble *Thankfulness* to the *Lord*, that he did not choose any of the *Wise* and *Learned* of this World to be the first *Messenger* in our *Age*, of his blessed *Truth* to *Men*; but that he took one that was not of *High Degree*, or *Elegant Speech*, or learned after the way of this World, that his *Message* and *Work* he sent him to do, might come with less *Suspicion* or *Jealousie* of *Humane Wisdom* and *Interest*, and with more *Force* and *Clearness* upon the *Consciences* of those, that sincerely Sought the way of *Truth* in the *Love* of it. I say, beholding with the Eye of my mind which the *God of Heaven* had opened in me, the *Marks* of God's *Finger* and *Hand* visibly in this *Testimony*, from the Clearness of the *Principle*, the *Power* and *Efficacy* of it in the Exemplary *Sobriety*, *Plainness*, *Zeal*, *Steadiness*, *Humility*, *Gravity*, *Punctuality*, *Charity* and *Circumspect* care in the *Government* of Church Affairs, which shined in his and their *Life* and *Testimony* that God employed in this *Work*, it greatly confirmed me that it was of God, and engaged my *Soul* in a *Deep Love*, *Fear*, *Reverence* and *Thankfulness* for his *Love* and *Mercy* therein to *Mankind*; in which Mind I remain, and shall, I hope, to the end of my *Daies*.

II. In his *Testimony* or *Ministry*, he much laboured to open *Truth*, to the Peoples *Understandings*, and to bottom them upon the *Principle*, and *Principal*, *Christ Jesus*, the Light of the *World*, that by bringing them to something that was of God in themselves, they might the better know and judge of him and themselves.

He had an Extraordinary *Gift* in opening the *Scriptures*. He would go to the *Marrow* of things, and show the *Mind*, *Harmony* and *Fullfilling* of them with much *Plainness*, and to great *Comfort* and *Edification*.

The Mistery of the first and second *Adam*, of the *Fall* and *Restoration*, of the *Law* and *Gospel*, of *Shadows* and *Substance*, of the *Servant* and *Sons State*, and the fullfiling of the Scriptures in *Christ*, and by *Christ* the *True Light*, in all that are his, through the *Obedience of Faith*, were much of the *Substance* and *Drift* of his *Testimonies*. In all which he was witnessed to be of God, being sensibly felt to speak that which he had received of Christ, and was his own Experience, in that which never *Ers* nor *Fails*.

But above all, he excelled in *Prayer*. The Inwardness and Weight of his *Spirit*, the *Reverence* and *Solemnity* of his *Address* and *Behaviour*, and the *Fewness* and *Fulness* of his *Words*, have often

often struck, even *Strangers*, with *Admiration*, as they used to reach others with *Consolation*. The most *Awfull*, *Living*, *Reverent Frame* I ever Felt or Beheld, I must say was his in *Prayer*. And truly it was a *Testimony* he knew and lived neerer to the Lord than other Men; for they that know him most will see most reason to approach him with Reverence and Fear.

He was of an *Innocent Life*, no *Busie Body*, nor *Self Seeker*, neither *Touchy*, nor *Critical*: What fell from him was very *Inoffensive*, if not very *Edifying*. So *Meek*, *Contented*, *Modest*, *Easie*, *Steady*, *Tender*, it was a pleasure to be in his *Company*. He exercised no *Authority* but over *Evil*, and that every where and in all; but with *Love*, *Compassion* and *Long Suffering*. A most *Merciful Man*, as ready to *Forgive* as unapt to take or give an *Offence*. Thousands can truly say, he was of an Excellent *Spirit* and *Savour* among them, and because thereof, the most Excellent *Spirits* loved him with an unfained and unfading *Love*.

He was an Incessant *Labourer*; for in his Younger time, before his many great and deep *Sufferings* and *Travels* had enfeebled his *Body* for Itinerant *Services*, he laboured much in the *Word*, and *Doctrine* and *Discipline* in *England*, *Scotland* and *Ireland*, turning many to God, and confirming those that were convinced of the *Truth*, and setling Good Order as to *Church Affairs* among them. And towards the Conclusion of his *Travelling Services*, between the Years Seventy One, and Seventy Seven, he Visited the Churches of *Christ* in the Plantations in *America*, and in the *United Provinces*, and *Germany* as his following *Journal* Relates, to the Convincement and Consolation of many. After that time he chiefly resided in and about the City of *London*, and besides the *Services* of his *Ministry* which were Frequent and Serviceable, he writ much both to them that are within, and those that are without the *Communion*. But the care he took of the *Affairs* of the *Church* in General was very great.

He was often where the *Records* of the Affairs of the *Church* are kept, and the Letters from the many *Meetings* of God's People over all the World where settled, come upon Occasions, which *Letters* he had read to him, and Communicated them to the *Meeting* that is Weekly held there for such *Services*, he would be sure to stir them up to discharge them, especially in *Suffering Cases*. Showing great *Sympathy* and *Compassion* upon all such Occasions, carefully looking into the *Respective Cases*, and endeavouring *Speedy Relief* according to the Nature of them. So that the Churches and any of the *Suffering Members* thereof, were sure not to be forgotten or delayed in their Desires if he were there.

As he was *Unwearied*, ſo he was *Undaunted* in his *Services* for God and his People, he was no more to be moved to *Fear* than to *Wrath*. His Behaviour at *Darby*, *Litchfield*, *Appleby*, before *Oliver Cromwell* at *Launſton*, *Scarborough*, *Worceſter* and *Weſtminſter-Hall*, with many other Places and Exerciſes, did abundantly evidence it to his Enemies as well as his Friends.

But as in the *Primitive Times*, ſome riſe up againſt the bleſſed *Apoſtles* of our Lord *Jeſus Chriſt*, even from among thoſe that they had turned to the Hope of the *Goſpel*, and who became their greateſt Trouble; ſo this *Man of God* had his ſhare of *Suffering* from ſome that were convinced by him, who through prejudice or miſtake run againſt him, as one that ſought Dominion over *Conſcience*; becauſe he preſt by his Preſence or Epiſtles, a ready and zealous compliance with ſuch good and wholeſome things, as tended to an *Orderly Converſation* about the Affairs of the *Church*, and in their walking before Men. That which contributed much to this ill *Work*, was in ſome a begrudging of this *Meek Man*, the love and eſteem he had and deſerved in the Hearts of the People, and weakneſs in others, that were taken with their groundleſs Suggeſtions of *Impoſition* and blind *Obedience*.

They would have had every Man *Independent*, that as he had the *Principle* in himſelf, he ſhould only ſtand and fall to that and no Body elſe; not conſidering that the *Principle* is *One* in all; and though the Meaſure of *Light* or *Grace* might differ, yet the Nature of it was the ſame, and being ſo, they ſtruck at the *Spiritual Unity*, which a People, guided by the ſame *Principle*, are naturally led into: So that what is an evil to One, is ſo to All, and what is *Vertuous*, *Honeſt* and of good *Report* to *One*, is ſo to All, from the Senſe and Savour of the one *Univerſal Principle* which is common to all, (and which the diſaffected profeſs to be) the Root of all *True Chriſtian Fellowſhip*, and that Spirit into which the People of God drink and come to be *Spiritually Minded*, and of one *Heart* and one *Soul*.

Some weakly miſtook good *Order* in the *Government* of *Church Affairs*, for *Diſcipline* in *Worſhip*, and that it was ſo preſt or recommended by Him and other Brethren: And they were ready to reflect the ſame things that *Diſſenters* had very reaſonably objected upon the *National Churches*, that have coercively preſſed Conformity to their *Reſpective Creeds* and *Worſhips*: Whereas theſe things related wholly to *Converſation*, and the *Outward* (and as I may ſay) *Civil* part of the *Church*, that Men ſhould walk up to the Principles of their *Belief*, and not be wanting in *Care* and *Charity*. But though ſome have ſtumbled and fallen through *Miſtakes*, and an unreaſonable *Obſtinacy*, even to a *Prejudice*; yet bleſſed be God, the Generality have returned to their *Firſt Love*, and ſeen the Work of the *Enemy*, that

that looſes no *Opportunity* or *Advantage* by which he may check or hinder the *Work* of God, and diſquiet the *Peace* of his *Church*, and chill the *Love* of his People to the *Truth* and one to another; and there is hope of divers that are yet at a Diſtance.

In all theſe Occaſions, though there was no Perſon the Diſcontented ſtruck ſo ſharply at, as this *Good Man*, he bore all their *Weakneſs* and *Prejudice*, and returned not *Reflection* for *Reflection*; but forgave them their weak and bitter *Speeches*, praying for them that they might have a Senſe of their hurt, and ſee the *Subtilty* of the *Enemy* to Rend and Devide, and return into their *Firſt Love*, *that thought no Ill*.

And truly, I muſt ſay, that though God had viſibly cloathed him with a *Divine Preference* and *Authority*, and indeed his very Preſence expreſt a *Religious Majeſty*; yet he never abuſed it, but held his Place in the *Church of God* with great Meakneſs and a moſt engaging *Humility* and *Moderation*. For upon all Occaſions, like his bleſſed *Maſter*, he was a *Servant* to all; holding and exerciſing his Elderſhip, in the *Inviſible Power* that had gathered them, with Reverence to the Head and Care over the Body: And was received only in that *Spirit* and *Power* of Chriſt as the *Firſt* and *Chief Elder* in this *Age*; who, as he was therefore worthy of double *Honour*, ſo for the ſame Reaſon it was given by the *Faithful* of this day; becauſe his *Authority* was inward and not outward, and that he got it and kept it by the Love of God and Power of an *Endleſs Life*. I write my *Knowledge* and not *Report*, and my *Witneſs is True*, having been with him for *Weeks* and *Months* together on divers *Occaſions*, and thoſe of the neareſt and moſt exerciſing Nature, and that by Night and by Day, by Sea and by Land; in this and in *Foreign Countrys*: And I can ſay, I never ſaw him out of his Place, or not a Match for every Service or Occaſion.

For in all things he acquitted himſelf like a Man, yea a ſtrong Man, a *New* and *Heavenly* minded Man. A *Divine* and a *Naturaliſt*, and all of God Almighty's making. I have been ſurpriſed at his *Queſtions* and *Anſwers* in Natural things; that whilſt he was Ignorant of uſeleſs and Sophiſtical *Science*, he had in him the *Foundation* of uſeful and commendable *Knowledge*, and cheriſht it every where. *Civil* beyond all Forms of *Breeding*, in his *Behaviour*. Very *Temperate*, eating *Little*, and ſleeping *Leſs*, though a *Bulky Perſon*.

Thus he Lived and Sojourned among us, and as he lived, ſo he died; feeling the ſame *Eternal Power* that had raiſed and preſerved him in his laſt *Moments*. So full of aſſurance was he, that he Triumpht over *Death*; and ſo even to the laſt, as if *Death* were hardly worth *Notice* or a *Mention*: Recommending

ing to ſome with him, the *Diſpatch* and *Diſperſion* of an *Epiſtle*, juſt before Written to the *Churches of Chriſt*, throughout the World, and his own Books; but above all, *Friends*, and of all *Friends*, thoſe in *Ireland* and *America*, twice over. Saying, mind poor *Friends* in *Ireland* and *America*.

And to ſome that came in and enquired how he found himſelf, he anſwered, *Never heed, the Lord's Power is over all Weakneſs and Death, the Seed reigns, Bleſſed be the Lord:* Which was about Four or Five Hours before his Departure out of this World. He was at the great *Meeting* near *Lombard-ſtreet* on the Firſt day of the Week, and it was the Third following about Ten at Night when he left us; being at the Houſe of *H. Goldney* in the ſame Court. In a good Old Age he went, after having lived to ſee his *Childrens Children to many Generations in the Truth*. He had the Comfort of a ſhort *Illneſs*, and the Bleſſing of a clear *Senſe* to the laſt; and we may truly ſay, with a Man of God of Old, *that being Dead, he yet Speaketh*; and though abſent in *Body*, he is *Preſent* in *Spirit*; neither *Time* nor *Place* being able to interrupt the *Communion of Saints*, or diſſolve the *Fellowſhips* of the *Spirits* of the *Juſt*. His *Works* praiſe him, becauſe they are to the *Praiſe* of him that worked by him; for which his *Memorial* is, and ſhall be *Bleſſed*. I have done, as to this part of my *Preface*, when I have left this ſhort *Epitaph* to his Name. **Many Sons have done virtuouſly in this Day, but Dear** George **thou Exceelleſt them All.**

And now, *Friends*, you that profeſs to walk in the way, this *Bleſſed Man* was ſent of God to turn us into, ſuffer I beſeech you the word of *Exhortation*, as well *Fathers* as *Children*, and *Elders* as *Young Men*. The Glory of this Day and Foundation of the Hope that has not made us aſhamed ſince we were a *People*, you know is that *Bleſſed Principle* of Light and Life of *Chriſt* which we Profeſs, and Direct all People to, as the great *Inſtrument* and *Agent* of Man's Converſion to God: It was by this we were firſt Touched, and effectually enlightned as to our Inward State, which put us upon the *Conſideration* of our *Latter End*, cauſing us to ſet the Lord before our *Eyes*, and to Number our *Days*, that we might apply our *Hearts* to *Wiſdom*. In that Day we judged not after the Sight of the *Eye*, or after the *Hearing* of the *Ear*, but according to the *Light* and *Senſe* this *Bleſſed Principle* gave us; we judged and acted in reference to Things and Perſons, our ſelves and others, yea, towards God our *Maker*. For being quickned by it in our *Inward Man*, we could eaſily diſcern the difference of things, and feel what was *Right*, and what was *Wrong*, and what was *Fit* and what not, both in reference to *Religion* and *Civil* Concerns. That being the ground of the *Fellowſhip* of all *Saints*, it was in that our *Fellowſhip* ſtood. In this we deſired

ſired to have a *Senſe* one of another, acted towards one another, and all Men, in *Love*, *Faithfulneſs* and *Fear*.

In the feeling of the *Motions* of this *Principle* we drew near to the Lord, and waited to be prepared by it, that we might feel thoſe *Drawings* and *Movings*, before we approached the *Lord in Prayer*, or open'd our *Mouths* in *Miniſtry*. And in our Beginning and Ending with this, ſtood our *Comfort*, *Service* and *Edification*. And as we run faſter, or fell ſhort we made *Burthens* for our ſelves to bear; our Services finding in our ſelves a *Rebuke* inſtead of an *Acceptance*, and in lieu of *Well done, who has required this at your Hands*? In that day we were an *Exerciſed People*, our very Countenances and Deportment declared it.

Care for others was then much upon us, as well as for our ſelves, eſpecially the *Young Convinced*. Often had we the *Burthen* of the *Word* of the *Lord* to our *Neighbours*, *Relations* and *Acquaintance*; and ſometimes *Strangers* alſo, We were in *Travail* for one anothers *Preſervation*: Not ſeeking, but ſhunning Occaſions of any *Coldneſs* or *Miſunderſtanding*, treating one another as thoſe that believed and felt God preſent. Which kept our Converſation *Innocent*, *Serious* and *Weighty*, guarding our ſelves againſt the *Cares* and *Friendſhips* of the World. We held the *Truth* in the *Spirit* of it, and not in our own *Spirits*, or after our own *Wills* and *Affections*.

They were bowed and brought into *Subjection*, in ſo much that it was viſible to them that knew us, we did not think our ſelves at our own *Diſpoſe*, to go where we *Liſt*, or ſay or do what we *Liſt*, or when we *Liſt*. Our *Liberty* ſtood in the *Liberty* of the *Spirit of Truth*, and no *Pleaſure*, no *Profit*, no *Fear* no *Favour* could draw us from this retired, ſtrict and watchful *Frame*. We were ſo far from ſeeking occaſions of *Company*, that we avoided them what we could; perſuing our own Buſineſs with *Moderation*, inſtead of medling with other Peoples *Unneceſſarily*.

Our *Words* were *Few* and *Savoury*, our *Looks Compoſed* and *Weighty*, and our whole *Deportment* very *Obſervable*. True it is, that this Retired and ſtrict ſort of *Life* from the *Liberty* of the *Converſation of the World*, expoſed us to the Cenſures of many, as *Humouriſts*, *Conceited* and *Self-righteous Perſons*, &c. But it was our *Preſervation* from many *Snares*, to which others were continually expoſed by the *Prevalency* of the luſt of the *Eye*, the luſt of the *Fleſh*, and the *Pride* of *Life*, that wanted no Occaſions or Temptations to excite them abroad in the Converſe of the World.

I cannot forget the *Humility* and *Chaſt Zeal* of that Day. Oh! how Conſtant at *Meetings*, how Retired in them, how firm to *Truth's Life*, as well as *Truth's Principles*; and how *Entire* and *United* in our *Communion*, as indeed became thoſe that profeſs *One Head*, even Chriſt Jeſus the Lord.

This being the Teſtimony and Example the Man of God, before mentioned, was ſent to *Declare* and *Leave* amongſt us, and we having Embraced the ſame as the *Merciful Viſitation* of God to us, the *Word of Exhortation* at this time is, that we continue to be *found* in the Way of this *Teſtimony* with all *Zeal* and *Integrity*, and ſo much the more, by how much the Day draweth near.

And Firſt, as to you, my *Beloved* and much *Honoured Brethren* in Chriſt, that are in the Exerciſe of the *Miniſtry*: Oh, feel Life in the *Miniſtry!* Let Life be your *Commiſſion*, your *Well-ſpring* and *Treaſury* in all ſuch Occaſions, elſe you well know, there can be no begetting to God, ſince nothing can quicken or make People alive to God, but the life of God: And it muſt be a *Miniſtry* in and from Life, that enlivens any People to God. We have ſeen the *Fruit* of all other *Miniſtrys* by the few that are turned from the *Evil* of their *Ways*. It is not our *Parts*, or *Memory*, the repetition of former *Openings* in our own will and time, that will do God's *Work*. A dry *Doctrinal Miniſtry*, however ſound in Words, can reach but the *Ear*, and is but a *Dream* at the Beſt: There is another *Soundneſs*, that is ſoundeſt of all, *viz.* Chriſt the power of God. This is the *Key* of *David*, that *Opens* and none *Shuts*, and *Shuts*, and none can *Open*; as the Oil to the *Lamp*, and the *Soul* to the *Body*, ſo is that to the beſt of *Words*. Which made Chriſt to ſay, *My Words they are Spirit, and they are Life*; that is, they are from Life, and therefore they make you alive, that *receive* them. If the *Diſciples* that had lived with *Jeſus*, were to ſtay at *Jeruſalem* till they received it; ſo muſt we wait to receive, before we *Miniſter*, if we will turn People from *Darkneſs* to *Light*, and from *Satan*'s power to God.

I fervently bow my Knees to the God and Father of our *Lord Jeſus Chriſt*, that you may always be like minded, that you may ever wait *Reverently* for the coming and opening of the *Word of Life*, and tend upon it in your *Miniſtry* and *Service*, that you may ſerve God in his *Spirit*. And be it little, or be it much, it is well; for much is not too much, and the leaſt is enough, if from the motion of *God's Spirit*; and without it, verily, never ſo little is too much, becauſe to no profit.

For it is the *Spirit of the Lord* immediately, or through the *Miniſtry* of his *Servants*, that teacheth his People to profit; and to

to be ſure, ſo far as we take him along with us in our *Services*, ſo far we are profitable and no farther. For if it be the Lord that muſt work all things in us and for our ſelves; much more is it the *Lord*, that muſt work in us for the *Converſion* of others. If therefore it was once a *Croſs* to us to *Speak*, though the Lord required it at our Hands; let it never be ſo to be ſilent, when he does not.

It is one of the moſt dreadful *Sayings* in the *Book of God*, That he that adds to the *Words* of the Prophecy of this *Book*, God will add the *Plagues* written in this *Book*. To keep back the Counſel of God, is as Terrible; for he that takes away from the *Words* of the *Prophecy* of this *Book*, God ſhall take away his part out of the *Book of Life*. And truly, it has great *Caution* in it to thoſe, that uſe the Name of the Lord, to be well aſſured, the *Lord Speaks*, that they may not be found of the Number of thoſe, that add to the *Words* of the *Teſtimony* of *Prophecy*, which the *Lord* giveth them to bear; nor yet to mince or diminiſh the ſame, both being ſo very offenſive to God.

Wherefore, *Brethren*, let us be careful neither to out-go our *Guide*, nor yet loiter behind him; ſince he that makes *Haſte*, may miſs his *Way*, and he that ſtays behind, looſe his *Guide*: For even thoſe, that have Received the *Word of the Lord*, had need wait for *Wiſdom*, that they may ſee how to divide the *Word* aright; which plainly implieth that it is poſſible for one, that hath received the *Word of the Lord*, to miſs in the *Diviſion* and *Application* of it, which muſt come from an *Impatiency* of *Spirit*, and a *Self-working*, which makes an unſound and dangerous *Mixture*; and will hardly beget a right minded living People to God.

I am earneſt in this, above all other Conſiderations, as to publick *Brethren*, well knowing how much it concerns the preſent and future *State*, and preſervation of the *Church of Chriſt Jeſus*, that has been gathered and built up by a *Living* and *Powerful Miniſtry*, that the *Miniſtry* be held, preſerved and continued in the *Manifeſtations*, *Motions* and *Supplies* of the ſame *Life* and *Power* from time to time.

And where ever it is obſerved, that any one does *Miniſter* more from *Gifts* and *Parts*, than *Life* and *Power*, though they have an *Inlightned* and *Doctrinal Underſtanding*; let them in time be adviſed and admoniſhed for their *Preſervation*, becauſe inſenſibly ſuch will come to depend upon a *Self-ſufficiency*; to forſake Chriſt the living *Fountain*, and to hew out unto themſelves *Ciſterns* that will hold no living *Waters*; and by degrees draw others from waiting upon the *Gift of God* in themſelves, and to feel it in others, in order to their *Strength* and *Refreſh-*

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ment to wait upon them, and to turn from *God* to *Man* again, and so to make *Shipwrack* of the *Faith* once delivered to the *Saints*, and of a good *Conscience* towards God; which are only kept by that *Divine Gift* of life, that begat the one and awaken'd and sanctified the other in the Beginning.

Nor is it enough that we have known the *Divine Gift*, and in it have reached to the *Spirits* in *Prison*, and been the *Instruments* of the *Convincing* of others of the way of God, if we keep not as low and poor in our selves, and as depending upon the Lord as ever; since no *Memory*, no *Repetitions* of former *Openings*, *Revelations* or *Enjoyments* will bring a *Soul* to God, or afford *Bread* to the *Hungry*, or *Water* to the *Thirsty*, unless Life go, with what we say, and that must be waited for.

O that we may have no other *Fountain*, *Treasury* or *Dependence*! that none may presume at any rate to Act of themselves for *God*! Because they have long acted from *God*, that we may not supply want of waiting with our own *Wisdom*, or think that we may take less Care, and more liberty in speaking, than formerly; and that where we do not feel the Lord by his Power to open us and enlarge us, whatever be the *Expectation* of the *People*, or has been our *Customary Supply* and *Character*, we may not exceed or fill up the time with our own.

I hope, we shall ever Remember, who it was that said, *Of your selves you can do nothing*, our sufficiency is in Him: And if we are not to speak our own *Words*, or take Thought what we should say to Men in our *Defence*, when exposed for our *Testimony*, surely, we ought to speak none of our own *Words*, or take Thought what we shall say in our *Testimony* and *Ministry* in the *Name of the Lord* to the *Souls* of the *People*; for then of all Times, and of all other Occasions should it be fulfilled in us; *for it is not you that speak, but the Spirit of my Father that speaketh in you.*

And indeed, the *Ministry* of the *Spirit* must and does keep its *Analogy* and *Agreement* with the *Birth* of the *Spirit*; that as no Man can *Inherit the Kingdom of God, unless he be born of the Spirit*; so no Ministery can beget a *Soul* to *God*, but that which is from the *Spirit*. For this, as I said before, the *Disciples* waited before they went forth; and in this our *Elder Brethren*, and *Messengers* of God in our *Day*, waited, visited and reached to us. And having begun in the Spirit, let none ever hope or seek to be made perfect in the *Flesh*: For what is the *Flesh* to the *Spirit*, or the *Chaff* to the *Wheat*? And if we keep in the *Spirit*, we shall keep in the *Unity* of it, which is the ground of true *Fellowship*. For by *Drinking* into that one *Spirit*, we are made one People to God, and by it we are continued

tinued in the *Unity* of the *Faith*, and the *Bond* of *Peace*. No *Envying*, no *Bitterness*, no *Strife* can have place with us. We shall watch always for *Good*, and not for *Evil* over one another, and *rejoice* exceedingly, and not begrudge at one anothers increase in the *Riches* of the *Grace*, with which God repleniseth his *Faithful Servants*.

And, *Brethren*, as to you is committed the *Dispensation* of the *Oracles of God*, which give you frequent Opportunities, and great Place with the People among whom you *Travail*, I beseech you that you would not think it sufficient to declare the *Word of Life* in their *Assemblies*, however *Edifying* and *Comfortable* such opportunities may be to you and them: But as was the *Practice* of the *Man of God* before mentioned, in great *Measure*, when among us, inquire the State of the several *Churches* you Visit; who among them are *Afflicted* or *Sick*, who are *Tempted*; if any are *Unfaithful* or *Obstinate*, and endeavour to Issue those things in the *Wisdom* and *Power* of *God*, which will be a glorious *Crown* upon your *Ministry*. As that prepares your way in the Hearts of the People to receive you as Men of God, so it gives you Credit with them to do them good by your *Advice* in other Respects. The *Afflicted* will be *Comforted* by you, the *Tempted* Strengthened, the *Sick* Refreshed, the *Unfaithful* Convicted and Restored, and such as are *Obstinate Softned* and fitted for *Reconciliation*, which is Clenching the *Nail*, and applying and Fastning the general *Testimony* by that particular Care of the several Branches of it, in reference to them more immediately concerned in it.

For though *Good* and *Wise Men* and *Elders* too, may reside in such places, who are of Worth and Importance in the general, and in other Places; yet it does not always follow, that they may have the Room they deserve in the hearts of the People they live among; or some particular occasion may make it unfit for him or them to use that *Authority*. But you that Travail as God's *Messengers*, if they receive you in the Greater, shall they refuse you in the Less? And if they own the general *Testimony*, can they withstand the particular *Application* of it in their own Cases? Thus, ye will shew your selves *Workmen* indeed, and carry your Business before you, to the praise of his Name that hath called you from *Darkness* to *Light*, that you might turn others from *Satan*'s Power unto God and his Kingdom, which is within. And Oh that there were more of such Faithful *Labourers* in the *Vineyard* of the Lord! Never more need since the day of God!

Wherefore I cannot but *Cry* and *Call* aloud to you, that have been long Professors of the *Truth*, and know the *Truth* in the convincing Power of it, and have had a sober *Conversation* among Men, yet content your selves only to know *Truth* for

your ſelves; to go to *Meetings*, and Exerciſe an ordinary *Charity* in the *Church*, and an honeſt *Behaviour* in the *World*, and limit your ſelves within thoſe Bounds, feeling little or no concern upon your *Spirits* for the Glory of the Lord in the proſpirity of his *Truth* in the Earth, more than to be glad that others ſucceed in ſuch Service; Ariſe ye in the Name and *Power* of the *Lord Jeſus*! Behold, how white the *Fields* are unto *Harveſt* in this and other *Nations*, and how few Able and *Faithful Labourers* there are to work therein! Your *Country Folks*, *Neighbours* and *Kindred* want to know the Lord and his Truth, and to Walk in it. Does nothing lie at your Door upon their Account? Search and ſee, and looſe no time, I beſeech you, for the Lord is at Hand. I do not Judge you, there is one that Judgeth all Men, and his Judgment is true: You have mightily increaſed in your outward *Subſtance*; may you equally increaſe in your inward *Riches*, and do good with both, while you have a day to do *Good*. Your Enemies would once have taken what you had from you, for his Names Sake, in whom you have believed; wherefore he has given you much of the *World* in the Face of your *Enemies*. But Oh let it be your *Servant* and not your *Maſter*, your *Diverſion* rather than your *Buſineſs*! Let the Lord be chiefly in your Eye, and ponder your Ways, and ſee if God has nothing more for you to do; and if you find your ſelves ſhort in your Account with him, then wait for his *Preparation*, and be ready to receive the word of Command, and be not weary of *well doing*, when you have put your Hand to the *Plow*; and aſſuredly you ſhall Reap (if you faint not) the Fruit of your Heavenly Labour in God's Everlaſting Kingdom.

And you, Young Convinced Ones, be you Entreated and Exhorted to a Diligent and Chaſt waiting upon God, in the way of his *Bleſſed Manifeſtation* and appearance of himſelf to you. Look not out, but within: Let not anothers *Liberty* be your Snare. Neither Act by *Imitation*, but *Senſe* and *Feeling* of God's Power in your ſelves: Cruſh not the tender *Buddings* of it in your *Souls*, nor over run in your deſires, and your warmneſs of *Affections* the Holy and Gentle Motions of It. Remember it is a ſtill *Voice* that Speaks to us in this Day, and that it is not to be heard in the *Noiſes* and *Hurries* of the *Mind*; but is diſtinctly underſtood in a retired Frame. Jeſus loved and choſe out *Solitudes*; often going to *Mountains*, to *Gardens* and *Sea-ſides* to avoid *Crowds* and *Hurries*, to ſhew his *Diſciples* it was good to be *Solitary*, and ſit looſe to the World. Two Enemies lie near your *States*, *Imagination* and *Liberty*, but the plain, practical, Living, Holy Truth, that has convinced you will preſerve you, if you mind it in your ſelves, and bring all Thoughts, Imaginations and Affections to the Teſt of it, to ſee if they are wrought in God, or of the Enemy, or your own ſelves: So will a true *Taſt*, *Diſcerning* and *Judgment* be

be preſerved to you, of what you ſhould do and leave undone: And in your diligence and Faithfulneſs in this way you will come to inherit Subſtance; and Chriſt, the Eternal Wiſdom, will fill your *Treaſury*. And when you are Converted, as well as Convinced, then confirm your *Brethren*, and be ready to every good *Word* and *Work*, that the Lord ſhall call you to; that you may be to his Praiſe, who has choſen you to be partakers with the *Saints* in *Light* of a Kingdom that cannot be ſhaken, an Inheritance incorruptible, in *Eternal Habitations*.

And now, as for you that are the Children of God's People, a Great Concern is upon my Spirit for your good; and often are my Knees Bowed to the God of your *Fathers* for you, that you may come to be partakers of the ſame *Divine Life* and *Power*, that has been the *Glory* of this Day; that a Generation you may be to *God*, an *Holy Nation* and a *Peculiar People*, *Zealous* of *Good Works*, when all our *Heads* are laid in the *Duſt*. Oh you *Young Men* and *Women*, let it not ſuffice you, that you are the Children of the People of the *Lord*! you muſt alſo be born again, if you will inherit the Kingdom of God. Your Fathers are but ſuch after the *Fleſh*, and could but beget you into the likeneſs of the firſt *Adam*; but you muſt be begotten into the likeneſs of the ſecond *Adam* by a *Spiritual Generation*. And therefore look carefully about you, Oh ye *Children* of the *Children* of God, Conſider your *Standing*, and ſee what you are in Relation to this *Divine Kindred*, *Family* and *Birth*! Have you obeyed the *Light*, and received and walked in the Spirit, that is the *incorruptible* Seed of the *Word* and *Kingdom* of *God*, of which you muſt be born again: God is no reſpecter of Perſons. The Father cannot ſave or anſwer for the *Child*, the *Child* for the Father; *but in the Sin thou Sinneſt, thou ſhalt die; and in the Righteouſneſs thou doeſt, through Chriſt Jeſus, thou ſhalt live*; for it is the *Willing* and *Obedient* that ſhall eat the *Good* of the *Land*. Be not deceived, God is not mocked, ſuch as all *Nations* and *People* Sow, ſuch they ſhall reap at the hand of the juſt God. And then your many and great Priviledges, above the Children of other People, will add weight in the ſcale againſt you, if you chooſe not the way of the Lord. For you have had Line upon Line, and Precept upon Precept, and not only *good Doctrine*, but *good Example*; and which is more, you have been turned to and acquainted with a Principle in your ſelves, which others have been ignorant of; and you know, you may be as Good as you pleaſe, without the Fear of Frowns and Blows, or being turned out of doors and forſaken of *Father* and *Mother* for God's Sake, and his Holy Religion, as has been the Caſe of ſome of your *Fathers* in the day they firſt entred into this *Holy Path*: And if you, after hearing and ſeeing the Wonders that God has wrought in the deliverance and perſervation of them, through a *Sea* of *Troubles*, and the manifold Temporal, as well as ſpiritual Bleſſings, that he has filled them with in the

ſight

fight of their Enemies, you ſhould neglect and turn your backs upon ſo great and ſo near a *Salvation*, you would not only be moſt ungreatful *Children* to God and them, but muſt expect that God will call the Children of thoſe that knew him not, to take the *Crown* out of your Hands, and that your lot will be a dreadful Judgment at the hand of the Lord. But Oh that it may never be ſo with any of you! The Lord forbid, ſaith my *Soul*.

Wherefore, Oh ye *Young Men* and *Women*, look to the Rock of your *Fathers*! chuſe the God of your *Fathers*: There is no other God but him; no other *Light* but his; no other *Grace* but his, nor *Spirit*, but his to Convince you, Quicken and Comfort you; to Lead, Guide and Preſerve you to God's *Everlaſting Kingdom*: So will you be Poſſeſſors, as well as Profeſſors of the *Truth*; embracing it not only by *Education* but *Judgment* and *Conviction*, from a Senſe begotten in your *Souls*, through the operation of the *Eternal Spirit* and *Power* of God in your hearts, by which you may come to be the Seed of *Abraham* through Faith, and the circumciſion not made with Hands, and ſo heirs of the promiſe made to the *Fathers* of an Incorruptible *Crown*: That (as I ſaid before) a *Generation* you may be to God, holding up the Profeſſion of the bleſſed *Truth* in the *Life* and *Power* of it. For *Formality* in *Religion* is Nauſeous to God and good Men; and the more ſo, where any Form or Appearance has been new and peculiar, and begun and practiſed upon a Principle, with an Uncommon *Zeal* and *Strictneſs*. Therefore I ſay, for you to fall flat and formal, and continue the profeſſion without that *Salt* and *Savour*, by which it is come to obtain a good Report among Men, is not to anſwer God's Love, nor your Parents Care, nor the mind of *Truth* in your ſelves, nor in thoſe that are without; who tho' they will not obey the Truth, have *Sight* and *Senſe* enough to ſee if they do that make a Profeſſion of it. For where the *Divine Virtue* of it is not felt in the *Soul*, and waited for, and lived in, imperfections will quickly break out, and ſhew themſelves, and detect the Unfaithfulneſs of ſuch Perſons, and that their inſides are not ſeaſoned with the Nature of that holy *Principle* which they profeſs.

Wherefore, Dear *Children*, let met intreat you to ſhut your Eyes at the *Temptations* and *Allurements* of this low and periſhing World, and not ſuffer your affections to be captivated by thoſe *Luſts* and *Vanities* that your *Fathers*, for Truths Sake, long ſince turned their Backs upon: But as you believe it to be the *Truth*, receive it into your Hearts, that you may become the *Children of God*: So that it may never be ſaid of you, as the *Evangeliſt* Writes of the *Jews* of his time, That Chriſt, the true *Light*, came to his own, but his own received him not; but to as many as received him, to them he gave *Power* to become the *Children of God*; *which were born, not of Blood, nor of the Will*

Will of the Fleſh, nor of the Will of Man, but of God. Amoſt cloſe and comprehenſive Paſſage to this occaſion: You exactly and peculiarly anſwer to thoſe profeſſing *Jews*, in that you bear the Name of God's People, by being the Children and wearing of the Form of God's People: So that he by his *Light* in you, may be ſaid to come to his own, and if you obey it not, but turn your Back upon it, and walk after the *Vanities* of your *Minds*, you will be of thoſe that receive him not, which, I pray God, may never be your *Caſe* and *Judgment*; but that you may be throughly ſenſible of the many and great Obligations you lie under to the Lord for his *Love*, and your Parents for their *Care*: And with all your *Heart* and all your *Soul*, and all your *Strength* turn to the *Lord*, to his *Gift* and *Spirit* in you, and hear his *Voice* and obey it, that you may Seal to the *Teſtimony* of your *Fathers*, by the *Truth* and *Evidence* of your own *Experience*; that your *Childrens Children* may bleſs you, and the *Lord* for you, as thoſe that delivered a faithful *Example*, as well as *Record* of the *Truth* of *God* unto them. So will the *Gray Hairs* of your Dear *Parents* yet alive, go down to the *Grave* with *Joy*, to ſee you the poſterity of *Truth*, as well as theirs, and that not only their Natures but Spirit ſhall live in you when they are gone.

I ſhall conclude this *Preface* with a few Words to thoſe that are not of our *Communion*, into whoſe hands this may come, eſpecially thoſe of our own *Nation*.

Friends, As you are the *Sons* and *Daughters* of *Adam*, and my Brethren after the *Fleſh*, often and earneſt have been my *Deſires* and *Prayers* to God on your behalf, that you may come to know him that has Made you to be your *Redeemer* and *Reſtorer* to the *Image* that, through Sin, you have loſt, by the power and *Spirit* of his Son *Jeſus Chriſt*, whom he hath given for the *Light* and *Life* of the *World*. And Oh that you, who are called *Chriſtians*, would receive him into your Heart! for there it is you want him, and at that *Door* he ſtands knocking, that you ſhould let him in, but you do not open to him; You are full of other *Gueſts*, ſo that a Manger is his Lot among you Now, as well as of Old: Yet you are full of Profeſſion, as were the *Jews* when he came among them, who knew him not, but rejected and evilly intreated him. So that if you come not to the Poſſeſſion and Experience of what you profeſs, all your *Formality* in *Religion* will ſtand you in no ſtead in the Day of God's Judgment.

I beſeech you ponder with your ſelves your *Eternal Condition*, and ſee what *Title*, what *Ground* and *Foundation* you have for your *Chriſtianity*: If more than a *Profeſſion*, and an Hiſtorical Belief of the *Goſpel*. Have you known the *Baptiſm* of *Fire*, and the *Holy Ghoſt*, and the *Fan* of Chriſt that winnows away the Chaff; The *Carnal Luſts* and *Affections*? That Divine *Leven* of the Kingdom, that being received, *Levens* the whole Lump of

Man, ſanctifying him throughout in *Body*, *Soul* and *Spirit?* If this be not the *Ground* of your Confidence, you are in a Miſerable Eſtate.

You will ſay perhaps, that though you are *Sinners*, and live in the daily Commiſſion of *Sin*, and are not Santified, as I have been Speaking, yet you have Faith in *Chriſt*, who has borne the Curſe for you, and in him you are Compleat by *Faith*; his *Righteouſneſs* being imputed to you.

But my *Friends*, let me intreat you not to deceive your ſelves, in ſo Important a Point, as is that of your *Immortal Souls*. If you have true *Faith* in Chriſt, your *Faith* will make you Clean, it will Sanctifie you; for the *Saints* Faith was their *Victory*: By this they over came *Sin within*, and *Sinful Men without*. And if thou art in Chriſt thou walkeſt not after the *Fleſh*, but after the *Spirit*, whoſe Fruits are Manifeſt. Yea, thou art a *New Creature*, *New Made*, *New Faſhioned* after God's *Will* and *Mold*: Old things are done away, and behold, all things are become *New*: *New Love*, *Deſires*, *Will*, *Affections* and *Practices*. It is not any longer *Thou* that liveſt, Thou *Diſobedient*, *Carnal*, *Worldly* One; but it is *Chriſt* that liveth in thee, and to live is *Chriſt* and to die is thy *Eternal Gain*; becauſe thou art aſſured, *That thy Corruptible ſhall put on Incorruption, and thy Mortal, Immortality*; and that thou haſt a Glorious Houſe Eternal in the Heavens that will never wax Old or paſs away. All this follows being in Chriſt, as Heat follows Fire and Light the Sun.

Therefore have a Care how you preſume to *Rely* upon ſuch a *Notion*, as that you are in *Chriſt*, whilſt in your old fallen *Nature*. For what *Communion* hath *Light* with *Darkneſs*, or Chriſt with *Belial*? Hear what the beloved Diſciple tells you: *If we ſay we have fellowſhip with God, and walk in Darkneſs, we lie, and do not the Truth.* That is, if we go on in a ſinful way, are Captivated by our *Carnal Affections*, and are not Converted to God, we walk in *Darkneſs*, and cannot poſſibly have any fellowſhip with *God*. Chriſt *Cloths* them with his *Righteouſneſs* that receive his Grace in their Hearts, and deny themſelves, and take up his *Croſs* daily, and follow him. Chriſt's *Righteouſneſs* makes Men inwardly *Holy*, of Holy Minds, Wills and Practices. It is nevertheleſs Chriſts, becauſe we have it; for it is ours, not by *Nature*, but by *Faith* and *Adoption*: It is the Gift of *God*: But ſtill tho' not ours, as of or from our ſelves, for in that Senſe it is Chriſt's, for it is of and from him, yet it is ours; and muſt be ours in *Poſſeſſion*, *Efficacy* and *Enjoyment* to do us any *Good*, or Chriſt's *Righteouſneſs* will profit us nothing. It was after this manner, That he was made to the primitive Chriſtians, *Righteouſneſs*, *Sanctification*, *Juſtification* and *Redemption*; and if ever you will have the *Comfort*, *Kernel* and *Marrow* of the *Chriſtian Religion*, thus you muſt come to learn and obtain it.

Now

Now, my *Friends*, by what you have Read, and will Read in what Follows, you may perceive, that God has viſited a *Poor People* among you with this ſaving *Knowledge* and *Teſtimony*; whom he has upheld and encreaſed to this Day, notwithſtanding the fierce oppoſition they have met withal. Deſpiſe not the meanneſs of this *Appearance*: It was, and yet is (we know) a day of ſmall things, and of ſmall Account with too many; and many hard and ill Names are given to it; but it is of God, it came from him becauſe it leads to him. This we know, but we cannot make another know it, as we know it, unleſs he will take the ſame way to know it, that we took. The World talks of God; but what do they do? They pray for *Power*, but reject the Principle in which it is. If you would know God and Worſhip and ſerve God, as you ſhould do, you muſt come to the means he has ordained and given for that purpoſe. Some ſeek it in *Books*, ſome in *Learned Men*, but what they look for, is in themſelves, but they overlook it. The *Voice* is too ſtill, the *Seed* too ſmall, and the *Light* ſhineth in *Darkneſs*. They are abroad, and ſo cannot divide the *Spoil*; but the *Woman*, that loſt her *Silver* found it at *Home*, after ſhe had light her Candle and ſwept her Houſe. Do you ſo too, and you ſhall find what *Pilate* wanted to know, *viz. Truth*.

The light of Chriſt within, who is the Light of the World, (and ſo a Light to you, that tells you the Truth of your Condition) leads all, that take heed unto it, out of *Darkneſs* into God's marvellous *Light*; for *Light* grows upon the *Obedient*. It is ſown for the *Righteous*, and their way is a ſhining *Light*, that ſhines forth more and more to the perfect day.

Wherefore, O *Friends*, Turn in, Turn in, I beſeech you! Where is the *Poiſon*, there is the *Antidote*: There you want Chriſt, and there you muſt find him; and bleſſed be God, there you may find him. *Seek and you ſhall find*, I teſtifie for God: But then you muſt ſeek aright, with your whole *Heart*, as Men that ſeek for their *Lives*, yea, for their *Eternal Lives*: Diligently, Humbly, Patiently, as thoſe that can taſte no Pleaſure, Comfort or Satisfaction in any thing elſe, unleſs you find him whom your *Souls* want, and deſire to know and love above all. O it is a *Travail*, a Spiritual *Travail!* Let the Carnal, Profane World think and ſay as it will. And through this Path you muſt walk to the City of God, that has Eternal *Foundations*, if ever you will come there.

Well! And what does this bleſſed *Light* do for you? Why, 1. it ſets all your ſins in order before you: It detects the Spirit of this World in all its *Bates* and *Allurements*, and ſhews how Man came to fall from God, and the fallen Eſtate he is in. 2. It begets a Senſe and Sorrow, in ſuch as believe in it, for this fearful Laps. You will then ſee him Diſtinctly, whom you have *Pierced* him, and all the *Blows* and *Wounds* you have given him by your *Diſobedi-*

ence;

ence; and how you have made him to ſerve with your Sins, and you will *Weep* and *Mourn* for it, and your *Sorrow* will be a *Godly Sorrow*. 3. After this it will bring you to the Holy *Watch*, to take *Care* that you do ſo no more, that the Enemy ſurpriſe you not again: Then *Thoughts*, as well as *Words* and *Works*, will come to *Judgment*, which is the way of *Holineſs*, in which the *Redeemed* of the Lord do Walk. Here you will come to love God above all, and your Neighbours as your ſelves. Nothing *Hurts*, Nothing *Harms*, Nothing makes *Afraid* on this *Holy Mountain*: Now you come to be Chriſt's indeed, for you are his in *Nature* and *Spirit*, and not your own. And when you are thus Chriſt's, then Chriſt is yours, and not before: And here *Communion* with the *Father* and with the *Son* you will know, and the Efficacy of the *Blood* of Cleanſing, even the *Blood* of Jeſus Chriſt, that *Immaculate Lamb*, which ſpeaketh better things than the *Blood* of *Abel*, and which cleanſeth from all Sin the *Conſciences* of thoſe that, through the living Faith, come to be ſprinkled with it from dead Works to ſerve the living God.

To Conclude, Behold the *Teſtimony* and *Doctrine* of the People called *Quakers!* Behold their *Practice* and *Diſcipline!* And behold the bleſſed *Man* and *Men* that were ſent of God in this Excellent *Work* and *Service!* All which will be more particularly expreſſed in the Enſuing *Annals* of the Man of God; which I do heartily recommend to my *Readers* moſt ſerious Peruſal, and beſeech Almighty God, that his Bleſſing may go along with it, to the Convincing of many, as yet Strangers to this *Holy Diſpenſation*, and alſo to the Edification of the Church of God in General: Who, for his manifold and repeated Mercies and Bleſſings to his People in this day of his great Love, is worthy ever to have the *Glory*, *Honour*, *Thanksgiving* and *Renown*; and be it rendred and aſcribed, with Fear and Reverence, through him in whom he is well pleaſed, his bloved *Son* and *Lamb*, our *Light* and *Life*, that ſits with him upon the Throne, World without End. *Amen*,

Says One that God has long ſince Mercifully favoured with his Fatherly Viſitation, *and who was not Diſobedient to the Heavenly Viſion and Call, to whom the Way of Truth is more* Lovely *and* Precious *than ever, and that knowing the Beauty and Benefit of it above all Worldly Treaſure, has choſen it for his* Chiefeſt Joy, *and therefore recommends it to thy Love and Choice, becauſe he is with great Sincerity and Affection thy Souls Friend.*

William Penn.

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A JOURNAL, OR Hiſtorical Account OF THE Life, Travels, Sufferings, And CHRISTIAN EXPERIENCES, &c. OF GEORGE FOX.

THAT all may know the Dealings of the Lord with me, and the various *Exerciſes*, *Trials* and *Troubles*, through which he led me, in order to prepare and fit me for the *Work*, unto which he had appointed me; and may thereby be drawn to admire and glorify his Infinite Wiſdom and Goodneſs; I think fit (before I proceed to ſet forth my *Publick Travels* in the *Service* of *Truth*) briefly to mention, how it was with me in my *Youth*; and how the *Work* of the *Lord* was begun, and gradually carried on in me, even from my Childhood.

I was born in the Month called *July*, in the Year 1624. at *Drayton in the Clay*, in *Leiceſterſhire*. My Father's Name was *Chriſtopher Fox*: He was by Profeſſion a *Weaver*, an honeſt Man; and there was a *Seed* of *God* in him. The Neighbours called him *Righteous Chriſter*. My Mother was an upright Woman; her Maiden-name was *Mary Lago*, of the Family of the *Lago*'s, and of the Stock of the *Martyrs*.

Drayton in *Leiceſterſhire*, the Place of *G. F*'s Birth.

In my very *Young Years*, I had a Gravity and ſtayedneſs of Mind and Spirit, not uſual in *Children*; inſomuch, that when I have ſeen *Old Men* carry themſelves lightly and wantonly towards each other, I have had a Diſlike thereof riſen in my Heart, and have ſaid within my ſelf; *If ever I come to be a Man, ſurely, I ſhould not do ſo, nor be ſo wanton.*

When I came to *Eleven Years* of *Age*, I knew *Pureneſs* and *Righteouſneſs*: For while I was a *Child*, I was taught how to walk to be kept *pure*. The *Lord* taught me to be *faithful* in all Things, and to act *faithfully* two ways; *viz. Inwardly* to *God*, and *Outwardly* to *Man*; and to keep to *Yea* and *Nay* in all Things. For the *Lord* ſhewed me, that though the People of the World have Mouths full of *Deceit*, and changeable Words, yet I was to keep to *Yea* and *Nay* in all Things; and that my Words ſhould be few and ſavory, ſeaſoned with Grace: And that I might not *Eat* and *Drink* to make my ſelf Wanton, but for *Health*; uſing the Creatures in their Service, as Servants in their Places, to the Glory of him that hath created them: they being in their *Covenant*, and I being brought up into the *Covenant*, as ſanctified by the *Word*, which was in the Beginning, by which all things are upheld; wherein is *Unity* with the *Creation*.

But People, being Strangers to the *Covenant* of *Life* with God, they *Eat* and *Drink* to make themſelves wanton with the *Creatures*, devouring them upon their own Luſts, and living in all Filthineſs, loving foul ways, and devouring the *Creation*; and all this in the World, in the *Pollutions* thereof without God: And *therefore I was to ſhun all ſuch.*

Afterwards, as I grew up, my *Relations* thought to have made me a *Prieſt*; but others perſwaded to the Contrary. Whereupon I was put to a Man, that was a *Shoo-maker* by Trade, and that dealt in *Woolt* and uſed *Grazing*, and ſold *Cattel*; and a great deal went through my Hands. While I was with him, he was *bleſt*: But after I left him, he *broke*, and came to nothing. I never *wronged* Man or Woman in all that Time: For the *Lord's Power* was with me, and over me, to preſerve me. While I was in that Service, I uſed in my Dealings the Word [*Verily,*] and it was a common Saying among People, that knew me, *If* George *ſays* verily, *there is no altering him.* When *Boys* and *rude People* would laugh at me, I let them alone, and went my Way: But People had generally a *Love* to me, for my *Innocency* and *Honeſty*.

When I came towards *Nineteen Years* of *Age*, I being upon Buſineſs at a *Fair*, one of my Couſins, whoſe Name was *Bradford*, (being a *Profeſſor*, and having another *Profeſſor* with him) came to me, and asked me to *drink* part of a Jug of Beer with them; and I, being Thirſty, went in with them: For I loved any, that had a *Senſe* of *Good*, or that did ſeek after the *Lord*. And when we had drunk a *Glaſs* a picce, they began to drink *Healths*, and called for more Drink; agreeing together, That he that would not drink, ſhould pay all. I was grieved, that any, that made *Profeſſion* of *Religion*, ſhould offer to do ſo. They grieved me very much, having never had ſuch a thing put to me before, by any ſort of People.

Wherefore

Wherefore I roſe up to be gone; and putting my Hand into my Pocket, I took out a *Groat*, and laid it down upon the Table before them, and ſaid, *If it be ſo, I'll leave you.* So I went away: And when I had done, what Buſineſs I had to do, I returned home: But did not go to Bed that Night, nor could not *Sleep*; but ſometimes walked up and down, and ſometimes *prayed*, and *cryed* to the *Lord*, who ſaid unto me; *Thou ſeeſt, how Young People go together into Vanity, and Old People into the Earth; and thou muſt forſake all, both Young and Old, and keep out of all, and be as a Stranger unto all.*

Then at the Command of God, on the *Ninth Day* of the *Seventh Month*, 1643. I left my *Relations*, and brake off all Familiarity or Fellowſhip with Young or Old. And I paſſed to *Lutterworth*, where I ſtay'd ſome Time; And from thence I went to *Northampton*, where alſo I made ſome ſtay: Then paſſed from thence to *Newport-Pagnel* in *Buckinghamſhire*; where, after I had ſtay'd a while, I went unto *Barnet*, and came thither in the *Fourth Month*, called *June*, in the Year, 1644. And as I thus travelled through the Countries, *Profeſſors* took notice of me, and ſought to be acquainted with me; but I was afraid of them: For I was ſenſible, they did not *Poſſeſs*, what they *Profeſs'd*. Now during the time, that I was at *Barnet*, a ſtrong *Temptation* to *Deſpair* came upon me: and then I ſaw, how Chriſt was *Tempted*; and mighty *Troubles* I was in. And ſometimes I kept my ſelf retired in my Chamber, and often walked ſolitary in the *Chace* there, to *Wait* upon the *Lord*.

1643. Lutterworth. Northampton. Newport-pagnel in Bucks. Barnet. 1644.

And I wondered, why theſe Things ſhould come to me, and I looked upon my ſelf, and ſaid, *Was I ever ſo before?* Then I thought, becauſe I had forſaken my *Relations*, I had done amiſs againſt them. So I was brought to call to Mind all my Time, that I had ſpent, and to conſider, whether I had *wrong'd* any? But *Temptations* grew more and more, and I was tempted *almoſt to Deſpair*. And when *Satan* could not effect his Deſign upon me that way, then he laid *Snares* for me, and *Baits* to draw me to commit ſome *Sin*, whereby he might take advantage to bring me to *Deſpair*. I was about *Twenty Years* of *Age*, when theſe Exerciſes came upon me; and ſome Years I continued in that Condition, in great *Troubles*; and fain I would have put it from me. And I went to many a *Prieſt* to look for *Comfort*, but found no *Comfort* from them.

From *Barnet* I went to *London*, where I took a Lodging, and was under great Miſery and Trouble there: For I looked upon the great *Profeſſors* of the City of *London*, and I ſaw all was *dark*, and under the Chain of *Darkneſs*. And I had an Uncle there, one *Pickering*, a *Baptiſt* (and they were tender then:) Yet I could not impart my Mind to him, nor join with them: For I ſaw all, *Young* and *Old*, where they were. Some tender People would have had me ſtayed, but I was fearful, and returned homewards in *Leiceſterſhire* again, having a Regard upon my Mind unto my *Parents* and *Relations*, leſt I ſhould grieve them, who, I underſtood, were troubled at my Abſence.

London. Leiceſterſhire.

When I was come down into *Leiceſterſhire*, my *Relations* would have had me Married: But I told them, I was but a *Lad*, and I muſt get *Wiſdom*. Others would have had me into the *Auxiliary Band*,

1644. among the *Soldiery*; but I refuſed: and I was grieved, that they proffered ſuch Things to me, being a tender *Youth*. Then I went to
Coventry. *Coventry*, where I took a Chamber for a while at a *Profeſſor's* Houſe, till People began to be acquainted with me; for there were many tender People in that Town. And after ſome time, I went into my
Leiceſterſhire. own Country again, and was there about a Year, in great *Sorrows* and *Troubles*, and walked many Nights by my ſelf.

1645. Then the *Prieſt* of *Drayton* (the Town of my *Birth*) whoſe Name was *Nathaniel Stevens*, would come often to me, and I went often to him; and another *Prieſt* ſometimes would come with him: And they would have given place to me, to hear me; and I would ask them Queſtions, and reaſon with them. And this *Prieſt Stevens* asked me a Queſtion, *viz. Why Chriſt cryed out upon the Croſs, My God, my God, why haſt thou forſaken me?* And *why he ſaid, If it be poſſible, let this Cup paſs from me; yet not my Will, but thine be done?* And I told him; At that time, the *Sins* of all Mankind were upon him, and their *Iniquities* and *Tranſgreſſions*, with which he was wounded; which he was to bear, and to be an *Offering* for them, as he was *Man*, but died not, as he was *God*. And ſo, in that he *died* for all Men, and taſted Death for every Man, he was an *Offering* for the *Sins* of the whole World. (This I ſpake, being at that time in a meaſure ſenſible of *Chriſt's Sufferings*, and what he went through.) And the *Prieſt* ſaid, *It was a very good, full Anſwer; and ſuch an one, as he had not heard.* And at that time, he would applaud and ſpeak highly of me to others: And what I ſaid in Diſcourſe to him on the *Week-days*, that he would Preach of on the *Firſt-days*; for which I did not like him. And this *Prieſt* afterwards became my great *Perſecutor*.

Manſetter *in* Warwick-ſhire. After this, I went to another Ancient *Prieſt* at *Manſetter* in *Warwick-ſhire*, and reaſoned with him about the Ground of *Deſpair* and *Temptations*; but he was ignorant of my Condition: And he bid me *Take Tobacco*, and *Sing Pſalms*. *Tobacco* was a thing I did not love; and *Pſalms* I was not in an Eſtate to *Sing*: I could not *Sing*. Then he bid me come again, and he would tell me many Things. But when I came again, he was angry and pettiſh: For my former Words had diſpleaſed him. And he told my *Troubles*, and *Sorrows* and *Griefs* to his Servants, ſo that it was got among the *Milk-Laſſes*; which grieved me, that I ſhould open my Mind to ſuch an one. I ſaw, they were all *Miſerable Comforters*: And this brought my *Troubles* more upon me. Then I heard of a *Prieſt* living about *Tamworth*,
Tamworth. who was accounted an *Experienced Man*; and I went *Seven Miles* to him: But I found him but like an *Empty, hollow Cask*. Then I heard of one called *Doctor Cradock* of *Coventry*; and I went to him, and I asked him the Ground of *Temptations* and *Deſpair*; and how *Troubles* came to be wrought in Man? He asked me, *Who was Chriſt's Father and Mother?* I told him, *Mary* was his Mother, and that he was ſuppoſed to be the *Son* of *Joſeph*; but he was the *Son* of *God*. Now as we were walking together in his *Garden*, the *Ally* being narrow, I chanced, in turning, to ſet my Foot on the ſide of a *Bed*; at which the Man was in ſuch a Rage, as if his Houſe had been on Fire. And thus all our Diſcourſe was loſt, and I went away in Sorrow,

Sorrow, worſe than I was, when I came. I thought them *Miſerable* 1645.
Comforters: And I ſaw, they were all as Nothing to me; for they could not reach my Condition. After this I went to another, one *Macham*, a *Prieſt* in high Account: And he would needs give me ſome *Phyſick*, and I was to have been let *Blood*: But they could not get one *drop* of *Blood* from me, either in *Arms* or *Head* (though they endeavoured it) my Body being, as it were, dried up with *Sorrows*, *Grief* and *Troubles*, which were ſo great upon me, that I could have wiſhed, I had never been born to ſee Vanity and Wickedneſs; or that I had been born *Blind*, that I might never have ſeen *Wickedneſs* nor *Vanity*; and *Deaf*, that I might never have heard *vain* and *wicked Words*, or the Lord's Name blaſphemed. And when the time, called *Chriſtmas*, came, while others were Feaſting and Sporting themſelves, I would have gone, and looked out *poor Widows* from Houſe to Houſe, and have given them ſome Money. And when I was invited to *Marriages* (as I ſometimes was) I would go to none at all; but the *next* day or ſoon after I would go, and viſit them: And if they were *Poor*, I gave them ſome Money; for I had, wherewith both to keep my ſelf from being Chargeable to others, and to adminiſter ſomething to the *Neceſſities* of Others.

About the beginning of the Year, 1646. as I was going to *Coventry*, and entring towards the Gate, a Conſideration aroſe in me, how 1646.
it was ſaid, That *All Chriſtians are Believers*, both *Proteſtants* and Coventry.
Papiſts. And the *Lord* opened to me, that if all were *Believers*, then they were all *born of God*, and paſſed from Death to Life; and that none were true *Believers*, but ſuch: And though Others ſaid, they were *Believers*, yet they were not. At another time, as I was walking in a Field on a *Firſt-day* Morning, the Lord opened unto me, '*That* '*being bred at* Oxford *or* Cambridge, *was not enough to fit and qualifie* '*Men to be Miniſters of Chriſt*: And I ſtranged at it, becauſe it was the common Belief of People. But I ſaw it clearly, as the *Lord* opened it to me, and was ſatisfied; and admired the Goodneſs of the Lord, who had opened this thing unto me that Morning: Which ſtruck at *Prieſt Stevens* his *Miniſtry*, namely, that *To be bred at* Oxford *or* Cambridge, *was not enough to make a Man fit to be a Miniſter of Chriſt*. So that which opened in me, I ſaw, ſtruck at the *Prieſt's Miniſtry*. But my *Relations* were much troubled at me, that I would not go with them to hear the *Prieſt*: For I would get into the Orchard, or the Fields, with my *Bible*, by my ſelf. And I told them, did not the Apoſtle ſay to *Believers*, That they needed no Man to *teach* them, but as the *Anointing teacheth* them? And though they knew, this was Scripture, and that it was true; yet they would be grieved, becauſe I could not be ſubject in this Matter, to go to *hear the Prieſt* with them: For I ſaw, that a true *Believer* was another thing, than they looked upon it to be. And I ſaw, that being bred at *Oxford* or *Cambridge*, did not qualifie or fit a Man to be a *Miniſter* of *Chriſt*; and what then ſhould I follow ſuch for? So neither them, nor any of the *Diſſenting People*, could I join with; but was as a *Stranger* to all, relying wholly upon the Lord Jeſus Chriſt.

At

1646. At another time it was opened in me, "*That God, who made the* "*World, did not dwell in Temples made with Hands.* This, at the firſt, ſeemed a ſtrange Word, becauſe both *Prieſts* and *People* uſe to call their *Temples* or *Churches*, *dreadful Places*, and *Holy Ground*, and the *Temples* of *God*. But the Lord ſhewed me, ſo that I did ſee clearly, that he did not dwell in theſe *Temples*, which Men had commanded and ſet up; but in *People's Hearts*. For both *Stephen* and the Apoſtle *Paul* bore Teſtimony, That he did not dwell in *Temples made with Hands*; not even in that, which he had once commanded to be built; ſince he put an End to it: But that his *People* were his *Temple*; and he dwelt in them. This opened in me, as I walked in the Fields to my *Relations* Houſe. And when I came there, they told me, That *Nath. Stevens*, the *Prieſt*, had been there, and told them, He was afraid of me, for going after *New Lights*. And I ſmiled in my ſelf, knowing, what the *Lord* had opened in me concerning him and his Brethren: But I told not my *Relations*; who though they ſaw beyond the *Prieſts*, yet they went to hear them, and were grieved, becauſe I would not go alſo. But I brought them *Scriptures*, and told them, There was an *Anointing* within Man, to *teach* him; and that the *Lord* would *teach* his People himſelf. And I had great *Openings* concerning the *Things* written in the *Revelations*; and when I ſpake of them, the *Prieſts* and *Profeſſors* would ſay, That was a *ſealed up Book*; and would have kept me out of it. But I told them, Chriſt could open the *Seals*; and that they were the neareſt things to us: For the *Epiſtles* were written to the Saints, that lived in former Ages; but the *Revelations* were written of things to come.

After this I met with a ſort of *People*, that held, *Women have no Souls*; (adding in a light manner) *no more than a Goſe*. But I reproved them, and told them, that was not right: For *Mary* ſaid, *My* Soul *doth magnify the* Lord, *and my* Spirit *hath rejoyced in* God *my* Saviour.

And removing again to another Place, I came among a *People*, that relied much on *Dreams*. And I told them; Except they could diſtinguiſh between *Dream* and *Dream*, they would maſh or confound altogether: For there were *Three* ſorts of *Dreams*; for *Multitude* of *Buſineſs* ſometimes cauſed *Dreams*: And there were *Whiſperings* of *Satan* in Man in the Night-Seaſon; and there were *Speakings* of *God* to *Man* in *Dreams*. But theſe People came out of theſe Things, and at laſt became *Friends*.

Now though I had great *Openings*, yet great *Trouble* and *Temptation* came many Times upon me; ſo that when it was Day, I wiſhed for Night, and when it was Night, I wiſhed for Day. And by reaſon of the *Openings* I had in my *Troubles*, I could ſay as *David* ſaid, *Day unto Day uttereth Speech, and Night unto Night ſheweth Knowledge.* And when I had *Openings*, they anſwered one another, and anſwered the *Scriptures*: For I had great *Openings* of the *Scriptures*. And when I was in *Troubles*, one *Trouble* alſo anſwered to another.

1647. About the beginning of the Year 1647. I was moved of the Lord
Derbyſhire. to go into *Derbyſhire*, where I met with ſome *Friendly People*, and had many Diſcourſes with them. Then paſſing further, into the *Peak-*

Peak-Country, I met with more friendly People, and with ſome in empty, high Notions. And travelling on through ſome Parts of *Leiceſterſhire*, and into *Nottinghamſhire*, there I met with a *tender People*, and a very *Tender Woman*, whoſe Name was *Elizabeth Hooton*; and with theſe I had ſome *Meetings* and *Diſcourſes*. But my *Troubles* continued, and I was often under great Temptations; and I *faſted* much, and walked abroad in ſolitary Places many Days, and often took my *Bible*, and went and ſate in hollow Trees, and lonſome Places, till Night came on; and frequently, in the Night, walked mournfully about by my ſelf: For I was a *Man* of *Sorrows* in the Times of the *firſt Workings* of the *Lord* in me. 1647. *Peak-Country.* *Leiceſterſhire.* *Nottinghamſhire.*

Now, during all this Time I was never joined in *Profeſſion* of *Religion* with any, but gave up my ſelf to the *Lord*; having forſaken all evil Company, and taken leave of *Father* and *Mother*, and all other *Relations*, and travelled up and down as a Stranger in the Earth, which Way the Lord inclined my Heart; taking a Chamber to my ſelf in Town, where I came, and tarrying ſometimes a *Month*, ſometimes more, ſometimes leſs in a Place: For I durſt not ſtay long in any Place, being afraid both of *Profeſſor* and *Profane*, leſt, being a tender Young-Man, I ſhould be hurt by converſing much with either. For which Reaſon I kept my ſelf much as a *Stranger*, ſeeking heavenly Wiſdom, and getting Knowledge from the *Lord*; and was brought off from outward Things, to rely wholly on the *Lord* alone. And though my *Exerciſes* and *Troubles* were very great, yet were they not ſo continual, but that I had ſome Intermiſſions; and was ſometimes brought into ſuch an *Heavenly Joy*, that I thought, I had been in *Abraham's* Boſom. As I cannot declare the *Miſery* I was in, it was ſo great and heavy upon upon me; ſo neither can I ſet forth the *Mercies* of *God* unto me in all my *Miſery*. Oh! the everlaſting *Love* of *God* to my *Soul*, when I was in great *Diſtreſs*! when my "*Troubles* and *Torments* were great, then was his *Love* exceeding great. "*Thou*, Lord, *makeſt a fruitful Field a barren Wilderneſs, and a bar-* "*ren Wilderneſs a fruitful Field! thou bringeſt down and ſetteſt up!* "*Thou killeſt and makeſt alive! all Honour and Glory be to thee*, O Lord "of Glory! *The Knowledge of thee in the Spirit is Life: But that* "*Knowledge which is fleſhly, works Death.* And while there is this *Knowledge* in the *Fleſh*, *Deceit* and *Self* will conform to any thing, and will ſay *Yes*, *yes*, to that it doth not know. The *Knowledge* which the World hath, of what the Prophets and Apoſtles ſpake, is a *fleſhly Knowledge*; and the *Apoſtates* from the *Life*, in which the *Prophets* and *Apoſtles* were, have gotten their Words, the *Holy Scriptures*, in a *Form*, but not in their *Life*, nor *Spirit*; that gave them forth. And ſo they all lie in Confuſion, and are making Proviſion for the Fleſh, to fulfil the Luſts thereof; but not to fulfil the *Law* and *Command* of *Chriſt* in his Power and Spirit: For that, they ſay, they cannot do; but to fulfil the *Luſts* of the *Fleſh*, that they can do with Delight.

Now

1647. Now after I had received that *Opening* from the Lord, that *To be bred at* Oxford *or* Cambridge, *was not ſufficient to fit a Man to be a Miniſter of Chriſt*, I regarded the *Prieſts* leſs, and looked more after the *Diſſenting People*. And among them I ſaw, there was ſome Tenderneſs: And many of them came afterwards to be *Convinced*; for they had ſome *Openings*. But as I had forſaken all the *Prieſts*, ſo I left the *Separate Preachers* alſo, and thoſe called the *Moſt-Experienced People*: For I ſaw, there was none among them all, that could ſpeak to my *Condition*. And when all my hopes in them, and in all Men was gone, ſo that I had nothing outwardly to help me, nor could tell what to do; Then, O! then I heard a Voice, which ☞ ſaid, "*There is one, even Chriſt Jeſus, that can ſpeak to thy Condition*: And when I heard it, my Heart did leap for Joy. Then the *Lord* did let me ſee, why there was none upon the Earth, that could ſpeak to my *Condition*? namely, that I might give him all the Glory. For all are concluded under *Sin*, and ſhut up in *Unbelief*, as I had been; that *Jeſus Chriſt* might have the Pre-eminence; who enlightens, and gives *Grace*, and *Faith* and *Power*. Thus when God doth work, who ſhall let it? And this I knew experimentally. My Deſires after the Lord grew ſtronger, and Zeal in the pure knowledge of God, and of Chriſt alone, without the help of any *Man*, *Book* or *Writing*. For though I read the *Scriptures*, that ſpake of *Chriſt*, and of *God*; yet I knew him not, but by *Revelation*, as he, who hath the *Key*, did open, and as the *Father* of *Life* drew me to his *Son* by his Spirit. And then the Lord did gently lead me along, and did let me ſee his *Love*, which was Endleſs and Eternal, and ſurpaſſeth all the *Knowledge*, that Men have in the natural State, or can get by *Hiſtory*, or *Books*. And that *Love* did let me ſee my ſelf, as I was without him; and I was afraid of all Company: For I ſaw them perfectly, where they were, through the *Love* of *God*, which let me ſee my ſelf. And I had not Fellowſhip with any *People*, *Prieſts* nor *Profeſſors*, nor any ſort of *ſeparated People*; but with *Chriſt*, who hath the *Key*, and opened the Door of *Light* and *Life* unto me. And I was afraid of all *Carnal Talk* and *Talkers*; for I could ſee nothing but Corruptions, and the Life lay under the Burden of Corruptions. And when I my ſelf was in the *Deep*, under all ſhut up, I could not believe, that I ſhould ever *Overcome*; my *Troubles*, my *Sorrows* and my *Temptations* were ſo great, that I thought many times, I ſhould have deſpaired, I was ſo tempted. But when Chriſt opened to me, how he was tempted by the ſame *Devil*, and had *Overcome* him, and bruiſed his Head; and that through him and his Power, Light, Grace and Spirit, I ſhould *Overcome* alſo; I had Confidence in him. So he it was, that opened to me, when I was ſhut up, and had not Hope, nor Faith. Chriſt it was (who had enlightened me) that gave me his *Light* to believe in, and gave me *Hope*, which is himſelf, *Revealed* himſelf in me, and gave me his *Spirit*, and gave me his *Grace*, which I found ſufficient in the Deeps and in Weakneſs. Thus in the deepeſt *Miſeries*, and in the greateſt *Sorrows* and *Temptations*, that many times befet me, the *Lord* in his Mercy did keep me. And I found, that there were *Two Thirſts* in me; the one after the *Creatures*, to have gotten Help and Strength

Strength there; and the other after the *Lord*, the *Creator*, and his *Son Jeſus Chriſt*. And I ſaw, all the World could do me no good. 1647.
If I had had a *King's Diet*, *Palace* and *Attendance*, all would have been as nothing: For nothing gave me Comfort, but the Lord by his Power. And I ſaw *Profeſſors*, *Prieſts* and *People* were whole and at eaſe in that Condition, which was my *Miſery*; and they loved that, which I would have been rid of. But the Lord did ſtay my Deſires upon himſelf, from whom my help came, and my care was caſt upon him alone. Therefore all *Wait* patiently upon the *Lord*, whatſoever Condition you be in; wait in the *Grace* and *Truth*, that comes by *Jeſus*: For if ye ſo do, there is a Promiſe to you, and the Lord God will fulfil it in you. And *Bleſſed are all they* indeed, *that* do indeed *hunger and thirſt after Righteouſneſs*; they ſhall be ſatisfied with it: I have found it ſo, praiſed be the *Lord*, who filleth with it, and ſatisfieth the deſires of the hungry Soul. O let the Houſe of the Spiritual *Iſrael* ſay, *His Mercy endureth for ever!* It is the great Love of God, to make a *Wilderneſs* of that, which is pleaſant to the outward Eye and fleſhly Mind; and to make a *fruitful Field* of a *barren Wilderneſs*: This is the great Work of God. But while People's Minds do run in the Earthly, after the Creatures, and changeable Things, and changeable Ways and Religions, and changeable, uncertain Teachers, their Minds are in Bondage, and they are brittle and changeable, and toſſed up and down with windy Doctrines and Thoughts, and Notions and Things; their Minds being from the unchangeable *Truth* in the inward Parts, the *Light* of Jeſus Chriſt, which would keep their Minds to the Unchangeable, who is the Way to the Father; who in all my *Troubles* did preſerve me by his *Spirit* and *Power*, praiſed be his Holy Name for ever!

Again I heard a *Voice*, which did ſay, "*Thou Serpent! Thou doſt* "*ſeek to deſtroy the Life; but canſt not: For the Sword, which keepeth* "*the Tree of Life, ſhall deſtroy thee.* So *Chriſt*, the *Word* of *God*, that bruiſed the *Head* of the *Serpent*, the Deſtroyer, preſerved me; my inward Mind being joined to his good Seed, that bruiſed the *Head* of this *Serpent*, the Deſtroyer. And this inward *Life* did ſpring up in me, to anſwer all the Oppoſing *Profeſſors* and *Prieſts*, and did bring in Scriptures to my Memory to refute them with.

At another time I ſaw the great *Love* of *God*; and I was filled with admiration at the *Infiniteneſs* of it. And then I ſaw, what was *Caſt out* from God; and what *Entred* into God's Kingdom: And how by *Jeſus*, the *Opener* of the Door by his Heavenly *Key*, the Entrance was given. And I ſaw *Death*, how it had paſſed upon all Men, and oppreſſed the *Seed* of *God* in Man, and in me: And how I in the *Seed* came forth; and what the Promiſe was to. Yet it was ſo with me, that there ſeemed to be *Two Pleading* in me; and Queſtionings aroſe in my Mind about *Gifts* and *Prophecies*: and I was tempted again to *Deſpair*, as if I had ſinned againſt the *Holy Ghoſt*. And I was in great Perplexity and Trouble for many Days; Yet I gave up my ſelf to the *Lord* ſtill. And one day, when I had been walking ſolitarily abroad, and was come home, I was taken up in the *Love* of *God*, ſo that I could not but admire the greatneſs of his *Love*: And while I

1647. was in that Condition, it was opened unto me by the Eternal *Light* and *Power*, and I therein clearly ſaw, " *That all was done, and to be* " *done in and by Chriſt*; *and how he conquers and deſtroys this Tempter,* " *the* Devil, *and all his Works, and is a top of him*; *And that all theſe* " *Troubles were good for me, and Temptations for the Trial of my* " *Faith, which* Chriſt *had given me.* And the *Lord* opened me, that I ſaw through all theſe *Troubles* and *Temptations:* My living Faith was raiſed, that I ſaw, *All was done by Chriſt, the Life*, and my Belief was in him. And when at any time my Condition was vailed, my ſecret *Belief* was ſtayed firm, and *Hope* underneath held me, as an *Anchor* in the bottom of the Sea, and Anchored my Immortal Soul to its Biſhop, cauſing it to ſwim above the *Sea*, the *World*, where all the raging Waves, foul Weather, Tempeſts and Temptations are. But oh! then did I ſee my *Troubles*, *Trials* and *Temptations* more than ever I had done. As the *Light* appeared, all appeared, that is out of the Light, *Darkneſs*, *Death*, *Temptations*, the *Unrighteous*, the *Ungodly*; all was manifeſt and ſeen in the *Light*: Then, after this, there did a *pure Fire* appear in me: Then I ſaw, how he ſate as a *Refiner's Fire*, and as the *Fuller's Sope*. And then the *Spiritual Diſcerning* came into me, by which I did diſcern my own *Thoughts*, *Groans* and *Sighs*; and what it was, that did *vail* me, and what it was, that did *open* me. And that which could not abide in the *Patience*, nor endure the *Fire*, in the *Light* I found to be the *Groans* of the *Fleſh* (that could not give up to the *Will* of *God*) which had *vailed* me; and that could not be patient in all *Trials*, *Troubles*, and *Anguiſhes* and *Perplexities*, and could not give up *Self* to die by the *Croſs*, the Power of God, that the Living and Quickned might follow him, and that that, which would cloud and vail from the Preſence of Chriſt, that which the *Sword* of the *Spirit* cuts down, and which muſt die, might not be kept alive. And I diſcern'd the *Groans* of the *Spirit*, which did *open* me, and made Interceſſion to God: In which *Spirit* is the true *Waiting* upon God, for the Redemption of the Body, and of the whole Creation. And by this true *Spirit*, in which the true Sighing is, I ſaw over the falſe Sighings and Groanings. And by this Inviſible *Spirit* I diſcerned all the *falſe Hearing*, and the *falſe Seeing*, and the *falſe Smelling*, which was a top, above the *Spirit*, quenching and grieving it; and that all they, that were there, were in *Confuſion* and *Deceit*, where the falſe Asking and Praying is, in *Deceit* and a top, in that Nature and Tongue, that takes Gods holy Name in vain, and wallows in the *Egyptian Sea*, and asketh, but hath not; for they hate his *Light*, and reſiſt the Holy Ghoſt, and turn the *Grace* into Wantonneſs, and rebel againſt the *Spirit*, and are erred from the *Faith* they ſhould ask in, and from the *Spirit* they ſhould pray by: He that knoweth theſe things in the true Spirit, can witneſs them. The divine *Light* of *Chriſt* manifeſteth all things, and the ſpiritual *Fire* tryeth all things, and ſevereth all things. Several things did I then ſee, as the Lord opened them to me: For he ſhewed me that, which can live in his holy *Refining Fire*, and that can live to God under his *Law*. And he made me ſenſible, how the *Law* and the *Prophets* were until *John*; and how the leaſt in the Everlaſting *Kingdom* of *God*, is greater than

John.

John. The pure and perfect *Law* of *God* is over the *Fleſh*, to keep it, and its *Works*, which are not perfect, under, by the perfect *Law*: And the *Law* of *God*, that is *perfect*, anſwers the perfect Principle of God in every one: And this *Law* the *Jews*, and the *Prophets*, and *John* were to perform and do. None knows the *Giver* of this *Law*, but by the *Spirit* of *God*; neither can any truly read it, or hear its Voice, but by the *Spirit* of *God*: He that can receive it, let him. *John*, who was the greateſt Prophet, that was born of a Woman, did bear Witneſs to the *Light*, which Chriſt, the Great heavenly Prophet, hath *Enlightned every Man, that cometh into the World*, withal, that they might believe in it, and become the Children of *Light*, and ſo have the Light of Life; and not come into Condemnation. For the true *Belief* ſtands in the *Light*, that condemns all Evil, and the *Devil*, who is the Prince of Darkneſs, who would draw out of the *Light* into Condemnation. And they that walk in this *Light*, come to the *Mountain* of the Houſe of God, eſtabliſhed above all Mountains, and to *God's Teaching*, who will teach them his ways. Theſe things were opened to me in the *Light*. 1647.

And I ſaw the *Mountains* burning up, and the *Rubbiſh*; and the rough and crooked Ways and Places made ſmooth and plain, that the *Lord* might come into his *Tabernacle*. Theſe things are to be found in Man's Heart: But to ſpeak of theſe things being *within*, ſeemed ſtrange to the rough and crooked, and mountainous Ones. Yet the Lord ſaith, *O Earth, hear the Word of the Lord!* The *Law* of the *Spirit* croſſeth the fleſhly Mind, Spirit and Will, which lives in Diſobedience, and doth not keep within the *Law* of the *Spirit*. And I ſaw, this *Law* was the pure *Love* of *God*, which was upon me, and which I muſt go through; though I was troubled, while I was under it: For I could not be *dead* to the *Law*, but through the *Law*, which did judge and condemn that, which is to be condemned. I ſaw, many talked of the *Law*, who had never known the *Law* to be their *School-maſter*: And many talked of the *Goſpel* of *Chriſt*, who had never known *Life* and Immortality brought to Light in them by it. You that have been under that *School-maſter*, and the Condemnation of it, know theſe things (for tho' the *Lord* in that day opened theſe things unto me in ſecret, they have ſince been publiſhed, by his Eternal *Spirit*, as on the Houſe top.) And as you are brought into the *Law*, and through the *Law* to be dead to it, and witneſs the *Righteouſneſs* of the *Law* fulfilled in you; ye will afterwards come to know, what it is, to be brought into the *Faith*, and through *Faith* from under the *Law*. And abiding in the *Faith*, which Chriſt is the Author of, ye will have Peace and Acceſs to God. But if ye look out from the *Faith*, and from that which would keep you in the *Victory*, and look after fleſhly Things or Words, ye will be brought into Bondage to the Fleſh again; and to the *Law*, which takes hold upon the Fleſh and Sin, and worketh Wrath, and the Works of the Fleſh will appear again. The *Law* of *God* takes hold upon the Law of Sin and Death: But the *Law* of *Faith*, or the Law of the Spirit of Life, which is the Love of God, and which comes by Jeſus (who is the end of the *Law* for Righteouſneſs-ſake) this makes free from the *Law* of Sin and Death. This *Law* of *Life* fleſhly-

1647. minded Men do not know; yet they will tempt you, to draw you from the *Spirit* into the *Flesh*, and so into Bondage. Therefore ye, who know the Love of God, and the *Law* of his *Spirit*, and the freedom that is in Jesus Christ, stand fast in him, in that divine *Faith*, which he is the Author of in you; and be not entangled with the Yoke of Bondage. For the *Ministry* of *Christ Jesus*, and his Teaching, bringeth into Liberty and Freedom: But the *Ministry* that is of *Man*, and by Man, and which stands in the Will of Man, bringeth into Bondage, and under the shadow of Death and Darkness. And therefore none can be a *Minister* of Christ Jesus, but in the Eternal *Spirit*, which was before the *Scriptures* were given forth: For if they have not his *Spirit*, they are none of his. Though they may have his *Light* to condemn them, that hate it; yet they can never bring any into Unity and Fellowship in the *Spirit*, except they be in it. For the *Seed* of *God* is a burdensome Stone to the selfish, fleshly, earthly Will, which reigns in its own Knowledge and Understanding, that must perish, and in its *Wisdom*, that is *Devilish*. And the *Spirit* of *God* is grieved, and vexed, and quenched with that which brings into the fleshly Bondage; and that which wars against the *Spirit* of *God*, must be mortified by it: For the *Flesh* lusteth against the *Spirit*, and the *Spirit* against the *Flesh*; and these are contrary the one to the other. The *Flesh* would have its Liberty; and the *Spirit* would have its Liberty: But the *Spirit* is to have its Liberry; and not the *Flesh*. If therefore ye quench the *Spirit*, and join to the *Flesh*, and be Servants of it, then ye are judged and tormented by the *Spirit*: But if ye join to the *Spirit*, and serve God in it, ye have Liberty, and Victory over the *Flesh*, and its Works. Therefore keep in the daily *Cross*, the *Power* of *God*, by which ye may witness all that to be Crucified, which is contrary to the *Will* of *God*, and which shall not come into his Kingdom. These things are here mentioned and opened for Information, Exhortation and Comfort to others, as the Lord Opened them unto me in that day. And in that day I wondred, that the *Children* of *Israel* should murmur for *Water* and *Victuals*; for I could have fasted long without murmuring, or minding *Victuals*. But I was judged sometimes, that I was not contented to be sometimes without the *Water* and *Bread* of *Life*, that I might learn to know, how to *Want*, and how to *Abound*.

Lancashire. And I heard of a *Woman* in *Lancashire*, that had *Fasted Two and twenty Days*: And I traveled to see her; but when I came to her, I saw, that she was under a *Temptation*. And when I had spoken to her what I had from the Lord, I left her; her Father being one high in *Profession*. And passing on, I went among the *Professors* at *Duckenfield* and *Manchester*, where I stay'd a while, and declared *Truth* among them: And there were some *Convinced*, who received the *Lord's Teaching*, by which they were confirmed, and stood in the *Truth*. But the *Professors* were in a Rage, all pleading for *Sin* and *Imperfection*; and could not endure to hear talk of *Perfection*, and of an holy and *sinless Life*. But the *Lord's Power* was over all; though they were chained under *Darkness* and *Sin*, which they pleaded for, and quenched the tender Thing in them.

Duckenfield. Manchester.

About

1647. About this time there was a great *Meeting* of the *Baptists*, at *Broughton* in *Leicester-shire*, with some that had separated from them; and People of other *Notions* went thither: And I went thither also. Not many of the *Baptists* came; but abundance of other People were there. And the *Lord* opened my Mouth, and his Everlasting *Truth* was declared amongst them; and the *Power* of the *Lord* was over them all. For in that day the *Lord's Power* began to spring, and I had great *Openings* in the *Scriptures*, and several were *Convinced* in those Parts, and were turned from *Darkness* to *Light*, and from the Power of *Satan* unto *God*; and his *Power* they did receive, and by it many were raised up to praise God. And when I reasoned with *Professors* and other People, some were *Convinced*, and did stand. Yet I was under great *Temptations* sometimes, and my inward Sufferings were heavy; but I could find none to open my *Condition* to, but the *Lord* alone, unto whom I cryed Night and Day. And I went back into *Nottingham-shire*, and there the Lord shewed me, that the *Natures* of those things, which were *hurtful without*, were *within* in the Hearts and Minds of Wicked Men. The Natures of *Dogs*, *Swine*, *Vipers*, of *Sodom* and *Egypt*, *Pharaoh*, *Cain*, *Ishmael*, *Esau*, &c. the *Natures* of these I saw *within*, though People had been looking *without*. And I cryed to the Lord, saying, *Why should I be thus, seeing I was never addicted to commit those Evils?* And the Lord answered, *That it was needful, I should have a sense of all Conditions; how else should I speak to all Conditions?* And in this I saw the Infinite *Love* of *God*. I saw also, that there was an *Ocean* of *Darkness* and *Death*; but an infinite *Ocean* of *Light* and *Love*, which flowed over the *Ocean* of *Darkness*: And in that also I saw the Infinite *Love* of *God*; and I had great Openings. And as I was walking by the *Steeple-house* side, in the Town of *Mansfield*, the Lord said unto me, *That which People do trample upon, must be thy Food.* And as the Lord spake, he opened it to me, how that *People* and *Professors* did trample upon the *Life*, even the *Life* of *Christ* was trampled upon; and they fed upon *Words*, and fed one another with *Words*; but trampled upon the *Life*: And trampled under Foot the *Blood* of the *Son* of *God* (which *Blood* was my *Life*;) and they lived in their airy Notions, talking of him. It seemed strange to me at the first, that I should feed on that, which the high *Professors* trampled upon; but the *Lord* opened it clearly to me by his Eternal Spirit and Power.

Broughton in Leicestershire. *Nottingham-shire.* *Mansfield.*

Then came People from far and near to see me: And I was fearful of being drawn out by them; yet I was made to speak, and open things to them. "There was one *Brown*, who had great *Prophecies* "and *Sights* upon his Death-bed of me. And he spake openly, "of what I should be made Instrumental by the Lord to bring "forth. And of others he spake, that they should come to nothing: "Which was fulfilled on some, that then were something in shew. And when this Man was buried, a great *Work* of the *Lord* fell upon me, to the admiration of many, who thought I had been *Dead*: And many came to see me for about *fourteen Days* time; for I was very much altered in Countenance and Person, as if my Body had been New-moulded or changed. And while I was in that *Condition*,

I had

1647. I had a ſenſe and diſcerning given me by the Lord, through which I ſaw plainly, that when many People talked of *God* and of *Chriſt*, &c. the *Serpent* ſpake in them: But this was hard to be born. Yet the *Work* of the *Lord* went on in ſome, and my Sorrows and Troubles began to wear off, and *Tears* of *Joy* dropped from me, ſo that I could have wept Night and Day with *Tears* of *Joy* to the Lord, in Humility and Brokenneſs of Heart. And I ſaw into that, which was without End, and things which cannot be uttered, and of the Greatneſs and Infinitneſs of the *Love* of *God*, which cannot be expreſt by Words. For I had been brought through the very *Ocean* of *Darkneſs* and *Death*, and through the *Power*, and over the *Power* of *Satan*, by the Eternal, Glorious *Power* of *Chriſt*; even through that *Darkneſs* was I brought, which covered-over all the Word, and which chained down all, and ſhut up all in the *Death*. And the ſame Eternal *Power* of *God*, which brought me through theſe Things, was that, which afterwards ſhook the *Nations*, *Prieſts*, *Profeſſors* and *People*. Then could I ſay, I had been in Spiritual *Babylon*, *Sodom*, *Egypt* and the *Grave*; but by the Eternal *Power* of *God* I was come out of it, and was brought over it, and the Power of it, into the *Power* of *Chriſt*. And I ſaw the *Harveſt WHITE*, and the *Seed* of *God* lying thick in the Ground, as ever did *Wheat*, that was ſown outwardly; and none to gather it: And for this I mourned with Tears. And a Report went abroad of me, That I was a *Young Man, that had a diſcerning Spirit*: Whereupon many came to me, from far and near, *Profeſſors*, *Prieſts* and *People*; and the *Lord's Power* brake forth: And I had great *Openings* and *Prophecies*; and ſpake unto them of the *Things* of *God*, and they heard with Attention and Silence; and went away, and ſpread the Fame thereof. Then came the *Tempter*, and ſet upon me again, charging me; That I had *ſinned againſt the Holy Ghoſt*: But I could not tell in what. And then *Paul's Condition* came before me, how, after he had been taken up into the *Third Heavens*, and ſeen things not lawful to be uttered, a *Meſſenger* of *Satan* was ſent to buffet him again. Thus by the *Power* of *Chriſt* I got over that *Temptation* alſo.

Nottinghamſhire.

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

And there was a *Meeting* of *Prieſts* and *Profeſſors* at a *Juſtice*'s Houſe, and I went among them. And there they diſcourſed, how *Paul* ſaid, *He had not known Sin, but by the Law, which ſaid, Thou ſhalt not luſt*: And they held that to be ſpoken of the *outward Law*. But I told them, *Paul* ſpake that, after he was *Convinced*: For he had the *outward Law* before, and was bred up in it, when he was in the

the *Luſt* of *Perſecution*; but this was the *Law* of *God* in his Mind, which he ſerved, and which the *Law* in his *Members* warred againſt: For that which he thought had been *Life* to him, proved *Death*. So the more ſober of the *Prieſts* and *Profeſſors* yielded, and conſented, that it was not the *Outward Law*, but the *Inward*, which ſhewed the *Inward Luſt*, which *Paul* ſpake of, after he was *Convinced*: For the *outward Law* took hold upon the *outward Action*; but the *Inward Law* upon the *Inward Luſt*. 1648.

Mansfield. After this I went again to *Mansfield*, where was a great *Meeting* of *Profeſſors* and *People*: And I was moved to *Pray*. And the *Lord's Power* was ſo great, that the *Houſe* ſeemed to be *ſhaken*. And when I had done, ſome of the *Profeſſors* ſaid, *It was now, as in the Days of the* Apoſtles, *when the Houſe was ſhaken, where they were*: After I had *prayed*, one of the *Profeſſors* would *pray*; which brought Deadneſs and a Vail over them: And others of the *Profeſſors* were grieved at him, and told him, *It was a Temptation upon him*. Then he came to me, and deſired, that I would *pray* again: But I could not *pray* in Man's Will.

Soon after there was another great *Meeting* of *Profeſſors*, and a *Captain* (whoſe Name was *Amor Stoddard*) came in: And they were diſcourſing of the *Blood* of *Chriſt*. And as they were diſcourſing of it, I ſaw, through the immediate Opening of the *Inviſible Spirit*, the *Blood* of *Chriſt*. And I cryed out among them, and ſaid; *Do ye not ſee the* Blood *of* Chriſt? *See it in your Hearts, to ſprinkle your Hearts and Conſciences from Dead Works, to ſerve the Living God*: For I ſaw it, the *Blood* of the *New Covenant*, how it came into the *Heart*. This ſtartled the *Profeſſors*, who would have the *Blood* only *without* them, and not in them. But *Captain Stoddard* was reached, and ſaid; *Let the Youth ſpeak*; *hear the Youth ſpeak*; when he ſaw, they endeavoured to bear me down with many Words.

There were alſo a Company of *Prieſts* that were looked upon to be tender (one of their Names was *Kellet*) and ſeveral People, that were tender, went to hear them. And I was moved to go after them, and bid them, *Mind the Lord's Teaching in their inward Parts*. That *Prieſt Kellet* was againſt *Perſonages* then; but afterwards he got a great *One*, and turned a *Perſecutor*.

Derbyſhire, Leiceſterſhire. Now, after I had had ſome Service in theſe Parts, I went through *Derbyſhire* into my own Country *Leiceſterſhire* again, and ſeveral tender People were *Convinced*. And paſſing thence, I met with a great Company of *Profeſſors* in *Warwickſhire*, who were Praying, and Expounding the *Scriptures* in the Fields; and they gave the *Bible* to me, and I opened it on the *Fifth* of *Matthew*, where *Chriſt* expounded the *Law*: And I opened the *Inward State* to them, and the *Outward State*; and they fell into a feirce Contention, and ſo parted: But the Lord's Power got Ground.

Warwickſhire.

Leiceſter. Then I heard of a great *Meeting* to be at *Leiceſter*, for a *Diſpute*, wherein both *Presbyterians*, *Independents*, *Baptiſts* and *Common-Prayer-Men* were ſaid to be all concerned. The *Meeting* was in a *Steeple-houſe*; and thither I was moved by the *Lord God* to go, and be

1648. *Leicester.* be amongſt them. And I heard their Diſcourſe and Reaſonings, ſome being in *Pews*, and the *Prieſt* in the *Pulpit*; abundance of People being gathered together. At laſt one *Woman* asked a Queſtion out of *Peter*, *What that Birth was*, viz. *A being born again of Incorruptible Seed, by the Word of God, that liveth and abideth for ever?* And the *Prieſt* ſaid to her, *I permit not a Woman to ſpeak in the Church*; though he had before given liberty for any to ſpeak. Whereupon I was wrapt up, as in a *Rapture*, in the *Lord's Power*; and I ſtepped up in a Place, and asked the *Prieſt*; *Doſt thou call this Place (the* Steeple-houſe*) a Church? Or doſt thou call this mixt Multitude a Church?* For the *Woman* asking a Queſtion, he ought to have anſwered it, having given *liberty* for any to ſpeak. But he did not anſwer me neither; but asked me, *What a Church was?* I told him, *The* Church *was the* Pillar *and* Ground *of* Truth, *made up of living Stones, living Members, a ſpiritual Houſhold, which Chriſt was the Head of: But he was not the Head of a mixt Multitude, or of an old Houſe made up of* Lime, Stones *and* Wood: This ſet them all on Fire. The *Prieſt* came down out of his *Pulpit*, and others out of their *Pews*, and the *Diſpute* there was marr'd. But I went to a great *Inn*, and there diſputed the thing with the *Prieſts* and *Profeſſors* of all ſorts; and they were all on a Fire. But I maintained the true *Church*, and the true *Head* thereof, over the Heads of them all, till they all gave out, and fled away. And there was one Man, that ſeemed *loving*, and appeared for a while to join with me; but he ſoon turned againſt me, and joined with a *Prieſt*, in pleading for *Infant's Baptiſm*; tho' he himſelf had been a *Baptiſt* before: And ſo left me alone. Howbeit there were ſeveral *Convinced* that day; and the *Woman*, that asked the Queſtion aforeſaid, was *Convinced*, and her Family: And the *Lord's Power* and *Glory* ſhined over all.

Notting-ham-ſhire. Vale of Beavor. After this I returned into *Nottingham-ſhire* again, and went into the *Vale* of *Beavor*. And as I went, I preached *Repentance* to the People: And there were many *Convinced* in the *Vale* of *Beavor*, in many Towns; for I ſtayed ſome Weeks amongſt them. And one Morning, as I was ſitting by the Fire, a great *Cloud* came over me, and a *Temptation* beſet me: And I ſate ſtill. And it was ſaid; *All things come by Nature*; And the *Elements* and *Stars* came over me; ſo that I was in a manner quite *clouded* with it: But inaſmuch as I ſate ſtill, and ſaid nothing, the People of the Houſe perceived nothing. And as I ſate ſtill under it, and let it alone, a living Hope aroſe in me, and a true Voice aroſe in me, which ſaid; *There is a living God, who made all things.* And immediately the *Cloud* and *Temptation* vaniſhed away, and *Life* roſe over it all, and my Heart was glad, and I praiſed the living God. And after ſome time I met with ſome People, that had ſuch a Notion, *That there was no God, but that all things came by Nature.* And I had great Diſpute with them, and overturned them; and made ſome of them Confeſs, that there was a *Living God:* Then I ſaw, that it was good, that I had gone through that Exerciſe. And we had great *Meetings* in thoſe Parts; for the *Power* of the *Lord* broke through in that ſide of the Country. And returning into *Nottingham-ſhire*, I found there a Com-

Notting-ham-ſhire.

a Company of ſhattered *Baptiſts*, and Others; and the Lord's Power wrought mightily, and gathered many of them. Then afterwards I went to *Mansfield* and there-a-way; where the *Lord's Power* was wonderfully manifeſted both at *Mansfield*, and other Towns thereabouts. And in *Darby-ſhire* the mighty Power of God wrought in a wonderful manner. At *Eton*, a Town near *Darby*, there was a *Meeting* of *Friends*, where there was ſuch a mighty *Power* of *God*, that they were *greatly Shaken*, and many Mouths were opened in the Power of the Lord God. And many were moved by the Lord to go to *Steeple-houſes*, to the *Prieſts* and to the *People*, to declare the Everlaſting Truth unto them. 1648. *Notting-ham-ſhire* Mansfield. *Darby-ſhire.* Eton.

Mansfield. And at a certain time, when I was at *Mansfield*, there was a *Sitting* of the *Juſtices*, about hiring of *Servants*; and it was upon me from the Lord, to go and ſpeak to the *Juſtices, That they ſhould not oppreſs the Servants in their Wages.* So I walked towards the *Inn*, where they ſate; but finding a Company of *Fidlers* there, I did not go in, but thought to come in the Morning, when I might have a more ſerious Opportunity to diſcourſe them; not thinking that a ſeaſonable time. But when I came again in the Morning, they were gone, and I was *ſtruck* even *blind*, that I could not ſee. And I inquired of the *Inn-keeper*, where the *Juſtices* were to ſit that day? And he told me, *At a Town eight Miles off.* And my *Sight* began to come to me again; and I went, and Ran thitherward, as faſt as I could. And when I was come to the Houſe, where they were, and many *Servants* with them, I exhorted the *Juſtices, Not to oppreſs the Servants in their Wages; but to do that which was Right and Juſt to them:* And I exhorted the *Servants, To do their Duties, and ſerve honeſtly*, &c. And they all received my Exhortation kindly; for I was moved of the Lord therein.

Moreover I was moved to go to ſeveral *Courts*, and *Steeple-houſes* at *Mansfield*, and other Places, to warn them to leave off *Oppreſſion* and *Oaths*, and to turn from *Deceit*, and to turn to the *Lord*, and do juſtly. Particularly at *Mansfield*, after I had been at a *Court* there, I was moved to go, and ſpeak to one of the *Wickedſt Men* in the *Country*, one who was a *Common Drunkard*, a noted *Whore-maſter*, and a *Rime-maker:* And I reproved him, in the dread of the Mighty God, for his evil Courſes. And when I had done Speaking, and left him, he came after me, and told me; *That he was ſo ſmitten, when I ſpake to him, that he had ſcarce any Strength left in him.* So this Man was Convinced, and turned from his Wickedneſs, and remained an honeſt, ſober Man, to the Aſtoniſhment of the People, who had known him before. Thus the Work of the Lord went forward, and many were turned from the *Darkneſs* to the *Light*, within the compaſs of theſe three Years, 1646, 1647, and 1648. And divers *Meetings* of *Friends*, in ſeveral Places, were then gathered to Gods Teaching, by his Light, Spirit and Power: For the Lord's Power brake forth daily more and more, wonderfullly.

Now was I come up in Spirit through the *flaming Sword*, into the *Paradiſe* of *God*. All things were New; and all the *Creation* gave another Smell unto me, than before, beyond what Words can utter.

1648. Mansfield. I knew nothing, but *Pureneſs*, and *Innocency*, and *Righteouſneſs*, being renewed up into the *Image* of *God* by Chriſt Jeſus; ſo that I ſay, I was come up to the *State* of *Adam*, which he was in, before he *fell*. The *Creation* was opened to me: And it was ſhewed me, how all things had their *Names* given them, according to their *Nature* and *Vertue*. And I was at a ſtand in my Mind, whether I ſhould practiſe *Phyſick* for the good of Mankind, ſeeing, the *Nature* and *Vertues* of the *Creatures* were ſo opened to me by the *Lord*. But I was immediately taken up in Spirit, to ſee into another or more ſtedfaſt State, than *Adam's* in *Innocency*, even into a *State* in *Chriſt Jeſus*, that ſhould never fall. And the Lord ſhewed me, that ſuch as were faithful to him in the Power and Light of Chriſt, ſhould come up into that *State*, in which *Adam* was before he fell: In which the admirable *Works* of the *Creation*, and the *Vertues* thereof may be known, through the Openings of that divine *Word* of *Wiſdom* and *Power*, by which they were made. Great things did the Lord lead me into, and wonderful *Depths* were *opened* unto me, beyond what can by Words be declared: But as People come into ſubjection to the Spirit of God, and grow up in the Image and Power of the Almighty, they may receive the *Word* of *Wiſdom*, that opens all things, and come to know the *hidden Unity* in the *Eternal Being*.

Notingham. *Leiceſterſhire.* Clauſon. Vale of Beavor. Thus traveled I on in the *Lord's Service*, as the Lord led me. And when I came to *Nottingham*, the mighty Power of *God* was there among *Friends*. From thence I went to *Clauſon* in *Leiceſterſhire*, in the *Vale* of *Beavor*, and the mighty *Power* of *God* was there alſo, in ſeveral Towns and Villages, where *Friends* were gathered. While I was there, the Lord opened to me *Three Things*, relating to thoſe *Three great Profeſſions* in the World, *Phyſick*, *Divinity* (ſo called) and *Law*. And he ſhewed me, that the *Phyſicians* and *Doctors* of *Phyſick* were out of the *Wiſdom* of *God*, by which the Creatures were made; and ſo knew not the *Vertues* of the *Creatures*, becauſe they were out of the *Word* of *Wiſdom*, by which they were made. And he ſhewed me, that the *Prieſts* were out of the true *Faith*, which Chriſt is the Author of; the *Faith* which purifies and gives Victory, and brings People to have Acceſs to God, by which they pleaſe God: Which *Myſtery* of *Faith* is held in a pure Conſcience. He ſhewed me alſo, that the *Lawyers* were out of the *Equity*, and out of the true *Juſtice*, and out of the *Law* of *God*, which went over the firſt Tranſgreſſion, and over all *Sin*, and anſwered the *Spirit* of *God*, that was grieved, and tranſgreſſed in Man. And that theſe three, the *Phyſicians*, the *Prieſts*, and the *Lawyers*, ruled the World out of the *Wiſdom*, out of the *Faith*, and out of the *Equity* and *Law* of *God*; the one pretending the Cure of the *Body*, the other the Cure of the *Soul*, and the third the *Property* of the People. But I ſaw, they were all out, out of the *Wiſdom*, out of the *Faith*, out of the *Equity* and perfect *Law* of *God*. And as the Lord opened theſe things unto me, I felt his Power went forth over all, by which all might be *Reformed*, if they would receive and bow unto it. The *Prieſts* might be Reformed, and brought into the true *Faith*, which was the *Gift* of *God*. The *Lawyers* might be Reformed, and brought

brought into the *Law* of *God*, which anſwers that of God (that is tranſgreſſed) in every one, and brings to *love* one's *Neighbour as himſelf*: This lets Man ſee, If he wrongs his *Neighbour*, he wrongs *himſelf*; and this teaches him *To do unto others, as he would they ſhould do unto him*. The *Phyſicians* might be Reformed, and brought into the *Wiſdom* of *God*, by which all things were made and Created; that they might receive a right Knowledge of the *Creatures*, and underſtand the *Virtues* of them, which the *Word* of *Wiſdom*, by which they were made and are upheld, hath given them. Abundance was opened concerning theſe things; how all lay out of the *Wiſdom* of *God*, and out of the *Righteouſneſs* and *Holineſs*, that Man at the firſt was made in: But as all believe in the *Light*, and walk in the *Light*, which *Chriſt hath enlightned every Man, that cometh into the World, withal*, and ſo become Children of the *Light*, and of the *Day* of *Chriſt*, in his Day all things are ſeen, *Viſible* and *Inviſible*, by the Divine *Light* of *Chriſt*, the Spiritual, Heavenly Man, by whom all things were made and Created. 1648. Vale of Beavor.

Then I ſaw concerning the *Prieſts*, that although they ſtood in the *Deceit*, and acted by the *dark Power*, which both *they* and their *People* were kept under; yet they were not the *greateſt Deceivers* ſpoken of in the *Scriptures*: For theſe were not come ſo far, as many of them had come. But the Lord opened to me, who the *greateſt Deceivers* were, and how far they might come; even ſuch as came as far as *Cain*, to hear the *Voice* of *God*; and ſuch as came out of *Egypt*, and through the *Red Sea*, and to praiſe God on the *Banks* of the *Sea-ſhore*; ſuch as could ſpeak by Experience of God's *Miracles* and *Wonders*; ſuch as were come as far as *Corah* and *Dathan*, and their *Company*; ſuch as came as far as *Balaam*, who could ſpeak the *Word* of the *Lord*, who heard his *Voice* and knew it, and knew his *Spirit*; and could ſee the *Star* of *Jacob*, and the goodlineſs of *Iſrael's* Tent; the *Second Birth*, which no *Enchantment* could prevail againſt: Theſe that could ſpeak ſo much of their *Experiences* of *God*, and yet turned from the *Spirit* and the *Word*, and went into the *Gainſaying*; *Theſe* were, and would be the *great Deceivers*, far beyond the *Prieſts*. Likewiſe among the *Chriſtians*, ſuch as ſhould preach in Chriſt's Name, and ſhould work *Miracles*, caſt out *Devils*, and go as far as a *Cain*, a *Core* and a *Balaam* in the Goſpel-times, *Theſe* were and would be the *great Deceivers*; they that could ſpeak ſome *Experiences* of *Chriſt* and *God*, but lived not in the *Life*. Theſe were they, that led the World after them, who got the *Form* of *Godlineſs*, but denyed the *Power*; who inwardly ravened from the *Spirit*, and brought People into the *Form*; but perſecuted them, that were in the *Power* (as *Cain* did) and ran greedily after the *Error* of *Balaam*, through Covetouſneſs, loving the Wages of Unrighteouſneſs, as *Balaam* did. Theſe Followers of *Cain*, *Core* and *Balaam* have brought the World ſince the *Apoſtles* Days to be like a *Sea*. And ſuch as theſe, I ſaw, might *deceive* now, as they had in former Ages: But it is impoſſible for them to *deceive* the *Elect*, who were choſen in Chriſt, who was, before the World began, and before *Deceiver* was: Though others may be deceived in their *Openings* and *Prophecies*, not keeping their Minds to the Lord *Jeſus Chriſt*, who doth Open and Reveal to his.

1648. Vale of Beavor.

And I saw the *State* of those both *Priests* and *People*, who in reading the *Scriptures* cry out much against *Cain*, *Esau*, and *Judas*, and other wicked Men of former Times, mentioned in the *Holy Scriptures*; but do not see the *Nature* of *Cain*, of *Esau*, of *Judas*, and those Others in *themselves*. And these said, *It was* They, They, They, *that were the bad People*; putting it off from themselves: But when some of these came with the *Light* and *Spirit* of *Truth* to see into themselves, then they came to say, *I, I, I*, it is *I my self, that have been the* Ishmael, *and the* Esau, *&c.* For then they came to see the Nature of wild *Ishmael* in themselves; the Nature of *Cain*, of *Esau*, of *Corah*, of *Balaam*, and of the *Son* of *Perdition* in themselves, sitting above all that is called *God* in them. So I saw, it was the *fallen Man*, that was got up into the *Scriptures*, and was finding Fault with those before-mentioned; and with the back-sliding *Jews*, calling them the *sturdy Oaks*, and *tall Cedars*, and *fat Bulls* of *Bashan*, *wild Heifers*, *Vipers*, *Serpents*, &c. And charging them, that it was *They*, that closed their Eyes, and stopped their Ears, and hardned their Hearts, and were dull of Hearing: And that it was *They*, that hated the *Light*, and rebelled against it, and that quenched the *Spirit*, and vexed and grieved it, and walked despightfully against the *Spirit* of *Grace*, and turned the *Grace* of *God* into Wantonness: And that it was *They*, that resisted the Holy Ghost; and *They*, that got the Form of Godliness, and turned against the Power: And that *They* were the inwardly *Ravening Wolves*, that had got the *Sheep's Cloathing*: And that *They* were the *Wells* without *Water*, and *Clouds* without *Rain*, and *Trees* without *Fruit*, &c. But when these (who were so much taken up with finding *Fault* with others, and thought themselves clear from these Things) came to look into themselves, and with the *Light* of *Christ* throughly to search themselves, they might see enough of this in themselves: and then the *Cry* could not be, *It is He*, or *They*, as before; but *I*, and *We* are found in these Conditions.

I saw also, how People *Read the* Scriptures *without a right Sense of them*, and without duly applying them to their own *States*. For when they read, that *Death reigned from* Adam *to* Moses; and that the *Law* and the *Prophets* were until *John*; and that the least in the Kingdom is greater than *John*; they read these things *without* them, and applyed them to *others* without them (and the Things were true of *others* without them:) but they did not turn in to find the *Truth* of these things in themselves. But as these things came to be opened in me, I saw, *Death* reigned over them from *Adam* to *Moses*, from the Entrance into *Trangression*, till they came to the Ministration of *Condemnation*, which restrains People from *Sin*, that brings *Death*. Then when the *Ministration* of *Moses* is passed through, the *Ministry* of the *Prophets* comes to be read and understood, which reaches through the *Figures*, *Types* and *Shadows* unto *John*, the greatest *Prophet* born of a *Woman*; whose *Ministration* prepares the *Way* of the *Lord*, by bringing down the exalted Mountains, and making strait Paths. And as this *Ministration* is passed through, an Entrance comes to be known into the Everlasting Kingdom. So I saw plainly, that none could read *Moses* aright, without *Moses's Spirit*, by which *Moses*

Moses saw, how *Man* was in the *Image* of *God* in *Paradice*, and how he fell, and how *Death* came over him, and how all Men have been under this *Death*. And I saw, how *Moses* received the pure *Law*, that went over all Transgressors; and how the *clean Beasts*, which were *Figures* and *Types*, were offered up, when the People were come into the righteous *Law*, that went over the first Transgression. And both *Moses* and the *Prophets* saw through the *Types* and *Figures*, and beyond them, and saw *Christ* the great *Prophet*, that was to come to fulfil them. And I saw, that none could read *John's* Words aright, and with a true Understanding of them, but in and with the same Divine *Spirit*, by which *John* spake them; and by his burning, shining *Light*, which is sent from God. For by that Spirit their *Crooked Natures* might be made strait, and their *Rough Natures* smooth, and the Exacter and violent Doer in them might be thrown out: And they that had been *Hypocrites*, might come to bring forth Fruits meet for Repentance, and their *Mountain* of *Sin* and *Earthliness* might be laid low in them, and their *Valley* exalted in them; that there might be a *Way* prepared for the *Lord* in them: And then the least in the Kingdom is greater than *John*. But all must first know *the Voice crying in their Wilderness*, in their Hearts, which through Transgression were become as a *Wilderness*. Thus I saw, it was an easie matter to say, *Death reigned from* Adam *to* Moses; and, *That the Law and the Prophets were until* John; and, *That the least in the Kingdom is greater than* John: But none could know, *how* Death reigned from *Adam* to *Moses*, &c. but by the same Holy Spirit, which *Moses* and the *Prophets*, and *John* were in. They could not know the Spiritual Meaning of *Moses*, the *Prophets* and *John's* Words, nor see their *Path* and *Travels*, much less see through them, and to the end of them into the Kingdom; unless they had the *Spirit* and *Light* of *Jesus*: Nor could they know the *Words* of *Christ*, and of his *Apostles*, without his *Spirit*. But as Man comes through, by the Spirit and Power of God, to Christ (who fulfills the *Types*, *Figures*, *Shadows*, *Promises* and *Prophecies*, that were of him) and is led by the *Holy Ghost* into the Truth and Substance of the *Scriptures*, sitting down in him, who is the *Author* and *End* of them; then are they read, and understood, with profit and great Delight.

1648. Vale of Beavor.

Moreover, the Lord God let me see (when I was brought up into his Image, in Righteousness and Holiness, and into the *Paradise* of *God*) the State, *How* Adam *was made a Living Soul*: And also the *Stature* of *Christ*, the *Mystery*, that had been hid from Ages and Generations: Which things are hard to be uttered; and cannot be born by many. For of all the *Sects* in *Christendom* (so called) that I discoursed withal, I found none, that could bear to be told, that any should come to *Adam's Perfection*, into that Image of God, and Righteousness, and Holiness, that *Adam* was in, before he *fell*; to be so clear and pure without *Sin*, as he was. Therefore, how should they be able to bear, being told, that any should grow up to the *Measure of the Stature of the Fulness of Christ*, when they cannot bear to hear, that any shall come, whilst upon Earth, into the same *Power* and *Spirit*, that the *Prophets* and *Apostles* were in? Though

it

1648. it be a certain Truth, that none can underſtand their *Writings* aright, without the ſame *Spirit*, by which they were written.

Vale of Beavor.

Now the Lord God hath opened to me by his inviſible Power, how that *Every Man was enlightned by the Divine Light of Chriſt*; and I ſaw it ſhine through all: And that they, that believed in it, came out of *Condemnation*, and came to the *Light* of *Life*, and became the Children of it: But they that hated it, and did not believe in it, were *Condemned* by it; though they made a *Profeſſion* of Chriſt. This I ſaw in the pure Openings of the *Light*, without the help of any Man; neither did I then know, where to find it in the *Scriptures* (though afterwards, ſearching the *Scriptures*, I found it.) For I ſaw in that *Light* and *Spirit*, which was, before *Scripture* was given forth, and which led the Holy Men of God to give them forth, That all muſt come to that *Spirit*, if they would know *God* or *Chriſt*, or the *Scriptures* aright, which They that gave them forth, were led and taught by.

But I obſerved a *Dulneſs* and *Drowzy Heavineſs* upon People, which I wondred at: For ſometimes, when I would ſet my ſelf to *ſleep*, my Mind went over all to the Beginning, in that which is from Everlaſting to Everlaſting. And I ſaw, *Death* was to paſs over this *ſleepy, heavy State*. And I told People, they muſt come to witneſs *Death* to that *ſleepy, heavy Nature*, and a *Croſs* to it in the Power of God, that their Minds and Hearts might be on things above.

And on a certain Time, as I was walking in the *Fields*, the Lord ſaid unto me; "*Thy Name is written in the* Lamb's Book *of* Life, "*which was before the Foundation of the World*. And as the Lord ſpake it, I believed, and ſaw it in the *New Birth*. Then ſometime after the *Lord* commanded me to go abroad into the *World*, which was like a *briary, thorny Wilderneſs*. And when I came in the *Lord*'s mighty *Power*, with the *Word* of *Life* into the *World*, the *World* ſwelled, and made a Noiſe, like the great raging *Waves* of the *Sea*. *Prieſts* and *Profeſſors*, *Magiſtrates* and *People* were all like a *Sea*, when I came to proclaim the *Day* of the *Lord* amongſt them, and to preach *Repentance* to them.

Now I was ſent *to turn People from Darkneſs to the Light*, that they might receive Chriſt Jeſus: For to as many as ſhould receive him in his *Light*, I ſaw, that he would give Power to become the *Sons* of *God*: Which I had obtained by receiving Chriſt. And I was to direct People to the *Spirit*, that gave forth the *Scriptures*, by which they might be led into all *Truth*, and ſo up to *Chriſt* and *God*, as they had been, who gave them forth. And I was to turn them to the *Grace* of *God*, and to the *Truth* in the Heart, which came by Jeſus; that by this *Grace* they might be taught, which would bring them *Salvation*, that their Hearts might be eſtabliſhed by it, and their Words might be ſeaſoned, and all might come to know their *Salvation* nigh. For I ſaw, that Chriſt had *died for all Men, and was a Propitiation for all*; and had enlightned all Men and Women with his divine and ſaving *Light*: And that none could be a true *Believer*, but who believed in it. I ſaw, that the *Grace*

Grace of *God*, which brings Salvation, had appeared to *all Men*, and that the Manifeſtation of the *Spirit* of *God* was given to every Man, to profit withal. Theſe Things I did not ſee by the help of *Man*, nor by the *Letter* (tho' they are written in the *Letter*;) but I ſaw them in the *Light* of the *Lord* Jeſus Chriſt, and by his immediate *Spirit* and *Power*, as did the Holy Men of God, by whom the Holy *Scriptures* were written. Yet I had no ſlight eſteem of the Holy *Scriptures*; but they were very precious to me: For I was in that *Spirit*, by which they were given forth; and what the Lord opened in me, I afterwards found was agreeable to them. I could ſpeak much of theſe things, and many *Volumes* might be written; but all would prove too ſhort to ſet forth the *Infinite Love*, *Wiſdom* and *Power* of *God*, in prepairing, fitting and furniſhing me for the Service he had appointed me to; letting me ſee the *Depths* of *Satan* on the one Hand, and opening to me, on the other Hand, the divine *Myſteries* of his own Everlaſting Kingdom.

1648.

Vale of Beavor.

Now when the *Lord God*, and his Son *Jeſus Chriſt* did ſend me forth into the World, to preach his Everlaſting *Goſpel* and *Kingdom*, I was glad, that I was Commanded To turn People to that Inward *Light*, *Spirit* and *Grace*, by which all might know their Salvation, and their Way to God; even that divine *Spirit*, which would lead them into all *Truth*, and which I infallibly knew, would never deceive any.

But with and by this divine *Power* and *Spirit* of *God*, and the *Light* of *Jeſus*, I was to bring People off from all their own *ways*, to Chriſt the new and living *Way*; and from their *Churches* (which Men had made and gathered) to the *Church* in *God*, the general Aſſembly written in Heaven, which *Chriſt* is the *Head* of; And off from the World's *Teachers*, made by Men, to learn of Chriſt, who is the Way, the Truth and the Life, of whom the Father ſaid, *This is my beloved Son, hear ye him*; and off from all the Worlds *Worſhips*, to know the *Spirit* of *Truth* in the inward Parts, and to be led *thereby*; that in it they might Worſhip the *Father* of *Spirits*, who ſeeks ſuch to Worſhip him: Which *Spirit* they that Worſhipped not in, knew not, what they Worſhipped. And I was to bring People off from all the World's *Religions*, which are vain; that they might know the pure *Religion*, and might viſit the *Fatherleſs*, the *Widows* and the *Strangers*, and keep themſelves from the Spots of the World: And then there would not be ſo many *Beggars*; the ſight of whom often grieved my Heart, to ſee ſo much Hard-heartedneſs amongſt them, that profeſſed the *Name* of *Chriſt*. And I was to bring them off from all the World's *Fellowſhips*, and *Prayings* and *Singings*, which ſtood in *Forms* without *Power*; that their *Fellowſhips* might be in the Holy Ghoſt, and in the Eternal *Spirit* of *God*; that they might *Pray* in the Holy Ghoſt, and *Sing* in the Spirit, and with the *Grace*, that comes by Jeſus; making *Melody* in their Hearts to the Lord, who hath ſent his beloved Son to be their Saviour; and cauſed his heavenly *Sun* to ſhine upon all the World, and through them all, and his heavenly *Rain* to fall upon the Juſt and the Unjuſt (as his outward *Rain* doth fall, and his outward *Sun* doth ſhine on all) which is *God's* unſpeakable *Love* to the World.

And

1648. Vale of Beavor. And I was to bring People off from *Jewiſh Ceremonies*, and from *Heatheniſh Fables*, and from Mens *Inventions* and windy *Doctrines*, by which they blowed the People about, this way and the other way, from *Sect* to *Sect*; and all their beggarly Rudiments, with their *Schools* and *Colledges*, for making *Miniſters* of Chriſt, who are indeed *Miniſters* of their own making, but not of Chriſt's. And all their *Images* and *Croſſes*, and *Sprinkling of Infants*, with all their *Holy-days* (ſo called) and all their vain *Traditions*, which they had gotten up ſince the *Apoſtles* Days, which the Lord's Power was againſt: And in the Dread and Authority thereof was I moved to declare againſt them all; and againſt all that *Preached*, and not *freely*; as being ſuch, as had not *Received freely* from Chriſt.

Moreover, when the Lord ſent me forth into the World, he forbad me *To put off my Hat* to any, *High* or *Low*. And I was required to *Thee* and *Thou* all Men and Women, without any reſpect to *Rich* or *Poor*, *Great* or *Small*. And as I traveled up and down, I was not to bid People *Good Morrow*, or *Good Evening*; neither might I *Bow* or *Scrape with my Leg* to any one: And this made the *Sects* and *Profeſſions* to rage. But the Lord's Power carried me over all to his Glory; and many came to be turned to God in a little time: For the heavenly *Day* of the *Lord* ſprang from on high, and brake forth apace; by the *Light* of which many came to ſee, where they were.

But oh! the *Rage* that then was in the *Prieſts*, *Magiſtrates*, *Profeſſors* and *People* of all ſorts; but eſpecially in *Prieſts* and *Profeſſors*! For tho' *Thou* to a *ſingle Perſon* was according to their own Learning, their *Accidence* and *Grammar* Rules, and according to the *Bible*; yet they could not bear to hear it: And the *Hat-Honour*, becauſe I could not *put off* my *Hat* to them, it ſet them all into a *Rage*. But the Lord ſhewed me, that it was an *Honour below*, which he would lay in the Duſt, and ſtain it; an *Honour* which *proud Fleſh* looked for, but ſought not the *Honour*, which came from *God* only. That it was an *Honour* invented by Men in the *Fall*, and in the Alienation from God, who were offended, if it were not given them; and yet would be looked upon themſelves as *Saints*, *Church-members* and great *Chriſtians*: But Chriſt ſaith, *How can ye believe, who receive Honour one of another, and ſeek not the Honour, that cometh from God only? And I* (ſaith Chriſt) *receive not Honour of Men*: Shewing, that Men have an *Honour*, which Men will *receive* and *give*; but Chriſt will have none of it: This is the *Honour*, which Chriſt will not receive, and which muſt be laid in the Duſt. Oh! the *Rage* and *Scorn*, the *Heat* and *Fury* that aroſe! Oh! the *Blows*, *Punchings*, *Beatings* and *Impriſonments* that we underwent, for *not putting off our Hats* to Men! For that ſoon tried all Mens Patience and Sobriety, what it was. Some had their *Hats* violently pluck'd off, and thrown away; ſo that they quite loſt them. The *bad Language* and *evil Uſage* we received on this Account, is hard to be expreſſed; beſides the *Danger* we were ſometimes in of loſing our *Lives* for this Matter, and that by the great *Profeſſors* of *Chriſtianity*; who thereby diſcovered, that they were not true *Believers*. And though it was but a ſmall thing in the Eye of Man; yet a wonderful *Confuſion* it brought among

among all *Profeſſors* and *Prieſts*: But, bleſſed be the Lord, many came to ſee the *Vanity* of that Cuſtom, of *putting off the Hat* to Men; and felt the weight of *Truth's Teſtimony* againſt it. 1648. Vale of Beavor.

About this time I was ſorely exerciſed in going to their *Courts* to cry for *Juſtice*, and in ſpeaking and writing to *Judges* and *Juſtices* to do *Juſtly*; and in warning ſuch, as kept *publick Houſes* for Entertainment, that they ſhould not let People have more *Drink*, than would do them good: And in teſtifying againſt their *Wakes* or *Feaſts*, their *May-Games*, *Sports*, *Plays* and *Shews*, which trained up People to Vanity and Looſneſs, and led them from the fear of God; and the Days they had ſet forth for *Holy-days*, were uſually the times, wherein they moſt diſhonoured God by theſe things. In *Fairs* alſo, and in *Markets* I was made to declare againſt their *deceitful Merchandize*, and *Cheating* and *Cozening*; warning all to deal Juſtly, and to ſpeak the Truth, and to let their *Yea* be *yea*, and their *Nay* be *nay*; and to do unto others, as they would have others do unto them: And fore-warning them of the *Great* and *Terrible Day* of the *Lord*, which would come upon them all. I was moved alſo to Cry againſt all ſorts of *Muſick*, and againſt the *Mountebanks* playing *Tricks* on their *Stages*; for they burdened the pure Life, and ſtirred up Peoples Minds to Vanity. I was much exerciſed too with *School-maſters* and *School-miſtreſſes*, warning them to teach their Children Sobriety in the fear of the Lord; that they might not be nuried and trained up in *Lightneſs*, *Vanity* and *Wantonneſs*. Likewiſe I was made to warn *Maſters* and *Miſtreſſes*, *Fathers* and *Mothers* in private Families, to take care, that their *Children* and *Servants* might be trained up in the *fear* of the *Lord*; and that they themſelves ſhould be therein *Examples* and *Patterns* of Sobriety and Vertue to them. For I ſaw, that, as the *Jews* were to teach their Children the *Law* of *God*, and the *Old Covenant*, and to train them up in it; and their *Servants*, yea the very *Strangers*, were to keep the *Sabbath* amongſt them, and be *Circumciſed*, before they might eat of their Sacrifices; ſo all *Chriſtians*, and all that made a *Profeſſion* of *Chriſtianity*, ought to Train up their *Children* and *Servants* in the New Covenant of *Light*, Chriſt Jeſus, who is God's Salvation to the Ends of the Earth; that all may know their Salvation. And they ought to train them up in the *Law* of *Life*, the *Law* of the *Spirit*, the *Law* of *Love* and of *Faith*; that they might be made free from the *Law* of Sin and Death. And all Chriſtians ought to be *Circumciſed* by the *Spirit*, which puts off the Body of the *Sins* of the Fleſh, that they may come to Eat of the heavenly *Sacrifice*, Chriſt Jeſus, that true ſpiritual Food, which none can rightly feed upon, but they, that are *Circumciſed* by the *Spirit*. Likewiſe I was Exerciſed about the *Star-Gazers*, who drew Peoples Minds from Chriſt, the bright and the *Morning-Star*; and from the Sun of *Righteouſneſs*, by whom the *Sun*, and *Moon* and *Stars*, and all things elſe were made, who is the *Wiſdom* of *God*, and from whom the right Knowledge of all things is received. 1649.

But the *black*, *Earthly Spirit* of the *Prieſt* wounded my Life: And when I heard the *Bell toll*, to call People together to the *Steeple-houſe*, it ſtruck at my Life: For it was juſt like a *Market-Bell*, to

1649. gather People together, that the *Prieſt* might ſet forth his *Ware* to *Sale*. O the Vaſt *Sums* of *Money*, that are gotten by the Trade they
Vale of Beavor. make of *ſelling* the *Scriptures*, and by their *Preaching*, from the higheſt *Biſhop* to the loweſt *Prieſt!* What one *Trade* elſe in the World is Comparable to it? Notwithſtanding that the *Scriptures* were given forth *freely*; and Chriſt commanded his Miniſters to *Preach freely*; and the Prophets and Apoſtles denounced Judgment againſt all *Covetous Hirelings*, and *Diviners* for *Money*. But in this *free Spirit* of the Lord Jeſus was I ſent forth, to declare the *Word* of *Life*, and Reconciliation *freely*, that all might come up to Chriſt, who gives *freely*, and who renews up into the Image of God, which Man and Woman were in, before they fell; that they might ſit down in the heavenly Places in Chriſt Jeſus.

Notting-ham. Now as I went towards *Nottingham* on a *Firſt-day* in the Morning, with *Friends* to a *Meeting* there, when I came on top of a Hill, in ſight of the Town, I eſpied the great *Steeple-houſe*; and the Lord ſaid unto me; *Thou muſt go cry againſt yonder great Idol, and againſt the Worſhippers therein.* So I ſaid nothing of this to the *Friends*, that were with me; but went on with them to the *Meeting*, where the mighty Power of the Lord God was amongſt us: In which I left *Friends* ſitting in the *Meeting*; and I went away to the *Steeple-houſe*. And when I came there, all the People looked, like *Fallow Ground*; and the *Prieſt* (like a great *Lump* of *Earth*) ſtood in his *Pulpit* above: And he took for his *Text* theſe Words of *Peter*, [*We have alſo a more ſure Word of Prophecy, whereunto ye do well, that ye take heed, as unto a Light, that ſhineth in a dark Place, until the day dawn, and the Day-ſtar ariſe in your Hearts.*] And he told the People, that this was the *Scriptures*, by which they were to *Try* all *Doctrines*, *Religions* and *Opinions*. Now the *Lord's Power* was ſo mighty upon me, and ſo ſtrong in me, that I could not hold; but was made to cry out, and ſay; *Oh no, It is not the Scriptures.* But I told them what it was, namely the *Holy Spirit*; by which the Holy Men of God gave forth the *Scriptures*, whereby *Opinions*, *Religions* and *Judgments* were to be *tried*: For it led into all Truth, and ſo gave the knowledge of all *Truth*. For the *Jews* had the *Scriptures*, and yet reſiſted the *Holy Ghoſt*, and rejected Chriſt, the bright *Morning-Star*; and perſecuted Chriſt and his Apoſtles, and took upon them to *Try* their *Doctrines* by the *Scriptures*; but erred in *Judgment*, and did not *try* them a-right; becauſe they *tried* without the Holy Ghoſt. Now as I ſpake thus amongſt them, the *Officers* came, and took me away, and put me into a *naſty, ſtinking Priſon*; the ſmell whereof got ſo into my Noſe and Throat, that it very much annoyed me.

But that day the *Lord's Power ſounded* ſo in their *Ears*, that they were amazed at the *Voice*, and could not get it out of their Ears for ſome time after; they were ſo reached by the *Lord's Power* in the *Steeple-houſe*. At Night they took me out of *Priſon*, and had me before the *Major*, *Aldermen* and *Sheriffs* of the Town: And when I was brought before them, the *Major* was in a peeviſh, fretful Temper; but the Lord's Power allay'd him. Then they examined me at large; and I told them, how the *Lord* had moved me to come. Then, after ſome Diſcourſe had paſſed between them and me,

me, they ſent me back to *Priſon* again: But ſometime after, the 1649.
Head-Sheriff, whoſe Name was *John Reckleſs*, ſent for me to his Notting-
Houſe: And when I came in, his *Wife* met me in the *Hall*, and ham.
ſaid, "*Salvation is come to our Houſe.* And ſhe took me by the Hand, and was much wrought upon by the *Power* of the *Lord* God: And her *Husband*, and *Children*, and *Servants* were much changed; for the *Power* of the *Lord* wrought upon them. And I lodged at the *Sheriff's* Houſe, and great *Meetings* we had in his Houſe; and ſome *Perſons* of conſiderable Condition in the World came to them, and the *Lord's Power* appeared eminently amongſt them. And this *Sheriff* ſent for the other *Sheriff*, and for a *Woman*, they had had Dealings with in way of Trade; and he told her before the other *Sheriff*, that they had *wronged her in their Dealings* with her (for the other *Sheriff* and he were *Partners*) and that they ought to make her Reſtitution: This he ſpake chearfully. But the other *Sheriff* denied it; and the *Woman* ſaid, She knew nothing of it. But the friendly *Sheriff* ſaid, it was ſo; and that the *other* knew it well enough: And then having diſcovered the Matter, and acknowledged the *Wrong* done by them, he made *Reſtitution* to the Woman; and exhorted the other *Sheriff* to do the like. And the Lord's Power was with this *Friendly Sheriff*, and wrought a mighty Change in him; and great Openings he had. And on the next *Market-day* following, as he was walking with me in the Chamber, in his Slippers, he ſaid, *I muſt go into the Market, and preach Repentance to the People:* And accordingly he went in his Slippers into the *Market*, and into ſeveral Streets, and preached *Repentance* to the People. Several others alſo in the Town were moved to ſpeak to the *Major* and *Magiſtrates*, and to the *People*, exhorting them to *Repent*. Hereupon the *Magiſtrates* grew very Angry, and ſent for me from the *Sheriff's* Houſe, and Committed me to the Common *Priſon*. When the Notting-
Aſſize came on, there was one moved to come and offer up himſelf ham *Priſon*.
for me, *Body* for *Body*; yea *Life* alſo: But when I ſhould have been brought before the *Judge*, the *Sheriff's Man* being ſomewhat long in fetching me to the *Seſſions-houſe*, the *Judge* was riſen, before I came. At which, I underſtood, the *Judge* was ſomewhat offended, and ſaid; *He would have admoniſhed the Youth, if he had been brought before him:* For I was then *Impriſoned* by the Name of *A YOUTH*. So I was returned to *Priſon* again, and put into the *Common Goal*. And the Lord's Power was great among *Friends*; but the People began to be very *Rude:* Wherefore the *Governour* of the *Caſtle* ſent down *Souldiers*, and diſperſed them; and after that they were quiet. But both *Prieſts* and *People* were aſtoniſhed at the wonderful *Power*, that brake forth: And ſeveral of the *Prieſts* were made tender, and ſome did Confeſs to the *Power* of the *Lord*.

Now, after I was ſet at Liberty from *Nottingham-Goal* (where I had been kept *Priſoner* a pretty long time) I traveled, as before, in the *Work* of the *Lord*. And coming to *Mansfield-Woodhouſe*, there Mansfield
was a *diſtracted Woman* under a *Doctor's* Hand, with her *Hair looſe* Wood-houſe.
all about her Ears; and he was about to let her *Blood*, ſhe being firſt bound, and many People being about her, holding her by Violence: But he could get no *Blood* from her. And I deſired them to

1649. unbind her, and let her alone; for they could not touch the *Spirit* in her, by which she was tormented: So they did *unbind* her. And
Mansfield-Woodhouse. I was moved to speak to her, and in the *Name* of the *Lord* to bid her, *Be quiet and still:* And she was so. And the *Lord's Power* settled her Mind, and she mended; and afterwards Received the *Truth*, and Continued in it to her Death. And the *Lord's Name* was honoured; To whom the Glory of all his Works belongs. Many *great* and *wonderful Things* were wrought by the heavenly Power in those Days: For the *Lord* made bare his Omnipotent Arm, and manifested his Power to the Astonishment of many; by the healing Vertue whereof many have been delivered from great *Infirmities*, and the *Devils* were made *subject* through his *Name*: Of which particular Instances might be given, beyond what this *unbelieving Age* is able to receive or bear. But blessed for ever be the *Name* of the *Lord*, and everlastingly Honoured, and over all Exalted, and Magnified be the *Arm* of his *Glorious Power*, by which he hath wrought gloriously; and *let the Honour and Praise of all his Works be ascribed to him alone.*

Now while I was at *Mansfield-Woodhouse*, I was moved to go to to the *Steeple-house* there, and declare the *Truth* to the *Priest* and *People*. But the People fell upon me in great *Rage*, and struck me down, and almost *stifled* and *smothered* me; and I was cruelly *beaten* and *bruised* by them with their *Hands*, *Bibles* and *Sticks*. Then they haled me out (though I was hardly able to stand) and put me into the *Stocks*, where I sate some *Hours*; and they brought *Dog-whips* and *Horse-whips*, threatning to *Whip* me. And after some time, they had me before the *Magistrate*, at a *Knight's* House, where were many *great Persons*; who seeing, how evilly I had been used, after much *Threatning*, set me at Liberty: But the rude People *stoned* me out of the Town, for Preaching the *Word* of *Life* to them. And I was scarce able to go, or well to stand, by reason of the *Ill Usage* I had received: Yet with much ado I got about a *Mile* from the *Town*; and then I met with some People, that gave me something to Comfort me, because I was *inwardly bruised*: But the *Lord's Power* soon *healed me again.* And that day some People were *Convinced* of the *Lord's Truth*, and turned to his *Teaching*; at which I rejoiced.

Leicester-shire. Then went I out of *Nottingham-shire* into *Leicester-shire*, several *Friends* accompanying me. And there were some *Baptists* in that Country, whom I desired to see and speak with; because they were *separated* from the *publick Worship*. So one *Oats*, who was one of their Chief *Teachers*, and others of the *Heads* of them, with several
Barrow. others of their Company, came to *Meet* us at *Barrow*; and there we discoursed with them. One of them said, *What was not of Faith, was Sin.* Whereupon I asked them, *What Faith was? And how it was wrought in Man?* But they turned off from that, and spake of their *Baptism* in *Water*. Then I asked them, Whether their *Mountain* of *Sin* was brought down, and laid low in them? And their *rough* and *crooked Ways* made smooth and strait in them? For they looked upon the *Scriptures*, as meaning *Outward Mountains* and *Ways*: But I told them, they must find them in their own Hearts: Which they seemed to wonder at. And we asked them; *Who baptized*

zed John *the Baptist? and who baptized* Peter, John *and the rest of the Apostles?* and put them to prove by *Scripture*, that these were *baptized in Water*: But they were silent. Then I asked them; *Seeing* 1649. Barrow.
Judas, *who betrayed* Christ, *and was called the* Son *of* Perdition, *had betrayed himself, what* Son *of* Perdition *was that, which* Paul *spake of, that sate in the* Temple *of* God, *exalted above all that is called* God? *And what* Temple *of* God *that was, in which this* Son *of* Perdition *sate? And whether he, that betrays* Christ within *in himself, be not one in Nature with that* Judas, *that betrayed Christ without?* But they could not tell, what to make of this, nor what to say to it. So after we had had some Discourse together, we parted; and some of them were loving to us.

On the *First Day* of the *Week* following we came to *Bagworth*, Bagworth.
and went to a *Steeple-House*, where some *Friends* were got in; and the People locked them in, and themselves too, with the *Priest*. But after the *Priest* had done, they opened the Door, and we went in also; and had a *Service* for the *Lord* amongst them. Afterwards we had a *Meeting* in the Town, amongst several People that were in high Notions. Then passing from thence, I heard of a People, that were
Coventry. in *Prison* in *Coventry* for *Religion*. And as I walked towards the *Jail*, the *Word* of the *Lord* came to me, saying; *MY LOVE WAS ALWAYS TO THEE, AND THOU ART IN MY LOVE.* And I was ravished with the Sense of the *Love* of *God*, and greatly strengthned in my Inward Man. But when I came into the *Jail*, where those *Prisoners* were, a great *Power* of *Darkness* struck at me; and I sate still, having my Spirit gathered into the *Love* of *God*. At last these *Prisoners* began to *Rant*, and *Vapour*, and *Blaspheme*; at which my Soul was greatly grieved. They said, They were *GOD*: But another of them said, We could not *bear* such Things. So, when they were calm, I stood up and asked them, Whether they did such things by *Motion*, or from *Scripture?* and they said; *from Scripture.* Then, a *Bible* lying by, I asked them for that *Scripture*; and they shewed me that Place, where the *Sheet was let down* to *Peter*, and it was said to him, What was *sanctified*, he should not call *Common* or *Unclean*. Now, when I had shewed them, That that *Scripture* made nothing for their purpose; they brought another *Scripture*, which spake of *God's Reconciling all Things to himself, Things in Heaven, and Things in Earth.* I told them, I owned that *Scripture* also; but shewed them, that that was nothing to their purpose neither: Then seeing they said, They were *GOD*, I asked them, If they knew, whether it would Rain to Morrow? They said, *They could not tell.* I told them, *God* could tell. Again, I asked them; If they thought, they should be always in that Condition, or should change? And they answered, *They could not tell.* Then said I unto them, *God can tell, and God doth not change.* You say, you are *God*; and yet you cannot tell, whether you shall *Change*, or no. So they were Confounded, and quite brought down for the time. Then after I had Reproved them for their *blasphemous Expressions*, I went away: For I perceived, they were *Ranters*; and I had met with none before: And I admired the *Goodness* of the *Lord* in appearing so unto me, before I went amongst them. Not long after this,

1649. this, one of these *Ranters*, whose Name was *Joseph Salmon*, put
Coventry. forth a *Paper*, or *Book* of *Recantation*; upon which they were set at Liberty.

Ather-stone. From *Coventry* I went to a Place called *Atherstone*; and it being their *Lecture-day*, I was moved to go to their *Chappel* to speak to the *Priests* and *People*: And they were generally pretty quiet; Only some few raged, and would have had my *Relations* to have *bound* me. I declared largely to them, how that *God* was come to *Teach* his People himself, and to bring them off from all their *Man-made Teachers*, to hear his *Son*: And some were *Convinced* there.

Market-Bosworth. Then went I to a Place called *Market-Bosworth*, and there was a *Lecture* there also. And he that preached there that day, was *Nathaniel Stevens*, who was *Priest* of the Town, where I was born. And he raged much, when I spake to him and to the People; and told the People, I was *Mad*: (tho' he had said before to one *Colonel Purfoy*, That *there was never such a Plant bred in* England;) and he bid the People, they should not hear me. So the People, being stirred up by this deceitful *Priest*, fell upon us, and *stoned* us out of the Town: Yet they did not do us much hurt. Howbeit some People were made *Loving* that day; and others were *Confirmed*, seeing the Rage of both *Priests* and *Professors*: And some cried out, that the *Priest* durst not stand to prove his *Ministry*.

And as I traveled through *Markets*, *Fairs* and divers *Places*, I saw *Death* and *Darkness* in all People, where the Power of the Lord
Leicester-shire. God had not shaken them. And as I was passing on in *Leicester-shire*,
Twy-Cross. I came to a Place called *Twy-Cross*, where there were *Excise-Men*; and I was moved of the Lord to go to them, and warn them to take heed of *Oppressing* the *Poor*: And People were much affected with it. Now there was in that *Town* a *great Man*, that had long lain *sick*, and was given over by the *Physicians*; and some *Friends* in the Town desired me to go to see him. And I went up to him in his Chamber, and spake the *Word* of *Life* to him, and was moved to *Pray* by him; and the *Lord* was entreated, and *Restored him to Health*. But when I was come down the Stairs, into a *lower Room*, and was speaking to the *Servants*, and to some People that were there; a *Serving-Man* of his came Raving out of another Room, with a *naked Rapier* in his Hand, and set it just to my side. But I looked stedfastly on him, and said; *Alack for thee, poor Creature! what wilt thou do with thy carnal Weapon? It is no more to me, than a Straw.* The Standers by were much troubled, and he went away in a Rage, and full of Wrath: But when the News of it came to his *Master*, he turned him out of his Service. Thus the *Lord's Power* preserved me, and raised up the *Weak Man*; who afterwards was very Loving to *Friends*: And when I came to that Town again, both he and his Wife came to see me.

Derbyshire. Chester-field. After this I was moved to go into *Derbyshire*, where the mighty *Power* of *God* was among *Friends*. And I went to *Chesterfield*, where one *Britland* was *Priest*. He was one, that saw beyond the common sort of *Priests*; for he had been partly *Convinced*, and had spoken much on behalf of *Truth*, before he was *Priest* there: But when the *Priest* of that Town died, he got the *Parsonage*, and choked himself

himself with it. So I was moved to speak to him and the People in 1649.
the great *Love* of *God*, that they might come off from all *Mens* Chester-field.
Teaching unto *God's Teaching*; and he was not able to gainsay. But they had me before the *Major*, and threatned to send me, with some others, to the *House* of *Correction*; and kept us in *Custody*, till it was late in the Night: And then the *Officers*, with the *Watchmen*, put us out of the Town, leaving us to shift, as we could. So I bent my Course towards *Derby*, having a *Friend* or two with me: And in our way we met with many *Professors*; and at *Kidsey-Park* Kidsey-park. many were *Convinced*.

Then coming to *Derby*, I lay at a *Doctor's* House, whose *Wife* 1650.
was *Convinced*; and so were several more in the Town. And as I Derby.
was walking in my Chamber, the *Bell rung*; and it struck at my Life at the very hearing of it. So I asked the Woman of the House, *What the Bell rung for?* And she said, There was to be a great *Lecture* there that day, and many of the *Officers* of the *Army*, and *Priests* and *Preachers* were to be there that Day, and a *Colonel*, that was a *Preacher*. Then was I moved of the *Lord* to go up to them: And when they had done, I spake to them, what the *Lord* Commanded me; and they were pretty quiet. But there came an *Officer*, and took me by the Hand, and said, I must go before the *Magistrates*; and the other *Two* that were with me. It was about the *First Hour Afternoon*, that we came before them. They asked me, Why we came thither? I said, God moved us so to do; and I told them, *God dwells not in Temples made with Hands.* I told them also, All their *Preaching*, *Baptism* and *Sacrifices* would never sanctifie them; and bid them, Look unto *Christ in them*, and not unto Men: For it is *Christ*, that sanctifies. Then they ran into many Words; but I told them, They were not to *Dispute* of God and Christ, but to *Obey* him. And *the Power of God thundred amongst them, and they did fly like Chaff before it.* They put me in and out of the Room often, hurrying me backward and forward often: For they were from the *First Hour* till the *Ninth* at Night in Examining me. And sometimes they would tell me in a deriding manner, *That I was taken up in Raptures.* At last they asked me, *Whether I was Sanctified?* I answered, *Yes*; for I was in the *Paradise* of *God*. Then they asked me, *If I had no Sin?* I answered; Christ my Saviour has taken away my *Sin*; and in him there is no *Sin*. They asked, *How we knew, that Christ did abide in us?* I said, by his *Spirit*, that he hath given us. They temptingly asked, *If any of us were Christ?* I answered, *NAY*, we were nothing; Christ was all. They said, *If a Man steal, is it no Sin?* I answered; All Unrighteousness is Sin. So when they had wearied themselves in Examining me, they Committed me and one other Man to the *House* of *Correction* in *Darby* for *six Months*, as *Blasphemers*; as may appear by the *Mittimus*, a Copy whereof here followeth:

To

1650.

Darby.

To the Master of the House of Correction in *Darby*, Greeting.

WE *have sent you herewithal the Bodies of* George Fox *late of* Mansfield *in the County of* Nottingham, *and* John Fretwell, *late of* Staniesby *in the County of* Darby *Husbandman, brought before us this present Day, and charged with the avowed uttering and broaching of divers* blasphemous Opinions, *contrary to a late Act of* Parliament, *which upon their Examination before us, they have Confessed. These are therefore to require you, forthwith upon sight hereof, to receive them, the said* George Fox *and* John Fretwell *into your Custody, and them therein safely to keep during the space of* Six Months, *without Bail or Mainprize, or until they shall find sufficient Security to be of the good Behaviour, or be thence delivered by Order from our Selves. Hereof you are not to fail. Given under our Hands and Seals this* 30th *Day of* October, 1650.

Ger. Bennet,
Nath. Barton.

Now did the *Priests* bestir themselves in their *Pulpits* to preach up *Sin for term of Life*; and much of their Work was, to plead for it: So that People said, *Never was the like heard.* Then after some time, he that was *Committed* with me, not standing faithful in his *Testimony*, got in with the *Jailer*, and by him made way to the *Justice* to have leave to go see his Mother; and so got his Liberty. And then they reported, that he should say, I had *bewitched and deceived him:* But my Spirit was strengthned, when he was gone. Now the *Priests* and *Professors*, the *Justices* and the *Jailer* were all in a great Rage against me. The *Jailer* watched my Words and Actions, and would often ask me Questions to ensnare me; and sometimes he would ask me such silly Questions, as, *Whether the Door was latched, or not?* Thinking, to draw some suddain, unadvised Answer from me, from whence he might take Advantage to charge *Sin* upon me: But I was kept watchful, and chast, so that they could get no advantage of me; and they admired at it.

Not long after my *Commitment*, I was moved to write both to the *Priests* and *Magistrates* of *Darby*. And first I directed these following Lines to the *Priests*.

O *Friends*,

1650.

Darby-Prison.

'O *Friends*, I was sent unto you to tell you, That if you had received the *Gospel freely*, you would Minister it *freely* without Money or Price: But you make a *Trade* and *Sale*, of what the Prophets and the Apostles have spoken; and so you corrupt the *Truth*. And you are the Men, that *lead silly Women Captive*, who are ever learning, and never able to come to the *knowledge* of the *Truth*: you have a *Form* of Godliness; but you deny the *Power*. Now as *Jannes* and *Jambres* withstood *Moses*, so do you resist the *Truth*; being Men of corrupt Minds, reprobate concerning the *Faith*. But you shall proceed no further; for your *Folly* shall be made manifest to all Men, as theirs was. More-over the *Lord* sent me to tell you, that he doth look for *Fruits*. You asked me, if the *Scripture* was my *Rule?* but it is not *your Rule*, to *rule* your Lives by; but to *talk* of in Words. You are the Men, that live in *Pleasures*, *Pride* and *Wantonness*, in *Fulness* of *Bread* and abundance of *Idleness*: See if this be not the *Sin* of *Sodom*. *Lot* received the *Angels*: but *Sodom* was envious. You shew forth the vain Nature: You stand in the Steps of them, that crucified *MY SAVIOUR*, and mocked him: You are their Children; you shew forth their Fruit. They had the *Chief Place* in the *Assemblies*; and so have you: They loved to be called *Rabbi*; and so do you.

G. F.

That which I writ to the *Magistrates*, who committed me to *Prison*, was to this effect:

Friends,

'I Am forced, in *tender Love* unto your *Souls*, to write unto you, and to beseech you to Consider, what you do, and what the *Commands* of *God* call for. He doth require *Justice* and *Mercy*, to *break every Yoke, and to let the Oppressed go free*. But who calleth for *Justice?* or loveth *Mercy?* or contendeth for the *Truth?* Is not *Judgment* turned backward? and doth not *Justice* stand afar off? Is not *Truth* silenced in the Streets? or can *Equity* enter? And do not they that depart from Evil, make themselves a *Prey?* Oh! Consider what ye do, in *Time*, and take heed, whom ye do *Imprison*: For the *Magistrate* is set *for the Punishment of Evil-doers, and for the Praise of them that do well.* Now, I intreat you, in Time take heed, what you do: For surely, the Lord will come, and will make manifest both the *Builders* and the *Work*: And if it be of *Man*, it will fail; but if it be of *God*, nothing will overthrow it. Therefore I desire and pray, that you would take heed, and beware what you do; lest ye be found *Fighters against God.*

G. F.

1650. Darby-Prison. Now, after I had thus far cleared my *Conscience* to them, I waited in the holy Patience; leaving the Event to *God*, in whose Will I stood. And after some Time I was moved to write again to the *Justices*, that had *Committed* me to *Prison*, to lay their *Evils* before them, that they might Repent. One of them, that signed the *Mittimus*, to wit, *Nathaniel Barton*, was both a *Colonel*, a *Justice* and a *Preacher*: So I writ to them, as followeth;

Friends,

'YOU did speak of the *Good old Way*, which the *Prophet* spake 'of; but the *Prophet* cryed against the *Abominations*, which 'you hold up. Had you the *Power* of *God*, ye would not *persecute* 'the *Good Way*. He that spake of the *Good Way*, was set in the '*Stocks*: The People Cryed, *Away with him to the Stocks*, for 'speaking the *Truth*. Ah! *foolish People*, which have *Eyes* and see 'not, *Ears* and hear not, without Understanding! *Fear ye not me*, 'saith the Lord, and *will ye not tremble at my Presence!* O your *Pride* 'and *Abominations* are odious in the *Eyes* of *God!* You (that are '*Preachers*) have the *chiefest Place* in the *Assemblies*, and are called 'of Men *Master*; and such were and are against my Saviour and 'Maker: And they shut up the *Kingdom* of *Heaven* from Men, nei-'ther go in themselves, nor suffer others. Therefore ye shall receive 'the greater Damnation, who have their Places, and walk in their 'Steps. You may say, If you had been in the *Days* of the *Prophets*, 'or *Christ*, ye would not have *persecuted* them: Wherefore be ye 'Witnesses against your selves, that ye are the *Children* of them, 'seeing, ye now *persecute* the *way* of *Truth*. O consider, There is a 'true *Judge*, that will give every one of you a *Reward* according to 'your *Works*. O mind where you are, you that hold up the *Abo-'minations*, which the true *Prophet* cried against! O come down, 'and sit in the Dust! The *Lord* is coming with *Power*; and he will 'throw down every one that is *Exalted*, that he alone may be '*Exalted*.

And as I had thus written unto them jointly; so after some respite of Time, I writ to each of them by himself. To *Justice Bennet* thus:

Friend,

'THou that dost profess *God* and *Christ* in Words, see how thou 'dost follow him. To take off Burdens, and to visit them 'that be in Prison, and shew Mercy, and cloath thy own Flesh, and 'deal thy Bread to the Hungry; these are *God*'s *Commandments*: 'To *relieve* the *Fatherless*, and to *visit* the *Widows* in their *Afflictions*, 'and to keep thy self *unspotted* of the *World*; this is *pure Religion* '*before God*. But if thou dost profess *Christ*, and followest *Covet-'ousness*, and *Greediness*, and *Earthly-mindedness*, thou denyest him in '*Life*, and deceivest thy self and others, and takest him for a *Cloke*:

'Wo

'Wo be to you *Greedy Men*, and *Rich Men*; weep and howl for your 1650. 'Misery, that shall come. Take heed of *Covetousness* and *Extortion*: Darby-'God doth forbid that. Wo be to the Man, that *Coveteth* an *Evil* Prison. '*Covetousness*, that he may set his Nest on high, and cover himself 'with thick Clay. O do not love that, which *God* doth forbid: His '*Servant* thou art, whom thou dost *obey*, whether it be of *Sin* unto '*Death*, or of *Obedience* unto *Righteousness*. Think upon *Lazarus* 'and *Dives*: the one fared *sumptuously* every Day; the other was a *Beg-'gar*. See, if thou be not *Dives*? Be not deceived; God is not mock-'ed with vain Words: *Evil Communication corrupteth good Manners*. 'Awake to Righteousness, and sin not.

G. F.

That to *Justice Barton* was in these Words:

Friend,

'THou that preachest *Christ*, and the *Scriptures* in *Words*, when 'any come to follow that, which thou hast spoken of, and to 'live the *Life* of the *Scriptures*, then they, that speak the *Scriptures*, 'but do not lead their *Lives* according thereunto, *persecute* them 'that do. Mind the *Prophets*, and *Jesus Christ*, and his *Apostles*, 'and all the *Holy Men* of *God*; what they spake, was from the *Life*: 'But they that had not the *Life*, but the *Words*, *Persecuted* and *Im-'prisoned* them that lived in the *Life*, which they had back-slidden 'from.

G. F.

Now, as I had written to the *Justices* and to the *Priests*, so it was upon me to write to the *Major* of *Darby* also; who (though he did not sign the *Mittimus*) had a Hand with the rest in sending me to *Prison*. And to him I writ after this manner:

Friend,

'THou art set in Place to do *Justice*; but in *Imprisoning* my 'Body, thou hast done contrary to *Justice*, according to your 'own *Law*. O take heed of pleasing *Men* more, than *God*, for that's 'the way of the *Scribes* and *Pharisees*: They sought the Praise of '*Men* more than *God*. Remember who said, *I was a Stranger, and* '*ye took me not in*; *I was in Prison, and ye visited me not*. O *Friend*, 'thy *Envy* is not against me, but against the Power of *Truth*: I had 'no *Envy* to you; but *Love*: O take heed of *Oppression*; for *The* '*Day of the Lord is coming, that shall burn as an Oven*; *and all the* '*Proud, and all that do wickedly, shall be as Stubble*; *and the Day* '*that cometh, shall burn them up, saith the Lord of Hosts*; *It shall* '*leave them neither Root nor Branch*. O *Friend*, if the *Love* of

1650. Darby-Prison.

'*God* were in thee, thou would'ſt love the *Truth*, and hear the *Truth* 'ſpoken; and not *Impriſon* unjuſtly: The *Love* of *God* beareth, and 'ſuffereth, and envieth no Man. If the *Love* of *God* had broken 'your Hearts, you would ſhew *Mercy*; but you do ſhew forth, 'what ruleth you. Every *Tree* doth ſhew forth its *Fruit*: you do 'ſhew forth your *Fruits* openly. For *Drunkenneſs*, *Swearing*, *Pride* 'and *Vanity* rule among you, from the *Teacher* to the *People*. O 'Friend, *Mercy*, and true *Judgment*, and *Juſtice* are Cried for in 'your Streets! *Oppreſſion*, *Unmercifulneſs*, *Cruelty*, *Hatred*, *Pride*, '*Pleaſures*, *Wantonneſs* and *Fulneſs* is in your Streets; but the *Poor* 'is not regarded. O take heed of the Wo: *Wo be to the Crown of* '*Pride! Wo be to them that drink Wine in Bowles, and the* Poor *is* '*ready to periſh*. O remember *Lazarus* and *Dives*. One fared deli-'ciouſly every Day; and the other was a *Beggar*. O *Friend*, Mind 'theſe Things, for they are near; and ſee, whether thou be not the 'Man, that is in *Dives* his State.

I writ alſo to the *Court* at *Darby* thus:

'I Am moved to write unto you, to take heed of *Oppreſſing* the '*Poor* in your Courts, or laying *Burdens* upon poor People, 'which they cannot bear: And of *falſe Oaths*, or making them to 'take *Oaths* which they cannot perform. The Lord ſaith, *I will come* '*near to Judgment, and will be a ſwift Witneſs againſt the* Sorcerers, '*againſt the falſe* Swearers, *and againſt the* Idolaters, *and againſt thoſe* '*that do* oppreſs Widows *and* Fatherleſs: Therefore take heed of 'all theſe things betimes. The *Lord*'s *Judgments* are all true and 'righteous, and he delighteth in *Mercy*: So *love Mercy*, Dear People, 'and Conſider in Time.

Likewiſe to the *Ringers*, who uſed to *Ring* the *Bells* in the *Steeple-houſe*, called *S. Peter's* in *Darby*, I ſent theſe few Lines:

Friends,

'TAke heed of *Pleaſures*, and prize your Time now, while 'you have it; and do not ſpend it in *Pleaſures*, nor *Earthli-'neſs*. The Time may come, that you will ſay, *You had Time*, when 'it is paſt. Therefore look at the *Love* of *God* now, while you have 'Time; for it bringeth to loath all *Vanities* and worldly *Pleaſures*. O 'Conſider! *Time* is precious: Fear God and rejoyce in him, who 'hath made Heaven and Earth.

Now, while I was there in *Priſon*, divers of the *Profeſſors* came unto me to diſcourſe with me: And I had a Senſe, before they ſpake, that they came to plead for *Sin* and *Imperfection*. And I asked them; Whether they were *Believers*, and had *Faith?* and they ſaid, *Yes*. Then I asked them, *In whom?* and they ſaid, *In Chriſt*. Then I replyed; If ye are true *Believers* in *Chriſt*, you are paſſed from *Death to Life*; and if paſſed from *Death*, then from *Sin*,

Sin, that bringeth *Death*: And if your *Faith* be true, it will give you *Victory* over *Sin* and the *Devil*, and purify your Hearts and Conſciences (for the true *Faith* is held in a *pure Conſcience*) and it will bring you to pleaſe God, and give you Acceſs to him again. But they could not endure to hear of *Purity*, and of *Victory* over *Sin* and the *Devil*: For they ſaid, *They could not believe, that any could be free from Sin on this Side the Grave*. Then I bid them, give over *babling* about the *Scriptures*, which were *Holy Mens Words*; whilſt they pleaded for *Unholineſs*. And at another Time another Company of *Profeſſors* came; and they alſo began to plead for *Sin*. And I asked them, Whether they had *Hope*? And they ſaid, *Yes: God forbid, but we ſhould have Hope*. Then I asked them, What *Hope* is it that you have? Is *Chriſt in you* the *Hope* of your Glory? Doth it *purify* you, as he is *Pure*? But they could not abide to hear of being made *pure* here. Then I bid them, forbear talking of the *Scriptures*, which were the *Holy Men's Words*: For the *Holy Men*, that writ the Scriptures, pleaded for *Holineſs* in *Heart*, *Life* and *Converſation here*; but ſince you plead for *Impurity* and *Sin*, which is of the *Devil*, what have you to do with the *Holy Men's Words?*

1650. Darby-Priſon.

Now the *Keeper* of the *Priſon*, being an high *Profeſſor*, was greatly enraged againſt me; and ſpake very wickedly of me: But it pleaſed the *Lord* one Day to ſtrike him ſo, that he was in great *Trouble*, and under great *Terrors* of *Mind*. And as I was walking in my Chamber, I heard a doleful Noiſe; and ſtanding ſtill, I heard him ſay to his Wife: *Wife, I have ſeen the* Day of Judgment, *and I ſaw* GEORGE *there, and I was afraid of him; becauſe I had done him ſo much wrong, and ſpoken ſo much againſt him to the* Miniſters *and* Profeſſors, *and to the* Juſtices, *and in Taverns and Ale-houſes*. After this, towards the Evening, he came up into my Chamber, and ſaid to me; *I have been as a Lion againſt you: But now I come like a Lamb, and like the Jailer, that came to* Paul *and* Silas *trembling*. And he deſired, that he might lie with me: I told him, that I was in his Power; he might do, what he would: But he ſaid, *Nay, he would have my Leave; and he could deſire to be always with me*, but not to have me as a *Priſoner*. And he ſaid, He had been *plagued*, and his *Houſe* had been *plagued* for my ſake. So I ſuffered him to lie with me; and then he told me all his Heart, and ſaid, He believed, what I had ſaid of the *true Faith* and *Hope*, to be true: And he wondred, that the *other Man*, that was put into *Priſon* with me, did not ſtand to it; and ſaid, *That Man was not right, but I was an honeſt Man*. 'He confeſſed alſo to me; that 'at thoſe Times, when I had asked him to let me go forth, to ſpeak 'the *Word* of the *Lord* to the People, and he had refuſed to let me 'go, and I had laid the *weight* thereof upon him, that then he uſed 'to be under great *Trouble*, amazed and almoſt diſtracted for ſome 'time after; and in ſuch a Condition, that he had little Strength 'left him. When the Morning came, he aroſe, and ſoon after went to the *Juſtices*, and told them; *That he and his Houſe had been plagued for my ſake:* and one of the *Juſtices* replied (as he reported to me) that the *Plagues* were on them too, for keeping me. This was *Juſtice Bennet* of *Darby*, who was the firſt that called us *Quakers*, becauſe

1650. because I bid them, *Tremble at the Word of the Lord.* And this was in the Year 1650.

Darby-Prison. After this the *Justices* gave leave, *That I should have Liberty to walk a Mile.* I perceived their End; and I told the *Jailer, If they would set down to me, how far a* Mile *was, I might take the liberty of walking it sometimes:* For I had a Sense, they thought, I would go away. And the *Jailer* Confest afterwards, that they did it with that Intent, to have me go away, to ease them of their *Plague:* But I told him, I was not of that Spirit.

This *Jailer* had a *Sister*, who was a sickly young Woman; and she came up into my Chamber to Visit me; and after she had stay'd some time, and I had spoken the *Words* of *Truth* to her, she went down, and told them; *That we were an Innocent People, and did none any hurt, but did good to all, even to them that hated us:* And she desired them to be Tender towards me.

Now forasmuch as, by reason of my *Restraint*, I had not the Opportunity of *Traveling* about, to declare and spread *Truth* through the *Countries*; it came upon me to Write a *Paper*, and send it forth to be spread abroad both amongst *Friends*, and other tender People, for the Opening of their Understandings in the *Way* of *Truth*, and directing them to the true *Teacher* in themselves. And it was as followeth:

'THE *Lord* doth shew unto Man his *Thoughts*, and discovereth 'all the *secret Workings* in Man. A Man may be brought to 'see his *evil Thoughts*, and running *Mind*, and vain Imaginations, 'and may strive to keep them down, and to keep his *Mind* in; but 'cannot *Overcome* them, nor keep his *Mind* within to the *Lord*. 'Now, in this State and Condition submit to the *Spirit* of the *Lord*, 'that shews them, and that will bring to *Wait upon the Lord*; and he 'that hath *discovered* them, will *destroy* them. Therefore stand in the 'Faith of the Lord Jesus Christ (who is the *Author* of the true 'Faith) and mind him; for he will discover the *Root* of *Lusts*, and 'evil *Thoughts*, and vain *Imaginations*, and how they are begotten, 'conceived and bred; and then how they are brought forth, and 'how every evil Member doth work. He will discover every *Prin-'ciple* from its own *Nature* and *Root*.

'So mind the *Faith* of *Christ*, and the *Anointing*, which is in you, 'to be taught by it, which will discover all Workings in you: And 'as he teacheth you, so obey and forsake; else you will not grow 'up in the *Faith*, nor in the *Life* of *Christ*, where the *Love* of *God* 'is received. Now *Love* begetteth *Love*, its own Nature and 'Image: And when *Mercy* and *Truth* do meet, what Joy there is! 'And *Mercy* doth Triumph in *Judgment:* And *Love* and *Mercy* doth 'bear the *Judgment* of the *World* in patience. That which cannot 'bear the *World's Judgment*, is not the *Love* of *God*; for *Love* bear-'eth all things, and is above the *World's Judgment*; for the *World's* 'Judgment is but Foolishness. And though it be the *World's Judg-'ment* and Practice, to cast all the *World's Filthiness*, that is among 'themselves, upon the *Saints*; yet their *Judgment* is false. Now 'the

'the *Chaste Virgins* follow Christ, the *Lamb*, that takes away the Sins 1650. 'of the World: But they that are of that Spirit, which is not *Chaste*, Darby-Prison. 'will not follow Christ the *Lamb* in his Steps; but are disobedient to 'him in his Commands. So the *fleshly Mind* doth mind the *Flesh*, 'and talketh *fleshly*, and its Knowledge is *fleshly*, and not spiritual; 'but savours of *Death*, and not of the *Spirit* of *Life*. Now some 'Men have the Nature of *Swine*, wallowing in the *Mire:* And some 'Men have the Nature of *Dogs*, to bite both the *Sheep* and one ano-'ther: And some Men have the Nature of *Lions*, to tear, devour 'and destroy: And some Men have the Nature of *Wolves*, to tear 'and devour the Lambs and Sheep of Christ: And some Men have 'the Nature of the *Serpent* (that old Adversary) to sting, envenom 'and poison: *He that hath an Ear to hear, let him hear*, and learn 'these things within himself. And some Men have the Natures of 'other Beasts and Creatures, minding nothing, but earthly and visi-'ble things, and feeding without the fear of God. Some Men have 'the Nature of an *Horse*, to prance and vapor in their Strength, 'and to be swift in doing Evil. And some Men have the Nature of 'Tall sturdy Oaks, to flourish and spread in Wisdom and Strength; 'who are strong in Evil, which must perish, and come to the Fire. 'Thus the *Evil* is but *one in all*, but worketh many Ways; and 'whatsoever a Man's or Woman's *Nature* is addicted to, that is Out-'ward, the *Evil one* will fit him with that, and will please his *Nature* 'and Appetite, to keep his Mind in his Inventions, and in the *Crea-'tures* from the *Creator*. O therefore let not the *Mind* go forth from 'God; for if it do, it will be stained, and venomed and corrupted: 'And if the *Mind* go forth from the *Lord*, it is hard to bring it in again. 'Therefore take heed of the Enemy, and keep in the *Faith* of *Christ*. 'O! therefore mind that which is Eternal and Invisible, and him who 'is the *Creator* and *Mover* of all things: For the things that are made, 'are not made of things that do appear; for the *visible* covereth the 'invisible Sight in you. But as the *Lord*, who is *Invisible*, doth 'open you by his *Invisible Power* and *Spirit*, and brings down the 'carnal Mind in you; so the *Invisible* and *Immortal* things are 'brought to Light in you. O therefore you, that know the *Light*, 'walk in the *Light*! For there are *Children* of *Darkness*, that will 'talk of the *Light*, and of the *Truth*, and not walk in it; but the 'Children of the *Light* love the *Light*, and walk in the *Light*. But 'the *Children* of *Darkness* walk in *Darkness*, and hate the *Light*; 'and in them the earthly Lusts, and the carnal Mind choke the 'Seed of *Faith*, and that bringeth *Oppression* on the *Seed*, and *Death* 'over them. O therefore mind the pure *Spirit* of the Everlasting 'God, which will teach you to use the *Creatures* in their right place; 'and which judgeth the Evil. *To thee*, O God, *be all Glory and 'Honour, who art* Lord *of all Visibles and Invisibles! To thee be all 'Praise, who bringest out of the Deep to thy Self; O powerful God, 'who art worthy of all Glory!* For the *Lord*, who created all, and 'gives Life and Strength to all, is over all, and Merciful to all. *So 'thou, who hast made all, and art over all, to thee be all Glory! In 'thee is my Strength, Refreshments and Life, my Joy and my 'Gladness, my Rejoycing and Glorying for evermore!* So to live and 'walk

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'walk in the *Spirit* of *God*, is Joy, and Peace, and Life; but 'the Mind going forth into the *Creatures*, or into any *Visible Things* 'from the Lord, this bringeth *Death*. Now when the *Mind* is got 'into the *Flesh*, and into *Death*, then the *Accuser* gets within, and 'the Law of *Sin* and *Death*, that gets into the *Flesh*; and then the '*Life* suffers under the Law of *Sin* and *Death*: And then there is 'straitness and failings. For then the *Good* is shut up, and then the '*Self-Righteousness* is set a top; and then Man doth work in the out-'ward *Law*, and he cannot Justify himself by the *Law*; but is Con-'demned by the *Light*: For he cannot get out of that State, but by 'abiding in the *Light*, and resting in the *Mercy* of *God*, and believing 'in him, from whom all *Mercy* doth flow: For there is *Peace* in rest-'ing in the Lord Jesus. This is the *Narrow Way*, that leads to him, 'the *Life*; but few will abide in it: Therefore keep in the *Inno-'cency*, and be obedient to the *Faith* in him. And take heed of *Con-'forming* to the *World*, and of Reasoning with Flesh and Blood, 'for that bringeth *Disobedience*; and then Imaginations and Questi-'onings do arise, to draw from *Obedience* to the *Truth* of Christ. 'But the *Obedience* of *Faith* destroyeth Imaginations, and Question-'ings, and Reasonings, and all the Temptations in the Flesh, and 'Buffetings, and lookings forth, and fetching up things that are 'past. But not keeping in the *Life* and *Light*, and not crossing the 'Corrupt Will by the Power of God, the *Evil Nature* grows up in 'Man; and then *Burdens* will come, and Man will be stained with 'that Nature. But *Esau's Mountain* shall be laid waste, and become 'a Wilderness, where the *Dragons* lie: But *Jacob*, the *second Birth*, 'shall be fruitful, and shall arise. For *Esau* is hated, and must not 'be *Lord*: but *Jacob*, the *second Birth*, which is perfect and plain, 'shall be *Lord*; for he is beloved of God.

G. F.

I writ another *Paper* also, much about the same time, and sent it forth amongst the *Convinced People*, as followeth:

'THE *LORD* is *KING* over all the Earth! Therefore all 'People, praise and glorifie your *King* in the true *Obedience*, in 'the Uprightness, and in the beauty of *Holiness*. O Consider, in the 'true *Obedience* the *Lord* is known, and an Understanding from him 'is received. Mark and consider in silence, in the *Lowliness* of '*Mind*, and thou wilt *hear the Lord speak unto thee in thy Mind*: 'His *Voice* is sweet and pleasant; His *Sheep* hear his *Voice*, and they 'will not hearken to another: And when they hear his *Voice*, 'they Rejoice, and are Obedient; they also sing for Joy. Oh, their 'Hearts are filled with everlasting *Triumph!* They sing, and praise 'the Eternal God in *Sion*: their *Joy* shall never Man take from them. 'Glory to the Lord God for Evermore!

But

But many, that had been *Convinced* of the *Truth*, turned aside, because of the *Persecution* that arose: Whereupon I writ a few Lines for the *Comfort and Encouragement of the Faithful*, thus: 1650. Darby-Prison.

'COme ye *Blessed* of the *Lord*, and Rejoice together! Keep in 'Unity and Oneness of Spirit; Triumph above the World! 'Be joyful in the Lord; reigning above the World, and above all 'things that draw from the *Lord*: that in Clearness, Righteousness, 'Pureness and Joy, you may be preserved to the Lord. O hear, 'O hearken to the *Call* of the *Lord*, and come out of the World, 'and keep out of it for evermore! And come, *Sing* together, ye '*Righteous Ones*, the *Song* of the *Lord*, the *Song* of the *Lamb*; which 'none can learn, but they, who are Redeemed from the Earth, and 'from the World.

Now while I was in the *House* of *Correction*, my *Relations* came to see me; and being troubled for my *Imprisonment*, they went to the *Justices*, that cast me into *Prison*, and desired to have me home with them; offering to be bound in *One hundred Pounds*, and others of *Darby* in *fifty Pounds* a piece with them, that I should come no more thither to *declare* against the *Priests*. So I was had up before the *Justices*; and because I would not consent, that they, or any should be *bound* for me (for I was *Innocent* from any *Ill Behaviour*, and had spoken the *Word* of *Life* and *Truth* unto them) *Justice Bennet* rose up in a rage: and as I was kneeling down to *Pray to the Lord to forgive him*, he ran upon me, and struck me with both his Hands, Crying; *Away with him* Jailer: *Take him away* Jailer. Whereupon I was had back again to *Prison*, and there kept, until the time of my *Commitment* for *Six Months* was Expired. But I had now the Liberty of walking a *Mile* by my self; which I made use of, as I felt freedom. And sometimes I went into the *Market*, and *Streets*, and warned the People to *Repent* of their Wickedness; and so returned to *Prison* again. And there being Persons of several sorts of *Religion* in the *Prison*, I sometimes went, and visited them in their *Meetings* on the *First-days*.

After I had been before the *Justices*, and they had required *Sureties* for my *good Behaviour* (which I could not Consent should be given, to blemish my *Innocency*) It came upon me to write to the *Justices* again; which I did as followeth:

Friends,

'SEE what it is in you, that doth *Imprison*; and see, who is '*Head* in you: and see, if something do not *Accuse* you? Con-'sider, you must be brought to *Judgment*. Think upon *Lazarus* 'and *Dives*: the one fared *sumptuously* every day; the other a *Beg-'gar*: And now you have time, prize it, while you have it. Would 'you have me to be *bound* to my *Good Behaviour*? I am *bound* to my '*Good Behaviour*; And do Cry for *Good Behaviour* of all People, to

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'turn from the *Vanities*, *Pleasures* and *Oppression*, and from the *Deceits* of this World: And there will come a time, that you shall 'know it. Therefore take heed of *Pleasures*, and *Deceits*, and '*Pride*; and look not at *Man*, but at the *Lord*: for *Look unto me*, '*all ye Ends of the Earth, and be ye saved*, saith the Lord.

Some little time after, I writ to them again, thus:

Friends,

'WOuld you have me to be bound to my *Good Behaviour* from '*Drunkenness*, or *Swearing*, or *Fighting*, or *Adultery*, and 'the like? The *Lord* hath Redeemed me from all these things; 'and the *Love* of *God* hath brought me to loath all *Wantonness*, bless-'sed be his Name. They who are *Drunkards*, and *Fighters*, and '*Swearers*, have their Liberty without *Bonds*: And you lay your *Law* 'upon me, whom neither you, nor any other can justly accuse of 'these things; praised be the Lord! I can look at no Man for my '*Liberty*, but at the *Lord* alone; who hath all Mens Hearts in his 'Hand.

And after some time, not finding my Spirit clear of them, I writ to them again, as followeth:

Friends,

'HAD you known, who sent me to you, ye would have re-'ceived me: for the *Lord* sent me to you, to warn you of 'the *Woes*, that are coming upon you; and to bid you, *Look at the* '*Lord, and not at Man*. But when I had told you my Experience, 'what the *Lord* had done for me, then your Hearts were hardened, 'and you sent me to *Prison*; where you have kept me many Weeks. 'If the *Love* of *God* had broke your Hearts, then would ye see, what 'ye have done: Ye would not have *Imprisoned* me, had not my '*Father* suffered you; and by his Power I shall be loosed: For he 'openeth and shutteth; to him be all Glory! In what have I mis-'behaved my self, that any should be bound for me? All Mens '*Words* will do me no good, nor their *Bonds* neither, to keep my 'Heart, if I have not a *Guide* within, to keep me in the upright '*Life* to *God*. But I believe in the *Lord*, that through his Strength 'and Power I shall be preserved from Ungodliness and worldly Lusts. 'The *Scripture* saith, *Receive Strangers*; but you *Imprison* such. 'As you are in *Authority*, take heed of *Oppression* and *Oaths*, and '*Injustice* and *Gifts*, or *Rewards*; for God doth loath all such. But 'love Mercy, and true Judgment and Justice; for that the Lord 'delights in. I do not write with Hatred to you; but to keep my 'Conscience Clear: Take heed, how you spend your time.

I was

I was moved also to write again to the *Priests* of *Darby*; which I did after this manner: 1650. Darby-Prison.

Friends,

'YOU do profess to be the *Ministers* of *Jesus Christ* in *Words*, 'but you shew forth by your *Fruits*, what your *Ministry* is. 'Every *Tree* doth shew forth its *Fruit*: The *Ministry* of *Jesus Christ* 'is in *Mercy* and *Love*, to unloose them that be bound, and to bring 'out of Bondage, and to let them that are Captivated, go free. 'Now *Friends*, where is your *Example* (if the *Scriptures* be your '*Rule*) to *Imprison* for *Religion*? Have you any Command for it 'from Christ? If that were in you, which you do profess, you 'would walk in their *Steps*, who spake forth those Words, the '*Scriptures*, which you do profess. But he is not a *Jew*, who is one '*outward*, whose Praise is of *Men*; but he is a *Jew*, who is one *inward*, 'whose Praise is of *God*. But if you do build upon the Prophets and 'Apostles in *Words*, and pervert their *Life*, remember the *Woes*, 'which Jesus Christ spake against such. They that spake the Pro-'phets words, but denied Christ, they professed a Christ to come; 'but had they known him, they would not have Crucified him. 'The Saints, whom the *Love* of *God* did Change, were brought there-'by to walk in *Love* and *Mercy*; for he that dwelleth in *Love*, dwel-'leth in *God*. But where Envy, Pride and Hatred doth rule, the 'nature of the *World* doth rule, and not the nature of *Jesus Christ*. 'I write with no hatred to you; but that you may weigh your selves, 'and see, how you pass on your Time.

Thus having cleared my Conscience to the *Priests*, it was not long, before a Concern came upon me again, to write again to the *Justices*, which I did as followeth:

'I am moved to Warn you to take heed of giving way to your 'own *Wills*. Love the *Cross*, and satisfy not your own Minds 'in the *Flesh*: but *prize your Time*, while you have it, and walk up 'to that you know, in Obedience to God: and then you shall not 'be Condemned for that you know not; but for that you do *know*, 'and do not *obey*. *Consider betimes*, and weigh your selves, and see 'where you are, and whom you serve. For if ye *blaspheme God*, 'and take his *Name* in *vain*; if ye *Swear* and *Lie*; if ye give way 'to *Envy*, *Hatred*, *Covetousness* and *Greediness*, *Pleasures* and *Wan-'tonness*, or any other Vices, be assured then, that ye do serve the '*Devil*: But if ye *fear* the *Lord*, and *serve* him, ye will loath all 'these things. He that loveth *God*, will not blaspheme his Name: 'but where there is Opposing of *God*, and serving the *Devil*, that 'Profession is sad and miserable. O *prize your Time*, and do not love 'that which God doth forbid; *Lying*, *Wrath*, *Malice*, *Envy*, *Hatred*, *Gree-'diness*, *Covetousness*, *Oppression*, *Gluttony*, *Drunkenness*, *Whoredom* and 'all *Unrighteousness* God doth forbid. So Consider, and be not de-

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'ceived; *Evil Communication corrupts good Manners.* Be not de-
'ceived, God will not be mocked with vain Words: The Wrath of
'God is Revealed from Heaven againſt all Ungodlineſs. Therefore
'*Obey* that which doth *Convince* you of all Evil, and telleth you, that
'you ſhould do no Evil: It will lead to *Repentance*, and keep you in
'the *Fear* of the *Lord.* O look at the *Mercies* of *God*, and prize
'them; and do not turn them into Wantonneſs. O Eye the Lord,
'and not earthly things!

Beſides this, I writ the *following* to *Colonel Barton*, who was both a *Juſtice*, and a *Preacher*, as was hinted before.

Friend,

'DO not *Cloak* and *Cover* thy ſelf; there is a *God*, who know-
'eth thy Heart, and will *Uncover* thee: He ſeeth thy Way.
'*Wo be to him, that Covereth, and not with my Spirit*, ſaith the Lord.
'Doſt thou do contrary to the *Law*, and then put it from thee?
'*Mercy* and true *Judgment* thou neglecteſt: look what was ſpoken
'againſt ſuch. My *Saviour* ſaid to ſuch, *I was Sick and in Priſon,*
'*and ye viſited me not; I was hungry, and ye fed me not; I was a*
'*Stranger, and ye took me not in.* And when they ſaid, When ſaw
'we thee in *Priſon*, and did not come to thee, *&c.* He replied; *In-*
'*aſmuch as ye did it not to one of theſe little ones, ye did it not to me.*
'*Friend*, thou haſt *Impriſoned* me for bearing Witneſs to the Life
'and Power of *Truth*; and yet profeſſeſt to be a *Miniſter* of *Chriſt*:
'But if Chriſt had ſent thee, thou wouldeſt bring out of *Priſon*, and
'out of Bondage, and wouldeſt receive *Strangers.* Thou haſt been
'*wanton* upon Earth, thou haſt lived plenteouſly, and nouriſhed thy
'Heart, as in a *Day* of *Slaughter:* thou haſt killed the Juſt. O
'look, where thou art, and how thou haſt *ſpent* thy *Time!* O re-
'member thy ſelf, and now, while thou haſt *Time*, *prize* it; and
'do not ſlight the free *Mercy* of *God*, and deſpiſe the *long-ſuffering* of
'*God*, which is great Salvation: But mind that in thee, which doth
'*Convince* thee, and would not let thee *Swear*, nor *Lie*, nor take
'*God's Name in vain.* Thou knoweſt, thou ſhouldeſt do none of
'theſe Things; Thou haſt learned, that which will Condemn
'thee: Therefore obey the *Light*, which doth *Convince* thee,
'and forſake thy *Sins*, and look at the *Mercies* of *God*; and
'*prize* his *Love* in ſparing thee, till now. The Lord ſaith, *Look un-*
'*to me, all ye Ends of the Earth, and be ye ſaved*; and, *Ceaſe*
'*from Man, whoſe Breath is in his Noſtrils.* And *Friend*, *prize thy*
'*Time*, and ſee whom thou ſerveſt: For his *Servant* thou art, whom
'thou doſt *obey*, whether of Sin unto Death, or Obedience unto
'Righteouſneſs. If thou ſerveſt *God*, and feareſt him, thou wilt not
'*blaſpheme* his Name, nor *Curſe*, nor *Swear*, nor take his *Name in*
'*vain*, nor follow *Pleaſures* and *Wantonneſs*, *Whoredom* and *Drun-*
'*kenneſs*, or *Wrath*, or *Malice*, or *Revenge*, or *Raſhneſs*, or *Headineſs*,
'*Pride* or *Gluttony*, *Greedineſs*, *Oppreſſion* or *Covetouſneſs*, or *fooliſh*
'*Jeſting*, or *vain Songs*; God doth forbid theſe things, and all Unrighte-

'righteouſneſs. If thou profeſſeſt God; and acteſt any of theſe 1650.
'Things, thou takeſt him for a *Cloak*, and ſerveſt the *Devil.* Conſi- Darby-
'der with thy ſelf, and do not *love* that which *God* doth *hate.* He Priſon.
'that loveth God, keepeth his Commandments. The *Devil* will tell
'thee, It is an hard thing, to keep *God's Commandments:* but it is
'an eaſie thing, to keep the *Devil's Commandments*, and to live in
'all Unrighteouſneſs and Ungodlineſs, turning the *Grace* of *God*
'into Wantonneſs. But let the Unrighteous Man forſake his Ways,
'and turn unto me, ſaith the Lord, and I will have Mercy: *Turn ye,*
'*why will ye die?* ſaith the Lord.

'*Howl*, ye *Great Ones*, for the *Plagues* are pouring out upon you!
'*Howl*, ye *Oppreſſors*, for Recompence and Vengeance is coming
'upon you! *Wo* unto them, that Covetouſly Join one *Houſe* to
'another; and bring one *Field* ſo nigh unto another, that the *Poor*
'can get no more Ground, and that ye may dwell upon the Earth
'alone: Theſe things are in the *Ears* of the *Lord* of *Hoſts.* *Wo* unto
'him that Covetouſly getteth evil-gotten Goods into his Houſe, that
'he may ſet his Neſt on high, to eſcape from the *Power* of
'*Evil.*

While I was yet in the *Houſe* of *Correction*, there came unto me a *Trooper*, and ſaid; As he was ſitting in the *Steeple-houſe*, hearing the *Prieſt*, exceeding great *Trouble* came upon him; and the Voice of the *Lord* came to him ſaying; *Doſt thou not know, that my Servant is in* Priſon? *Go to him for direction.* So I ſpake to his Condition, and his Underſtanding was opened. And I told him; That which ſhewed him his *Sins*, and troubled him for them, would ſhew him his *Salvation:* For he that ſhews a Man his *Sin*, is the ſame, that takes it away. Now, while I was ſpeaking to him, the *Lord's Power* opened him, ſo that he began to have a good Underſtanding in the *Lord's Truth*, and to be ſenſible of *God's Mercies*; and began to ſpeak boldly in his *Quarters* amongſt the *Souldiers*, and to others, concerning *Truth* (for the *Scriptures* were very much opened to him) inſomuch that he ſaid; *His* Colonel *was as Blind as* Nebuchadnezar, *to caſt the Servant of the Lord into Priſon.* Upon this his *Colonel* had a *Spight* at him; and at *Worceſter*-Fight, the Year after, when the *Two Armies* lying near one another, *Two* came out from the *King's Army*, and challenged any *Two* of the *Parliament-Army* to fight with them; his *Colonel* made Choice of him and another, to Anſwer the *Challenge.* And when in the Encounter his *Companion* was *ſlain*, he drave *with* his *Enemies* within Muſquet-ſhot of the Town, without firing a *Piſtol* at them: This, when he returned, he told me with his own Mouth. But when the *Fight* was over, he ſaw the *Deceit* and *Hypocriſy* of the *Officers:* And being ſenſible, how wonderfully the *Lord* had *preſerved* him, and ſeeing alſo to the End of *Fighting*, he *laid down* his *Arms.*

Now the Time of my Commitment to the *Houſe* of *Correction* being very near out, and there being many new *Souldiers* Raiſed, the *Commiſſioners* would have made me *Captain* over them: And the *Souldiers* cried, *They would have none but me.* So the *Keeper* of the *Houſe*

1650. *House* of *Correction* was Commanded to bring me up before the *Commissioners* and *Souldiers*, in the *Market-place*; and there they proffered me that *Preferment* (as they called it) asking me, If I would not take up *Arms* for the *Common-wealth* against *Charles Steward?* I told them, 'I knew, from whence all *Wars* did arise, even from the 'Lust, according to *James* his Doctrine: and that I lived in the 'Vertue of that *Life* and *Power*, that took away the Occasion of 'all *Wars*. But they courted me to accept of their Offer, and thought, I did but Complement with them. But I told them, 'I was come 'into the *Covenant* of *Peace*, which was before *Wars* and *Strifes* 'were. They said, They offered it in *Love and Kindness to me, because of my Vertue*; and such like flattering Words they used. But I told them, 'If that was their *Love* and *Kindness*, I trampled it 'under my Feet. Then their Rage got up, and they said; *Take him away Jailer, and put him into the* Dungeon *amongst the Rogues and Fellons*. So I was had away and put into a *lousy, stinking Place*, without any Bed, amongst *thirty Fellons*; where I was kept almost *half a Year*, unless it were at Times: For they would sometime let me walk in the *Garden*, having a Belief of me, that I would not go away. Now, when they had gotten me into *Darby-Dungeon*, it was the Belief and saying of People, that I should never come out: But I had *Faith* in *God*, and believed, I should be delivered in his Time: For the *Lord* had said to me before, That *I was not to be removed from that Place yet, being set there for a* Service, *which he had for me to do.*

Darby-Prison.

Darby-Dungeon.

After it was bruited abroad, That I was in *Darby-Dungeon*, my *Relations* came to see me again; and they were much troubled, that I should be in *Prison*: For they looked upon it, to be a great shame to them, for me to lie in *Jail*. It was a strange thing then, to be *Imprisoned* for *Religion*: And some thought, I was *Mad*, because I stood for *Purity*, and *Righteousness*, and *Perfection*.

Among others that came to see me, and discourse with me, there came a certain *Person* from *Nottingham*, a *Souldier*, and that had been a *Baptist* (as I understood) and with him came several others. And in Discourse this *Person* said to me, *Your Faith stands in a Man, that died at* Jerusalem, *and there was never any such thing*. I was exceedingly grieved, to hear him say so; and I said to him: How! Did not Christ suffer without the *Gates* of *Jerusalem* through the Professing *Jews*, and *Chief Priests*, and *Pilate?* And he denied, that ever Christ suffered there outwardly. Then I asked him, Whether there were not *Chief Priests*, and *Jews*, and *Pilat* there outwardly? And when he could not deny that, then I told him: As certainly as there was a *Chief Priest*, and *Jews*, and *Pilat* there outwardly; so certainly was Christ *persecuted* by them, and did *suffer* there outwardly under them. Yet from this Man's Words was a *Slander* raised upon us, That the *Quakers* should *deny Christ, that suffered and died at* Jerusalem: Which was all utterly false; and the least Thought of it never entred our Hearts; but it was a meer *Slander* cast upon us, and occasioned by this *Person's* Words. The same *Person* also said; *That never any of the Prophets, nor Apostles, nor Holy Men of God suffered any thing Outwardly; but all their Sufferings were*

were Inward. But I instanced to him many of the *Prophets* and *Apostles*, how they suffered, and by whom they suffered: And so was the Power of the Lord brought over his *wicked Imaginations* and *Whimsies*. 1651.

Darby-Dungeon.

There came also another *Company* to me, that pretended, They were *Triers of Spirits*: And I asked them; What was the *first Step* to *Peace?* And what it was, by which a Man might see his *Salvation?* And they were presently up in the airy Mind, and said, I was *Mad*. Thus they came to *Try Spirits*, who did not know themselves, nor their own *Spirits*.

In this Time of my *Imprisonment*, I was exceedingly exercised about the Proceedings of the *Judges* and *Magistrates* in their *Courts of Judicature*. And I was moved to write to the *Judges*, concerning their putting Men to *Death* for *Cattel*, and *Money*, and small Matters; and to shew them, how Contrary it was to the *Law* of *God* in old Time: for I was under great Suffering in my Spirit because of it, and under the very *Sense* of *Death*; but standing in the *Will* of *God*, an heavenly Breathing arose in my Soul to the *Lord*. Then did I see the Heavens opened, and I rejoiced, and gave Glory to God. So I writ to the *Judges*, as followeth:

'I Am moved to write unto you to take heed, of putting Men 'to *Death* for stealing *Cattel*, or *Money*, &c. for the *Thieves* in the 'old Time were to make *Restitution*; and if they had not where-'with, they were to be *sold* for their *Theft*. Mind the *Laws* of *God* 'in the *Scriptures*, and the *Spirit* that gave them forth; and let them 'be your *Rule* in executing *Judgment*: And shew *Mercy*, that you 'may receive *Mercy* from God, the *Judge* of all. And take heed of 'Gifts and *Rewards*, and of *Pride*; for God doth forbid them, and 'they do blind the *Eyes* of the *Wise*. I do not write to give liberty 'to *Sin*; God hath forbidden it: But that you should *Judge* ac-'cording to his *Laws*, and shew *Mercy*: For he delighteth in true 'Judgment, and in *Mercy*. I beseech you to mind these Things, and 'prize your *Time*, now you have it; and *Fear God*, and *Serve* him: 'for he is a *Consuming Fire*.

Besides this, I writ another *Letter* to the JUDGES, to this effect:

'I Am moved to write unto you, That ye do true *Justice* to every 'Man, and see, that none be *Oppressed*, nor *Wronged*; nor no 'Oaths Imposed: for the Land mourneth because of *Oaths*, and 'Adulteries, and *Sorceries*, and *Drunkenness*, and *Prophaneness*. O 'Consider, ye that be Men set in *Authority*: Be moderate, and in 'Lowliness Consider these things. Shew *Mercy* to the Fatherless, and 'to the Widows, and to the Poor: And take heed of *Rewards* or 'Gifts; for they do blind the Eyes of the *Wise*: The Lord doth 'loath all such. Love *Mercy* and true *Judgment*, *Justice* and *Righ-*

'teousness;

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'*teousneſs*; for the *Lord* delighteth in ſuch. Conſider theſe Things 'in *Time*, and take heed, how ye do ſpend your *Time*. Now ye have '*Time*, prize it; and ſhew *Mercy*, that ye may receive *Mercy* from 'the Lord: For he is coming to *Try all Things*, and will plead with 'all *Fleſh*, as by *Fire*.

Moreover, I laid before the *Judges*, what an hurtful thing it was, that *Priſoners* ſhould lie ſo long in *Jail*; ſhewing, how that they learned *Badneſs* one of another, in talking of their *bad Deeds*: and therefore *ſpeedy Juſtice* ſhould be done. For I was a tender *Youth*, and dwelt in the *Fear* of *God*; and I was grieved to hear their *bad Language*; and was often made to reprove them for their *wicked Words*, and *evil Carriage* towards each other. And People did admire, that I was ſo preſerved and Kept; for they could never catch a *Word* or *Action* from me, to make any thing of againſt me, all the time, that I was there: For the *Lord's Infinite Power* upheld and preſerved me all that time; to him be *Praiſes* and *Glory* for ever!

Now, while I was here in *Priſon*, there was a *young-Woman* in the *Jail* for *Robbing* her Maſter of ſome Money: and when ſhe was to be *Tried* for her *Life*, I writ to the *Judge* and to the *Jury* about her, ſhewing them; How contrary it was to the *Law* of *God* in old Time, to put People to *Death* for *Stealing*: and moving them to ſhew *Mercy*. Yet ſhe was *Condemned to die*, and a *Grave* was made for her; and at the Time appointed, ſhe was carried forth to *Execution*. Then I writ a few Words, "Warning all People to 'beware of *Greedineſs* or *Covetouſneſs*, for it leads from *God*; but that 'all ſhould *Fear* the *Lord*, and avoid all *Earthly Luſts*, and prize 'their Time, while they have it: This I gave to be read at the *Gallows*. And though they had her upon the *Ladder*, with a *Cloath* bound over her Face, ready to be turned off; yet they did not put her to *Death*, but brought her back again to *Priſon*: And in the *Priſon* ſhe afterwards came to be *Convinced* of God's Everlaſting *Truth*.

There was alſo in the *Jail*, while I was there, a *Priſoner*, a *Wicked*, *Ungodly Man*, who was reputed a *Conjurer*; and he threatned, how he would talk with me, and what he would do to me: but he never had Power to open his Mouth to me. And on a time, the *Jailer* and he falling out, he threatned the *Jailer*, That he would *Raiſe the Devil, and break his Houſe down*; ſo that he made the *Jailer* afraid. Then I was moved of the *Lord*, to go in his Power, and *Rebuke* him in it; and to ſay unto him: *Come let's ſee, what thou canſt do; and do thy worſt.* And I told him, *The* Devil *was Raiſed high enough in him already; but the Power of God Chained him down*: So he ſlunk away, and went from me.

Now the Time of *Worceſter-Fight* coming on, *Juſtice Bennet* ſent the *Conſtables to preſs me for a Souldier*, ſeeing I would not voluntarily accept of a *Command*: And I told them, That I was brought off from outward *Wars*. They came down again to give me *Preſs-Money*; but I would take none. Then I was brought up to *Ser-*

Sergeant Holes, and kept there a while; and then I was taken down again. Then, after a while, the *Conſtables* fetched me up again, and then I was brought before the *Commiſſioners*; and they ſaid I ſhould go for a *Souldier*: But I told them, I was *dead* to it. They ſaid, I was *Alive*: I told them, where Envy and Hatred is, there is Confuſion. They proffered me *Money twice*; but I would not take it: Then they were Wroth, and I was Committed *Cloſe Priſoner*, without *Bail* or *Mainprize*. Whereupon I writ to them again, directing my Letter to *Colonel Barton* (who was a *Preacher*) and the reſt, that were concerned in my *Commitment*: And I writ thus: 1651. Darby-Priſon.

'YOU, who are without *Chriſt*, and yet uſe the Words, which 'he and his *Saints* have ſpoken, Conſider, neither he nor his '*Apoſtles* did ever *Impriſon* any; but my *Saviour* is *Merciful* even to 'the *Unmerciful* and *Rebellious*. He doth bring out of *Priſon* and '*Bondage*: But *Men*, while the *carnal Mind* doth rule, do *Oppreſs* 'and *Impriſon*. My Saviour ſaith, *Love your Enemies, and do good 'to them that hate you, and pray for them that deſpitefully uſe you and 'perſecute you*: For the *Love* of *God* doth not perſecute any; but 'loveth all, where it dwelleth: *He that hateth his Brother, is a Murderer*. You profeſs to be *Chriſtians*, and one of you a *Miniſter* of '*Jeſus Chriſt*; yet you have *Impriſoned* me, who am a *Servant* of '*Jeſus Chriſt*. The Apoſtles never *Impriſoned* any; but were Impri-'ſoned themſelves: Take heed of ſpeaking of *Chriſt* in Words, and 'denying him in Life and Power. O *Friends*, the *Impriſoning* my 'Body is to ſatisfy your *Wills*; but take heed of giving way to 'your *Wills*, for that will hurt you. If the *Love* of God had 'broken your Hearts, ye would not have *Impriſoned* me; but 'my *Love* is to you, as to all my Fellow-Creatures: and that 'you may *Weigh* your ſelves, and ſee, how you ſtand, is this 'written.

About this Time I was moved to give forth the following *Lines*, to go amongſt the *Convinced* and *Tender People*, *to manifeſt the Deceits of the World, and how the Prieſts have deceived the People*:

1651.

Darby-Prison.

'*To all you, that love the Lord Jesus Christ with a pure* '*and naked Heart, amd the Generation of the Righ-* '*teous.*

'CHRIST was ever hated; and the Righteous for his sake. 'Mind, who they were, that did ever hate them: He that 'was born after the *Flesh*, did persecute him, that was born after the 'Spirit; and so it is now. And mind, who were the Chiefest 'against *Christ*; even the great *Learned Men*, the Heads of the Peo-'ple, Rulers and Teachers, that did profess the *Law* and the *Pro-'phets*, and looked for *Christ*. They looked for an outwardly-Glori-'ous *Christ*, to hold up their outward Glory: But *Christ* spake against 'the Works of the World; and against the *Priests*, and *Scribes*, and 'Pharisees, and their hypocritical Profession. He that is a Stranger 'to Christ, is an *Hireling:* but the Servants of Jesus Christ are 'Freemen. The *false Teachers* always laid Burdens upon the Peo-'ple: and the *true Servants* of the Lord did speak against them. 'Jeremiah did speak against *Hirelings*, and said, *It was an horrible 'thing*; and said, *What will ye do in the End?* for the *People* and 'Priests were given to *Covetousness*. *Paul* did speak against such, as 'did make *Gain* upon the *People*; and exhorted the Saints to turn 'away from such, as were *Covetous Men* and *Proud Men*, such as did 'love *Pleasures* more than God; such as had a *Form* of Godliness, 'but denied the *Power* thereof. For of this sort (said he) are they, 'that *Creep into Houses, and lead Captive silly Women, who are ever 'learning, but never able to come to the knowledge of the Truth; Men of 'corrupt Minds, Reprobate concerning the Faith: and as* Jannes *and* 'Jambres *withstood* Moses, *so* (said he) *do these Resist the Truth: 'but they shall proceed no further, for their folly shall be made ma-'nifest unto all Men. Moses* forsook *Honours* and *Pleasures*, which 'he might have enjoyed. The Apostle in his time saw this *Corrup-'tion* entring, which now is spread over the World, of having a 'Form of Godliness, but denying the *Power*. Ask any of your 'Teachers, whether you may ever Overcome your Corruptions or 'Sins? None of them doth believe that; but *as long as Man is here, 'he must* (they say) *carry about with him the Body of Sin.* Thus 'Pride is kept up, and that Honour and Master-ship, which Christ 'denied; and all Unrighteousness: Yet Multitudes of *Teachers*; 'Heaps of *Teachers*; the Golden Cup full of *Abominations! Paul* 'did not preach for *Wages*; but laboured with his Hands, that he 'might be an *Example* to all them that follow him. O People, see 'who follow *Paul*! The Prophet *Jeremiah* said, *The Prophets prophesie 'falsly, and the Priests bear rule by their means*; but now the *Priests 'bear Rule* by the *Means* they get from the *People:* take away their '*Means*, and they will bear *Rule* over you no longer. They are 'such, as the Apostle said, *Intruded* into those things, which they 'never

'never *saw*, being vainly puffed up with a fleshly Mind; and, as 1651.
'the Scriptures declare of some of old, *They go in the way of* Cain, '(who was a Murderer) *and in the way of* Balaam, *who coveted the* Darby-
'*Wages of Unrighteousness.* The Prophet *Micah* also cried against Prison.
'the *Judges*, that Judged for *Reward*; and the *Priests*, that taught 'for *Hire*; and the *Prophets*, that prophesied for *Money*; and yet '*leaned on the Lord*, saying; *Is not the Lord amongst us? Gifts* do 'blind the Eyes of the Wise: And the *Gift* of *God* was never pur-'chased with *Money*. All the holy Servants of God did ever cry 'against *Deceit:* and where the Lord hath manifested his Love, they 'do loath it, and that Nature, which holdeth it up.

Again a Concern came upon me to write unto the *Magistrates* of *Darby*, which I did as followeth:

Friends,

'I desire you to consider in time, whom ye do *Imprison:* for the '*Magistrate* is set for the punishment of *Evil-Doers*, and for the 'Praise of them that *do well* But when the Lord doth send his Mes-'sengers unto you, to warn you of the *Woes*, that will come upon 'you, except you *Repent*; then you *persecute* them, and put them 'into *Prison*, and say; *We have a Law, and by our Law we may do it.* 'For you indeed Justifie your selves before *Men*; but *God* knoweth 'your Hearts: He will not be worshipped with your *Forms* and '*Professions*, and *Shews* of Religion. Therefore Consider, ye that 'talk of *God*, how ye are subject to him; for they are his *Children*, 'that do his *Will.* What doth the Lord require of you, but *To do 'Justice, to love and shew Mercy, to walk humbly* with him, and to 'help the Widows and Fatherless to their Right? But instead there-'of ye *Oppress* the *Poor.* Do not your *Judges* Judge for *Rewards*, 'and your *Priests* Teach for *Hire?* The time is coming, that he 'who seeth all things, will discover all your Secrets. And know 'this assuredly, The Lord will deliver his Servants out of your 'Hands, and he will recompence all your *unjust Dealings* towards his 'People. I desire you to Consider of these things, and *search the 'Scriptures*, and see, whether any of the *People* of *God* did ever '*Imprison* any for *Religion*; but were themselves *Imprisoned.* I de-'sire you to Consider, how it is written, that when the *Church* is met 'together, they may *all Prophesy, one by one*; that all may hear, and 'all may learn, and all may be comforted: And then, *If any thing 'be Revealed to him, that sitteth by, let the first hold his Peace.* Thus 'it was in the true *Church*; and thus it ought now to be. But it is 'not so in your *Assemblies:* but he that *Teaches* for *Hire*, may speak, 'and none may Contradict him. Again, Consider the *Liberty*, that 'was given to the Apostles, even among the unbelieving *Jews*; when 'after the reading of the *Law* and the *Prophets*, the *Rulers* of the '*Synagogue* said unto them: *Ye Men and Brethren, if ye have any Word 'of Exhortation for the People, say on.* I desire you to Consider in 'Stilness, and strive not against the Lord: for he is stronger than

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'you. Though ye hold his People fast for a time; yet when he 'cometh, he will make known, who are his: for his Coming is like 'the *Refiner's Fire*, and like *Fuller's Sope*. Then the *Stone*, that is set 'at nought of you *Builders*, shall be the *Head-Stone* of the *Corner*. 'O *Friends*, lay these things to Heart, and let them not seem light 'things to you, I wrote unto you in Love, to mind the *Laws* of 'God, and your own *Souls*, and do, as the *Holy Men* of God 'did.

Great was the *Exercise* and *Travel* in Spirit, that I went under during my *Imprisonment* here, because of the *Wickedness* that was in this Town: for though there were some *Convinced* there, yet for the generality they were an *hardened People*. And I saw the *Visitation* of *God's Love* pass away from them; and I mourned over them. And it came upon me to give forth the following Lines, as a *Lamentation* for them:

'O *Darby!* As the *Waters* run away, when the Flood-Gates are 'up; so doth the *Visitation* of *God's Love* pass away from 'thee, O *Darby!* Therefore look, where thou art, and how thou 'art grounded; and Consider, before thou art utterly *forsaken*. 'The Lord moved me *Twice*, before I came to Cry against the *Deceits* 'and *Vanities*, that are in thee; and to warn all to look at the *Lord*, 'and not at *Man*. The *Wo* is against the *Crown* of *Pride*, and the '*Wo* is against *Drunkenness* and *vain Pleasures*, and against them that 'make a *Profession* of *Religion* in Words, and are high and lofty in 'Mind, and live in *Oppression* and *Envy*. O *Darby!* thy *Profession* 'and *Preaching* stinks before the Lord. Ye do profess a *Sabbath* in 'Words, and Meet together, dressing your selves in *fine Apparel*; 'and you uphold *Pride*. Thy *Women* go with *stretched-forth Necks*, 'and *wanton Eyes*, &c. which the true *Prophet* of old Cryed against. 'Your *Assemblies* are odious, and an Abomination to the Lord: *Pride* 'is set up, and bowed down to; *Covetousness* abounds; and he that 'doth wickedly, is honoured: So *Deceit* doth bear with *Deceit*; and 'yet they profess Christ in Words. O the *Deceit*, that is within thee! 'It doth even break my Heart to see, how God is dishonoured in thee, 'O *Darby!*

Now, after that I had seen the *Visitation* of *God's Love pass away* from this Place, I knew, that my *Imprisonment* here would not continue long: But I saw, that when the Lord should bring me forth, it would be, as the letting of a *Lion* out of a *Den* amongst the *Wild Beasts* of the *Forrest*. For all *Professions* stood in a *Beastly Spirit* and *Nature*, pleading for *Sin*, and for the *Body* of *Sin* and *Imperfection*, *as long as they lived:* And they all kick'd, and yelled, and roar'd, and raged, and ran against the *Life* and *Spirit*, which gave forth the *Scriptures*, which they professed in words. And so it was; as will appear hereafter.

There

There was a great *Judgment* upon the *Town*; and the *Magistrates* were uneasie about me, and could not agree, what to do with me. One while they would have sent me up to the *Parliament:* another while they would have *Banished* me to *Ireland*. At first they called me a *Deceiver*, and a *Seducer*, and a *Blasphemer:* afterwards, when God had brought his *Plagues* upon them, then they said, I was an *Honest, Vertuous Man*. But their *good Report*, and *bad Report*, their well-speaking or their ill-speaking was nothing to me: for the one did not lift me up, nor the other cast me down: Praised be the Lord! At length they were made to turn me out of *Jail*, about the beginning of *Winter* in the Year 1651; after I had been a *Prisoner* in *Darby* almost *a Year*; whereof *Six Months* in the *House* of *Correction*, and the rest of the Time in the *Common Jail* and *Dungeon*. 1651. Darby-Prison.

Thus being set at Liberty again, I went on (as before) in the *Work* of the *Lord*, passing through the Country, first, into my own Country of *Leicestershire*, and had *Meetings* as I went; and the Lord's Spirit and Power accompanied me. Afterwards I went near to *Burton upon Trent*, where some were *Convinced*; and so to *Bushel-House*, where I had a *Meeting*. And I went up into the Country, where there were friendly People: But there was an outragious, wicked *Professor*, who had an intent to have done me a Mischief; but the *Lord* prevented him: Blessed be the *Lord!* *Leicestershire.* Burton upon Trent. Bushel-House.

And as I was walking along, with several *Friends*, I lifted up my Head, and saw *Three Steeple-house-Spires*; and they struck at my *Life*. And I asked *Friends*, What Place that was? and they said, *Lichfield*. Immediately the *Word* of the *Lord* came to me, that I must *go thither*. So being come to the House, we were going to, I wish'd *Friends*, that were with me, to walk into the House; saying nothing to them, whither I was to go. And as soon as they were gone, I stept away, and went by my Eye over Hedge and Ditch, till I came within a *Mile* of *Lichfield*; where, in a great Field, there were *Shepherds* keeping their *Sheep*. Then was I commanded by the Lord to *pull off my Shoos*. And I stood still (for it was *Winter*:) And the *Word* of the *Lord* was like a *Fire* in me. So I *put off my Shoos*, and left them with the *Shepherds*; and the poor *Shepherds trembled*, and were astonished. Then I walked on about a *Mile*, till I came into the *City*; and as soon as I was got within the *City*, the *Word* of the *Lord* came to me again, saying; *Cry, Wo unto the bloody City of Lichfield!* So I went up and down the Streets, Crying with a loud Voice, *WO TO THE BLOODY CITY OF LICHFIELD!* And it being *Market-Day*, I went into the *Market-Place*, and to and fro in the several Parts of it, and made stands, Crying as before, *WO TO THE BLOODY CITY OF LICHFIELD!* And no one laid Hands on me. But as I went thus Crying through the Streets, there seemed to me to be a *Channel* of *Blood* running down the *Streets*, and the *Market-Place* appeared like a *Pool* of *Blood*. Now, when I had declared, what was upon me, and felt my self Clear, I went out of the Town in Peace; and returning to the *Shepherds*, gave them some Money, and took my *Shoos* of them again. But the *Fire* of the *Lord* was so in my *Feet*, Lichfield.

and

1651. and all over me, that I did not matter to put on my *Shoos* any more; and was at a ſtand, whether I ſhould or no; till I felt freedom
Lichfield. from the *Lord* ſo to do: and then, after I had waſhed my Feet, I put on my *Shoes* again. After this, a deep Conſideration came upon me, Why, or for what reaſon, I ſhould be ſent to *Cry againſt that City*, and call it *THE BLOODY CITY?* For though the *Parliament* had the *Miniſter* one while, and the *King* another while, and much *Blood* had been ſhed in the *Town*, during the *Wars* between them; yet that was no more, than had befallen many other Places. But afterwards I came to underſtand, that in the Emperor *Diocletian*'s Time a *Thouſand Chriſtians* were *Martyred* in *Lichfield*. So I was to go, without my *Shoos*, through the *Channel* of their *Blood*, and into the *Pool* of their *Blood* in the *Market-Place*, that I might *Raiſe up the Memorial of the Blood of thoſe Martyrs*, which had been ſhed above a *Thouſand Years* before, and lay *Cold* in their *Streets*. So the Senſe of this *Blood* was upon me, and I obeyed the *Word* of the *Lord*. *Ancient Records* teſtify, how many of the *Chriſtian Britains* ſuffered there. And much I could write of the Senſe I had of the *Blood* of the *Martyrs*, that hath been ſhed in this *Nation* for the *Name* of *Chriſt*, both under the *Ten Perſecutions*, and ſince; but I leave it to the *Lord*, and to his *Book*, out of which all ſhall be Judged: For his *Book* is a moſt certain, true *Record*, and his *Spirit* a true *Recorder*.

Then paſſed I up and down through the *Countries*, having *Meetings* amongſt *friendly People* in many Places: But my *Relations* were offended at me. So after ſome Time I came into *Nottinghamſhire* again,
Nottinghamſhire. and to *Mansfield*, and went into *Darbyſhire*, viſiting *Friends*. Then
Mansfield. paſſing into *Yorkſhire*, I preached *Repentance* through *Doncaſter*, and
Darbyſhire. ſeveral other Places; and after came to *Balby*, where *Richard Farnſ-*
Yorkſhire. *worth* and ſeveral others were convinced. So traveling through the
Doncaſter Countries to ſeveral Places, preaching *Repentance*, and the Word of
Balby. Life to the People, I came into the Parts about *Wakefield*, where
Wakefield *James Naylor* lived; and he and *Thomas Goodyear* came to me, and were both *Convinced*, and received the *Truth*. *William Dewsbury* alſo and his *Wife*, with many more, came to me, who were *Convinced*, and received the *Truth*. From thence I paſſed through the
Selby. Country towards *Captain Purſloe*'s houſe by *Selby*, and viſited one *John Leek*, who had been to viſit me in *Darby-Priſon*, and was *Convinced*. I had an Horſe, but was fain to leave him, not knowing, what to do with him: for I was moved to go to many *great Houſes*, to admoniſh and exhort the People *to turn to the Lord*. Thus
Beverly. paſſing on, I was moved of the *Lord* to go to *Beverly-Steeple-houſe*, which was then a Place of high Profeſſion. And being very Wet with Rain, I went firſt to an *Inn*; and as ſoon as I came to the Door, a *Young-woman* of the Houſe came to the Door, and ſaid, *What! is it you? Come in*, ſaid ſhe, as if ſhe had known me before: for the Lord's Power bowed their Hearts. So I refreſhed my ſelf, and went to Bed: And in the Morning, (my *Cloaths* being ſtill wet) I got ready, and having paid, for what I had had in the *Inn*, I went up to the *Steeple-houſe*, where was a Man preaching. And when he had done, I was moved to ſpeak to him, and to the People, in the *mighty Power* of

of *God*; and turned them to their *Teacher*, *Chriſt Jeſus*: And the 1651.
Power of the *Lord* was ſo ſtrong, that it ſtruck a mighty *Dread* amongſt the People. And the *Major* came down to me, and ſpake a *Yorkſhire.*
few Words to me: but none of them had any Power to meddle with me. So I paſſed away out of the Town: And in the Afternoon went to another *Steeple-houſe*, about *Two Miles* off: And when the *Prieſt* had done, I was moved to ſpeak to him, and to the People very largely, ſhewing them the *Way* of *Life* and *Truth*, and the Ground of *Election* and *Reprobation*. The *Prieſt* ſaid, he was but a *Child*, and could not *diſpute* with me: I told him, I did not come to *diſpute*; but to hold forth the *Word* of *Life* and *Truth* unto them, that they might all know the *One Seed*, which the Promiſe of God was to, both in the *Male* and in the *Female*. Here the People were very loving, and would have had me come again on a *Week-day*, and preach among them: But I directed them to their *Teacher*, *Chriſt Jeſus*, and ſo paſſed away; and the next Day went to *Crantſick*, to Crantſick.
Captain Purſloe's, who accompanied me to *Juſtice Hotham*'s. This *Juſtice Hotham* was a pretty tender Man, one that had had ſome Experiences of *God*'s *Workings* in his Heart. After I had had ſome Diſcourſe with him of the things of God, he took me into his *Cloſet*; where ſitting together, he told me; he had known that *Principle* theſe *Ten Years*, and was glad, that the *Lord* did now publiſh it abroad to the People. After a while there came a *Prieſt* to viſit him, with whom alſo I had ſome Diſcourſe concerning *Truth*. But his Mouth was quickly ſtopt: for he was nothing but a *Notioniſt*, and not in *Poſſeſſion*, of what he talked of.

While I was here, there came a *Great Woman* of *Beverly*, to ſpeak with *Juſtice Hotham* about ſome Buſineſs; and in Diſcourſe ſhe told him, *That the laſt Sabbath-day* (as ſhe called it) *there was an Angel or Spirit came into the Church at* Beverly, *and ſpake the wonderful things of God, to the aſtoniſhment of all that were there: And when it had done, it paſſed away; and they did not know, whence it came, nor whither it went: But it aſtoniſhed all, both Prieſt, Profeſſors and Magiſtrates of the Town.* This Relation *Juſtice Hotham* gave me afterwards; and then I gave him an Account, how I had been that Day at *Beverly-Steeple-houſe*; and had declared *Truth* to the *Prieſt* and *People* there:

There was in the County thereabouts ſome *Noted Prieſts*, and *Doctors*, that Juſtice *Hotham* had acquaintance with, and he would fain have them ſpeak with me; and offered to ſend for them, under pretence of ſome Buſineſs he had with them: but I wiſh'd him not to do ſo.

Now when the *Firſt Day* of the *Week* was come, *Juſtice Hotham* walked out with me into the Fields; and then, *Captain Purſloe* coming up after us, *Juſtice Hotham* left us, and returned home; but *Captain Purſloe* went with me into the *Steeple-houſe*. And when the *Prieſt* had done, I ſpake to both *Prieſt* and *People*; and declared to them the *Word* of *Life* and *Truth*, and directed them, where they might find their *Teacher*, the *Lord Jeſus Chriſt*. Some of the People were *Convinced* there that Day, and received the *Truth*, and ſtand faſt in it; and have a fine *Meeting* there-a-ways to this Day.

1651. In the *Afternoon* I went to another *Steeple-houſe*, about *Three Miles* off, where preached a great *High-Prieſt*, called a *Doctor* (being one of them, whom *Juſtice Hotham* would have ſent for, to have ſpoken with me.) So I went into the *Steeple-houſe*, and ſtayed, till the *Prieſt* had done (Now the Words, which he took for his *Text*, were theſe; *Ho, every One that Thirſteth, come ye to the Waters, and he that hath no Money, come ye, buy and eat, yea come, buy Wine and Milk without Money and without Price.*) Then was I moved of the *Lord God* to ſay unto him; *Come down, thou deceiver; Doſt thou bid People, Come* freely, *and take of the Water of Life* freely, *and yet thou takeſt* Three hundred Pounds a Year *of them, for preaching the Scriptures to them! Mayeſt not thou bluſh for ſhame! Did the Prophet* Iſaiah *and* Chriſt *do ſo, who ſpake the Words, and gave them forth* freely? *Did not Chriſt ſay to his Miniſters, whom he ſent to preach, Freely ye have received, freely give?* So the *Prieſt*, like a Man amazed, haſtned away. And after he was gone, and had left his *Flock*, I had as much Time, as I could deſire, to ſpeak to the *People*. And I directed them from the *Darkneſs* to the *Light*, and to the *Grace* of *God*, that would Teach them, and bring them Salvation; and to the *Spirit* of *God* in their Inward Parts, which would be a *free Teacher* unto them.

Yorkſhire.

Then, having Cleared my ſelf amongſt that People, I returned to *Juſtice Hotham*'s Houſe that Night; who when I came in, took me in his Arms, and ſaid: *His Houſe was my Houſe*, for he was exceeding glad at the *work* of the *Lord*, and that his *Power* was *Revealed*. Then he told me, Why he went not with me to the *Steeple-houſe* in the Morning, and what Reaſonings he had in himſelf about it: for he thought, if he had gone with me to the *Steeple-houſe*, the *Officers* would have put me to him; and then he ſhould have been ſo put to it, that he ſhould not have known, what to have done: But he was glad, he ſaid, when *Captain Purſloe* came up to go with me. Yet neither of them was *dreſt*, nor had their *Bands* about their Necks. And it was a ſtrange thing then, to ſee a Man come into a *Steeple-houſe* without a *Band*: Yet *Captain Purſloe* went in with me without his *Band*; the *Lord's Power* and *Truth* had ſo affected him, that he minded it not.

From hence I paſſed on through the Country, and came at Night to an *Inn*, where was a Company of *rude People*; and I bid the *Woman* of the *Houſe*, if ſhe had any *Meat*, to bring me ſome: But becauſe I ſaid *Thee* and *Thou* to her, ſhe looked ſtrangely on me. Then I asked her, if ſhe had any *Milk?* and ſhe ſaid, *No*. I was ſenſible, ſhe ſpake falſly: And ſeeing a *Churn* ſtanding in the Room, and being willing to try her further, I asked her; If ſhe had any *Cream?* ſhe denied, that ſhe had any. Now there ſtood a *Churn* in the Room, and a little *Boy* playing about it, put his Hands into it, and pulled it down; and threw all the *Cream* on the Floor before my Eyes. Thus was the *Woman* manifeſted to be a *Liar*. The *Woman* was amazed, and bleſt her ſelf, and took up the *Child*, and *whipt* it ſorely: But I reproved her for her *Lying* and *Deceit*. After the Lord had thus diſcovered her *Deceit* and *Perverſneſs*, I walked out of the *Houſe*, and went away, till I came to a *Stack* of *Hay*, and lay in the

Hay-Stack that Night, in *Rain* and *Snow*; it being but *Three Days* before the Time called *Chriſtmas*. 1651.

The *next day* I came into *York*, where were ſeveral People, that were very tender. And upon the *Firſt-Day* of the *Week* following I was Commanded of the Lord, to go to the great *Minſter*, and ſpeak to *Prieſt Bowles* and his Hearers in their great *Cathedral*. Accordingly I went: and when the *Prieſt* had done, I told them; *I had ſomething from the Lord God to ſpeak to the* Prieſt *and* People. *Then ſay on quickly*, ſaid *a Profeſſor*, that was among them; for it was *Froſt* and *Snow*, and very *Cold Weather*. Then I told them; *This was the Word of the Lord God unto them, that they lived in* Words; *but God Almightly looked for* Fruits *amongſt them*. As ſoon as the Words were out of my Mouth, they hurried me out, and threw me down the *Steps*: but I got up again without hurt, and went to my *Lodging* again; and ſeveral were *Convinced* there. For the very *Groans*, that aroſe from the *Weight* and *Oppreſſion*, that was upon the *Spirit* of *God in me*, would open People, and ſtrike them; and make them Confeſs, *That the* Groans, *which brake forth through me, did reach them:* For my *Life* was burthened with their *Profeſſion* without *Poſſeſſion*, and *Words* without *Fruit*. York.

Now after I had done my preſent Service in *York*, and that ſeveral were *Convinced* there, and received the *Truth* of *God*, and were turned to his *Teaching*; I paſſed out of *York*, and looked towards *Cleaveland*. And I ſaw, there was a *People*, that had taſted of the *Power* of *God*; and I ſaw then, there was a *Seed* in that *Country*, and that God had an *humble People* there. So I paſſed onwards that Night; and a *Papiſt* overtook me, and talked to me of his *Religion*, and of their *Meetings*: and I let him ſpeak all that was in his Mind. That Night I ſtayed at an *Ale-houſe*; and the next Morning I was moved of the Lord to ſpeak the *Word* of the *Lord* to this *Papiſt*. So I went to his Houſe, and declared againſt his *Religion*, and all their *Superſtitious Ways*; and told him, that *God* was come to *teach his People himſelf*. This put the *Papiſt* into ſuch a *Rage*, that he could not then endure to ſtay in his own Houſe.

The *next day* I came to *Burraby*, where there was a *Prieſt*, and ſeveral *Friendly People* Met together: Many of the People were *Convinced*, and have continued faithful ever ſince; and there is a great *Meeting* of *Friends* in that Town. The *Prieſt* alſo was forced to Confeſs to *Truth*, though he Came not into it. Burraby.

The *day following* I paſſed to *Cleaveland*, amongſt thoſe People, that had taſted of the *Power* of *God*: They had formerly had great *Meetings*, but were then all ſhattered to pieces; and the *Heads* of them turned *Ranters*. I told them, 'That after they had had ſuch *Meet-* 'ings, they did not *Wait upon God* to feel his *Power*, to gather their 'Minds Inward, that they might feel his *Preſence* and *Power* a- 'mongſt them in their *Meetings*, to ſit down therein, and Wait up- 'on him: for they had ſpoken themſelves *dry*; they had ſpent their 'Portions, and not living in that, which they ſpake of, they were 'now become *DRY*. They had ſome kind of *Meetings* ſtill: but 'they took *Tobacco*, and drank *Ale* in their *Meetings*; and were 'grown light and looſe. But my Meſſage unto them from the *Lord* Cleave-land.

1651. was, 'That they ſhould all come together again, and *Wait to feel* '*the Lord's Power and Spirit in themſelves*, to gather them to Chriſt,
Cleaveland. 'that they might be taught of him, who ſays, *Learn of me.* For 'when they had declared, that which the Lord had opened to 'them, then the People were to receive it; and both the *Speakers* and '*Hearers* were to live in that themſelves. But when theſe had no 'more to declare, but went to ſeek *Forms* without *Life*; that made 'themſelves *dry* and *barren*, and the People alſo: and from thence 'came all their *Loſs:* for the Lord renews his *Mercies* and his '*Strength* to them that *Wait upon him.* The *Heads* of theſe People came to nothing: but moſt of the *People* came to be *Convinced*, and received God's everlaſting Truth, and continue a *Meeting* to this day; ſitting under the *Teaching* of the *Lord* Jeſus Chriſt, their Saviour.

Upon the *Firſt day* of the next *Week* the *Word* of the *Lord* came to me to go to the *Steeple-houſe* there; which I did. And when the *Prieſt* had done, I ſpake the *Truth* to him and the *People*, and directed them to their *Teacher within*, Chriſt Jeſus, their free Teacher, that had bought them. The *Prieſt* came to me; and I had a little Diſcourſe with him: but he was ſoon ſtopt, and ſilent. Then, being Clear of the Place, I paſſed away, having had ſeveral *Meetings* amongſt thoſe People.

Though at this time the *Snow* was very deep; yet I kept traveling: And going through the Country, came to a *Market-Town*, where I met with many *Profeſſors*, with whom I had much Reaſoning; and I asked them many Queſtions, which they were not able to Anſwer; but ſaid, *They had never had ſuch deep Queſtions put to them in all their Lives.*

Stath. From them I went to another Place called *Stath*, where alſo I met with many *Profeſſors*, and ſome *Ranters*. I had great *Meetings* amongſt them, and a great *Convincement* there was, and many received the Truth: amongſt whom One was an *Ancient Man* of an *hundred Years* of *Age*; Another was a *Chief Conſtable*; and a *third* was a *Prieſt*, whoſe Name was *Philip Scafe:* Him the *Lord*, by his free Spirit, did afterwards make a free *Miniſter* of his free *Goſpel.*

The *Prieſt* of this Town was a lofty *Prieſt*, and did much Oppreſs the People for his *Tithes:* for if they went a *Fiſhing* many *Leagues* off, he would make them pay the *Tithe-Money*, of what they made of their *Fiſh*; though they catched them at a great diſtance, and carried them as far as *Yarmouth* to ſell. Now I was moved to go to the *Steeple-houſe* there, to declare the Truth, and lay open the *Prieſt*. And when I had ſpoken to the *Prieſt*, and laid his *Oppreſſing* of the People upon him, he fled away. The *Chief* of the *Pariſh* were very light and vain: So after I had ſpoken the *Word* of *Life* to them, I turned away from them, becauſe they did not receive it; and left them. But the *Word* of the *Lord*, which I had declared amongſt them, ſtuck with ſome of them; ſo that at Night ſome of the *Heads* of the *Pariſh* came to me: and moſt of them were *Convinced* and ſatisfied, and confeſt to the *Truth*. Thus the *Truth* began to ſpread up and down that Country, and great *Meetings* we had;

at

at which the *Prieſt* began to rage, and the *Ranters* began to be ſtirred: and they ſent me word, that they would have a *Diſpute* with me; both the *Oppreſſing Prieſt*, and the *Leader* of the *Ranters*. A day was ſet, and the *Ranter* came with his Company: and another *Prieſt*, a *Scotch Man*, came; but not the *Oppreſſing Prieſt* of *Stath*. *Philip Scafe*, who had been a *Prieſt*, and was *Convinced*, was with me; and a great Number of People were met. When we were ſetled, the *Ranter*, whoſe Name was *T. Buſhel*, told me; *He had had a Viſion of me, that I was ſitting in a great Chair, and that he was to come and put off his Hat, and bow down to the Ground before me*; and he did ſo: and many other flattering Words he ſpake. I told him, It was his own *Figure:* and ſaid unto him, *Repent thou Beaſt.* He ſaid, it was *Jealouſy* in me to ſay ſo. Then I asked him the *Ground* of *Jealouſy*, and how it came to be bred in Man? And the *Nature* of a *Beaſt*, what made it? And how that was bred in Man? For I ſaw him directly in that *Nature* of the *Beaſt*; and therefore I would have known of him, how that *Nature* came to be bred in him? I told him, *He ſhould give me an Account of things done in the Body, before we came to diſcourſe of things done out of the Body.* So I ſtopt up his Mouth, that he could ſay no more; and all his Fellow-*Ranters* were ſilenced: for he was the *Head* of them. Then I called for the *Oppreſſing Prieſt*; but he came not: Only the *Scotch Prieſt* came; but his Mouth was ſoon ſtopt with a very few Words; he being out of the *Life* of what he did profeſs. Then had I a good Opportunity with the *People*: and I laid open the *Ranters*, ranking them with the old *Ranters* in *Sodom.* And the *Prieſts* I manifeſted to be of the ſame ſtamp with their Fellow-*Hirelings*, the *falſe Prophets* of old, and the *Prieſts* that then bore rule over the People by their *Means*, *ſeeking for their Gain from their Quarter*, *Divining for Money*, *and Teaching for filthy Lucre:* and ſo I brought all the Prophets, and Chriſt, and the Apoſtles over the Heads of the *Prieſts*, ſhewing, how the Prophets, Chriſt and the Apoſtles had long ſince diſcovered them by their *Marks* and *Fruits.* Then I directed People to their *Inward Teacher*, Chriſt Jeſus their Saviour; and I preached up Chriſt in the Hearts of his People, when all theſe *Mountains* were laid low. The People were all quiet, and the Gainſayers Mouths were ſtopped: for though they broiled inwardly, yet the Power bound them down, that they could not break out. 1651. Stath.

After the *Meeting* was over, this *Scottiſh Prieſt* deſired me to walk with him a *top* of the *Cliffs.* Whereupon I called a *Brother-in-Law* of his, who was in ſome meaſure *Convinced*, and deſired him to go with me, telling him; I was willing to have ſome Body by, to hear, what we ſaid; leſt the *Prieſt*, when I was gone, ſhould report any thing of me, which I did not ſay. So we went together; and as we walked, the *Prieſt* asked me many things concerning the *Light*, and concerning the *Soul:* To all which I anſwered him fully. When he had done queſtioning, we parted; and he went his way: and as he went, meeting with the other *Prieſt*, *Philip Scafe*, that was *Convinced*, he *brake his Cain* againſt the Ground in Madneſs, and ſaid, *If ever he met with me again, he would have my Life, or I ſhould have his*; adding, *that he would give his Head, if I was not knockt down*

1651. *within a Month.* By this *Friends* ſuſpected, his intent was, in deſiring me to walk with him alone, either to have *Thruſt me down from off the Cliff*, or to have done me ſome other *Miſchief:* And that when he ſaw himſelf fruſtrated in that, by my having one with me, that made him *rage* ſo. But I feared neither his *Prophecies*, nor his *Threats:* for I feared God Almighty. But ſome *Friends*, through their Affection to me, feared much, that this *Prieſt* would do me ſome *Miſchief*, or ſet on Others to do it. Yet after ſome Years, this very *Scotch* Prieſt, and his *Wife* alſo came to be *Convinced* of the *Truth*; and about *Twelve Years* after this I was at their Houſe.

Stath.

After this there came another *Prieſt* to a *Meeting*, where I was, (one that was in Repute above all the *Prieſts* in the Country) and as I was ſpeaking in the *Meeting*, That the *Goſpel* was the *Power* of *God*, and how it brought *Life* and *Immortality* to *Light* in Men, and ſo was turning People from *Darkneſs* to the *Light;* this high-flown *Prieſt* ſaid, *The Goſpel was Mortal.* I told him, The true Miniſter ſaid, The *Goſpel* was the *Power* of *God*; and would he make the *Power* of *God Mortal?* Upon that, the other Prieſt, *Philip Scafe*, that was *Convinced*, and had felt the *Immortal Power* of *God* in himſelf, took him up, and reproved him; and ſo a great Diſpute aroſe between them: the *Convinced Prieſt* holding, that the *Goſpel was Immortal*; and the other *Prieſt* holding, that it was *Mortal.* But the *Lord's Power* was too hard for this *Oppoſing Prieſt*, and ſtopp'd his Mouth: And many People were *Convinced*, ſeeing the Darkneſs, that was in the *Oppoſing Prieſt*, and the Light that was in the *Convinced Prieſt.*

Then another *Prieſt* ſent to have a *Diſpute* with me, and *Friends* went with me to the Houſe, where he was: But when he underſtood, we were come, he *ſlipt* out of the *Houſe*, and hid himſelf under an *Hedge.* The People went to ſeek him, and found him; but could not get him to come to us. Then I went to a *Steeple-houſe* hard by there, where the *Prieſt* and *People* were in a great rage: This *Prieſt* had threatned *Friends*, what he would do; but when I came there, he would not ſtand, but fled: for the *Lord's Power* came over him and them. Yea, the Lord's Everlaſting *Power* was over the *World*, and did reach to the Hearts of People, and made both *Prieſts* and *Profeſſors tremble.* It ſhook the earthly and airy Spirit, in which they held their *Profeſſion* of *Religion* and *Worſhip*; ſo that it was a dreadful thing unto them, when it was told them, "*The Man in Leathern Breeches is come.* At the hearing thereof the *Prieſts* in many Places would get out of the way; they were ſo ſtruck with the *dread* of the *Eternal Power* of *God:* and *Fear ſurprized* the *Hypocrites.*

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Whitby. Scarborough. Wowls. Malton.

From this Place we paſſed to *Whitby* and *Scarborough*, where we had ſome Service for the Lord; and there are large *Meetings* ſettled there ſince. From thence I paſſed over the *Wowls* to *Malton*, where we had great *Meetings*; as we had alſo at the *Towns* thereabouts. At one of thoſe *Towns* there was a *Prieſt* ſent me a *Challenge*, to *diſpute* with me: But when I came, he would not come forth. So I had a good Opportunity with the People, and the *Lord's Power* ſeized upon them: And one, who had been a *Wild, drunken Man*, was reached therewith, ſo that he came to me as lowly, as a *Lamb*; though he and his *Companions* had before ſent for *Drink*, to make the rude People *drunk*, on purpoſe, that they might abuſe us. So when the *Prieſt* would not come forth, I was moved to go to the *Steeple-houſe* there; and the *Prieſt* was Confounded, and the *Lord's Power* came over all.

1651.

Yorkſhire.

On the *First-day* following, there came one of the higheſt *Independent-Profeſſors*, a *Woman*, who had let in ſuch a *Prejudice* againſt me, that ſhe ſaid, before ſhe came, *She could willingly have gone to ſee me hang'd.* But when ſhe came, ſhe was *Convinc'd*; and remains a *Friend.*

Malton.

Then I turned to *Malton* again, and very great *Meetings* there were; to which ſeveral People more would have come, but durſt not for fear of their *Relations:* for it was thought a ſtrange thing then, *to preach in Houſes*, and not go to the *Church* (as they call'd it;) ſo that I was much deſired, to go and ſpeak in the *Steeple-houſes.* One of the *Prieſts* writ to me, and invited me to *preach in his Steeple-houſe*; calling me his *Brother:* Another *Prieſt*, a noted Man, kept a *Lecture* there. Now the *Lord* had ſhewed me, while I was in *Darby-Priſon*, *That I ſhould ſpeak in* Steeple-houſes, *to gather People from thence*; and a Concern ſometimes would come upon my Mind about the *Pulpits*, that the *Prieſts* lolled in. For the *Steeple-houſes* and *Pulpits* were offenſive to my Mind, becauſe both *Prieſts* and *People* called them the *Houſe* of *God*, and *Idolized* them; reckoning, that *God* dwelt there in the *outward Houſe:* whereas they ſhould have looked for *God* and *Chriſt to dwell in their Hearts*, and their *Bodies* to be made the *Temples* of *God:* for the Apoſtle ſaid, *God dwelleth not in Temples made with Hands:* But by reaſon of the People's *Idolizing* thoſe *Places*, it was counted an heinous thing to declare againſt them. Now when I came into the *Steeple-houſe*, there were not paſſing *Eleven Hearers*; and the *Prieſt* was preaching to them. But after it was known in the Town, that I was in the *Steeple-houſe*, it was ſoon filled with People. When the *Prieſt*, that preacht that day, had done, he ſent the *other Prieſt*, that had Invited me thither, to bring me up into the *Pulpit:* but I ſent back Word to him, that I needed not to go into the *Pulpit.* Then he ſent to me again, deſiring me to go up into it; for (he ſaid) it was a *better Place*, and there I might be *ſeen* of the *People.* I ſent him Word again, I could be *ſeen* and *heard* well enough, where I was; and that I came not there to hold up ſuch *Places*, nor their *Maintenance* and *Trade.* Upon my ſaying ſo, they began to be angry, and ſaid, *Theſe* Falſe Prophets *were to come in the laſt Times.* Their ſaying ſo, grieved many of the People; and ſome began to murmur at it. Whereupon I ſtood up, and deſired all to be quiet: and ſtepping upon an *High Seat*, 'I declared 'unto them the *Marks* of the *falſe Prophets*; and ſhewed, *That they 'were already come*: and ſet the *true Prophets*, and Chriſt and his Apo-'ſtles over them; and manifeſted, theſe to be out of the *Steps* of 'the *true Prophets*, and of Chriſt and his Apoſtles. And I directed 'the People to their *Inward Teacher*, Chriſt Jeſus, who would turn 'them from the *Darkneſs* to the *Light.* And having opened divers 'Scriptures to them, I directed them to the *Spirit* of *God* in themſelves, 'by which they might come to him; and by which they might alſo

'come

1651. ‘ come to know, who the *false Prophets* were. So having had a large time among them, I departed in Peace.

Pickering. After some time, traveling in the Country, I came to *Pickering*, where in the *Steeple-house* the *Justices* hold their *Sessions*; Justice *Robinson* being Chairman: and I had a *Meeting* in the *School-house* at the same time; and abundance of *Priests* and *Professors* came to it, asking *Questions*; which were *Answered* to their Satisfaction. And it being *Sessions-time*, *four Chief-Constables*, and many other People were *Convinced* that day. And word was carried to Justice *Robinson*, that his *Priest* was *Overthrown* and *Convinced*; whom he had a *Love* to, more than to all the *Priests* besides. After the *Meeting* was done, we went to an *Inn*, and Justice *Robinson's Priest* was very lowly and loving; and would have paid for my Dinner: but I would by no means suffer it. Then he offered, that I should have his *Steeple-house* to preach in; But I denied it, and told him and the People, That *I came to bring them off from such things to Christ*.

The *next* Morning I went up, with the *Four Chief-Constables*, and some others, to visit *Justice Robinson*; who met me at his Chamber-door. I told him, *I could not honour him with Man's Honour*; and he said, *He did not look for it*. So I went into his Chamber, and opened te him the *State* of the *false Prophets*, and of the *true Prophets*; and set the true Prophets, and Christ, and the Apostles over the other; and directed his Mind to *Christ* his *Teacher*; and opened to him the *Parables*, and how *Election* and *Reprobation* stood; as that *Reprobation* stood in the *first Birth*, and *Election* stood in the *second Birth*: I shewed also, what the *Promise* of *God* was to, and what the *Judgment* of *God* was against. He Confessed to it all; and was so opened with the *Truth*, that when another *Justice*, that was present, made some little *Opposition*; he *Informed* him. At our parting he said, *It was very well, that I did exercise that Gift, which God had given me*: And he took the *Chief-Constables* aside, and would have given them some *Money*, to have given me, saying; *He would not have me be at any Charge in their Country*: but they told him, That they themselves could not get me to take any *Money*; and so accepting his Kindness, refused his *Money*.

From thence I passed up into the Country, and the *Priest* that called me *Brother* (in whose *School-house* I had the *Meeting* at *Pickering*) went along with me. When we came into a *Town* to bait, the *Bells* rang: Whereupon I asked, What the *Bells rang* for? And they said, *for me to preach in the Steeple-house*. After some Time I felt Drawings that way: And as I walked to the *Steeple-house*; I saw, the People were gathered together in the *Steeple-house-yard*. The *Old Priest* would have had me gone into the *Steeple-house*; but I said, *Nay, it was no matter*: But it was something strange to the People, that I would not go into that, which they called the *House* of *God*. Then I stood up in the *Steeple-house-yard*, and declared to ‘ the People, ‘ That I came not to hold up their *Idol-Temples*, nor ‘ their *Priests*, nor their *Tithes*, nor their *Augmentations*, nor their ‘ *Priests-wages*, nor their *Jewish* and *Heathenish Ceremonies* and *Traditions* (for I denyed all these) and told them, that that *piece* of ‘ *Ground*

‘ *Ground* was no more *Holy*, than another *Piece* of *Ground*. And I 1651.
‘ shewed them, that the Apostles going into the *Jews Synagogues* and
‘ *Temples*, which God had Commanded, was *To bring People off* from *Yorkshire.*
‘ that *Temple*, and those *Synagogues*, and from the *Offerings* and
‘ *Tithes*, and *Covetous Priests* of that Time. And that such, as came
‘ to be *Convinced* of the Truth, and Converted to it, and believed in
‘ Jesus Christ, whom the Apostles preached; they *met together* after-
‘ wards in *Dwelling-Houses*. And that all who preach Christ, the
‘ *Word* of *Life*, ought to *preach freely*, as the Apostles did; and as
‘ he had Commanded. So I was sent of the *Lord God* of *Heaven* and
‘ *Earth* to *preach freely*; and to bring People off from their outward
‘ *Temples made with Hands*, which God dwelleth not in; that they might
‘ know their *Bodies* to become the *Temples* of *God* and of *Christ*:
‘ And to draw People off from all their *Superstitious Ceremonies*, and
‘ *Jewish* and *Heathenish Customs*, *Traditions* and *Doctrines* of *Men*;
‘ and from all the World's *Hireling-Teachers*, that take *Tithes* and
‘ great *Wages*, *preaching for Hire*, *and divining for Money*, whom
‘ God and Christ never sent, as themselves confess, when they say;
‘ They *never heard God's Voice*, *nor Christ's Voice*. Therefore I ex-
‘ horted the People to come off from all these things, and directed
‘ them to the *Spirit* and *Grace* of *God* in themselves, and to the *Light*
‘ of *Jesus* in their own Hearts; that they might come to know *Christ*,
‘ their *Free Teacher*, to bring them *Salvation*, and to open the
‘ *Scriptures* to them. Thus the Lord gave me a good Opportunity
amongst them, to open things largely unto them; and all was qui-
et, and *many* were *Convinced*: Blessed be the Lord.

I passed on to another *Town*, where there was another great *Meeting*, and the *Old Priest* before-mentioned went along with me; and there came *Professors* of several sorts to it. Now I sate on an *Hay-stack*, and *spake nothing for some Hours*: for I was to famish them from *Words*. And the *Professors* would ever and anon be speaking to the *Old Priest*, and asking him, *When I would begin? and when I would speak?* And he bad them *Wait*; and told them, *That the People waited upon Christ a long while, before he spake*. At last I was moved of the *Lord* to *speak*; and they were struck by the *Lord's Power*, and the *Word* of *Life* reached to them, and there was a *General Convincement* amongst them.

From hence I passed on, the *Old Priest* being still with me, and several others. And as we went along, some People called to the *Old Priest*, and said; *Mr.* Boyes, *We owe you some Money for Tithes, pray come and take it*. But the *Old Priest* threw up his Hands, and said; *He had enough, he would have none of it; they might keep it*: And, *he praised the Lord, he had enough*.

At length we came to this *Old Priest's Steeple-house* in the *Moors*: And when we were come into it, the *Old Priest* went before me, and *The Moors.* held open the *Pulpit-Door*; but I forbad him, and told him, I should not go into it. This *Steeple-house* was very much *painted*; and I told him and the People, That the *painted Beast* had a *painted House*. Then I opened to them the *Rise* of all those *Houses*, and their Superstitious Ways; shewing them, that as the End of the Apostles going into the *Temple* and *Synagogues*, which God had Commanded,

1651. manded, was not to hold them up; but to bring them to *Christ*, the *Substance:* So the End of my coming there, was not, to hold up these *Temples*, *Priests* and *Tithes*, which God had never Commanded; but to bring them off from all these things, to *Christ* the *Substance*. So I shewed them the *True Worship*, which Christ had set up: and distinguished unto them *Christ* the *True Way*, from all the *false Ways*; opening the *Parables* to them, and turning them from the *Darkness* to the true *Light*, that by it they might see themselves and their *Sins*, and *Christ* their *Saviour*; that believing in him, they might be saved from their *Sins*.

Yorkshire, in the Moors.

After this we went to one *Birdet*'s House, where I had a great *Meeting*; and this *Old Priest* accompanied me still, leaving his *Steeple-house:* For he had been looked upon as a famous *Priest*, above *Common-prayer-Men*, and *Presbyters*, and *Independents* too. Before he was *Convinced*, he would have gone sometimes into their *Steeple-houses*, and have preached: For he had been a zealous Man in his Way. And when they have Complained of him to *Justice Hotham*, he would bid them, *Distrein his Horse*, for *travelling on the Lord's Day* (as he call'd it:) But *Hotham* did that only to put them off; for he knew, the *Priest* used no *Horse*, but travelled on *Foot*.

Crantfick. Now came I up through the Country again towards *Crantfick*, to *Captain Pursfo*'s and *Justice Hotham*'s, who received me kindly; being glad, that the *Lord*'s *Power* had so appeared; and that *Truth* was spread, and so many had received it; and that *Justice Robinson* was so Civil. And *Justice Hotham* said; If God had not raised up this *Principle* of *Light* and *Life*, which I preached, the Nation had been over-run with *Ranterism*; and all the *Justices* in the Nation could not have stopped it with all their *Laws:* Because (said he) they would have *said*, as we *said*, and *done* as we *Commanded*; and yet have kept their own *Principle* still. But this *Principle* of *Truth* (said he) overthrows their *Principle* and the *Root* and *Ground* thereof; and therefore (he said) he was glad, the *Lord* had raised up this *Principle* of *Life* and *Truth*.

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

Oram. Thence I went to *Oram*, to one *George Hartise*'s; where many of that Town were *Convinced*. On the *first-Day* I was moved to go into the *Steeple-house*, where the *Priest* had got *another Priest* to help him: And a many *Professors* and Contenders were got together. But the *Lord's Power* was over all, and the *Priests* fled away, and a great deal of good Service I had for the Lord amongst the People. And some of those great Professors were *Convinced*, and became honest faithful *Friends*; being Men of Account in the Place.

The *next* day *Friends* and friendly People having left me, I traveled alone, declaring the *Day* of the *Lord* amongst People in the *Towns*, where I came; and warning them to *Repent*. And as I traveled one day, I came towards Night into a Town called *Patrington*;

Patrington.

ton; and as I walked along the Town, I warned both *Priest* and *People* (for the *Priest* was in the Street) to *Repent, and turn to the Lord.* Now it grew *dark*, before I came to the End of the Town; and a Multitude of People gathered about me, and I declared the *Word* of *Life* unto them. And when I had cleared my self, I went to an *Inn*, and desired them to let me have a *Lodging*; but they would not. Then I desired them to let me have a little *Meat*, or *Milk*, and I would pay them for it; but they would not. So I walked out of the Town, and a Company of *Fellows* follow'd me, and asked me; *What News?* And I bid them *Repent, and fear the Lord.* After I was gone a pretty way out of the Town, I came to another *House*, and I desired the People of that House to let me have a little *Meat*, and *Drink*, and *Lodging* for my Money; but they would not neither, but denied me. Then I went to another *House*, and desired the same; but they refused me also. By this time it was grown so *dark*, that I could not see the *High-way*; but I discerned a *Ditch*, and got a little *Water*, and refreshed my self. Then I got over the *Ditch*; and being weary with traveling, I sate down amongst the *Furz-bushes*, till it was day. About *break* of *Day* I got up, and passed on the *Fields*; and a Man came after me with a great *Pike-Staff*, and went along with me to a *Town:* And he raised the Town upon me, with the *Constable* and *Chief-Constable*, before the Sun was up. So I declared *God's Everlasting Truth* amongst them, warning them of the *day* of the *Lord*, that was coming upon all *Sin* and *Wickedness*; and exhorted them to *Repent*. But they seized on me, and had me back again to *Patrington*, about *three Miles*, guarding me with *Watch-Bills*, and *Pikes*, and *Staves* and *Halberds*. Now when I was come back to *Patrington*, all the *Town* was in an *Uproar;* and the *Priest* and *Constables* were consulting together: So I had another Opportunity to declare the *Word* of *Life* amongst them, and warn them to *Repent*. At last a *Professor*, a tender Man, called me into his House, and there I took a little *Milk* and *Bread*; having not eaten for *some Days* before. Then they guarded me about *Nine Miles* to a *Justice*; and when I was come near his House, there came a Man riding after us, and asked me, *Whether I was the Man, that was apprehended?* And I asked him, Wherefore he asked? And he said, *For no hurt*; and I told him, I was: So he rode away to the *Justice* before us. The Men, that guarded me, said; *It was well, if the* Justice *was not* drunk, *before we got to him: for he used to be* drunk *early.* Now when I was brought in before him, because I did not *put off* my *Hat*, and said *Thou* to him, he asked the Man, that rode thither before me, *Whether I was not mazed, or fond?* But the Man told him, *No*; *it was my Principle.* Then I warned him to *Repent*, and come to the *Light*, which Christ had enlightned him withal; that by it he might see all his evil *Words* and *Actions*, that he had spoken and acted (his ungodly *Ways* he had walked in, and his ungodly *Words* he had spoken) and to return to Christ Jesus, whilst he had time; and that whilst he had Time, he should prize it. *Ay, Ay*, said he, *the* Light, *that is spoken of in the* third *of* John: I desired him, that he would mind it, and obey it. And as I admonished him, I laid my Hand upon him; and he was brought down by the *Power* of the *Lord:*

1652. Patrington.

1652. And all the *Watch-men* ſtood *amazed.* Then he took me into a little *Parlour* with the other Man, and deſired to ſee, what I had in my
Patrington. Pockets, of *Letters*, or *Intelligence*; and I plucked out my *Linnen*, and ſhewed him, that I had no *Letters:* So he ſaid, He is not a *Vagrant* by his Linnen: and then he ſet me at Liberty. Then I went back to *Patrington* again, with that Man, that had ridden before me to the *Juſtice*; for he lived at *Patrington.* When I came there, he would have had me have had a *Meeting* at the *Croſs:* But I ſaid, It was no matter, his *Houſe* would ſerve. Then he deſired me to *go to Bed,* or *lie down upon a Bed:* Which he did, that they might ſay, they had ſeen me in a *Bed*, or upon a *Bed*; for they had got up a Report, that I would not lie on any *Bed,* becauſe at that time I lay many times without Doors. Now when the *Firſt-day* of the *Week* was come, I went to the *Steeple-houſe*, and declared the Truth to the *Prieſt* and *People:* and the People did not moleſt me; for the Power of God was come over them. Then preſently after I had a great *Meeting* at that Man's Houſe, where I lay: And many that day were *Convinced* there of the *Lord's* Everlaſting *Truth*; who ſtand faithful Witneſſes for it to this day. And they were exceeding ſorry and grieved, that they did not Receive me, nor give me Lodging, when I was there before.

York-ſhire. From hence I Traveled through the Country, even to the furtheſt part thereof; Warning People, both in Towns and in Country-Villages, to *Repent*; and directing them to *Chriſt Jeſus* their *Teacher.*

On the *Firſt-day* of the *Week* I came to one *Colonel Overton*'s Houſe, and had a great *Meeting* of the *Prime* of the *People* of that Country; where many things were opened out of the *Scriptures,* which they had never heard before in all their Lives: and many were *Convinced,* and received the *Word* of *Life,* and were ſettled in the *Truth* of *God.*

Patrington. Then I returned to *Patrington* again, and viſited thoſe *Friends,* that were *Convinced* there; by whom I underſtood, that a *Taylor,* and ſome wild Blades in that Town had occaſioned my being carried before the *Juſtice.* The *Taylor* came to ask me forgiveneſs, fearing, I would Complain of him: The *Conſtables* alſo were afraid, leſt I ſhould trouble them: But I forgave them all, and warned them to turn to the Lord, and to amend their Lives. Now that which made them the more afraid, was this: When I was in the *Steeple-houſe* at *Oram* not long before, there came a *Profeſſor,* and gave me a *Puſh* on the *Breaſt* in the *Steeple-houſe*, and bid me, *Get* me *out of the Church:* Alas, *poor Man,* ſaid I, doſt thou call the *Steeple-houſe* the *Church?* The *Church* is the *People,* whom God hath purchaſed with his *Blood,* and not the *Houſe.* It happened, that *Juſtice Hotham* came to hear of this Man's *Abuſe* done to me; and ſent his *Warrant* for him, and bound him over to the *Seſſions:* So affected was he with the *Truth*; and ſo Zealous to keep the *Peace.* And indeed, this *Juſtice Hotham* had asked me before, whether any People had meddled with me, or abuſed me? But I was not to tell him any thing of that kind; but was to forgive all.

From

From *Patrington* I went to ſeveral *Great Men's Houſes,* warning 1652.
them to *Repent:* Some Received me lovingly, and ſome ſlighted me. Thus I paſſed on through the Country: And at Night came Patrington.
to another *Town,* where I deſired *Lodging* and *Meat,* and I would pay for it: But they would not *Lodge* me, except I would go to the *Conſtable,* which was the Cuſtom (they ſaid) of all *Lodgers* at *Inns,* if *Strangers.* I told them, I ſhould not go: for that Cuſtom was for *ſuſpicious Perſons*; but I was an Innocent Man. So, after I had warned them to *Repent,* and declared unto them the *Day* of their *Viſitation,* and directed them to the *Light* of *Chriſt* and *Spirit* of *God,* that they might come to know Salvation, I paſſed away; and the People were ſomething tendered, and troubled afterwards. But when it grew dark, I ſpied an *Hay-Stack,* and went, and ſate under it all Night, till Morning.

The *next* Day I paſſed into *Hull,* admoniſhing and warning Peo- Hull.
ple, as I went, to turn to *Chriſt Jeſus,* that they might receive Salvation. That Night I got a *Lodging*; but was very ſore with traveling on *Foot* ſo far.

Afterward, paſſing through the Country, I came to *Balby,* and Balby.
viſited *Friends* up and down in thoſe Parts; And then paſſed into the Edge of *Nottinghamſhire,* viſiting *Friends* there: and ſo paſſed *Nottinghamſhire.*
into *Lincolnſhire,* and viſited *Friends* there. And on the *Firſt-day* *Lincolnſhire.*
of the *Week* I went to a *Steeple-houſe* on this ſide of *Trent*; and in the Trent.
Afternoon I went to another *Steeple-houſe* on the other ſide of *Trent,* declaring the *Word* of *Life* to the People, and directing them to their *Teacher, Chriſt Jeſus,* who died for them, that they might hear him, and receive Salvation by him. Then I went further into the Country, and had ſeveral *Meetings* there-aways. And at one *Meeting,* where I was, there came a *Great Man,* and a *Prieſt,* and many *Profeſſors:* but the *Lord's Power* came over them all; and they went their ways peaceably. And there came a *Man* to that Meeting, who had been at a *Meeting* before; and he raiſed a *falſe Accuſation* againſt me, and made a Noiſe up and down the Country, reporting, that I ſaid; *I was Chriſt*; which was utterly *falſe.* And when I came to *Gainsborough,* where a *Friend* had been declaring Gainſborough.
Truth in the *Market,* the *Town* and *Market-People* was all in an Uproar: So I went into a *Friendly Man's* Houſe, and the People ruſhed in after me; ſo that the Houſe was filled with *Profeſſors,* and *Diſputers,* and *rude People.* And this *falſe Accuſer* came in before them all, and accuſed me openly before all the People, *That I ſaid, I was* Chriſt; *and he had got Witneſſes to prove the ſame:* Which ſet the People into ſuch a Rage, that they had much ado to keep their Hands off me. Then was I moved of the *Lord God* to ſtand up upon the Table, in the Eternal Power of God, and tell the People, *That* Chriſt *was in them, except they were Reprobates; and that it was* Chriſt, *the Eternal Power of God, that ſpake in me at that time unto them: NOT, that I was CHRIST.* And the People were generally ſatisfied, except himſelf, and a *Profeſſor,* and his own *falſe Witneſſes.* And I called the Accuſer, *Judas*; and was moved to tell him, That he was *Judas,* and *Judas* his *End* ſhould be his; and that that was the *Word* of the *Lord,* and of *Chriſt* through me to him. So

1652. the *Lord's Power* came over all, and quieted the Minds of the People, and they departed in Peace. But this *Judas* went away, and ſhortly after *hanged himſelf*; and a *Stake was driven into his Grave.* And afterwards the Wicked *Prieſts* raiſed a Scandal upon us, and reported, *That a* Quaker *had hanged himſelf in* Lincolnſhire, *and had a Stake driven through him.* This *Falſhood* they printed to the Nation, adding *Sin* to *Sin*; which the Truth and we were clear of: for he was no more a *Quaker*, than the *Prieſt*, that printed it; but was one of their own People. But notwithſtanding this wicked *Slander*, by which the Adverſary deſigned to defame us, and turn Peoples Minds againſt the *Truth* we held forth, many in *Lincolnſhire* received the Goſpel, being *Convinced* of the Lord's Everlaſting *Truth*, and ſate down therein under the Lord's heavenly Teaching.

Gainſborough.

Yorkſhire. Warnſworth.

After this I paſſed in the Lord's Power into *Yorkſhire*, and came to *Warnſworth*, and went to the *Steeple-houſe* in the Fore-noon; but they ſhut the Door againſt me: Yet after a while they let in *Thomas Aldam*, and then ſhut it again; and the *Prieſt* fell upon him, asking him *Queſtions*. At laſt they opened the Door, and I went in: and as ſoon as I was come in the *Prieſts* ſight, he left *Preaching*, though I ſaid nothing to him; for he was in a great *Maze*, and asked me, *What have you to ſay?* and preſently Cried out, *Come, come, I will prove them falſe Prophets in* Matthew: But he was ſo Confounded, he could not find the *Chapter*. Then he fell on me, asking me many *Queſtions*; and I ſtood ſtill all this while, not ſaying any thing amongſt them. At laſt I ſaid; *Seeing, here are ſo many Queſtions asked, I may Anſwer them.* But as ſoon as I began to ſpeak, the People violently ruſhed upon me, and thruſt me out of the *Steeple-houſe* again, and lockt the Door on me. And as ſoon as they had done their *Service*, and were come forth, the *People* ran upon me, and *knockt* me ſorely with their *Staves*, threw *Clods* and *Stones* at me, and abuſed me much: the *Prieſt* alſo, being in a great rage, laid *violent Hands* on me himſelf. But I warned them and him of the *Terrible Day* of the *Lord*, and exhorted them to *Repent*, and turn to Chriſt. And being filled with the Lord's refreſhing *Power*, I was not ſenſible of much *hurt* I had received by their *Blows*. In the *Afternoon* I went to another *Steeple-houſe*; but the *Prieſt* had done, before I got thither: So I preached *Repentance* to the People, that were left, and directed them to their inward *Teacher*, *Jeſus Chriſt*.

Balby. Doncaſter.

From hence I went to *Balby*, and ſo to *Doncaſter*, where I had formerly preach'd *Repentance* on the *Market-day*; which had made a Noiſe and Alarm in the Country. On the *Firſt-day* I went to the *Steeple-houſe*; and after the *Prieſt* had done, I ſpake to him and the People, what the *Lord God* had Commanded me. And they were in a great Rage, and hurried me out, and threw me down, and haled me before the *Magiſtrates*; and a long *Examination* they made of me, and much Work I had with them: And they *threatned* my *Life*, if ever I came there again; and that they would leave me to the *Mercy* of the *People*. Nevertheleſs I declared *Truth* amongſt them, and directed them to the *Light* of *Chriſt* in them; teſtifying unto them,

them, *That God was come to teach his People himſelf, whether they would hear, or whether they would forbear.* After a while they put us out (for ſome *Friends* were with me) among the *rude Multitude*; and they *ſtoned* us down the Streets. And there was an *Inn-keeper*, that was a *Bayliff*, came and took us into his Houſe: and they *brake his Head*, that the *Blood* ran down his Face, with the *Stones*, that they threw at us: So we ſtay'd a while in his Houſe, and ſhewed the more ſober People the *Prieſt's Fruits*. Then we went away to *Balby*, about a *Mile* off; and the *rude People* laid wait for us, and *ſtoned* us down the *Lane*: But bleſſed be the Lord, we did not receive much hurt. 1652. Doncaſter. Balby.

Tickhill.

The *next firſt-Day* I went to *Tickhill*, whither the *Friends* of that Side gathered together, and there was a *Meeting*; and a mighty Brokenneſs by the Power of God there was amongſt the People. I went out of the *Meeting*, being moved of God to go to the *Steeple-houſe*: And when I came there, I found the *Prieſt*, and moſt of the *Chief* of the *Pariſh* together in the *Chancel*. So I went up to them, and began to ſpeak; but they immediately fell upon me: and the *Clark* up with his *Bible*, as I was ſpeaking, and *ſtruck me on the Face with it, ſo that my Face guſhed out with Blood; and I bled exceedingly in the Steeple-houſe*. Then the People cried, *Let us have him out of the Church*. And when they had got me out, they *beat* me *exceedingly*; and threw me down, and threw me over an *Hedge*: And afterwards dragged me through an Houſe into the Street, *ſtoning* and *beating* me, as they dragged me along; ſo that I was all-over beſmeared with *Blood* and *Dirt*. And they got my *Hat* from me, which I never got again. Yet when I was got upon my Legs again, I declared to them the *Word* of *Life*, and ſhewed them the *Fruits* of their *Teacher*; and how they diſhonoured *Chriſtianity*. So after a while I got into the *Meeting* again amongſt *Friends*: And the *Prieſt* and *People* coming by the Houſe, I went forth with *Friends* into the *Yard*, and there I ſpake to the *Prieſt* and *People*; and the *Prieſt* ſcoffed at us, and called us *Quakers*. But the *Lord's Power* was ſo over them, and the *Word* of *Life* was declared in ſuch *Authority* and *Dread* to them, that the *Prieſt* fell a *Trembling* himſelf; and one of the People ſaid, *Look how the Prieſt trembles and ſhakes, he is turned a* Quaker *alſo*. So when the *Meeting* was over, *Friends* departed; and I went without my *Hat* to *Balby*, about *Seven* or *Eight Miles*. And *Friends* were much *abuſed* that Day by the *Prieſt* and his *People*; Inſomuch that ſome moderate *Juſtices* hearing of it, *Two* or *Three* of them came, and ſate at the *Town*, to hear and examine the Buſineſs. And he that had ſhed my Blood, was afraid, of having his *Hand cut off*, for *ſtriking* me in the *Church* (as they called it:) but I forgave him, and would not appear againſt him. Balby.

Yorkſhire. Weſt-Riding.

In the beginning of this Year, 1652 great *Rage* got up in *Prieſts* and *People*, and in ſome of the *Magiſtrates* in the *Weſt-Riding* of *Yorkſhire*, againſt the *Truth* and againſt *Friends*; inſomuch that the *Prieſt* of *Warnſworth* procured a *Warrant* from the *Juſtices* againſt me and *Thomas Aldam*, which was to be executed in any part of the *Weſt-Riding* of *Yorkſhire*. At the ſame Time I had a *Viſion* of a *Bear* and *Two great Maſtiff-Dogs*; that I ſhould paſs by them, and they

1652. they should do me no hurt: and it proved so. For the *Constable* took *Thomas Aldam*, and carried him to *York*; and I went with *Thomas Aldam Twenty Miles* towards *York*: and the *Constable* had the *Warrant* for me also, and said, *He saw me; but he was loth to trouble Men, that were Strangers:* but *Thomas Aldam* was his *Neighbour*. So the Lord's Power restrained him, that he had not Power to meddle with me. And we came to *Lieutenant Roper*'s, where we had a great *Meeting* of many Considerable Men; and the *Truth* was powerfully declared amongst them, and the *Scriptures* wonderfully opened, and the *Parables* and *Sayings* of *Christ* were expounded, and the *State* of the *Church* in the *Apostles* Days was plainly set forth, and the *Apostacy* since from that *State* discovered. And the *Truth* had great Dominion that Day, so that those *Great Men*, that were present, did generally Confess to it, saying; *They believed, that this Principle must go over the whole World.* There were at this Meeting *James Naylor*, *Thomas Goodyear* and *William Dewsbury*, who had been *Convinced* the Year before; and *Richard Farnsworth* also. And the *Constable* stay'd with *Thomas Aldam*, till the *Meeting* was over: And then went towards *York-prison*; but did not meddle with me.

West-Riding.

Wakefield From hence I went to *Wakefield:* and on the *First Day* after I went to a *Steeple-house*, where *James Naylor* had been a Member of an *Independent*-Church; but upon his receiving *Truth*, he was *Excommunicated*. When I came in, and the *Priest* had done, the People called upon me to come up to the *Priest*; which I did: But when I began to declare the *Word* of *Life* to them, and to lay open the *Deceit* of the *Priest*, they rushed upon me on a suddain, and thrust me out at the other Door, and fell a *punching* and *beating* me, and Cried; *Let us have him to the Stocks:* But the *Lord's Power* was over them, and restrained them, that they were not suffered to put me in. So I passed away to the *Meeting*, where were a great many *Professors* and friendly People gathered, and a great *Convincement* there was that Day: For the People were mightily satisfied, that they were directed to the *Lord's Teaching* in themselves. Here we got some Lodging: for *Four* of us had lain abroad under an *Hedge* the Night before, there being then few *Friends* in that Place.

The *same* Day *Richard Farnsworth* went to another great *Steeple-house*, belonging to a great *High-priest*, and declared the *Word* of *Truth* unto the People; and a great Service he had amongst them: For the *Lord's Dread* and *Power* was mightily over all.

The *Priest* of that Church, which *James Naylor* had been a Member of, whose Name mas *Marshal*, raised many Wicked *Slanders* upon me, as, *That I carried Bottles about with me, and made People drink of my Bottles, and that made them follow me.* And, *That I rid upon a great Black Horse, and was seen in one Country upon my Black Horse in one Hour, and in the same Hour in another Country Threescore Miles off;* and *That I should give a Fellow Money to follow me, when I was on my Black Horse:* With these *Hellish Lies* he fed his People, to make them think *Evil* of the *Truth*, which I had declared amongst them. But by these *Lies* of his, he preached many of his *Hearers* away from him: For I was then on *Foot*, and travelled on *foot*, and had no *Horse* at that Time; and that the People generally

rally knew. But the Lord soon after met with this Envious *Priest*, and *Cut him off* in his *Wickedness*. 1652.

Higtown. After this I came to a Town called *High-Town*, where dwelt a *Woman*, who had been *Convinced* a little before; and we went to her House, and had a *Meeting:* and the *Towns-people* gathered together, and we declared the *Truth* to them, and had some *Service* for the *Lord* amongst them; and they passed away again peaceably. But there was a *Widow-woman* in the Town, whose Name was *Green*, who being filled with *Envy*, went to one, that was called a *Gentleman* in the *Town* (who was reported to have killed *Two Men* and *One Woman*) and Informed him against us; though he was no *Officer*. The *next* Morning we drew up some *Queries*, to be sent to the *Priest:* And when we had done, and were just going away, some of the *Friendly People* of the *Town* came running up to the House, where we were, and told us; *That this* Murdering Man *had sharpened a* Pike *to stab us, and was coming up with his Sword by his Side.* We were just passing away, and so missed him. But we were no sooner gone, but he came to the *House*, where we had been; and the People generally Concluded, *If we had not been gone, he would have murdered some of us.* That Night we lay in a *Wood*, and were very Wet; for it Rained exceedingly. In the *Morning* I was moved to come back to that *Town* again; and then they gave us a full *Relation* of this *wicked Man*.

Bradford. From hence we passed to *Bradford*, and came to an House, where we met with *Richard Farnsworth* again; from whom we had parted a little before. When we came in, they set *Meat* before us; but as I was going to *Eat*, the *Word* of the *Lord* came to me, saying; *Eat not the Bread of such, as have an Evil Eye.* Immediately I arose from the *Table*, and *ate* nothing: The *Woman* of the *House* was a *Baptist*. So after I had exhorted the Family, *To turn to the Lord Jesus Christ, and hearken to his Teachings in their own Hearts*, We departed thence.

And as we travelled through the Country, preaching *Repentance* to the People, we came into a *Market-town* on the *Market-day*; and there was a *Lecture* there that Day: And I went into the *Steeple-house*, where were many *Priests*, and *Professors*, and *People*. The *Priest*, that preached, took for his *Text* those Words of *Jeremiah*, Chap. 5. ver 31. *My People love to have it so:* Leaving out the foregoing Words, viz. *The Prophets prophesy falsly, and the Priests bear Rule by their Means.* So I shewed the People his *Deceit*; and directed them to *Christ*, the true *Teacher within*; declaring unto them, that God was come to *Teach his People himself*, and to bring them off from all the *World's Teachers* and *Hirelings*; that they might come to receive *freely* from him. Then warning them of the *Day* of the *Lord*, that was coming upon all Flesh, I passed from thence without much Opposition.

At Night we came to a *Country-house*; and there was no *Ale-house* near. They desired us to stay there all Night; which we did, and had good *Service* for the *Lord*, declaring his *Truth* amongst them.

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1652. The *next* Day we passed on: For the *Lord* had said unto me; *If but one Man or Woman were Raised up by his Power, to stand and live in the same Spirit, that the Prophets and Apostles were in, who gave forth the Scriptures, that Man or Woman should shake all the Country in their Profession for Ten Miles round.* For People had the *Scriptures*, but were not in that same *Light*, and *Power*, and *Spirit*, which they were in, that gave forth the *Scriptures*: and so they neither knew *God*, nor *Christ*, nor the *Scriptures* aright; nor had they *Unity* one with another, being out of the *Power* and *Spirit* of *God*. Therefore as we passed along, we Warned all People, where-ever we met them, of the *Day* of the *Lord*, that was coming upon them.

Yorkshire.

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Pendle-hill. As we travelled on, we came near a very great and high *Hill*, called *Pendle-hill*, and I was moved of the Lord, *to go up to the Top of it*; which I did with much ado, it was so very *Steep* and *High*. When I was come to the *Top* of this *Hill*, I saw the *Sea* bordering upon *Lancashire*: And from the *Top* of this *Hill* the *Lord* let me *see*, in what Places he had a *Great People* to be gathered. As I went down, I found a *Spring* of *Water* in the Side of the *Hill*, with which I refreshed my self; having eaten or drunk but little in several Days before.

At Night we came to an *Inn*, and declared Truth to the *Man* of the *House*, and writ a *Paper* to the *Priests* and *Professors*, declaring 'the *Day* of the *Lord*, and that *Christ was come to teach People himself*, 'by his Power and Spirit in their *Hearts*, and to bring People off 'from all the World's *Ways* and *Teachers*, to his own free *Teaching*, 'who had bought them, and was the *Saviour* of all them, that be-'lieved in him. The *Man* of the *House* spread the *Paper* abroad, and was himself mightily affected with the *Truth*. Here the *Lord* opened unto me, and let me *see* a *Great People in white Raiment by a River-side, coming to the Lord*: And the Place that I saw them in, was about *Wentzerdale* and *Sedbergh*.

The *next* Day we travelled on, and at Night got a little *Fern* or *Brakins* to lay under us, and lay upon a *Common*. Next Morning we reached to a *Town*, and there *Richard Farnsworth* parted from me; *Wentzer-dale.* and then I travelled alone again. So I came up *Wentzerdale*, and at the *Market-Town* in that *Dale* there was a *Lecture* on the *Market-day*; and I went into the *Steeple-house*. And after the *Priest* had done, 'I Proclaimed the *Day* of the *Lord* to the *Priest* and *People*; Warn-'ing them to turn from the *Darkness* to the *Light*, and from the *Power* 'of *Satan* unto *God*, that they might come to know *God* and *Christ* 'aright, and to receive his *Teaching*, who *teacheth freely*. And largely and freely did I declare the *Word* of *Life* unto them, and had not much *Persecution* there. Afterwards I passed up the *Dales*, Warning People to *fear God*; and preaching the Everlasting *Gospel* to them. And in my way I came to a *Great House*, where there was a *School-master*; and they got me into the House. And I asked them *Questions* about their Religion and Worship: and afterward I declared the *Truth* to them. They had me into a *Parlour*, and lockt me in, pretending that I was a *Young Man*, that was *Mad*, and had got away from my *Relations*; and that they would keep me, till they could

could send to my *Relations*. But I soon *Convinced* them of their *Mistake* in that, and they let me forth; and would have had me to *stay* there: But I was not to stay there. Then having exhorted them to *Repentance*, and directed them to the *Light* of Christ Jesus, that through it they might come unto him, and be *saved*; I passed from them, and came in the Night to a little *Ale-house* on a *Common*, where there was a Company of *Rude Fellows drinking*. And because I would not drink with them, they got up their *Clubs*, and were *striking* at me: but I reproved them, and brought them to be somewhat *Cooler*; and then I walked out of the *House* upon the *Common* in the Night. After some time one of these *drunken Fellows* came out, and would have come close up to me, pretending to *whisper* to me: but I perceived, he had a *Knife*; wherefore I kept off from him, and bid him *Repent, and fear God*. So the Lord by his Power preserved me from this *Wicked Man*; and he went into the House again. 1652. *Wentzer-dale.*

The *next* Morning I went on through other *Dales*, Warning and Exhorting People every where, as I passed, to *Repent and turn to the Lord*: and several were *Convinced*. At one *House*, that I came to, the *Man* of the *House* (whom I afterwards found to be a *Kinsman* of *John Blakelin's*) would have given me *Money*; but I would not Receive it. *Yorkshire Dales.*

As thus I traveled on through the *Dales*, I came to another Man's House, whose Name was *Tennant*: And I was moved to speak to the *Family*, and declare God's Everlasting *Truth* to them. And as I was turning away from them, I was moved to *turn again*, and speak to the *Man* himself: And he was *Convinced*, and his *Family*, and lived and died in the *Truth*. Thence I came to *Major Bousfield's*, who received me, as did also several others; and some that were then *Convinced*, have stood faithful ever since. I went also thro' *Gryse-dale*, and several other of those *Dales*; in which some were *Convinced*. And I went into *Dent*, where many were *Convinced* also. But from *Major Bousfield's* I came to *Richard Robinson's*, and declared the Everlasting *Truth* to him. *Gryfedale.* *Dent.*

The *next* day I went to a *Meeting* at *Justice Benson's*, where met a a *People*, that were *separated from the publick Worship*. This was the place, that I had seen, where a *People came forth in white Raiment*. A large *Meeting* it was, and the People were generally *Convinced*; and continue a large *Meeting* still of *Friends* near *Sedburgh*: Which was then first gathered through my *Ministry* in the *Name* of *Jesus*. *Near Sedburgh.*

In the *same* Week there was a great *Fair*, at which *Servants* used to be hired: And I went and declared the *day* of the *Lord* through the *Fair*. And after I had done so, I went into the *Steeple-house-Yard*; and many of the People of the *Fair* came thither to me, and abundance of *Priests* and *Professors*. 'There I declared the Ever-'lasting *Truth* of the Lord, and the *Word* of *Life* for several Hours; 'shewing, that the Lord was come to *Teach* his People himself, and 'to bring them off from all the *World's Ways* and *Teachers*, to Christ 'the true *Teacher*, and the true *Way* to God. I laid open their '*Teachers*, shewing, that they were like them, that were of *Old* con-'demned by the *Prophets*, and by *Christ*, and by the *Apostles*: And I

1652. 'exhorted the People to come off from the *Temples made with Hands*;
'and Wait to receive the *Spirit* of the *Lord*, that they might know
Near Sedburgh. '*themſelves* to be the *Temples* of *God*. Not one of the *Prieſts* had
power to open his Mouth againſt what I declared: But at laſt a *Captain* ſaid, *Why will you not go into the Church? for this is not a fit place to preach in*, ſaid he. But I told him, I denied their *Church*. Then ſtood up one *Francis Howgill*, who was a *Preacher* to a Congregation: He had not ſeen me before; yet he undertook to Anſwer that *Captain*; and ſoon put him to *Silence*. Then ſaid this *Francis Howgill* of me; *This Man ſpeaks with Authority, and not as the Scribes*. After this I opened to the People, That that *Ground* and *Houſe* was no *holier*, than another Place; and that that *Houſe* is not the *Church* but the *People*; whom *Chriſt* is the *Head* of. Then after a while the *Prieſts* came up to me, and I warned them to *Repent*: One of them ſaid, *I was Mad*; and ſo they turned away. But many People were *Convinced* there that day, and were glad at the hearing of the *Truth* declared, and received it with Joy. Amongſt theſe was one called *Captain Ward*, who received the *Truth* in the love of it, and lived and dyed in it.

Weſtmorland. Firbank-Chappel. The *next Firſt-day* I came to *Firbank-Chappel* in *Weſtmorland*, where *Francis Howgill* before named, and one *John Audland* had been preaching in the Morning: The *Chappel* was full of People, ſo that many could not get in. And *Francis Howgill* ſaid, *He thought, I lookt into the Chappel, and his Spirit was ready to fail; the Lord's Power did ſo ſurprize him*: But I did not look in. They made haſte, and had quickly done at that time: and they and ſome of the People went to their *Dinners*; but abundance ſtay'd, till they came again. Now *John Blakelin*, and others came to me, and deſired me not to Reprove them publickly; for they were not *Pariſh-Teachers*, but pretty *Tender Men*. I could not tell them, whether I ſhould or no (though I had not at that time any Drawings to declare publickly againſt them;) but I ſaid, They muſt leave me to the *Lord's Movings*. So while the others were gone to *Dinner*, I went to a *Brook*, and got me a little *Water*; and then came, and ſate down on the *Top* of a *Rock* hard by the *Chappel*. In the *Afternoon* the People gathered about me, with ſeveral of their *Preachers*; it was judged, there were above a *Thouſand* People: amongſt whom I declared God's everlaſting *Truth* and *Word* of *Life* freely and largely, for about the ſpace of *three Hours*, directing all to the *Spirit* of *God* in themſelves; that they might be turned from the *Darkneſs* to the *Light*, and believe in it, that they might become the Children of it: and might be turned from the *Power* of *Satan*, which they had been under, unto *God*; and by the *Spirit* of *Truth* might be led into all *Truth*, and ſenſibly underſtand the words of the *Prophets*, and of *Chriſt*, and of the *Apoſtles*; and might all come to know *Chriſt* to be their *Teacher* to inſtruct them, their *Counſellor* to direct them, their *Shepherd* to feed them, their *Biſhop* to overſee them, and their *Prophet* to open divine Myſteries to them; and might know their *Bodies* to be prepared, ſanctified and made fit *Temples* for *God* and *Chriſt* to dwell in. And in the openings of the heavenly Life, I opened unto them the *Prophets*, and the *Figures* and *Shadows*,

dows, and directed them to *Chriſt*, the *Subſtance*. Then I opened the *Parables* and Sayings of Chriſt, and things that had been long hid; ſhewing the intent and ſcope of the *Apoſtles* Writings, how that their *Epiſtles* were written to the *Elect*. And when I had opened that State, I ſhewed alſo the State of the *Apoſtacy*, that hath been ſince the *Apoſtles days*; how the *Prieſts* have gotten the *Scripture* (but are not in that *Spirit*, which gave them forth) and have put them into *Chapter* and *Verſe*, to make a *Trade* of the Holy Mens Words: And how that the *Teachers* and *Prieſts* now are found in the ſteps of the *falſe Prophets*, *Chief Prieſts*, *Scribes* and *Phariſees* of old, and are ſuch, as the true *Prophets*, *Chriſt* and his *Apoſtles* cried againſt, and ſo are judged and condemned by the *Spirit* of the true *Prophets*, and of *Chriſt*, and of his *Apoſtles*; and that none, who was in that *Spirit*, and guided by it now, could own them. Now there were many old People, who went into the *Chappel*, and looked out at the *Windows*; thinking it a ſtrange thing, to ſee a Man *preach* on an *Hill* or *Mountain*, and not in their *Church* (as they called it;) whereupon I was moved to open to the People, 'That the *Steeple-houſe* (and the *Ground* whereon it ſtood,) was no more *holy*, than 'that *Mountain*; and that thoſe *Temples*, which they called the 'dreadful *Houſes* of *God*, were not ſet up by the *Command* of *God* 'and of *Chriſt*; nor their *Prieſts* called, as *Aaron's Prieſthood* was; 'nor their *Tithes* appointed by God, as thoſe amongſt the *Jews* were: 'but that Chriſt was come, who ended both the *Temple* and its *Wor-'ſhip*, and the *Prieſts* and their *Tithes*; and all now ſhould hearken 'unto him: for he ſaid, *Learn of me*; and God ſaid of him, *This is 'my beloved Son, in whom I am well pleaſed; hear ye him.* So I de-'clared unto them, that the Lord God had ſent me to preach the 'Everlaſting *Goſpel* and *Word* of *Life* amongſt them; and to bring 'them off from all theſe *Temples*, *Tithes*, *Prieſts* and *Rudiments* of 'the *World*, which had gotten up ſince the *Apoſtles* days, and had 'been ſet up by ſuch, as had erred from the *Spirit* and *Power*, that 'the *Apoſtles* were in. Very largely was I opened at this Meeting, and the Lord's Convincing *Power* accompanied my *Miniſtry*, and reached home unto the Hearts of the People; whereby many were *Convinced* that day, and all the *Teachers* of that *Congregation* (who were many) were *Convinced* of God's everlaſting *Truth* that day.

1652. Weſtmorland. Firbank-Chappel.

After the *Meeting* was over, I went to *John Audland's*, and from thence to *Preſton-Patrick-Chappel*, where a great *Meeting* was appointed; to which I went, and had a large opportunity amongſt the People, to preach the *Everlaſting Goſpel* to them, opening to them (as to others on the like occaſion) that the End of my coming into that *Place*, was not to hold it up; no more than the *Apoſtles* going into the *Jewiſh Synagogues* and *Temple* was, to uphold thoſe: But to bring them off from all ſuch things (as the *Apoſtles* brought the *Saints* of old from off the *Jewiſh Temple* and *Aaron's Prieſthood*) that they might come to witneſs their *Bodies* to be the *Temples* of *God*, and *Chriſt in them* to be their *Teacher*.

Preſton-Patrick-Chappel.

1652. From this Place I went to *Kendal*, where a *Meeting* was appointed
Kendal. in the *Town-Hall:* in which I declared the *Word* of *Life* amongſt the People, ſhewing them; 'How they might come to the ſaving know-'ledge of *Chriſt*, and to have a right Underſtanding of the *Holy* '*Scriptures*: and opening to them, what it was, that would lead them '*into the way of Reconciliation* with God; and what would be their '*Condemnation*. After the *Meeting* I ſtay'd a while in the Town; and ſeveral were *Convinced* there, and many appeared loving. One, whoſe Name was *Cock*, met me in the Street, and would have given me a *Roll* of *Tobacco* (for People then were much given to *ſmoking Tobacco:*) I accepted his love; but did not receive the *Tobacco*.

Under-barrow. From thence I went to *Under-barrow*, to one *Miles Bateman's*, and ſeveral People going along with me, great *Reaſonings* I had with them; eſpecially with *Edward Burrough*. At Night the *Prieſt* came, and many Profeſſors to the Houſe; and a great deal of *Diſputing* I had with them. *Supper* being provided for the *Prieſt* and the reſt of the Company, I had not freedom to eat with them; but told them, If they would appoint a *Meeting* for the *next* day at the *Steeple-houſe*, and acquaint the People with it, I might meet them. They had a great deal of *Reaſoning* about it; ſome being for it, and ſome againſt it. In the Morning I walked out (after I had ſpoken again to them concerning the *Meeting:*) and as I walked upon a *Bank* by the *Houſe*, there came ſeveral *poor People*, *Travellers*, asking *Relief*, who I ſaw were in *Neceſſity:* and they gave them nothing; but ſaid, they were *Cheats*. It grieved me to ſee ſuch *hard-heartedneſs* amongſt *Profeſſors*; whereupon, when they were gone in to their *Breakfaſt*, I ran after the *Poor People* about a *quarter* of a *Mile*, and gave them ſome *Money*. Mean while ſome of them, that were in the *Houſe*, coming out again, and ſeeing me a *quarter* of a *Mile* off, ſaid; *I could not have gone ſo far in ſuch an Inſtant, if I had not had Wings.* Hereupon the *Meeting* was like to have been put by: for they were filled with ſuch *ſtrange Thoughts* concerning me, that many of them were againſt having a *Meeting* with me. I told them, I ran after thoſe *poor People* to give them ſome *Money*; being grieved at their *hard-heartedneſs*, who gave them nothing. Then came *Miles* and *Stephen Hubberſty*; and they being more *ſimple-hearted Men*, would have the *Meeting* held. So to the *Chappel* at *Under-barrow* I went: and the *Prieſt* came, and a great *Meeting* there was, and the *Way* of *Life* and *Salvation* was opened; and after a while the *Prieſt* fled away. And many of *Crook* and *Under-barrow* were *Convinced* that day, and received the *Word* of *Life*; and ſtood faſt in it under the *Teaching* of *Chriſt Jeſus*. Now after I had declared the *Truth* to them for *ſome Hours*, and the *Meeting* was ended; the *Chief-Conſtable*, and ſome other *Profeſſors* fell to Reaſoning with me in the *Chappel-Yard:* Whereupon I took a *Bible*, and opened to them the *Scriptures*, and dealt tenderly with them, as one would do with a *Child*. And they that were in the *Light* of *Chriſt*, and *Spirit* of *God*, knew when I ſpake *Scripture*, though I did not mention *Chapter* and *Verſe* after the *Prieſt's Form* unto them.

From

1652. From hence I went along with an *ancient Man*, whoſe Heart the Lord had opened; and he invited me to his Houſe: His Name was *James Dickinſon*. He was *Convinced* that day, and received the *Truth*, and lived and died in it.
Under-barrow.

From his Houſe I came the *next* day to *James Taylor's* of *Newton* in *Cartmell*, in *Lancaſhire*. And on the *Firſt-day* of the *Week*, I went to the *Chappel*, where one *Prieſt Camelford* uſed to preach; and after he had done, I began to ſpeak the *Word* of *Life* to the People. But this Prieſt *Camelford* was in ſuch a *Rage*, and did ſo *fret*, and was ſo *peeviſh*, that he had no patience to hear; but ſtirred up the *rude Multitude*, and they rudely *haled* me out, and *ſtruck* and *punched* me, and threw me Headlong over a *Stone-Wall:* yet, bleſſed be the Lord, his *Power* preſerved me. He that did this *Violence* to me, *was* a *wicked Man*, one *John Knipe*, whom afterwards the *Lord cut off*. But there was a *Youth* in the *Chappel*, writing after the *Prieſt*; and I was moved to ſpeak to him, and he came to be *Convinced*, and received a part of the *Miniſtry* of the *Goſpel:* His Name was *John Brathwait*.
Lancaſhire. Newton *in* Cartmell.

Then went I up to an *Ale-houſe*, whither many People reſorted betwixt the time of their *Morning* and *Afternoon-Preaching*; and I had a great deal of *Reaſoning* with the People there, declaring to them; *That God was come to Teach his People himſelf, and to bring them off from all falſe Teachers, ſuch as the Prophets, Chriſt and the Apoſtles cryed againſt.* And many received the *Word* of *Life* at that time, and abode in it.

In the *Afternoon* I went about *two* or *three Miles* to another *Steeple-houſe* or *Chappel*, called *Lyndal*. And when the *Prieſt* had done, I ſpake to him and the People, what the *Lord* commanded me: and there were great *Oppoſers*; but afterwards they came to be *Convinced*. After this I went to one *Captain Sands*, who with his *Wife* ſeemed ſomewhat affected with *Truth:* and if they could have held the *World* and *Truth* together, they would have received it; but they were *Hypocrites*, and he a very *Chaffy*, *light Man*. Wherefore I reproved him for his *Lightneſs*, and for his *Jeſting*; telling him, *It was not ſeemly in a great Profeſſor, as he was*. Thereupon he told me, *He had a Son, who upon his Death-bed had alſo reproved him for it, and warned him of it*. But he neither regarded the *Admonition* of his *dying Son*, nor the *Reproofs* of *God's Spirit* in himſelf.

From hence I went to *Ulverſtone*, and ſo to *Swarthmore* to *Judge* Ulver-ſtone. Swarth-more. *Fell's*; whether came up one *Lampitt*, a *Prieſt*, who I perceived had been, and ſtill was an high *Notioniſt*. With him I had a great deal of *Reaſoning:* for he would talk of high *Notions* and *Perfection*; and thereby deceived the People. He would have owned me; but I could not own nor join with him: he was ſo full of *Filth*. He ſaid, *He was above* John; and made, as *though he knew all things*. But I told him; 'Death reigned from *Adam* to *Moſes*; 'and that he was under *Death*, and knew not *Moſes:* for *Moſes* ſaw 'the *Paradiſe* of *God*; but he knew neither *Moſes*, nor the *Prophets*, 'nor *John*. For that *crooked* and *rough Nature* ſtood in him, and the '*Mountain* of *Sin* and *Corruptions*; and the *Way* was not prepared

'in

1652. 'in him for the *Lord*. He confeſſed, he had been under a *Croſs* in things; but now he could *ſing Pſalms*, and do any thing. I told him; 'Now he could ſee a *Thief*, and join Hand in Hand with him:
Swarthmore. 'But he could not preach *Moſes*, nor the *Prophets*, nor *John*, nor 'Chriſt, except he were in the ſame *Spirit*, that they were in. Now *Margaret Fell* had been abroad in the Day-time; and at Night her *Children* told her, that *Prieſt Lampitt* and I had *diſ-agreed:* which did ſome-what trouble her, becauſe ſhe was in a *Profeſſion* with him; (but he hid his *dirty Actions* from them.) At Night we had a great deal of *Reaſoning*; and I declared the *Truth* to her and her Family. The *next* day *Lampitt* came again, and I had a great deal of *Diſcourſe* with him before *Margaret Fell*, who then clearly diſcerned the *Prieſt*; and a *Convincement* of the *Lord's Truth* came upon her, and her *Family*. Within a day or *two* there was a day to be obſerved for an *Humiliation*; and *Margaret*
Ulverſtone. *Fell* asked me to go with her to the *Steeple-houſe* at *Ulverſtone*, (for ſhe was not wholly come off from them:) I replied, *I muſt do, as I am ordered by the Lord.* So I left her, and walked into the Fields; and the *Word* of the *Lord* came to me, ſaying; *Go to the* Steeple-houſe *after them.* When I came, the *Prieſt Lampitt* was *ſinging* with his People: But his *Spirit* was ſo *foul*, and the *Matter* they *ſung*, ſo *Unſuitable* to their States, that after they had done *ſinging*, I was moved of the Lord to ſpeak to him and the People. The *Word* of the *Lord* to them was; 'He is not a *Jew*, that is one 'Outward; but he is a *Jew*, that is one *Inward*, whoſe Praiſe is not 'of *Man*, but of *God*. Then, as the Lord opened further; I ſhewed them, "*That God was come to Teach his People by his Spirit*, and 'to bring them off from all their *old Ways* and *Religions*, *Churches* 'and *Worſhips:* for all their *Religions*, and *Worſhips* and *Ways* was 'but *talking* of other Mens Words; but they were out of the *Life* 'and *Spirit*, which they were in, who gave them forth. Then cried out one, called *Juſtice Sawrey*; *Take him away:* But *Judge Fell's Wife* ſaid to the *Officers*; *Let him alone: Why may not he ſpeak, as well as any other? Lampitt* alſo, the *Prieſt* (in Deceit) ſaid, *Let him ſpeak.* So at length, when I had declared a pretty while, this *Juſtice Sawrey* cauſed the *Conſtable* to put me out; and then I ſpake to the People in the *Grave-yard.*

Aldenham. Upon the *Firſt-Day* after, I was moved to go to *Aldenham-Steeple-houſe:* And when the *Prieſt* had done, I ſpake to him; but he got away. Then I declared the *Word* of *Life* to the People, and warned them to *Return* to the *Lord.*

Ramſide. From thence I paſſed to *Ram-ſide*, where was a *Chappel*, in which one *Thomas Lawſon* uſed to preach, who was a *high ſort* of a *Prieſt:* and he very lovingly ſpake to his People in the *Morning*, of my Coming in the *Afternoon*; by which means very many People were gathered together. When I came, I ſaw, there was no Place ſo Convenient to declare to the People there, as the *Chappel*; wherefore I went into the *Chappel*, and all was quiet: And the *Prieſt Thomas Lawſon* went not up into his *Pulpit*, but left all the Time to me. And the *Everlaſting Day* of the *Eternal God* was proclaimed that Day, and the *Everlaſting Truth* was largely declared; which reached and entred into

into the Hearts of People, and many received the *Truth* in the *Love* of it. And this *Prieſt* came to be *Convinced*, and left his *Chappel*; and threw off his *Preaching* for *Hire*, and came to *preach the Lord Jeſus and his Kingdom freely.* After that, ſome *rude People* caſt *Scandals* upon him, and thought to have done him a *Miſchief*; but he was carried over all, and grew in the *Wiſdom* of *God* mightily, and proved very *ſerviceable* in his Place. 1652. Firbank-Chappel.

Then returned I to *Swarthmore* again, and on the next *Firſt-Day* went to *Dalton-Steeple-houſe*; where after the *Prieſt* had done, I declared the *Word* of *Life* to the People, that they might be turned from the *Darkneſs* to the *Light*, and from the *Power* of *Satan* to *God*; and might come off from their Superſtitious Ways, and from their *Teachers* made of *Man*, to *Chriſt* the true and living *Way*, to be *taught* of him. Swarthmore. Dalton-Steeple-houſe.

From thence I went into the *Iſland* of *Walnah:* and after the *Prieſt* had done, I ſpake to him; but he got away. Then I ſpake to the *People*, and declared the *Truth* unto them; but they were ſomething *Rude.* Then went I to ſpeak with the *Prieſt* at his *Houſe*; but he would not be *ſeen:* The People ſaid, he went to hide himſelf in the *Hay-mow*; and they went to look for him there, but could not find him. Then they ſaid, he was gone to hide himſelf in the *ſtanding Corn*; but they could not find him there neither. So I went to *James Lancaſter's*, who was *Convinced* in the *Iſland*; and from thence I returned to *Swarthmore* again, where the *Lord's Power* ſeized upon *Margaret Fell* and her Daughter *Sarah*, and ſeveral of them. Iſland of Walnah. Swarthmore.

Then I went to *Becliff*, where *Leonard Fell* was *Convinced*, and became a *Miniſter* of the Everlaſting *Goſpel:* And ſeveral others were *Convinced* there, and came into obedience to the *Truth*. Here the People ſaid, *They could not tell how to diſpute*; and would fain have put on ſome other to hold *Talk* with me: but I bid them, *Fear 'the Lord; and not in a light way hold a Talk of the Lord's Words, but 'put the Things in practice.* And I directed them to the Divine 'Light of *Chriſt*, and his *Spirit* in their Hearts, which would let 'them ſee all the *Evil Thoughts*, *Words* and *Actions*, that they had 'thought, ſpoken and acted; by which *Light* they might ſee their 'Sin, and by which *Light* they might alſo ſee their *Saviour*, *Chriſt* 'Jeſus, to ſave them from their *Sins*. This, I told them, was their 'firſt Step to *Peace*, even to ſtand ſtill in the *Light*, that ſhewed them 'their *Sins* and *Tranſgreſſions*; by which they might come to ſee, 'how they were in the *fall* of *Old Adam*, in the *Darkneſs* and *Death*, 'Strangers to the Covenant of Promiſe, and *without God* in the 'World: And by the ſame *Light* they might ſee *Chriſt*, that died 'for them, to be their *Redeemer* and *Saviour*, and their *Way* to 'God. Becliff.

After this I went to a *Chappel* beyond *Gleaſton*; which was built, but never *Prieſt* had preached in it. Thither all the *Country* up and down came; and a quiet, peaceable *Meeting* it was, in which the *Word* of *Life* was declared amongſt the *People*, and many were *convinced* of the *Truth* about *Gleaſton*. *Chappel beyond* Gleaſton.

From

1652. From thence I returned to *Swarthmore* again; where after I had ſtaid a *few Days*, and moſt of the *Family* were *Convinced*, I went from thence back again into *Weſtmorland*, where *Prieſt Lampitt* had been amongſt the *Profeſſors* on *Kendal*-Side, and had mightily *Incenſed* them againſt me; telling them, *I held many ſtrange Things*. So I met with them, that he had ſo *Incenſed*, and ſate up all Night with them at *James Dickinſon*'s, and anſwered all their *Objections*: And then they were both throughly ſatisfied with the *Truth*, that I had declared, and diſſatisfied with him, and his *Lies* that he had divulged; ſo that he clearly loſt the *beſt* of his *Hearers* and *Followers*, who hereby came to ſee his *Deceit*, and forſook him.

Swarthmore. *Weſtmorland on* Kendal-*ſide.*

Then I paſſed on to *John Audland*'s and *Gervaſe Benſon*'s, and had great Meetings amongſt thoſe *People*, that had been *Convinced* before: And to *John Blakelin*'s and *Richard Robinſon*'s, and had mighty *Meetings* there; and ſo up towards *Griſedale*.

Soon after *Judge Fell* being come home, *Margaret Fell* his *Wife* ſent to me, deſiring me to return thither: And I feeling Freedom from the Lord ſo to do, went back through the Country to *Swarthmore*. Where when I came, I found, the *Prieſts* and *Profeſſors*, and that envious *Juſtice Sawrey* had much Incenſed *Judge Fell* and *Captain Sands* againſt the *Truth*, by their Lies: But when I came to ſpeak with him, I anſwered all his *Objections*; and ſo throughly ſatisfied him by the *Scriptures*, that he was *Convinced* in his *Judgment*. Then he asked me, *If I was that* George Fox, *whom* Juſtice Robinſon *ſpake ſo much in Commendation of amongſt many of the* Parliament Men? I told him, I had been with *Juſtice Robinſon*, and with *Juſtice Hotham* in *Yorkſhire*, who were very *Civil* and *Loving* to me; and that they were *Convinced* in their *Judgments* by the *Spirit* of God, that the *Principle*, which I bore Teſtimony to, was the *Truth*, and they did ſee over and beyond the *Prieſts* of the *Nation*: So that *they*, and many others, were now come to be *wiſer than their Teachers*. After we had diſcourſed a pretty Time together, *Judge Fell* himſelf was ſatisfied alſo, and came to ſee, by the *Openings* of the *Spirit* of God in his Heart, over all the *Prieſts* and *Teachers* of the *World*; and did not go to *hear* them for *ſome Years*, before he *died*: for he knew, it was the *Truth*, that I declared; and that *Chriſt* was the *Teacher* of his People, and their *Saviour*: And he would ſometimes wiſh, that I were a while with *Judge Bradſhaw* to diſcourſe with him. There came to *Judge Fell*'s that *Captain Sands* before-mentioned, endeavouring to Incenſe the *Judge* againſt me; for he was an *evil-minded Man*, and full of *Envy* againſt me: And yet he could ſpeak high things, and uſe the *Scripture-words*, and ſay, *Behold, I make all things new*. But I told him, 'Then he muſt have a *New God*; for his God was 'his *Belly*. Beſides him, thither came alſo that envious *Juſtice John Sawrey*: And I told him, *His Heart was rotten, and he was full of Hypocriſy to the Brim*. Several other People alſo came, whoſe *States* the *Lord* gave me a *diſcerning* of; and I ſpake unto their *Conditions*. And while I was in thoſe Parts, *Richard Farnſworth* and *James Naylor* came thither to ſee me, and the *Family*; and *Judge Fell* being ſatisfied, that it was the *Way* of *Truth*, notwithſtanding all their *Oppoſition* let the *Meeting* be kept at his *Houſe*: And a great *Meeting* was ſettled

Swarthmore.

ſettled there in the *Lord's Power*, to the tormenting of the *Prieſts* and *Profeſſors*; which hath continued there near *Forty Years*, until the Year 1690. that a New *Meeting-houſe* was erected near it. 1652.

Now after I had ſtay'd a while, and the *Meeting* there was well ſettled, I departed from thence, and went to *Underbarrow*, where I had a great *Meeting*. From thence I went to *Kellet*, and had a great *Meeting* at *Robert Withers*, to which ſeveral came from *Lancaſter*, and ſome from *York*; and many were *Convinced* there. Then on the *Market-day* I went to *Lancaſter*, and ſpake through the *Market* in the dreadful *Power* of *God*; declaring the *Day* of the *Lord* to the People, and crying out againſt all their *deceitful Merchandize*: And I preached *Righteouſneſs* and *Truth* unto them, which they ſhould all follow after, and walk and live in; directing them, how and where they might find and receive the *Spirit* of *God*, to guide them there-into. After I had cleared my ſelf in the *Market*, I went to my *Lodging*, whither ſeveral People came to me; and many were *Convinced* there, who have ſtood faithful to the *Truth*.

Underbarrow. Kellet. Lancaſter

On the *Firſt-Day* following, in the *Forenoon*, I had a great *Meeting* in the *Street* at *Lancaſter*, amongſt the *Souldiers* and *People*, unto whom I declared the *Word* of *Life*, and the Everlaſting *Truth*: And I opened unto them, That all the *Traditions* they had lived in, and all their *Worſhips* and *Religions*, and the *Profeſſion* they made of the *Scriptures*, was good for nothing, while they lived out of the *Life* and *Power*, which they were in, who gave forth the *Scriptures*. And I directed them to the *Light* of *Chriſt*, the heavenly Man, and to the *Spirit* of God in their own Hearts, that they might come to be acquainted with God and with *Chriſt*, and receive him for their *Teacher*, and know his *Kingdom* ſet up in them.

In the *Afternoon* I went up to the *Steeple-houſe* at *Lancaſter*, and declared the *Truth* both to the *Prieſt* and *People*; laying open before them the *Deceits* they lived in; and directing them to the *Power* and *Spirit* of *God*, which they wanted. But they *haled* me out, and *ſtoned* me along the *Street*, till I came to *John Lawſon*'s Houſe.

On another *Firſt-Day* I went to another *Steeple-houſe* by the *Waterſide*, where one *Whitehead* was *Prieſt*; to whom, and to the People I declared the *Truth* in the *dreadful Power* of *God*. And there came to me a *Doctor*, who was ſo full of *Envy*, that he ſaid, *He could find in his Heart, to run me through with his Rapier, though he was hanged for it the next Day*: Yet this *Man* came afterwards to be *Convinced* of the *Truth*, ſo far as to be *loving* to *Friends*. And ſome People were *Convinced* there-abouts, who willingly ſate down under the *Miniſtry* of *Chriſt*, their *Teacher*: And a *Meeting* was ſettled there in the *Power* of *God*, which has continued to this Day.

After this I returned into *Weſtmorland*, and ſpake through *Kendal* upon a *Market-day*: And ſo *dreadful* was the *Power* of *God*, that was upon me, that *People flew*, like *Chaff*, before me into their *Houſes*. I warned them of the *Mighty Day* of the *Lord*, and exhorted them to hearken to the *Voice* of *God* in their own Hearts, who was now *Come to Teach his People himſelf*. And when ſome *Oppoſed*, many People took my part; inſomuch, that at laſt ſome of the People fell

Weſtmorland. Kendal.

1652. to *Fighting* about me: but I went to them, and ſpake to them; and they *parted* again. And ſeveral were *Convinced.*

Under-barrow. On the *Firſt-Day* after I had a very large *Meeting* in *Under-barrow* at *Miles Bateman*'s Houſe, where I was moved to declare, 'That all 'People in the *Fall* were gone from the *Image* of *God*, *Righteouſneſs* 'and *Holineſs*, and were become as *Wells* without the *Water* of *Life*, 'as *Clouds* without the heavenly *Rain*, as *Trees* without the heavenly '*Fruit*; and were degenerated into the *Nature* of *Beaſts*, and of '*Serpents*, and of *tall Cedars*, and of *Oaks*, and of *Bulls*, and of '*Heifers*: So that they might read the *Natures* of theſe *Creatures* 'within, as the *Prophet* deſcribed them to the People of *Old*, that 'were out of *Truth*. I opened unto them, how ſome were in the 'Nature of *Dogs* and *Swine*, biting and rending; ſome in the 'nature of *Briars*, *Thiſtles* and *Thorns*; ſome like the *Owls* and '*Dragons* in the Night; ſome like the *wild Aſſes* and *Horſes*, ſnuffing 'up the Wind; and ſome like the *Mountains* and *Rocks*, and *crooked* 'and *rough Ways*. Wherefore I exhorted them to *read* theſe things 'within, in their own *Natures*, as well as without: And that, when 'they read *without* of the *wandring Stars*, they ſhould look *within*, 'and ſee, how they have wandred from the *bright* and *Morning-Star*. 'And they ſhould conſider, that as the *Fallow Ground* in their *Fields* 'muſt be plowed up, before it would bear *Seed* to them; ſo muſt 'the *Fallow Ground* of their *Hearts* be plowed up, before they could 'bear *Seed* to *God*. Now all theſe *Names* and *Things*, I ſhewed them, 'were ſpoken of and to *Man* and *Woman*, ſince they fell from the '*Image* of *God*; but as they do come to be renewed again into the *Image* 'of *God*, they come out of the *Natures* of theſe things, and ſo out 'of the *Names* thereof. Many more ſuch things were declared to them, and they were turned to the *Light* of *Chriſt*, by which they might come to know *Chriſt*, and to receive him; and might witneſs him to be their *Subſtance* and their *Way*, their *Salvation* and true *Teacher*. And many were *Convinced* at that Time.

Swarth-more. Ulverſton. Now after I had travelled up and down in thoſe Countries, and had had great *Meetings*, I came to *Swarthmore* again. And when I had viſited *Friends* a while in thoſe Parts; I heard of a great *Meeting* the *Prieſts* were to have at *Ulverſtone*, on a *Lecture-Day*. Whereupon I went down to it, and went into the *Steeple-houſe* in the Dread and Power of the Lord: And when the *Prieſt* had done, I ſpake among them the *Word* of the *Lord*, which was as an *Hammer*, and as a *Fire* amongſt them. And though *Lampit* (the *Prieſt* of the Place) had been at variance with moſt of the *Prieſts* before; yet againſt the *Truth he* and *they* all joined together. But the mighty *Power* of the *Lord* was over all; and ſo wonderful was the *Appearance* thereof, that *Prieſt Bennet* ſaid, *The Church ſhook*; Inſomuch that he was *afraid*, and *trembled*: and after he had ſpoken a *few Confuſed Words*, he haſtened out, for fear the *Steeple-houſe would fall on his Head.* There were many *Prieſts* got together there; yet they had no *Power* as yet, to *Perſecute.*

When

When I had cleared my Conſcience amongſt them, I went up to *Swarthmore* again; whither came up four or five of the *Prieſts*: And coming to diſcourſe, I asked them; *Whether any one of them could ſay, he ever had the* Word *of the* Lord *to go and ſpeak to ſuch or ſuch a People?* None of them durſt ſay, He had: But one of them burſt out into a Paſſion, and ſaid, *He could ſpeak his Experiences, as well as I.* I told him, *Experience* was one thing: but to receive and go with a *Meſſage*, and to have a *Word* from the *Lord*, as the *Prophets* and *Apoſtles* had and did, and as I had done to them; this was another thing. And therefore I put it to them again; *Could any of them ſay, he had ever had a Command or* Word *from the* Lord *immediately at any time?* but none of them could ſay ſo. Then I told them; The *falſe Prophets*, and *falſe Apoſtles*, and *Antichriſts* could uſe the *Words* of the true *Prophets*, and true *Apoſtles*, and of *Chriſt*, and would ſpeak of other Mens *Experiences*; though they themſelves never knew nor heard the *Voice* of *God* and *Chriſt*: and ſuch as *They*, might get the good *Words* and *Experiences* of others: This puzzled them much, and laid them open. For at another time, when I was diſcourſing with ſeveral *Prieſts* at *Judge Fell*'s Houſe, and he was by, I asked them the ſame Queſtion, *Whether any of them ever heard the Voice of God or Chriſt, to bid him go to ſuch or ſuch a People, to declare his Word or Meſſage unto them?* for any one (I told them) any that could but *read*, might declare the *Experiences* of the *Prophets* and *Apoſtles*, which were recorded in the *Scriptures*. Hereupon one of them, whoſe Name was *Thomas Taylor*, an ancient *Prieſt*, did ingenuonſly Confeſs before *Judge Fell*, *That he had never heard the Voice of God, nor of Chriſt, to ſend him to any* People; *but he ſpake his* Experiences, *and the* Experiences *of the* Saints *in former Ages*; *and That he preached.* This very much Confirmed *Judge Fell* in the *Perſwaſion* he had, *That the Prieſts were wrong*; for he had thought formerly, as the generality of People then did, *That they were ſent from God.*

1652. Swarth-more.

Weſtmor-land. Croſs-land This *Thomas Taylor* was *Convinced* at this time, and traveled with me into *Weſtmorland*. And coming to *Croſsland-Steeple-houſe*, we found the *People* gathered together there. And the *Lord* opened *Thomas Taylor*'s Mouth amongſt the People (though he was *Convinced* but *the day before*) ſo that he declared amongſt them, *How he had been, before he was Convinced*; and like the good *Scribe*, that was *Converted* to the Kingdom, he brought forth *things new* and *old* to the People, and ſhewed them, *how the* Prieſts *were out of the Way*: Which did torment the *Prieſts*. Some little diſcourſe I had with them, but they fled away; and a precious *Meeting* there was, wherein the *Lord*'s *Power* was over all, and the People were directed to the *Spirit* of *God*, by which they might come to know *God* and *Chriſt*, and to underſtand the *Scriptures* aright. After this I paſſed on, viſiting *Friends*, and had very large *Meetings* in *Weſtmorland.*

Now began the *Prieſts* to *Rage* more and more, and as much as they could ſo ſtir up *Perſecution.* Whereupon *James Naylor* and *Francis Howgill* were caſt into *Priſon* in *Appleby-Jail*, at the inſtigation of the malicious *Prieſts*; ſome of whom propheſied, *That within a Month we ſhould be all ſcattered again, and come to nothing.*

1652. But bleſſed for ever be the Worthy *Name* of the Lord, the *Work* of the *Lord* went on and proſpered. For about this time *John Audland* and *Francis Howgill*, and *John Camm*, and *Edward Burrough*, and *Richard Hubberthorn* and *Miles Hubberſty*, and *Miles Halhead* with ſeveral others, being endued with *Power* from on high, came forth into the *Work* of the *Miniſtry*, and approved themſelves *faithful Labourers* therein; traveling up and down, and preaching the *Goſpel freely:* by means whereof *Multitudes* were *Convinced*, and many effectually turned to the *Lord*. Amongſt theſe *Chriſtopher Taylor* was one, who was Brother to *Thomas Taylor* before-mentioned; and had been a *Preacher* to a People, as well as his *Brother:* But after they had received the *knowledge* of the *Truth*, they ſoon came into *Obedience* thereunto; and left their *Preaching* for *Hire* or *Rewards*. And having received a part of the *Miniſtry* of the *Goſpel*, they preached Chriſt *freely*; being often ſent by the *Lord* to declare his Word in *Steeple-houſes*, and in *Markets:* and great *Sufferers* they were.

Weſtmorland.

Lancaſhire. Ulverſtone

After I had viſited *Friends* in *Weſtmorland*, I returned into *Lancaſhire*, and went to *Ulverſtone*, where —— *Lampitt* was *Prieſt:* who though he had preached of a *People*, that did own the *Teachings* of *God*, and had ſaid; *That Men and Women ſhould come to declare the Goſpel*; yet afterwards, when it came to be fulfilled, he *perſecuted* both it and them. To this *Prieſt's Houſe* I went, where abundance of *Prieſts* and *Profeſſors* were got together after their *Lecture*; with whom I had great *Diſputings* concerning *Chriſt* and the *Scriptures:* for they were loth to let their *Trade* go down, which they made of *preaching Chriſt's*, and the *Apoſtles* and *Prophets Words*. But the *Lord's Power* went over the Heads of them all, and his *Word* of *Life* was held forth amongſt them; though many of them were exceeding *Envious* and *Deviliſh*. Yet after this, many *Prieſts* and *Profeſſors* came to me from far and near: of whom, they that were *Innocent* and *Simple-minded*, were ſatisfied, and went away refreſhed; but the *fat* and *full* were fed with *Judgment*, and *ſent empty away*: for that was the *Word* of the *Lord* to be divided to them.

Now when *Meetings* were ſet up, and we *Met* in *private Houſes*, then began *Lampitt* the *Prieſt* to *Rage:* And he ſaid, *We forſook the Temple, and went to* Jeroboam's *Calves-houſes:* So that many Profeſſors began to ſee, how he was declined from that, which he had formerly held and preached. Hereupon the Caſe of *Jeroboam's Calves* was opened to the *Profeſſors*, *Prieſts* and *People*; and it was declared and manifeſted unto them, 'That their *Houſes* (which 'they called *Churches)* were more like *Jeroboam's Calves-houſes*, even 'the *Old Maſs-houſes*, which were ſet up in the *darkneſs* of *Popery*, 'and which they, who called themſelves *Proteſtants*, and profeſſed 'to be more enlightned than the *Papiſts*, did ſtill hold up; although 'God had never commanded them: Whereas that *Temple*, which 'God had commanded at *Jeruſalem*, *Chriſt* came to end the *Service* 'of; and they that received and believed in him, their *Bodies* came 'to be the *Temples* of *God*, and of *Chriſt*, and of the *Holy Ghoſt* to 'dwell in them, and to walk in them. And all ſuch were gathered 'into

'into the *Name* of *Jeſus*, whoſe *Name* is above every *Name*; and 1652. 'there is no *Salvation* by any other *Name* under the whole Heaven, 'but by the *Name* of *Jeſus*. And they that were thus gathered, Ulver- 'met together in ſeveral *Dwelling-houſes*, which were not called the ſtone. 'Temple, nor the *Church*; but their *Bodies* were the *Temples* of *God*, 'and the *Believers* were the *Church*, which Chriſt was the *Head* of. 'So that *Chriſt* was not called the *Head* of an *Old Houſe*, which was 'made by Mens Hands; neither did he come to purchaſe and ſanctify, 'and redeem with his Blood an *Old Houſe*, which they called their 'Church; but the People, which he is the *Head* of. Much work I had in thoſe Days with *Prieſts* and *People*, concerning their *Old Maſs-houſes*, which they called their *Churches:* for the *Prieſts* had perſuaded the *People*, that it was the *Houſe* of *God*; whereas the *Apoſtle* ſays, *Whoſe Houſe we are*, &c. *Heb.* 3. 6. So the *People* are *God's Houſe*, in whom he dwells. And the *Apoſtle* ſaith; *Chriſt purchaſed his Church with his own Blood*; and Chriſt calls his *Church* his *Spouſe*, and his *Bride*, the *Lamb's Wife:* So that this Title *Church* and *Spouſe*, was not given to an *Old Houſe*; but to his *People*, the true *Believers*.

After this on a *Lecture-day* I was moved to go to the *Steeple-houſe* at *Ulverſtone*, where were abundance of *Profeſſors*, *Prieſts* and *People*. I went up near to *Prieſt Lampitt*, who was *bluſtering* on in his *Preaching:* And after the *Lord* had opened my Mouth to ſpeak, *John Sawrey* the *Juſtice* came to me, and ſaid; *If I would ſpeak according to the Scriptures, I ſhould ſpeak.* I ſtranged at him for ſpeaking ſo to me, for I did ſpeak according to the *Scriptures*; and I told him, *I ſhould ſpeak according to the Scriptures, and bring the Scriptures to prove, what I had to ſay: for I had ſomething to ſpeak to* Lampitt *and to them.* Then he ſaid: *I ſhould not ſpeak*; Contradicting himſelf, who had ſaid juſt before, *I ſhould ſpeak, if I would ſpeak according to the Scriptures:* which I did. Now the *People* were quiet, and heard me gladly; until this *Juſtice Sawrey* (who was the *firſt Stirrer* up of *cruel Perſecution* in the *North)* incenſed them againſt me, and ſet them on to *hale*, *beat* and *bruiſe* me. Then on a ſudden the *People* were in a *Rage*; and they fell upon me in the *Steeple-houſe* before his Face, and *knock'd* me down, and *kicked* me, and *trampled* upon me, he looking on: And ſo great was the *Uproar*, that ſome *People tumbled over their Seats for fear.* At laſt he came, and took me from the *People*, and led me out of the *Steeple-houſe*, and put me into the Hands of the *Conſtables* and other *Officers*; bidding them *Whip* me, and *put me out of the Town.* Then they led me about a *quarter* of a *Mile*, ſome taking hold by my *Collar*, and ſome by my *Arms* and *Shoulders*, and *ſhook* and *dragg'd* me along. And there being many *Friendly People* come to the *Market*, and ſome of them come to the *Steeple-houſe* to hear me, divers of theſe they *knocked down* alſo, and *brake* their *Heads*; ſo that the *Blood* ran down from ſeveral of them. And *Judge Fell's Son* running after, to ſee what they would do with me, they *threw* him into a *Ditch* of *Water*; ſome of them crying, *Knock the Teeth out of his Head.* Now when they had *haled* me to the *Common-Moſs-ſide*, a Multitude of People following, the *Conſtables* and other *Officers* gave me ſome *Blows* over my

1652. my Back with their *Willow-Rods*, and ſo thruſt me among the *rude Multitude:* who (having furniſhed themſelves ſome with *Staves*, ſome with *Hedge-ſtakes*, and others with *Holm* or *Holly-buſhes*) fell upon me, and *beat* me on my *Head*, *Arms* and *Shoulders*, till they had *amazed* me; ſo that I *fell down upon the Wet Common.* And when I recovered my ſelf again, and ſaw my ſelf lying in a *Watry Common*, and the *People* ſtanding about me; I lay ſtill a little while: And the *Power* of the *Lord* ſprang through me, and the *Eternal Refreſhings* refreſhed me; ſo that I ſtood up again in the ſtrengthening *Power* of the *Eternal God.* And ſtretching out my *Arms* amongſt them, I ſaid with a loud Voice, "*Strike again; here are my Arms, my Head* "*and my Cheeks.* There was in the Company a *Maſon*, a *Profeſſor*, but a *rude Fellow*; He with his walking *Rule-Staff* gave me a *Blow* with all his might, juſt over the *back* of my *Hand*, as it was ſtretched out; with which *blow* my *Hand* was ſo *bruiſed*, and my *Arm* ſo *benummed*, that I could not draw it unto me again: ſo that ſome of the People cried out, *He hath ſpoil'd his Hand for ever having any uſe of it more.* But I looked at it in the *Love* of *God* (for I was in the *Love* of *God* to them all, that had *perſecuted* me) and after a while the *Lord's Power* ſprang through me again, and through my *Hand* and *Arm*, ſo that in a *Moment* I recovered Strength in my *Hand* and *Arm* in the *ſight of them all.* Then they began to fall out among themſelves; and ſome of them came to me, and ſaid; *If I would give them Money, they would ſecure me from the reſt.* But I was moved of the *Lord* to declare to them all the *Word* of *Life*, and ſhewed them their *falſe Chriſtianity*, and the *Fruits* of their *Prieſt's Miniſtry*; telling them: they were more like *Heathens* and *Jews*, than true *Chriſtians.* Then was I moved of the *Lord* to come up again through the *midſt* of the *People*, and go up into *Ulverſtone-Market.* And as I went, there met me a Man, a *Souldier*, with his *Sword* by his Side; *Sir*, ſaid he to me, *I ſee, you are a Man, and I am aſhamed and grieved, that you ſhould be thus abuſed:* and he offered to *aſſiſt* me, in what he could. But I told him, The *Lord's Power* was over all: So I walked through the People in the *Market*, and none of them had power to touch me then. But ſome of the *Market-People* abuſing ſome *Friends* in the *Market*, I turned me about, and ſaw this *Souldier* among them with his *naked Rapier*; whereupon I ran in amongſt them, and catching hold of his *Hand*, that his *Rapier* was in, I bid him, *Put up his Sword again, if he would go along with me:* for I was willing to draw him out from the *Company*, leſt ſome *Miſchief* ſhould be done. Yet a few days after *ſeven Men* fell upon this *Souldier*, and *beat* him *cruelly*, becauſe he had taken part with *Friends* and *me:* For it was the manner of the *Perſecutors* of that *Country*, for *twenty* or *forty* People to run upon *one Man.* And they fell ſo upon *Friends* in many Places, that they could hardly paſs the *High-ways*; *ſtoning*, *beating* and *breaking* their *Heads.* Now when I came up to *Swarthmore*, I found the *Friends* there dreſſing the *Heads* and *Hands* of *Friends* and *Friendly People*, which had been *broken* or hurt that day by the *Profeſſors* and *Hearers* of *Lampitt*, the *Prieſt.* My *Body* and *Arms* were *yellow*, *black* and *blue*, with the *Blows* and *Bruiſes* I received amongſt them that day: And now began the *Prieſts* to propheſy

Ulverſtone-Common.

Ulverſtone-Market.

Swarthmore.

propheſy again, *That within half a Year we ſhould be all put down and gone.* 1652.

About two Weeks after this I went into *Walney-Iſland*, and *James Naylor* went with me; and we ſtay'd one Night at a little Town on this ſide, called *Cockan*, and had a *Meeting* there, where there was *one Convinced.* After a while there came a *Man* with a *Piſtol*; whereupon the People ran out of Doors. He called for me: and when I came out to him, he *ſnapp'd his Piſtol* at me; but it would not go off. This cauſed the People to make a great *Buſtle* about him; and ſome of them took hold of him, to prevent his doing *Miſchief.* But I was moved in the *Lord's Power* to ſpeak to him: and he was ſo ſtruck by the *Power* of the *Lord*, that he *trembled* for *fear*; and went and *hid* himſelf. Thus the *Lord's Power* came over them all, though there was a great *Rage* in the *Country.*

Walney-Iſland.

Cockan.

The next Morning I went over in a *Boat* to *James Lancaſter's*; and as ſoon as I came to Land, there ruſhed out about *Forty Men* with *Staves*, *Clubs* and *Fiſhing-poles*; and fell upon me, *beating* and *punching* me, and endeavoured to *thruſt* me backward into the *Sea.* And when they had *thruſt* me almoſt into the *Sea*, and I ſaw, they would have *knock'd* me *down* there in the *Sea*, I went up into the *Middle* of them: but they laid at me again, and *knock'd* me *down*, and *ſtunn'd* me. When I came to my ſelf, I looked up and ſaw *James Lancaſter's* Wife *throwing Stones at my Face*, and her Husband *James Lancaſter*, was lying over me, to keep the *Blows* and the *Stones* from off me. For the People had perſuaded *James Lancaſter's Wife*, that I had bewitched her *Husband*; and had promiſed her, *That if ſhe would let them know, when I came thither, they would be my death.* And having got knowledge of my Coming, many of the Town roſe up in this manner with *Clubs* and *Staves* to *kill* me: but the *Lord's Power* preſerved me, that they could not take away my *Life.* At length I got up upon my Feet; but they *beat* me *down* again into the *Boat*; which *James Lancaſter* obſerving, he preſently came into the *Boat* to me, and ſet me over the *Water* from them; but while we were on the *Water* within their *Reach*, they *ſtruck* at us with *long Poles*, and threw *Stones* after us. By that time we were come to the *other ſide*, we ſaw them *beating James Naylor:* for whilſt they had been *beating* of me, he walked up into a *Field*, and they never minded him, till I was gone; then they fell upon him, and all their Cry was, *Kill him, Kill him.*

Now when I was come over to the *Town* again, on the other ſide of the Water, the *Townſmen* roſe up with *Pitchforks*, *Flails* and *Staves* to keep me out of the *Town*, crying, *Kill him*; *knock him on the Head*; *bring the Cart, and carry him away to the Church-yard.* So after they had abuſed me, they drove me a pretty way out of the *Town*, and there left me. Then went *James Lancaſter* back again, to look after *James Naylor*; and I being now left alone, went to a *Ditch* of *Water*; and having waſhed my ſelf (for they had all *bedirted* and *beſmeared* my *Face*, *Hands* and *Cloaths* with *Miry Dirt* and *Wet*) I walked about *three Miles* to *Thomas Hutton's* Houſe, where lodged *Thomas Lawſon* the *Prieſt*, that was *Convinced.* And when I came in, I could hardly ſpeak to them, I was ſo *bruiſed*; only I told them, where I left *James Naylor:* whereupon they took each

1652. each of them an *Horſe*, and went and brought him thither that Night. The next day *Margaret Fell* hearing of it, ſent an *Horſe* for me; but ſo ſore I was with the *Bruiſes* I had, that I was not able to bear the *ſhaking* of the *Horſe* without much *pain*. When I was come to *Swarthmore*, *Juſtice Sawrey*, and one *Juſtice Thompſon* of *Lancaſter*, granted forth a *Warrant* againſt me; but *Judge Fell* coming home, it was not ſerved upon me: for he was out of the *Country* all this time, that I was thus *abuſed* and *cruelly uſed*. But when he came home, he ſent forth *Warrants* into the *Iſle* of *Walney*, to apprehend all thoſe *Riotous Perſons*: whereupon ſome of them *fled* the *Country*. *James Lancaſter's Wife* was afterwards *Convinced* of the *Truth*, and *Repented* of the *Evil* ſhe had done me; and ſo did ſome others of thoſe bitter *Perſecutors* alſo: but the *Judgments* of *God* fell upon ſome of them, and *Deſtruction* is come upon many of them ſince. *Judge Fell* asked me to give him a *Relation* of my *Perſecution*: but I told him; *They could do no otherwiſe in the Spirit wherein they were; and that they manifeſted the Fruits of their* Prieſt's Miniſtry, *and their Profeſſion and Religion to be wrong.* So he told his *Wife*, I made nothing of it; and that I ſpake of it as *Man*, *that had not been concerned.* For indeed, the *Lord's Power healed me* again.

Cockan. Swarthmore.

Yelland. After I was recovered, I went to *Yelland*, where there was a great *Meeting*. In the Evening there came a *Prieſt* to the *Houſe*, with a *Piſtol* in his Hand, under pretence to *light* a *Pipe of Tobacco*; and the *Maid* of the *Houſe* ſeeing the *Piſtol*, told her *Maſter*: who thereupon clapping his Hands on both the *Door-Poſts*, told him, *He ſhould not come in there.* And while he ſtood there, keeping the *Door-way*, he looked up, and ſpied over the Wall a *Company* of *Men* coming, ſome armed with *Staves*, and one with a *Muſket*. But the Lord God prevented their *Bloody Deſign*; ſo that ſeeing themſelves diſcovered, they went their way, and did no harm.

Lancaſter. The time for the *Seſſions* at *Lancaſter* being come, I went to *Lancaſter* with *Judge Fell*; who on the way told me, *He had never had ſuch a Matter brought before him before, and he could not well tell, what to do in the Buſineſs.* I told him: when *Paul* was brought before the *Rulers*, and the *Jews* and *Prieſts* came down to Accuſe him, and laid many falſe things to his Charge, *Paul* ſtood ſtill all that while. And when they had done, *Feſtus* the *Governour*, and *King Agrippa* beckned to him to ſpeak for himſelf; which *Paul* did, and cleared himſelf of all thoſe *falſe Accuſations*: And ſo he might do by me. Being come to *Lancaſter*, and *Juſtice Sawrey* and *Juſtice Thompſon* having granted a *Warrant* to apprehend me; though I was not apprehended by it, yet hearing of it, I appeared at the *Seſſions*; where there appeared againſt me about *Forty Prieſts*. Theſe had choſen one *Marſhal*, *Prieſt* of *Lancaſter*, to be their *Orator*; and had provided *one young Prieſt*, and *two Prieſts Sons* to bear *Witneſs* againſt me; who had *ſworn* before-hand, that I had ſpoken *Blaſphemy*. When the *Juſtices* were ſet, they heard all, that the *Prieſts* and their *Witneſſes* could ſay and charge againſt me; their *Orator Marſhal* ſitting by, and explaining their *Sayings* for them: But the *Witneſſes* were ſo Confounded, that they diſcovered themſelves to be *falſe Witneſſes*. For when

Lancaſter-Seſſions.

when the *Court* had Examined one of the *Witneſſes* upon *Oath*, and then began to Examin another of them, he was at ſuch loſs, he could not *Anſwer* directly; but ſaid, the *other* could ſay it. Which made the *Juſtices* ſay to him; *Have you ſworn it, and given it in already upon your* Oath, *and now ſay, That* he *can ſay it? It ſeems, you did not hear thoſe words ſpoken your ſelf, though you have* ſworn *it.* 1652. Lancaſter-Seſſions.

There were then in *Court* ſeveral People, who had been at that *Meeting*, wherein the *Witneſſes ſwore*, I ſpake thoſe *bluſphemous Words*, which the *Prieſts* accuſed me of; and theſe, being *Men* of *Integrity* and *Reputation* in the Country, did declare and affirm in *Court*, *That the* Oath, *which the* Witneſſes *had taken againſt me, was altogether falſe; and that no ſuch Words, as they had ſworn againſt me, were ſpoken by me at that Meeting*: For indeed, moſt of the *ſerious Men* of that ſide of the *County*, that were then at the *Seſſions*, had been at that *Meeting*, and had heard me both at that *Meeting*, and at other Meetings alſo. This was taken notice of by *Colonel VVeſt*, who being a *Juſtice* of the Peace, was then upon the *Bench*; and having long been *weak* in *Body*, *bleſſed the Lord*, and ſaid; *The Lord had healed him that day*: adding, *That he never ſaw ſo many ſober People and good Faces together in all his Life.* And then turning himſelf to me, he ſaid in the open *Seſſions*; George, *If thou haſt any thing to ſay to the People, thou may'ſt freely declare it.* And I was moved of the *Lord* to ſpeak: and as ſoon as I began, *Prieſt Marſhal*, the *Orator* for the reſt of the *Prieſts*, went his way. That which I was moved to declare, was this: 'That the *Holy Scriptures* were given forth by the '*Spirit* of *God*; and all People muſt firſt come to the *Spirit* of *God* in 'themſelves, by which they might know *God* and *Chriſt*, of whom 'the *Prophets* and the *Apoſtles* learnt; and by the ſame *Spirit* know 'the *Holy Scriptures*: for as the *Spirit* of *God* was in them, that gave 'forth the *Scriptures*; ſo the ſame *Spirit* of *God* muſt be in all them, 'that come to know and underſtand the *Scriptures*. By which *Spirit* 'they might have Fellowſhip with the *Son*, and with the *Father*, and 'with the *Scriptures*, and with one another: And without this *Spirit* 'they can know neither *God*, nor *Chriſt*, nor the *Scriptures*, nor 'have right Fellowſhip one with another. I had no ſooner ſpoken theſe Words, but about *half* a *dozen Prieſts*, that ſtood behind my Back, burſt out into a *paſſion*; and one of them, whoſe Name was *Jackus*, amongſt other things that he ſpake againſt the *Truth*, ſaid: *That the Spirit and the Letter were inſeparable.* I replied, 'Then 'every one, that hath the *Letter*, hath the *Spirit*; and they might 'buy the *Spirit* with the *Letter* of the *Scriptures*. This plain diſcovery of *Darkneſs* in the *Prieſt* moved *Judge Fell* and *Colonel VVeſt* to Reprove them openly, and tell them, *That according to that Poſition, they might carry the Spirit in their* Pockets, *as they did the Scriptures.* Upon this the *Prieſts* being Confounded and put to ſilence, ruſht out in a *Rage* againſt the *Juſtices*, becauſe they could not have their *bloody Ends* upon me. So the *Juſtices*, ſeeing the *Witneſſes* did not agree, and perceiving, that they were brought to Anſwer the *Prieſts Envy*, and finding, that all their *Evidences* were not ſufficient in *Law* to make good their *Charge* againſt me, they diſcharged me. And after Judge *Fell* had ſpoken to Juſtice *Sawrey* and Juſtice *Thompſon* con-

1652. cerning the *VVarrant* they had given forth againſt me, and ſhewed them the *Errors* thereof; *He* and *Colonel Weſt* granted a *Superſedeas*, to ſtop the *Execution* thereof. Thus was I cleared in open *Seſſions* of all thoſe *lying Accuſations*, which the malicious *Prieſts* had laid to my *Charge*: And Multitudes of People praiſed God that day; for it was a *joyful Day* to many. There was *Juſtice Benſon* out of *Weſtmorland*, who was *Convinced*; and *Major Ripan*, that was *Mayor* of the Town of *Lancaſter*, who was *Convinced* alſo. It was a day of Everlaſting *Salvation* to *hundreds* of *People*: for the Lord *Jeſus Chriſt*, the Way to the Father, and the *free Teacher* was exalted and ſet up, and his *Everlaſting Goſpel* was preached, and the Word of *Eternal Life* was declared over the heads of the *Prieſts*, and all ſuch *Money-Preachers*. For the *Lord* opened many Mouths that Day to ſpeak his *Word* to the *Prieſts*, and ſeveral friendly *People* and *Profeſſors* reproved the *Prieſts* in their *Inns*, and in the *Streets*; ſo that they fell, like an *old rotten Houſe*: and the Cry was among the People, *That the* Quakers *had got the day, and the* Prieſts *were fallen.* Many *People* were *Convinced* that day, amongſt whom *Thomas Briggs* was one, who before had been averſe from *Friends* and *Truth*; inſomuch, that diſcourſing on a time with *John Lanſon*, a *Friend*, concerning *Perfection*, *Thomas Briggs* ſaid to him, *Doſt thou hold Perfection?* and therewithal lift up his Hand, to have given the *Friend* a *Box on the Ear.* But this *Thomas Briggs*, being *Convinced* of the *Truth* that day, declared againſt his own *Prieſt Jackus*; and afterwards became a *faithful Miniſter* of the *Goſpel*, and ſtood ſo to the End of his Days.

Lancaſter-*Seſſions.*

When the *Seſſions* were over, *James Naylor*, who was preſent thereat, gave a brief *Account* of the *Proceedings* thereof in a *Letter*, which ſoon after he writ to *Friends*; which is here added for the *Reader's* further ſatisfaction in this Matter:

'DEar *Friends and Brethren* in the Lord *Jeſus Chriſt*, my dear 'Love unto you all, deſiring, you may be kept ſtedfaſt in the 'Lord *Jeſus Chriſt*, and in the *power* of his *Love*, boldly to witneſs 'forth the *Truth*, as it is revealed in you by the mighty working of 'the *Father*: To him alone be everlaſting Praiſe and Honour for 'evermore! *Dear Friends*, the Lord doth much manifeſt his *Love* 'and *Power* in theſe Parts. Upon the *ſecond day* of the *laſt Week* 'my Brother *George* and *I* were at *Lancaſter*: There were abundance 'of *Friends* from all parts; and a great ſort, which ſided with the 'Prieſts, giving out, *They now hoped to ſee a ſtop put to that great* 'Work, *which had gone on ſo faſt, and with ſuch Power, that their* 'Kingdom *is much ſhaken.* We were called before *Judge Fell*, *Colonel* 'Weſt, *Juſtice Sawrey*, &c. to Anſwer, what was charged againſt 'George. There were *Three Witneſſes* to *Eight Particulars*, but they 'were much *Confuſed* in themſelves; which gave much *Light* to the 'Truth: whereby the *Juſtices* did plainly ſee, that it was *Envy*; 'and they divers times told them ſo. *One* of the *Witneſſes* was a 'young Prieſt, who Confeſſed, *He had not meddled, had not another* 'Prieſt *ſent for him, and ſet him on Work.* The *other VVitneſſes* 'were

'were *two Prieſts Sons*: It was proved there by many, that heard 1652.
'one of them ſay; *If he had power, he would make* George *deny his*
'*Profeſſion, and that he would take away his Life.* This was a *ſingle* Lancaſter-
'*VVitneſs* to one of the greateſt *Untruths*, that was charged againſt *Seſſions.*
'George; And the *Juſtices* told him, *That they ſaw, becauſe he could* 'not *take away his* Life, *he went about to take away his* Liberty. There 'was one Prieſt choſen out of the whole number, as an *Orator*, to 'plead againſt us; who ſpared no pains to ſhew forth his *Envy* 'againſt the *Truth*: And when he could not prevail, he went down 'in a *Rage*; and there came up a *Pack* of them into the *Room*, 'among whom was one *Jacus*. *George* was then ſpeaking in the 'Room (one of the *Juſtices* having wiſhed him, if he had any thing 'to ſay, he would ſpeak:) at which the ſaid *Prieſt Jacus* was in 'ſuch a *Rage*, that he brake forth into many high Expreſſions againſt 'the *Truth* ſpoken by my dear Brother *George*; amongſt which this 'was one, *That the* Letter *and the* Spirit *were inſeparable.* Hereupon 'the *Juſtices* ſtood up, and bid him, *prove that, before he went any* 'further. Then he ſeeing himſelf *caught*, would have denied it; and 'when he could not get off ſo, the reſt of the *Prieſts* would have 'helped him to a *Meaning* for his *VVords*: But the *Juſtices* would 'admit no othet *Meaning*, than the plain *ſenſe* of the *VVords*; but 'told him, *He had laid down a* Poſition, *and it was fit, he ſhould prove* 'it; preſſing the Matter cloſe upon him. Whereupon the *Prieſts*, 'being put to *ſilence*, went down in a greater *Rage*, than before; 'and ſome of them, after they were gone down, being asked, what 'they had done, *Lyed* and ſaid, *They could not get into the Room*; 'thereby to hide their *Shame*, and keep the People in blindneſs. The '*Juſtices*, *Judge Fell* and *Colonel VVeſt* were much *Convinced* of the 'Truth, and did ſet up *Juſtice* and *Equity*; and have much ſilenced 'the *Rage* of the *People*. Many *bitter Spirits* were at *Lancaſter*, to 'ſee the Event; but went home, and cried: *The Prieſts had loſt the* 'day: Everlaſting Praiſes be to him, who fought the *Battel* for us, 'who is our *King* for ever! There were *Others* called, who the *VVitneſſes* confeſſed were in the *Room*, when the things charged on 'George were ſaid to have been ſpoken; but they all, as one Man, 'denied, that any ſuch Words were ſpoken: Which gave much 'Light to the *Juſtices*, and they durſt truſt, what they *witneſſed*; 'for they ſaid, they knew many of them to be *honeſt Men*. There 'was a *VVarrant* granted out againſt us at *Appleby*; but *Juſtice Benſon* told them, *It was not according to Law*; and ſo it ceaſed: As I 'hear, he is a *faithful Man* to the *Truth*. The *Prieſts* began to preach 'againſt the *Juſtices*, and ſaid; They were not to *meddle* in theſe 'things, but to end *Controverſy* betwixt *Neighbour* and *Neighbour*. 'They are not pleaſed with the *Law*, becauſe it is not in the *Statute* to '*Impriſon* us, as the *Prieſt*, that pleaded againſt us, ſaid: The '*Juſtices* bid him *Go put it into the Statute, if he could*; he ſaid, *It* '*ſhould want no will of his.* They are much afraid, that they ſhall 'looſe all: They are much diſcontented in theſe parts; and ſome of 'them cry, *All is gone.* *Dear Friends*, dwell in *Patience*, and wait 'upon the *Lord*, who will do his own *VVork*. Look not at *Man* in 'the *VVork*; nor at *Man*, who oppoſeth the *VVork*: but reſt in the

1652. Lancaster *Sessions.*

'*Will* of the *Lord*, that ſo ye may be furniſhed with *Patience*, both 'to *do* and to *ſuffer*, what ye ſhall be called unto; that your End 'in all things may be his Praiſe. And take up his *Croſs freely*, 'which keeps low the fleſhly Man; that *Chriſt* may be ſet up and 'honoured in all things, and ſo the *Light* advanced in you, and the '*Judgment* ſet up, which muſt give Sentence againſt all that oppoſeth 'the *Truth*; That the *Captivity* may be led *Captive*, and the *Priſo-* 'ner ſet *free* to ſeek the Lord; that *Righteouſneſs* may rule in you, 'and *Peace* and *Joy* may dwell in you, wherein conſiſteth the *King-* 'dom of the *Father*; to whom be all Praiſe for ever! *Dear Friends*, 'Meet often together: and take heed, of what *Exalteth* it ſelf above 'its *Brother*; but keep low, and ſerve one another in *Love* for the 'Lord's ſake. Let all *Friends* know, how it is with us: that God may 'have the Praiſe of all.

Written from *Kellet*, the 30*th* Day of the 8*th* Month, 1652.

J. N.

At this Time I was in a *Faſt*; and was not to *Eat*, until this *Work* of *God*, which then lay weighty upon me, was accompliſhed. But the Lord's Power was wonderfully ſet over all, and gave *Truth* and *Friends* Dominion therein over all, to his Glory: And his *Goſpel* was freely preached that Day, over the Heads of about *Forty Hireling-Prieſts*. I ſtayed *Two* or *Three Days* afterwards in *Lancaſter*, and had ſome *Meetings* there: And the rude and baſer ſort of People plotted together to have drawn me out of the *Houſe*, and to have thrown me over *Lancaſter-Bridge*; but the Lord prevented them. Then they invented another *Miſchief*, which was this: After a *Meeting* at *Lancaſter* they brought down a *diſtracted Man*, and another with him with *Bundles* of *Birchen-Rods*, bound together like *Beſoms*, with which they ſhould have *whipped* me: But I was moved to ſpeak to them in the *Lord's mighty Power*, which chained down the *diſtracted Man*, and the *other* alſo; and made them calm and quiet. Then I bid him, throw his *Rods* into the *Fire*, and *burn* them; and he did ſo. Thus the Lord's Power being over them, they departed quietly.

But the *Prieſts*, fretting to ſee themſelves overthrown at the *Seſſions* at *Lancaſter*, got ſome of the *Envious Juſtices* to join with them; and at the following *Aſſize* at *Lancaſter* informed *Judge Windham* againſt me. Whereupon the *Judge* made a *Speech* againſt me in open *Court*; and commanded *Colonel Weſt*, who was *Clerk* of the *Aſſize*, to iſſue forth a *Warrant* for the apprehending of me: But *Colonel Weſt* told the *Judge* of my *Innocency*, and ſpake boldly in my defence. Yet the *Judge* commanded him again, either to write a *Warrant*, or go off from his *Seat*: Then he told the *Judge* plainly, that he would not do it; but that he would offer up all his *Eſtate*, and his *Body* alſo for me. So he ſtopt the *Judge*; and the *Lord's Power* came over all: So that the *Prieſts* and *Juſtices* could not get their *Envy executed*. That ſame Night I came into *Lancaſter*, it being the *Aſſize-Time*: and hearing of a *Warrant* to be given out againſt me, I judged it better to ſhew my ſelf *openly*, than for my *Adverſaries* to ſeek me. So I went to *Judge Fell's* and *Colonel Weſt's Chambers*: And as ſoon as I came

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1652. Lancaſter *Aſſize.*

came in, they *ſmiled* on me; and *Colonel Weſt* ſaid, *What! are you come into the Dragon's Mouth?* I ſtayed in Town, till the *Judge* went out of Town; and I walked up and down the Town, but no one meddled with me, nor queſtioned me. Thus the *Lord's* bleſſed *Power*, which is over all, carried me through and over this *Exerciſe*; and gave *Dominion* over his *Enemies*, and enabled me to go on in his glorious *Work* and *Service* for his great Name's-ſake. For though the *Beaſt* maketh *War* againſt the *Saints*; yet the *Lamb* hath got, and will get the *Victory*.

From *Lancaſter* I returned to *Robert Wither*'s, and from thence I went to *Thomas Leper*'s to a *Meeting* in the Evening; and a very bleſſed *Meeting* we had there. After the *Meeting* was done, I walked in the Evening to *Robert Withers*'s again. And no ſooner was I gone, but there came a Company of *diſguiſed Men* to *Thomas Leper*'s with *Swords* and *Piſtols*; who ſuddenly entring the *Houſe*, put out the *Candles*, and ſwung their *Swords* about amongſt the *People* of the *Houſe*; ſo that the People were fain to hold up the *Chairs* before them, to ſave themſelves from being *cut* and *wounded*. At length they drove all the *People* of the *Houſe* out of the *Houſe*, and then ſearched the *Houſe* for me; who, it ſeems, was the only *Perſon* they looked for: for they had laid wait before in the *High-way*, by which I ſhould have gone, if I had ridden to *Robert Withers*'s. And not meeting with me on the *Way*, they thought to have found me in the *Houſe*; but the Lord prevented them. Soon after I was come in at *Robert Withers*, ſome *Friends* came from the Town, where *Thomas Leper* lived, and gave us a *Relation* of this *wicked Attempt*: And the *Friends* were afraid, leſt they ſhould come, and ſearch *Robert Withers*'s *Houſe* alſo for me, and do me a *Miſchief*: But the *Lord* reſtrained them, that they came not. Though theſe *Men* were in *diſguiſe*; yet the *Friends* perceived ſome of them to be *French-men*, and ſuppoſed them to be *Servants* belonging to one called *Sir Robert Bindlas*: For ſome of them had ſaid, that in their Nation they uſed to *Tye the Proteſtants to Trees, and whip them, and deſtroy them*. And his *Servants* uſed often to abuſe *Friends*, both in their *Meetings*, and going to and from their *Meetings*. They once took *Richard Hubberthorn* and ſeveral others out of the *Meeting*, and carried them a good way off into the *Fields*; and there *bound* them, and left them *bound* in the *Winter-Seaſon*. And at another Time one of his *Servants* came to *Francis Flemming*'s Houſe, and thruſt his naked *Rapier* in at the *Door* and *Windows*: But there being at the Houſe a *Kinſman* of *Francis Flemming*'s, one who was not a *Friend*, he came with a *Cudgel* in his Hand, and bid the *Servingman* put up his *Rapier*: which when the other would not, but vapoured at him with it, and was *Rude*; he knock'd him down with his *Cudgel*, and took his *Rapier* from him: And had it not been for *Friends*, he would have Run him through with it. So the *Friends* preſerved his *Life*, that would have deſtroyed theirs.

Meeting at *T. Lepers.*

From *Robert Withers*'s I went to viſit *Juſtice Weſt*, *Richard Hubberthorn* accompanying me. And not knowing the Way, nor the *Danger* of the *Sands*, we *Rid*, *where* (as we were afterwards told) *no Man ever rid before*; *ſwimming* our *Horſes* over a very *dangerous Place*. When we were come in, *Juſtice Weſt* asked us, *If we did*

To Juſtice Weſts, over the Sands.

not

1652. Justice Wests.

not see Two Men riding over the Sands? I shall have their Cloaths anon, said he, *for they cannot escape Drowning; and I am the Coroner.* But when we told him, that we were the *Men*, he was astonished at it; and wondred, how we escaped *Drowning*. Upon this the envious *Priests* and *Professors* raised a *slanderous Report* concerning me, That neither *Water* could *drown* me, nor could they *draw Blood* of me; and that therefore surely I was a *Witch* (for indeed, sometimes when they *beat* me with great *Staves*, they did not much *draw* my *Blood*, though they *bruised* my *Body* oft-times very sorely.) But all these *Slanders* were nothing to me with respect to my self, (though I was concerned on the *Truth*'s behalf, which, I saw, they endeavoured by these Means to *prejudice* People against) for I considered, that their *fore-Fathers*, the *Apostate-Jews*, called the *Master* of the *House Beelzebub*; and these *Apostate-Christians* from the *Life* and *Power* of God, could do no less to his *Seed*. But the *Lord's Power* carried me over their *Slanderous Tongues*, and their *bloody*, *murtherous Spirits*; who had the *Ground* of *Witchcraft* in themselves, which kept them from coming to *God* and *to Christ*.

Swarthmore.

Having visited *Justice West*, I went to *Swarthmore*, visiting *Friends* there-aways; and the *Lord's Power* was over all the *Persecutors* there. And I was moved to write several *Letters* to the *Magistrates*, *Priests* and *Professors* there-abouts, who had raised *Persecution* before. That which I sent to *Justice Sawrey*, was after this manner:

Friend,

'THOU wast the *first Beginner* of all the *Persecution* in the 'North: Thou wast the *Beginner* and the *Maker* of the Peo-'ple *Tumultuous*: Thou wast the *first Stirrer* of them up against the 'Righteous *Seed*, and against the *Truth* of *God*; and wast the *first* '*strengthner* of the Hands of *Evil-doers* against the *Innocent* and 'Harmless: And *thou shalt not prosper*. Thou wast the *first Stirrer* 'up of *Strikers*, *Stoners*, *Persecutors*, *Stockers*, *Mockers* and *Impri-'soners* in the *North*, and of *Revilers*, *Slanderers*, *Railers* and *false* 'Accusers, and *Scandal-Raisers*: This was thy *Work*, and this thou 'stirredst up! So thy *Fruits* declare thy *Spirit*. Instead of stirring 'up the *pure Mind* in People, thou hast stirred up the *Wicked*, *Malici-'ous* and *Envious*; and taken Hand with the *Wicked*. Thou hast 'made the People's *Minds envious* up and down the Country: This 'was thy *Work*. But *God* hath shortned thy *Days*, and limited thee, 'and set thy *Bounds*, and broken thy *Jaws*, and discovered thy *Reli-'gion* to the Simple and Babes, and brought thy *Deeds* to *Light*. 'How is thy *Habitation* fallen, and become the *Habitation* of *Devils!* 'How is thy *Beauty* lost, and thy *Glory* withered! How hast thou 'shewed thy *End*, that thou hast served *God* but with thy *Lips*, and 'thy Heart far from him, and thou in the *Hypocrisy!* How hath the 'Form of thy *Teaching* declared it self to be the *Mark* of the *false* 'Prophets, whose *Fruit* declares it self! for by their *Fruits* they are 'known. How are the *Wise Men* turned backward! View thy Ways, 'and take notice, with whom thou hast taken part. That of God in 'thy

'thy *Conscience* will tell thee: The Ancient of Days will reprove 'thee. How hath thy *Zeal* appeared to be the *Blind Zeal*; a *Perse-'cutor*, which *Christ* and his *Apostles* forbad *Christians* to follow! 'How hast thou strengthened the Hands of *Evil-doers*, and been a 'Praise to them, and not to them that do well! How like a *Mad-'man*, and a *Blind-man* didst thou turn thy *Sword* backward against 'the *Saints*, against whom there is no *Law*! How wilt thou be 'gnawed and burned one Day, when thou shalt feel the *Flame* and 'have the *Plagues* of *God* poured upon thee, and thou begin to *gnaw* 'thy *Tongue* for Pain, because of the *Plagues!* Thou shalt have thy 'Reward according to thy *Works*: Thou canst not escape; the *Lord*'s 'righteous *Judgment* will find thee out, and the Witness of God in 'thy *Conscience* shall answer it. How hast thou caused the *Heathen* 'to Blaspheme, and gone on with the Multitude to do *Evil*, and 'joined hand in hand with the *wicked!* How is thy latter *End* worse 'than thy *Beginning*, who art come with the *Dog* to bite, and art 'turned as a *Wolf*, to devour the *Lambs!* How hast thou discovered 'thy self to be a Man more fit to be kept in a place to be *nurtured*, 'than to be set in a Place to *nurture*! How wast thou exalted and 'puffed up with *Pride*! And now art thou fallen down with *Shame*, 'that thou comest to be covered with that, which thou stirredst up, 'and broughtest forth. Let not *John Sawrey* take the *VVords* of *God* 'into his Mouth, till he be Reformed: Let him not take his *Name* 'into his Mouth, till he depart from *Iniquity*. Let not him and his 'Teacher make a Profession of the Saints *VVords*, except they intend 'to proclaim themselves *Hypocrites*, whose *Lives* are so contrary to the 'Lives of the *Saints*; whose *Church* hath made it self manifest to be 'a *Cage* of *Unclean Birds*. You having a *Form* of *Godliness*, but not 'the *Power*, have made them that be in the *Power*, your *Derision*, 'your *By-word*, and your *Talk* at your *Feasts*. Thy *ill Savour*, *John* 'Sawrey, the Country about have smelled, and of thy unchristian *Car-'riage* all that fear God have been *ashamed*; and to them thou hast 'been a *Grief*: In the Day of Account thou shalt know it, even in 'the *Day* of thy *Condemnation*. Thou wast mounted up, and hadst 'set thy *Nest* on *high*; but never gottest higher, than the *Fowls* of the 'Air: But now thou art run amongst the *Beasts* of *Prey*, and art fal-'len into the *Earth*; so that *Earthliness* and *Covetousness* hath swal-'lowed thee up: and thy *Conceitedness* would not carry thee through, 'in whom was found the *selfish Principle*, which hath *blinded* thy 'Eye. Thy *Back* must be *bowed down* always; for thy *Table* is already 'become thy *Snare*.

1652. Swarthmore.

G. F.

This *Justice Sawrey*, who was the first *Persecutor* in that Country, was afterward *drowned*.

I writ also to *VVilliam Lampit*, who was the *Priest* of *Ulverston*; and thus it was upon me to write unto him:

'THE

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'THE *Word* of the *Lord* to thee, O *Lampitt!* who art a *Deceiver*, ſurfetted and drunk with the *Earthly Spirit*, rambling 'up and down in the *Scriptures*, and blending thy Spirit amongſt 'the *Saints Conditions*; who hadſt a *Prophecy*, as thy *Father Balaam* 'had, but art erred from it, as thy *Father* did: One whoſe *Fruit* 'hath withered (of which I am a Witneſs;) and many who have 'known thy *Fruit*, have ſeen the *End* of it, that it is withered: and 'do ſee, where thou art, in the *blind World*, a *blind Leader* of the 'Blind; a *Beaſt* wallowing and tumbling in the *Earth*, and in the *Luſt*, 'one that is erred from the *Spirit* of the *Lord*; who art of old or-'dained for *Condemnation*: Who art in the *Seat* of the *Phariſees*, 'art called of Men *Maſter*, ſtandeſt Praying in the *Synagogues*, and 'haſt the *Chief Seat* in the Aſſemblies; a right *Hypocrite* in the ſteps 'of the *Phariſees*, and in the way of thy Fathers, the *Hypocrites*, 'which our Lord Jeſus Chriſt cried *Wo* againſt. *Such* with the '*Light* thou art ſeen to be, and by the *Light* art Comprehended: 'which is thy *Condemnation*, who hateſt it; and will be ſo *Eternally*, 'except thou *Repent*. To thee this is the *Word* of *God*: for in *Chriſt's* '*Way* thou art not, but in the *Phariſees*; as thou mayſt read, *Mat.* 23. 'and all that own *Chriſt's Words*, may ſee thee there. Chriſt who 'died at *Jeruſalem*, cried *Wo* againſt ſuch as thou art; and Chriſt 'is the ſame *yeſterday*, *to day*, *and for ever*. The *Wo* remains upon 'thee, and from under it thou canſt never come; but through *Judg-'ment*, *Condemnation* and true *Repentance*. To thee this is the *Word* 'of *God*: To that of *God* in thy *Conſcience* I do ſpeak, which will 'witneſs the *Truth*, of what I write, and will *Condemn* thee. And 'when thou art in thy *Torment* (though now thou ſwelleſt in thy '*Vanity*, and liveſt in *Wickedneſs*) remember, thou waſt warned in 'thy *Life-time*, when the *Eternal Condemnation* is ſtretched over thee, 'thou ſhalt witneſs this to be the *Word* of the *Lord God* unto thee. 'And if ever thy *Eye* ſhould *ſee Repentance*, thou would'ſt witneſs 'me to have been a *Friend* of thy *Soul*.

G. F.

Having thus cleared my *Conſcience* to the *Juſtice*, and to the *Prieſt* of *Ulverſtone*, who had raiſed the firſt *Perſecution* in that Country; it was upon me to ſend this *Warning* in Writing to the *People* of *Ulverſtone* in *general*.

'CONſider, O *People!* who be within the Pariſh of *Ulverſton*; 'I was moved of the *Lord* to come into your *Publick Places* to 'ſpeak among you, being ſent of *God* to direct your Minds to *God*, 'that you might know, where you might find your *Teacher*; that 'your Minds might be ſtayed alone upon *God*, and you might not 'gad abroad *without* you for a *Teacher*: for the *Lord God* alone will '*Teach* his People, and he is coming to *Teach* them, and to gather his

'People

'People from *Idols-Temples*, and from the cuſtomary *Worſhips*, 1652.
'which all the World is trained up in. And *God* hath given to
'every one of you a *Meaſure* of his *Spirit* according to your Capa- Swarthmore.
'city; *Liars*, *Drunkards*, *Whoremongers* and *Thieves*, and who fol-
'low *filthy Pleaſures*, you all have this *Meaſure* in you. And this is
'the *Meaſure* of the *Spirit* of *God*, that ſhews you *Sin*, and ſhews
'you *Evil*, and ſhews you *Deceit*; which lets you ſee *Lying* is *Sin*,
'*Theft*, *Drunkenneſs* and *Uncleanneſs*, all theſe to be the *Works* of
'*Darkneſs*. Therefore mind your *Meaſure* (for nothing that is Un-
'clean, ſhall enter into the Kingdom of God) and prize your *Time*,
'while you have it; leſt the *Time* come, that you ſay with Sorrow,
'We had *Time*, but it is paſt. Oh, why will ye die! Why will ye
'chuſe your own *Ways!* Why will ye follow the Courſe of the
'*World!* and why will ye follow *Envy*, *Malice*, *Drunkenneſs* and
'*fooliſh* Pleaſures! Know ye not in your Conſciences, that all
'theſe are *Evil* and *Sin?* and that ſuch as act ſuch things, ſhall ne-
'ver enter into the *Kingdom* of *God?* Oh that ye would Conſider,
'and ſee, how you have ſpent your *Time*, and mind, how ye do
'ſpend your *Time*, and obſerve, whom ye do ſerve: for the Wages
'of *Sin* is *Death*. Do not ye know, that whatſoever is more than
'*Yea* and *Nay*, cometh of *Evil?* Oh ye *Drunkards*, who live in
'*Drunkenneſs*, do ye think to eſcape the *Fire* and the *Judgment* of
'*God!* Though ye ſwell in *Venom*, and live in *Luſt* for a while; yet
'God will find you out, and bring you to *Judgment*. Therefore love
'the *Light*, which Chriſt hath enlightened you withal, who ſaith,
'I am the *Light* of the *World*; and who doth enlighten every one,
'that cometh into the World. One loves the *Light*, and brings his
'Works to the *Light*, and there is no occaſion at all of ſtumbling:
'the other hates the *Light*, becauſe his *Deeds* are *Evil*, and the
'*Light* will reprove him. Thou that hateſt this *Light*, thou haſt it:
'Thou knoweſt, *Lying* is *Evil*, *Drunkenneſs* is *Evil*, *Swearing* is
'*Evil*; *Whoredom*, *Theft* and all *Ungodlineſs*, and all *Unrighteouſ-
'neſs* is *Evil*: Chriſt Jeſus hath given thee *Light* enough to let
'thee ſee, this is *Evil*. And this *Light* (if thou loveſt it) will
'teach thee *Holineſs* and *Righteouſneſs*, without which none ſhall
'ſee *God*: but if thou hateſt this *Light*, it is thy *Condemnation*.
'And thus are *Chriſt's Words* found to be true, and fulfilled among
'you: You that hate this *Light*, ſet up *Hirelings*, and *Idols-Tem-
'ples*; and ſuch *Prieſts*, as bear rule by their means; and ſuch
'*Shepherds* as hold up ſuch things; and ſuch as are called of Men
'*Maſters*, and have the *chiefeſt Place* in the Aſſemblies, whom
'Chriſt cried *Wo* againſt; *Matt.* 23. And ſuch as go in the way of
'*Cain*, in *Envy*; and after the Error of *Balaam* for *Wages*, *Gifts*
'and *Rewards*; *Theſe* have been your *Teachers*, and theſe you have
'held up. But who love the *Light*, are taught of *God*; and the
'Lord is coming to teach his People himſelf, and to gather his from
'the *Hirelings*, and from ſuch as ſeek for their *Gain* from their
'*Quarter*, and from ſuch as bear Rule by their *Means*: The Lord
'is opening the *Eyes* of *fooliſh People*, that they ſhall ſee ſuch, as bear
'*Rule* over them. But all, whoſe *Eyes* are ſhut, are ſuch as the *Pro-
'phet* ſpake of, *That have Eyes, and ſee not*; *but are fooliſh, upholding*

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'*such things.* Therefore, *poor People*, as ye love your own *Souls*, 'consider the *Love* of *God* to your *Souls*, while ye have time; and 'do not turn the *Grace* of *God* into *Wantonneſs*. That which ſhews 'you *Ungodlineſs* and worldly *Luſts*, that ſhould and would be your 'Teacher, if ye would hearken to it; for the *Saints* of *Old* witneſſed 'the *Grace* of *God* to be their *Teacher*, which taught them to live 'Soberly and Godly in this preſent World. And ye that are not '*ſober*, this *Grace* of *God* hath appeared unto you; but you turn it 'into *Wantonneſs*, and ſo ſet up *Teachers* without you, who are not '*ſober*, not *holy*, not *godly*. Here you are left without *Excuſe*, when 'the Righteous *Judgment* of *God* ſhall be revealed upon you all, who 'live Ungodlily. Therefore to the *Light* in you I ſpeak; and when 'the Book of *Conſcience* ſhall come to be opened, then ſhall you Wit-'neſs, what I ſay to be true, and you all ſhall be *judged* out of it. 'So God Almighty direct your Minds (ſuch of you eſpecially, as 'love *Honeſty* and *Sincerity*) that you may receive *Mercy* in the time 'of Need. Your *Teacher* is within you; look not forth: It will 'Teach you both lying in *Bed*, and going *Abroad*, to ſhun all *Occaſion* 'of *Sin* and *Evil*.

G. F.

As the foregoing was directed *To all the Inhabitants of* Ulverſton *in general*; ſo it was upon me to write alſo to thoſe more *particularly*, that did moſt conſtantly follow *W. Lampitt* the *Prieſt* there. And unto theſe I writ thus:

'THE *Word* of the *Lord God* to all the *People*, that follow '*Prieſt Lampitt*, who is a *blind Guide*. Yeare ſuch, as are 'turned from the *Light* of *Chriſt within*, which he hath enlightned 'you withal: Ye are ſuch, as follow that which Chriſt cried *Wo* 'againſt, that goes not in *Chriſt's Way*, but in the *Phariſees Way*; 'as ye may read *Matt.* 23. which our Lord *Jeſus Chriſt* cried *Wo* 'againſt. He is the ſame *yeſterday*, *to day* and *for ever*: but him 'ye own not, while ye follow ſuch, as he cried *Wo* againſt; though 'under a Colour ye make a *Profeſſion*, and *Lampitt*, your *Prieſt*, 'makes a *Trade* of Chriſt's and the Saint's Words, as his *Fathers* 'the *Phariſees* did make a *Profeſſion* of the *Prophets* Words, and of '*Moſes* his Words. *Wo* was unto them, who had not the *Life*: ſo '*Wo* is unto you, who have not the *Life*, that gave forth the *Scri-'ptures*; as your *Fruits* have made manifeſt. For when the *Lord* 'hath moved ſome to come amongſt you, to preach the *Truth freely*, 'you have *knock'd* them *down*, *beat*, and *punch'd* and *hal'd* them out 'of your *Aſſemblies*. Such a *People* ſerves thee, O *Lampitt*, to make 'a *prey* upon; and theſe are thy *Fruits*: O let *Shame*, *Shame* ſtrike 'thee and you all in the Faces, who make a *Profeſſion* of Chriſt's 'Words, *thou* and *they*; and yet are *Stoners*, and *Strikers*, and 'Mockers, and *Scoffers*. Let all ſee, if this be not a *Cage* of *Unclean* 'Birds ſpoken of in the *Scriptures*, which they, who had the *Life* of the

'the *Scriptures* ſpake of. And ſuch a Company of People thou 'deceiveſt, and feedeſt them with thy *Fancies*, and makeſt a 'Trade of the *Scriptures*, and takeſt them for thy *Cloak*. But thou 'art manifeſt to all the *Children* of *Light*: for that *Cloak* will not 'cover thee; but thy *Skirts* are ſeen, and thy *Nakedneſs* appears. 'And the *Lord* made one to go *Naked* among you, a Figure of thy '*Nakedneſs*, and of your *Nakedneſs*, and as a Sign amongſt you, be-'fore your *deſtruction* cometh; that you might ſee, that you were '*Naked*, and not covered with the *Truth*. To the *Light* in all your 'Conſciences I do ſpeak, which *Chriſt Jeſus* doth enlighten you with-'al: It will ſhew you the *Time* you have *ſpent*, and all your *Evil* 'Deeds you have done in that *Time*; who follow ſuch a *Teacher*, that 'acts contrary to this *Light*, and leads you into the *Ditch*. And 'when you are in the *Ditch* together, both *Teacher* and *People*, re-'member, ye were warned in your Life time. And if ever your 'Eye come to ſee *Repentance*, and you obey the *Light* of *Jeſus Chriſt* 'in you, you will witneſs me to have been a *Friend* of your *Souls*, 'and that I have ſought your *Eternal Good*, and written this in '*dear Love* to you. And then will you own your *Condemnation*; 'which you muſt all own, before ye can come into that bleſſed *Life*, 'of which there is no End. But ye, who hate the *Light*, becauſe 'your *Deeds* are *evil*, this *Light* is your *Condemnation*, and will be: 'And when your *Condemnation* is come upon you, remember, ye 'were warned. O that ye would love this *Light*, and hearken to 'it! It would teach you, both as you walk up and down about 'your *Occaſions*, and as you lie upon your *Beds*, and would never let 'you ſpeak a *vain Word*: In loving it, you love *Chriſt*; in hating 'it, you bring the *Condemnation* thereof upon your ſelves. And to 'you this is the *Word* of *God*, from under which you can never 'paſs, nor ever eſcape the *Terror* of the *Lord* in the ſtate you are in, 'who *hate* the *Light*.

1652. Swarthmore.

G. F.

Amongſt thoſe, who were the *Chief Hearers* and *Followers* of this *Prieſt Lampitt* of *Ulverſton*, there was one *Adam Sands*, who was a very *wicked*, *falſe Man*, and would have deſtroyed *Truth* and its Followers, if he could: To him I was moved to write thus:

Adam Sands,

'TO the *Light* in thy *Conſcience* I appeal, thou *Child* of the '*Devil*, thou *Enemy* of *Righteouſneſs*; the *Lord* will ſtrike 'thee down! though now for a while in thy *wickedneſs* thou may'ſt '*Reign*: And the *Plagues* of *God* are due to thee, who hardeneſt 'thy ſelf in thy *wickedneſs* againſt the pure *Truth* of *God*. With the 'pure *Truth* of *God*, which thou haſt reſiſted and perſecuted, thou 'art to be threſhed down, which is *Eternal*, and doth Comprehend 'thee: and with the *Light*, which thou deſpiſeſt, thou art ſeen;

1652. Swarthmore. 'and it is thy *Condemnation.* *Thou* as one *brutiſh*, and thy *VVife*, as 'an *Hypocrite*, and you both, as *Murderers* of the *Juſt*, in that which 'is Eternal, are ſeen and comprehended; and your Hearts ſearched 'and tried, and condemned by the *Light*. The *Light* in thy Conſci-'ence will witneſs the *Truth*, of what I write to thee; and will 'let thee ſee, that thou art not *born* of *God*, but art from the *Truth*, 'in the *Beaſtly Nature:* And if ever thy Eye ſee *Repentance*, 'thou wilt witneſs me a *Friend* of thy *Soul*, and a *ſeeker* of thy *Eter-'nal Good.*

G. F.

This *Adam Sands* afterwards *died miſerably.*

I was moved alſo to write to *Prieſt Tatham.*

'THE Word of the Lord to thee, *Prieſt Tatham*, who art 'found *out of the Doctrine* of *Chriſt*; having the *chiefeſt Place* 'in the Aſſembly, and being called of Men *Maſter*, and ſtanding '*Praying* in the *Synagogue* in the Steps of the *Phariſees*, which our 'Lord Jeſus Chriſt cried *VVo* againſt. In his *VVay* thou art not; 'but in the Way of the *Scribes* and *Phariſees:* as thou maveſt read, '*Matth.* 23. There *Chriſt's VVords* Judge thee, and the *Scriptures* of 'Truth Condemn thee. For thou art ſuch an one, as *ſues* Men at the '*Law* for *Tithes*, and yet profeſſeſt thy ſelf to be a *Miniſter* of *Chriſt*; 'which *Chriſt* never impowered his to do: Neither did any of his '*Apoſtles* or *Miniſters* ever do ſo. Here I charge thee in the *preſence* 'of the *Living God* to be out of their *Doctrine*; and that thou art 'one of thoſe *evil Beaſts* the *Scripture* ſpeaks of, that mindeſt *Earth-'ly Things*, which the *Life* of the *Scriptures* is againſt. Thou art 'for *Deſtruction* in the State wherein thou ſtandeſt; and it will be 'thy Portion eternally, if thou doſt not *Repent*. To that of God in 'thy *Conſcience* I ſpeak, which will witneſs the *Truth*, of what I 'ſay. Thou art one, that goeſt in *Cain's* Way, in *Envy*, an *Enemy* 'to *God*, and from the *Command* of *God:* Thou art one that goeſt 'in *Balaam's* Way, from the *Spirit* of *God*, for *Gifts* and *Rewards*, 'the Wages of Unrighteouſneſs. Thou *Son* of *Balaam*, thou art 'worſe than thy *Father:* for though he loved the *VVages* of *Unrigh-'teouſneſs*, yet he durſt not take it; but thou not only takeſt it, but '*ſueſt* Men at the *Law*, if they will not give it thee: which never 'did *Miniſter* of *Jeſus Chriſt*. Therefore *ſtop thy Mouth* for ever, 'and never make mention of them, or *profeſs* thy ſelf one of them: 'With the *Light* thou art ſeen and comprehended; who art *light* and '*vain*, and ſpeakeſt a *Divination* of thy own *Brain*, and deceiveſt 'the People. That in thy *Conſcience* will witneſs what I ſay, and 'will *Condemn* thee; who art one that beareſt *Rule* by thy *Means*, 'which the Lord ſent *Jeremiah* to cry againſt, *Jer.* 5. and ſo thou 'holdeſt up the *horrible and filthy thing*, *that is committed in the Land.* 'And they, that do not *Tremble* at the *VVord* of the *Lord*, they are the

'*fooliſh People*, that hold thee up; they are *ſottiſh Children*, and have 1652. 'no Underſtanding: They are Wiſe to do *Evil*, but not to do *Good*; Swarth- 'who are deceived by thee. And ſuch an one thou art, that ſeekeſt more. 'for thy *Gain* from thy *Quarter*; a *greedy dumb Dog*, that never 'hath enough, as thy *Practice* makes manifeſt; which the Lord ſent '*Iſaiah* to cry againſt, *Iſa.* 56. 11, 12. And thou art ſuch an one, 'as the Lord ſent *Ezekiel* to cry againſt, who feedeſt of the *Fat*, and 'Clotheſt with the *VVooll*, and makeſt a *Prey* upon the People. But 'the Lord is gathering his *Sheep* from thy *Mouth*, that to thee they 'ſhall be a *Prey* no longer. Thou *Enemy* of *God*, here this *Prophecy* 'is fulfilled upon thee, *Ezek.* 34. and thou art *one of them*; I charge 'it upon thee in the preſence of the living God: A *Hireling* thou art; 'and they that put not into thy Mouth, thou prepareſt War againſt 'them. Thou hateſt the *Good*, and loveſt the *Evil*; which the 'Lord ſent *Micah* to cry againſt, *Mic.* 3. Cover thy Lips, and ſtop thy 'Mouth for ever, thou *Child* of *Darkneſs:* for with the *Light* thou 'art comprehended, and ſeen to be among them, which the holy 'Men of God cryed WO againſt; and by the Spirit of the living 'God thou art judged. In the *Light*, which is thy *Condemnation*, 'thou art comprehended; thy *Race* is ſeen, and thy *Compaſs* known, 'who art out of the *Commands* of *Chriſt*, and out of the *Doctrine* 'and *Life* of the *Apoſtles*. Thou art proved and tryed, and to thee 'this is the *VVord* of the *Lord*, and to thee it ſhall be as an *Hammer*, 'a *Fire* and a *Sword*; and from under it thou ſhalt never come, un-'leſs thou *Repent*; who art with the *Light* to be *Condemned*, in that '*State* wherein thou ſtandeſt. And if ever thy Eye ſee *Repentance*, 'this thy *Condemnation* thou muſt own.

G. F.

I writ alſo to —— *Burton*, *Prieſt* of *Sedbergh*, much what to the ſame purpoſe; he being in the ſame evil *Ground*, *Nature* and *Practice*, which the other *Prieſts* were in. Many other *Epiſtles* alſo and *Papers* I writ about that Time, as the Lord moved me thereunto, which I ſent abroad among the *Prieſts*, *Profeſſors* and *People* of all ſorts, for the *laying* their *Evil ways* open before them, that they might ſee and forſake them; and opening the *Way* of *Truth* unto them, that they might come to walk therein: which are too many and large, to be inſerted in this Place.

Now after I had cleared my Conſcience at that Time, to the *Prieſts* and *People* in thoſe Parts near *Swarthmore*, I went again into *Weſtmorland*. And a Company of Men with *Pikes* and *Staves* laid wait for me at a *Bridge* in the Way; and they light on ſome *Friends*, but miſſed me. Afterwards they came to the *Meeting* with their *Pikes* and *Staves:* But *Juſtice Benſon* being there, and many conſiderable People beſides, they were prevented from doing that *Miſchief* they intended. So they went away in a great *Rage*, but did not hurt any Body. *Weſtmorland.*

I went

1652. Grayrigg. I went from the *Meeting* to *Grayrigge*, and had a *Meeting* there at *Alexander Dixon*'s Houſe; where the *Prieſt* (who was a *Baptiſt*, and a *Chappel-Prieſt*) came to the *Meeting* to oppoſe: but the *Lord* confounded him by his Power. And ſome of the *Prieſt's People* tumbled down ſome *Milk-Pales*, which ſtood upon the *Side* of the *Houſe* (the *Houſe* being much crowded;) whereupon the *Prieſt*, after he and his Company were gone away, raiſed a *Slander*, That *the Devil frighted him, and took away a Side of the Houſe, while he was in the Meeting*. And though this was an apparent and known *Falſhood*, yet it ſerved the *Prieſts* and *Profeſſors* to feed on for a while: And ſo *ſhameleſs* they were, that they *Printed* it in a *Book*.

Another Time this *Prieſt* came to another *Meeting*, and fell to *Jangling*. *Firſt* he ſaid, *The Scriptures were the Word of God*. I told him: They were the *Words* of *God*, but not *Chriſt*, who is the *Word*; and bid him, prove by *Scripture*, what he ſaid. Then he ſaid, *It was not the* Scripture, *that was the* Word: and ſetting his Foot upon the *Bible*, he ſaid; *It was but* Copies *bound up together*. Many *unſavory Words* came from him: But after he was gone, we had a bleſſed *Meeting*; and the Lord's Power and Preſence was preciouſly manifeſted and felt among us. Soon after he ſent me a *Challenge to meet him at* Kendal: I ſent him Word, He need not go ſo far as *Kendal*, for I would meet him in his own *Pariſh*. So the *Hour* being ſet, we *Met*, and abundance of *rude People* were gathered there together (beſides the *baptized People*, who were his own *Members:*) and they had intended to have done *Miſchief* that Day; but God prevented them. Now when we were *Met*, I declared the *Day* of the *Lord* to them: and directed them to *Chriſt Jeſus*. Then the *Prieſt* out with his *Bible*, and ſaid; *It was the Word of God*. I told him it was the *Words* of *God*; but not *God*, the *Word*. His Anſwer was, *He would prove the* Scriptures *to be the* God, *before all the People*. So I let him go on, having a *Man* there, that could take down in *writing*, both what *he* ſaid, and what *I* ſaid. And when he could not *prove* it (for I kept him to *Scripture-Proof*, *Chapter* and *Verſe* for it) the *People* gnaſhed their *Teeth* for *Anger*; and ſaid, *He would have me'anon:* But in going about to *prove* that *one Error*, he run into *many*. And when at length he ſaw, he could not *prove* it; then he ſaid, *He would prove it a* God: So he toiled himſelf afreſh, till he *ſweat* again; but could not *Prove*, what he had *Affirmed*. And he and his Company were full of *wrath:* For I kept his *Aſſertions* on the *Head* of him and them all; and told them, I owned, what the *Scriptures* ſaid of *themſelves*, namely, *That they were the* Words *of* God; *but* Chriſt *was the* Word. So the *Lord's Power* came over all; and they being *confounded*, went away, and the *Lord* diſappointed their *miſchievous Intentions* againſt me: and *Friends* were eſtabliſhed in *Chriſt*, and many of the *Prieſts Followers* ſaw the *Folly* of their *Teacher*.

After this, as I came through the Country viſiting *Friends*, *Prieſt Bennet* of *Cartmel* ſent a *Challenge to diſpute with me*. Whereupon I came to his *Steeple-houſe* on the *Firſt-Day*, and there found him *Preaching*. When he had done, I ſpake to him and his People; but the *Prieſt* would not ſtand the *Trial*, but went his Way. After he was gone

gone, I had a great deal of *Diſcourſe* with the *People*: And when I was come forth into the *Steeple-houſe-yard*, and was diſcourſing further with the *Profeſſors*, and declaring *Truth* unto them; *One* of them ſet his *foot* behind me, and *Two* of them ran againſt my *Breaſt*, and threw me down *backwards* againſt a *Grave-ſtone*, *wickedly* and *maliciouſly*, ſeeking to have ſpoiled me. But I got up again, and was moved of the Lord to ſpeak to them. Then I went up to the *Prieſt's Houſe*, and deſired him to come forth, that I might *diſcourſe* with him; ſeeing he had *Challenged* me: But he would not at all come out, or be ſeen. So the *Lord's Power* came over them all, which was greatly manifeſted at that Time. There was amongſt the *Prieſt's Hearers* one *Richard Roper*, one of the *bitterеſt Profeſſors* the *Prieſt* had; and he was very *fierce* and *hot* in his Contention: but afterwards he came to be *Convinced* of God's Eternal *Truth*, and became a *Miniſter* thereof; and continued faithful to his *Death*. 1652. Grayrigg.

It was now about the beginning of the Year 1653, when I returned to *Swarthmore*: And going to a *Meeting* at *Gleeſton*, a *Profeſſor* there challenged a *Diſpute* with me. Whereupon I went to the *Houſe*, where he was, and called him to come forth: but the *Lord's Power* was over him, ſo that he durſt not meddle. Then I departed thence, and went and viſited the *Meetings* of *Friends* in *Lancaſhire*, and ſo came back to *Swarthmore* again. And great *Openings* I had from the Lord, not only of *Divine* and *Spiritual Matters*, but alſo of *Outward* Things, relating to the *Civil Government*. For being one Day in *Swarthmore-Hall*, when *Judge Fell* and *Juſtice Benſon* were talking of the *News* in the *News-Book*, and of the *Parliament* that then was ſitting (which was called the *Long-Parliament*) I was moved to tell them; *That before that Day Two Weeks the* Parliament *ſhould be broken up, and the* Speaker *pluck'd out of his Chair*. And *that Day Two Weeks Juſtice Benſon* coming thither again, told *Judge Fell*, That now he ſaw, *George* was a true *Prophet;* for *Oliver* had *broken up the Parliament* by that Time. 1653. Swarthmore. Lancaſhire Swarthmore.

About this Time I was in a *Faſt* for about *Ten Days*, my *Spirit* being greatly exerciſed on *Truth*'s behalf: for *James Milner* and *Richard Myer* went out into *Imaginations*, and a Company followed them. This *James Milner*, and ſome of his Company had true *Openings* at the *firſt*; but getting up into *Pride* and *Exaltation* of *Spirit*, they run out from *Truth*. I was ſent for to them, and was moved of the *Lord* to go, and ſhew them their *Goings forth:* And they came to ſee their *Folly*, and *Condemned* it; and came into the *Way* of *Truth* again. After ſome Time I went to a *Meeting* at *Arn-ſide*, where *Richard Myer* was. Now he had been long *Lame* of *one* of his *Arms:* And I was moved of the *Lord* to ſay unto him amongſt all the People, 'Prophet Myer, *ſtand up upon thy Legs* (for he was ſitting down:) And he *ſtood up*, and ſtretched out his *Arm*, that had been *Lame* a long time, and ſaid; '*Be it known unto you, all People, that this* 'Day *I am healed*. But his *Parents* could hardly believe it; but after the *Meeting* was done, had him aſide, and took off his *Doublet:* and then they ſaw, it was true. He came ſoon after to *Swarthmore-Meeting*, and there declared, how that the *Lord* had healed him. Yet after this the *Lord* commanded him to go to *York* with a *Meſſage* Arnſide. Swarthmore.

from

1653. from him; and he disobeyed the Lord: and *the* Lord *struck him again, so that he* died *about three quarters of a Year after.*

Swarthm. Now were great *Threatnings* given forth in *Cumberland*, That *if ever I came there again, they would take away my Life.* When I heard

Cumberland it, I was drawn to go into *Cumberland* again; and went to one *Miles Wennington*'s, in the same *Parish*, from which those *Threatnings* came: but they had not Power to touch me then.

Much about this Time too it was, that *Anthony Pearson* was Convinced, who had been an *Opposer* of *Friends*. He came over to *Swarthmore*; and I being then at *Colonel West*'s, they sent for me: and *Colonel West* said; Go, George, *for it may be of great Service to the Man.* So I went, and the *Lord's Power* reached him.

About this Time also the *Lord opened several Mouths to declare the* Truth *to* Priests *and* People; so that divers were cast into *Prison*. And I went again into *Cumberland*, and *Anthony Pearson* and his *Wife*, and

Bootle. several *Friends* went along with me to *Bootle*, where *Anthony Pearson* left me; and went on himself to *Carlisle-Sessions*: for he was a *Justice* of the *Peace* in *Three Counties*. Upon the *First Day* of the *week* I went into the *Steeple-house* at *Bootle*; and when the *Priest* had done, I began to speak. But the *People* were exceeding *rude*, and *struck* and *beat* me in the *Steeple-house-yard*: One gave me a very great *blow* over my *Wrist*, so that the People thought, he had *broken* my *Hand* to Pieces. The *Constable* was very willing to have kept the Peace, and would have set some of them by the Heels, that *struck* me, if I would have given way to it. After my *Service* at that time amongst them was over, I went to *Joseph Nicholson*'s House; and the Constable went a little way with us, to keep off the *rude Multitude* from us. In the *Afternoon* I went up again; and then the *Priest* had got *another Priest* to help him, one that came from *London*, and was highly accounted of. Before I went into the *Steeple-house*, I sate a little upon the *Cross*, and *Friends* with me; but the *Friends* were moved to go into the *Steeple-house*, and I went in after them. The *London-priest* was *preaching*; who gathered up all the *Scriptures* he could think of, that spake of *false Prophets*, and *Antichrists*, and *Deceivers*, and threw them upon us: But when he had done, I *Recollected* all those *Scriptures*, and brought them *back upon himself*. Then the *People* fell upon me in a *rude manner*; but the *Constable* charged them to keep the *Peace*, and so made them quiet again. Then the *Priest* began to *Rage*, and said; *I must not speak there*: I told him, he had his *Hour-Glass*, by which he had preached; and he having done, the *Time* was *free* for me, as well as for him: for he was but a *Stranger* there himself. So I opened the *Scriptures* to them, and let them see, 'That those *Scriptures*, that spake of the *false Prophets*, 'and *Antichrists* and *Deceivers*, described them and their Generation, 'and belonged to them, who were found walking in their *Steps*, and 'bringing forth their *Fruits*; and not unto us, who were not guilty 'of such things. And I manifested to them, that they were out of 'the *Steps* of the true *Prophets* and *Apostles*; and shewed them clearly 'by the *Fruits* and *Marks*, that they were of those, whom those *Scri-* 'ptures spake of, and not *we*. And I declared the *Truth*, and the 'Word of *Life* to the People, and directed them to *Christ* their 'Teacher.

'Teacher. And all was quiet, while I was speaking: But when I had done, and was come forth, the *Priests* were both of them in such a *Fret* and *Rage*, that they *foamed* at the *Mouth* for Anger against me. The *Priest* of the *Place* made an *Oration* to the People in the *Steeple-house-Yard*, and said; *This Man hath gotten all the honest Men and Women in* Lancashire *to him*; *and now*, said he, *he comes here to do the same.* Then said I unto him, 'What wilt thou have left? And 'what have the *Priests* left them, but such as *themselves*? For if it be 'the *Honest*, that receive the *Truth*, and are turned to *Christ*; then 'it must be the *Dishonest*, that follow *thee*, and such as thou art. Some also of the *Priest*'s People did begin to plead for their *Priest*, and for *Tithes*. But I told them, It were better for them to plead for *Christ*, who had ended the *Tithing-Priesthood* and the *Tithes*, and had sent forth his *Ministers* to *give freely*, as they had *received freely*. So the *Lord's Power* came over them all, and put them to *Silence*; and restrained the *rude People*, that they could not do the *Mischief* they intended. And when I came down again to *Joseph Nicholson*'s House, I saw a great *hole* in my *Coat*, which was cut with a *Knife*; but it was not cut through my *Doublet*, for the *Lord* had prevented their *Mischief*. And the *next day* there was a *rude*, *wicked Man* would have done Violence to a *Friend*; but the *Lord's Power* stopt him.

1653. Bootel.

Now was I moved to send *James Lancaster*, to Appoint a *Meeting* at one *John Wilkinson*'s *Steeple-house* near *Cockermouth*; who was a *Preacher* in great repute, and had *three Parishes* under him; wherefore I staid at *Milholm* in *Bootel*, till he came back again. In the mean time some of those they called the *Gentry* of the *Country*, had made a *Plot* against me, and had given a *little Boy* a *Rapier*, for him to do me a *Mischief* with it. And they came with the *Boy* to *Joseph Nicholson*'s House to seek me: but the *Lord* had so ordered it, that I was not in the *House*, but was gone forth into the *Fields*. They met with *James Lancaster*, but did not much *abuse* him; and not finding me in the *House*, after a while they went away again. So I walked up and down in the *Fields* that *Night*, and did not go to *Bed*; as very often I used to do. The *next Morning* we passed from thence, and came the *next day* to the *Steeple-house*, where *James Lancaster* had appointed the *Meeting*. There were at this *Meeting Twelve Soldiers* and their *Wives*, who were come thither from *Carlisle*; and the *Country-People* came in, like as it had been to a *Fair*. I lay at an House somewhat short of the Place, so that many *Friends* were got thither before me. And when I came there, I found *James Lancaster* speaking under a *Yew-Tree*; which was so full of *People*, that I feared, they would break it down. I looked about for a *place* to stand upon, to speak unto the People: for they lay all up and down, like *People* at a *Leaguer*. But after a while, that I was discovered, a *Professor* came to me and asked; If I would not go into the *Church*? I seeing, there was no *place* abroad convenient to speak to the *People* from, told him, *Yes*: Whereupon the *People* rushed in; so that when I came in, the *House* and *Pulpit* was so full of People, that I had much ado to get in: and they that could not get in, stood

Meeting near Cockermouth.

1653. abroad about the *VValls*. When the *People* were ſettled, I ſtood up upon a *Seat*: 'And the *Lord* opened my Mouth to declare his *Ever-*
A Meeting near Cockermouth. '*laſting Truth*, and his *Everlaſting Day*; and to lay open all their '*Teachers*, and their *Rudiments*, *Traditions* and *Inventions*, that they 'had been in, in the *Night* of *Apoſtacy* ſince the *Apoſtles days*: And 'I turned them to *Chriſt* the true *Teacher*, and to the true, *Spiritual* '*VVorſhip*; directing them, where to find the *Spirit* and *Truth*, 'that they might Worſhip *God* therein. I opened *Chriſt's Parables* 'unto them, and directed them to the *Spirit* of *God* in themſelves, 'that would open the *Scriptures* unto them. And I ſhewed them, 'how all might come to know their *Saviour*, and ſit under his *Teach-* '*ing*; and come to be *Heirs* of the *Kingdom* of *God*, and know both '*God's* and *Chriſt's Voice*, by which they might diſcover all the *falſe* '*Shepherds* and *Teachers* they had been under, and be gathered to the 'true *Shepherd*, *Prieſt*, *Biſhop* and *Prophet Chriſt Jeſus*, whom God 'commanded all to *hear*. So when I had largely declared the *VVord* of *Life* unto them, for about the ſpace of *three Hours*, I walked forth from amongſt the People, and the People paſſed away very well ſatisfied. Among the reſt a *Profeſſor* followed me, praiſing and commending me; and his Words were like a *Thiſtle* to me: At laſt I turned about, and bid him, *Fear the Lord:* Whereupon one, *Prieſt Larkham* of *Cockermouth* (for ſeveral *Prieſts* were got together on the Way, who came, after the *Meeting* was done) ſaid to me, *Sir, why do you judge ſo? you muſt not judge*, ſaid he. But I turned to him and ſaid, *Friend*, doſt not thou diſcern an *Exhortation* from a *Judgment?* for I admoniſhed him to *fear God*; and doſt thou ſay, I *judge* him? So this *Prieſt* and I falling into Diſcourſe, I manifeſted him to be amongſt the *falſe Prophets* and *covetous Hirelings*. And ſeveral People being moved to ſpeak unto them, *he* and *two* other of the *Prieſts* ſoon got away. When they were gone, *John VVilkinſon* (who was *Preacher* of that *Pariſh*, and of *two* other *Pariſhes* in *Cumberland*) began to *diſpute* againſt his own Conſcience for *ſeveral hours*, till the *People* generally turned againſt him: for he thought to have *Tired* me out; but the *Lord's Power* tired him out, and the *Lord's Truth* came over him and them all. And *Many hundreds* were *Convinced* that day, and received the *Lord Jeſus Chriſt*, and his *free Teaching* with Gladneſs; of whom ſome have *died* in the *Truth*, and many ſtand there faithful Witneſſes thereof. The *Souldiers* alſo were *Convinced*, and their *VVives*; and continued with me, till the *Firſt-day*.

Cockermouth. On the *Firſt-day* I went to the *Steeple-houſe* at *Cockermouth*, where *Prieſt Larkham* lived: And when the *Prieſt* had done, I began to ſpeak; and the *People* began to be *Rude*: but the *Souldiers* told them, We had *broken no Law*; and then they were quiet. Then I turned me to the *Prieſt*, and laid him open among the *falſe Prophets* and *Hirelings*: At which word the *Prieſt* went his way, and ſaid, *He calls me Hireling*: which was true enough, and all the People knew it. Then ſome of the *Great Men* of the *Town* came to me, and ſaid, *Sir, We have no learned Men to diſpute with you*. I told them, I came not to *diſpute*, but to declare the way of *Salvation* to them, and the way of *Everlaſting Life*. And ſo I declared largely the way of *Life* and

and *Truth* to them, and directed them to *Chriſt* their *Teacher*, 1652.
that had died for them, and bought them with his *Blood*.

When I had done, I paſſed away about *Two Miles* to another Brigham.
great *Steeple-houſe* of ſaid *John Wilkinſon's*, called *Brigham*; where the *People*, having been at the other *Meeting*, were mightily affected; and would have put my *Horſe* into the *Steeple-houſe-Yard*: but I ſaid, *No*; *the* Prieſt *claims that*; *have him to an* Inn. When I came into the *Steeple-houſe-Yard*, I ſaw the *People* coming in great Companies, as to a *Fair*; and abundance were already gathered in the *Lanes*, and about the *Steeple-houſe*. I was very *Thirſty*; and walked about a *quarter* of a *Mile* to a *Brook*, where I got ſome *Water*, and refreſhed my Self. And as I came up again, I met the ſaid *Wilkinſon*; who, as I paſſed by him, ſaid, *Sir, will you preach to day? If you will*, ſaid he, *I will not Oppoſe you in Word or Thought*. I replied, *Oppoſe, if thou wilt; I have ſomething to ſpeak to the People*. And, ſaid I, thou carried'ſt thy ſelf *fooliſhly* the other day, and ſpakeſt againſt thy *Conſcience* and *Reaſon*; inſomuch that thy *Hearers* cried out againſt thee. So I left him, and went on; for he ſaw, it was in vain to *Oppoſe*, the *People* were ſo affected with the *Lord's Truth*. When I came into the *Steeple-houſe-Yard*, a *Profeſſor* came to me, and asked, *If I would not go into the Church?* (as he called it) And I ſeeing no convenient *Place* abroad, to ſtand to ſpeak unto the *People* from, went in; and ſtood up in a *Seat*, after the *People* were ſettled. The *Prieſt* came in alſo; but did not go up to his *Pulpit*. 'So the '*Lord* opened my Mouth, and I declared his *Everlaſting Truth*, and '*Word* of *Life* to the *People*; directing them to the *Spirit* of *God* in 'themſelves, by which they might know *God* and *Chriſt*, and the '*Scriptures*, and come to have heavenly *Fellowſhip* in the *Spirit*. And 'I declared to them, that *Every one that cometh into the World, was* '*enlightened by* Chriſt *the* Life; by which *Light* they might ſee 'their *Sins*, and *Chriſt*, who was come to ſave them from their *Sins*, 'and died for them. And if they came to walk in this *Light*, they 'might therein ſee *Chriſt* to be the *Author* of their *Faith*, and the '*Finiſher* thereof; their *Shepherd* to feed them, their *Prieſt* to teach 'them, and their great *Prophet* to open divine Myſteries unto them, 'and to be always preſent with them: I opened alſo unto them, in 'the Openings of the *Lord*, the *firſt Covenant*, ſhewing them the '*Figures*, and the *Subſtance* of thoſe *Figures*; and ſo bringing them 'on to *Chriſt*, the *New Covenant*. I alſo manifeſted unto them, that 'there had been a *Night* of *Apoſtacy* ſince the *Apoſtles days*; but that 'now the *Everlaſting Goſpel* was preached again, which brought *Life* 'and *Immortality* to Light: And the *day* of the *Lord* was come, and '*Chriſt* was come to teach his *People* himſelf by his *Light*, *Grace*, '*Power* and *Spirit*. A fine opportunity the Lord gave me, to preach Truth among the People that day, for about *three hours* time; and all was quiet. And *Many hundreds* were *Convinced* that day: And ſome of them praiſed God and ſaid; *Now we know the firſt ſtep to* Peace. The ſaid *Preacher* alſo ſaid privately to ſome of his *Hearers*, that I had *broken them, and overthrown them*.

1653. After this I went to a *Village*, and many *People* accompanied me. And as I was ſitting in an *Houſe full* of *People*, declaring the *Word* of *Life* unto them, I caſt mine *Eye* upon a *Woman*; and I diſcerned an *Unclean Spirit* in her. And I was moved of the *Lord* to ſpeak ſharply to her; and told her, ſhe was a *Witch*: Whereupon the *Woman* went out of the Room. Now I being a *Stranger* there, and knowing nothing of the *Woman Outwardly*, the *People* wondred at it; and told me afterwards, that *I had diſcovered a great thing: for all the Country looked upon her to be a* Witch. The *Lord* had given me a *Spirit* of *diſcerning*, by which I many times ſaw the *States* and *Conditions* of *People*, and could *Try* their *Spirits*. For not long before, as I was going to a *Meeting*, I ſaw ſome *Women* in a *Field*, and I diſcerned them to be *Witches*: and I was moved to go out of my way into the *Field* to them, and declare unto them their *Conditions*; telling them plainly, *They were in the Spirit of Witchcraft*. At another time there came ſuch an one into *Swarthmore-Hall* in the *Meeting-time*; and I was moved to ſpeak ſharply to her, and told her, ſhe was a *Witch*: And the *People* ſaid afterwards, ſhe was *generally accounted ſo*. There came alſo at another time another *Woman*, and ſtood at a *diſtance* from me; and I caſt mine *Eye* upon her and ſaid: *Thou haſt been an Harlot*: for I perfectly ſaw the *Condition* and *Life* of the *Woman*. The *Woman* anſwered and ſaid, *Many could tell her of her Outward Sins; but none could tell her of her Inward*. Then I told her, Her *Heart* was not right before the *Lord*; and that from the *Inward* came the *Outward*. This *Woman* came afterwards to be *Convinced* of *God's Truth*, and became a *Friend*.

A *Village*.

Coldbeck. From the aforeſaid *Village* we came up to *Thomas Bewley's*, near *Coldbeck*; and from thence, having had ſome *Service* for the *Lord* there, I paſſed to a *Market-Town*, where I had a *Meeting* at the *Croſs*; and all was pretty quiet: and when I had declared the *Truth* unto them, and directed them to *Chriſt* their *Teacher*, ſome received the *Truth*. Then we paſſed further, and had another *Meeting* upon the *Borders*, in a *Steeple-houſe-Yard*, to which many *Profeſſors* and *Contenders* came; but the *Lord's Power* was over all: and when the *Word* of *Life* had been declared amongſt them, ſome *received* the *Truth* there alſo.

At a *Market-Town*.

Carliſle. From thence paſſing on we came to *Carliſle*, and the *Paſtor* of the *Baptiſts*, with moſt of his *Hearers* came to me there to the *Abbey*; where I had a *Meeting*, and declared the *Word* of *Life* amongſt them: and many of the *Baptiſts*, and of the *Souldiers* were *Convinced*. After the *Meeting* was done, the *Paſtor* of the *Baptiſts* (being an high *Notioniſt*, and a flaſhy Man) came to me, and asked me, *What muſt be damned?* I was moved immediately to tell him, *That which ſpake* in him, *was to be damned*. This ſtopt the *Paſtor's Mouth*; and the *Witneſs* of *God* was raiſed up in him: and I opened to him the *States* of *Election* and *Reprobation*, ſo that he ſaid; *He never heard the like in his Life*. He alſo came afterward to be *Convinced*.

Then went I up to the *Caſtle* among the *Souldiers*; who beat a *Drum*, and called the *Garriſon* together: And I preached the *Truth* amongſt them, 'Directing them to the *Lord Jeſus Chriſt* to be their 'Teacher,

'*Teacher*, and to the meaſure of his *Spirit* in *themſelves*, by which 1653.
'they might be turned from the *Darkneſs* to the *Light*, and from the
'*Power* of *Satan* unto *God*. And I warned them all, that they ſhould Carliſle.
'do no *Violence* to any Man; but ſhould ſhew forth a *Chriſtian-Life*:
'telling them, that he, who was to be their *Teacher*, would be their
'*Condemnation*, if they were diſobedient to him. So I left them, having no *Oppoſition* from any of them, except the *Serjeants*; who afterwards came to be *Convinced*.

On the *Market-day* I went up into the *Market*, to the *Market-Croſs*. Now the *Magiſtrates* had both threatned, and ſent their *Serjeants*: And the *Magiſtrates Wives* had ſaid, *That if I came there, they would pluck the Hair from off* my *Head*; and *that the Serjeants ſhould take* me *up*. Nevertheleſs I obeyed the *Lord God*, and went upon the *Croſs*; and there declared unto them, 'That the *day* of the *Lord* was com-
'ing upon all their *deceitful Ways* and *Doings*, and *deceitful Mer-*
'*chandize*; and that they ſhould put away all *Cozening* and *Cheat-*
'*ing*, and keep to *Yea* and *Nay*, and ſpeak the *Truth* one to another: So the *Truth*, and the *Power* of *God* was ſet over them. And after I had declared the Word of *Life* to the *People*, the *Throng* being ſo great, that the *Serjeants* could not get to me, nor the *Magiſtrates Wives* come at me; I paſſed away quietly. Many *People* and *Souldiers* came to me, and ſome *Baptiſts*, that were *bitter Contenders*; amongſt whom one of their *Deacons*, being an *envious Man*, and finding the *Lord's Power* was over them, *Cried out for very Anger*. Whereupon I ſet my *Eyes* upon him, and ſpake ſharply to him in the *Power* of the *Lord*: and he cried, *Do not pierce me ſo with thy Eyes*; *keep thy Eyes off me*.

On the *firſt day* following, I went into the *Steeple-houſe*: And after the *Prieſt* had done, I preached the *Truth* to the *People*, and declared the *Word* of *Life* amongſt them. The *Prieſt* got away; and the *Magiſtrates* deſired me to go out of the *Steeple-houſe*: But I ſtill declared the *VVay* of the *Lord* unto them, and told them; *I came to ſpeak the word of* Life *and* Salvation *from the Lord amongſt them*. The *Power* of the *Lord* was *dreadful* amongſt them in the *Steeple-houſe*, ſo that the People *trembled* and *ſhook*, and they thought, the *Steeple-houſe ſhook*; and ſome of them *feared*, it would have *fallen down on their Heads*. The *Magiſtrates VVives* were in a *Rage*, and ſtreve mightily to have been at me: but the *Souldiers* and *friendly People* ſtood thick about me. At length the *rude People* of the *City* roſe, and came with *Staves* and *Stones* into the *Steeple-houſe*, crying; *Down with theſe Round-headed Rogues*: and they threw *Stones*. Whereupon the *Governour* ſent a *File* or *two* of *Musketeers* into the *Steeple-houſe*, to appeaſe the *Tumult*; and commanded all the other *Souldiers* out. So thoſe *Souldiers* took me by the Hand in a *friendly manner*, and ſaid; They would have me along with them then. When we came forth into the *Street*, the *City* was in an *Uproar*; and the *Governour* came down: and ſome of thoſe *Souldiers* were put in *Priſon* for ſtanding by me, and for me againſt the *Towns People*. There was a *Lieutenant*, that had been *Convinced*; and he came, and had me to his *Houſe*, where there was a *Baptiſts-Meeting*, and thither came *Friends* alſo: and we had a very quiet *Meeting*;

and

1653. Carliſle. and they heard the *VVord* of *Life* gladly, and many received it. The *next day*, the *Juſtices* and *Magiſtrates* of the *Town* being gathered together in the *Town-hall*, they granted a *VVarrant* againſt me; and ſent for me to come before them. I was then gone to a *Baptiſt*'s *Houſe*; but hearing of it, I went up to the *Hall* to them, where many *rude People* were: ſome of whom had *ſworn ſtrange falſe Things* againſt me. I had a great deal of Diſcourſe with the *Magiſtrates*, wherein I laid open the *Fruits* of their *Prieſt*'s *Preaching*; and ſhewed them, how *Void* they were of *Chriſtianity:* and that, though they were ſuch *great Profeſſors* (for they were *Independents* and *Presbyterians*) they were without the *Poſſeſſion* of that which they *profeſſed*. So after a large *Examination* they Committed me to *Priſon* as a *Blaſphemer*, an *Heretick* and a *Seducer*; though they could not juſtly charge any ſuch thing againſt me. The *Jail* at *Carliſle* had *Two Jailers*, an *Upper* and an *Under*, which looked like *Two great Bear-wards*. Now when I was brought in, the *Upper-Jailer* had me up into a great *Chamber*, and told me, *I ſhould have what I would in that Room.* But I told him, he ſhould not expect any *Money* from me, for I would neither *lie* in any of his *Beds*, nor *eat* any of his *Victuals*. Then he put me into *another Room*; where after a while I got ſomething to lie upon. There I lay, till the *Aſſizes* came: and then all the *Talk* and *Cry* was, that I was to be *Hanged*. And the *High-Sheriff*, whoſe Name was *VVilfrey Lawſon*, ſtirred them much up to take away my *Life*, and ſaid; *He would guard me to my Execution himſelf.* They were in a *black, dark Rage*, and ſet *three Musketeers* for *Guard* upon me; one at my *Chamber-door*, another at the *Stairs-foot*, and a third at the *Street-door:* and none they would let come at me, except one ſometimes, to bring me ſome neceſſary things. At *Night* they would bring up *Prieſts* to me, ſometimes as late as the *Tenth Hour* in the *Night*; and they would be exceeding *Rude* and *Divelliſh*. There were a Company of *bitter, Scotch* Prieſts, *Presbyterians*, made up of *Envy* and *Malice*, who were not fit to ſpeak of the *things* of *God*, they were ſo *foul-mouthed:* But the *Lord* by his *Power* gave me dominion over them all, and I let them ſee both their *Fruits*, and their *Spirits*. *Great Ladies* alſo (as they were called) came to ſee the *Man*, that they ſaid *was to die*. Now, while both the *Judge*, *Juſtices* and *Sheriff* were contriving together, how they might put me to *death*; the *Lord* diſappointed their *Deſign* by an unexpected way. For the *Judge*'s *Clark* (as I was Informed) *ſtarted* a *Queſtion* among them; which Confounded all their *Counſels:* So that after that they had not *Power* to call me before the *Judge*.

G. F. committed to Carliſle-Priſon.

Carliſle-Aſſize.

Anthony Pearſon being then in *Carliſle*, and perceiving, that they did not intend to bring me (as was expected) upon my *Trial*, he writ a *Letter* to the *Judges*, directed as followeth:

'To

1653. Carliſle-Aſſize.

'To the *Judges* of *Aſſize* and *Jail-Delivery* for the 'Northern Parts, ſitting at *Carliſle*.

'YOU *are raiſed up to do Righteouſneſs and Juſtice, and ſent forth* 'to puniſh him that doth Evil, *and to encourage him that doth well,* 'and to ſet the oppreſſed free. *I am therefore moved to lay before you* 'the Condition of him, *who is called* George Fox, *whom the* Magiſtrates 'of this City *have caſt into* Priſon, *for* Words *that he is accuſed to have* 'ſpoken, *which they call* Blaſphemy. *He was ſent to the* Jail, *till he* 'ſhould be delivered *by due* Courſe *of* Law; *and it was expected, he* 'ſhould have been proceeded againſt *in the* Common Law-Courſe *at this* 'Aſſizes. *The* Informations *againſt him were delivered into* Court; 'and the Act *allows and appoints that way of* Trial. *How hardly and* 'unchriſtianly *he hath been hitherto dealt with, I ſhall not now mention:* 'but you may conſider, *that nothing he is accuſed of, is nice and difficult.* 'And, *to my Knowledge, he utterly abhors and deteſts every* Particular, 'which *by the* Act *againſt* Blaſphemous Opinions *is appointed to be pu-* 'niſhed; *and differs as much from thoſe People, againſt whom the* Law *was* 'made, *as Light from Darkneſs. Though he be Committed,* Judgment 'is not given againſt him; *nor have his* Accuſers *been face to face, to* 'affirm before him, *what they have Informed againſt him: Nor was he* 'heard, *as to the Particulars of their Accuſations: nor doth it appear,* 'that any Word *they charge againſt him, is within the* Act. *But indeed,* 'I could not *yet ſo much as ſee the* Information, *no not in* Court, *though* 'I deſired *it both of the* Clark *of the* Aſſizes *and of the* Magiſtrates 'Clark; *nor hath he had a* Copy *of them. This is very hard: And* 'that he ſhould be ſo cloſe reſtrained, *that his* Friends *may not ſpeak* 'with him, *I know no* Law *nor* Reaſon *for. I do therefore claim for* 'him a due *and lawful* Hearing, *and that he may have a* Copy *of his* 'Charge, *and freedom to Anſwer for himſelf; and that rather before* 'you, *than to be left to the* Rulers *of this* Town, *who are not competent* 'Judges *of* Blaſphemy: *as by their* Mittimus *appears, who have Com-* 'mitted him upon *an* Act *of* Parliament; *and mention Words, as ſpo-* 'ken *by him at his Examination, which are not within the* Act, *and* 'which he utterly denies. *The Words mentioned in the* Mittimus *he de-* 'nies *to have ſpoken; and hath neither profeſſed nor avowed them.*

Anthony Pearſon.

But notwithſtanding this *Letter*, the *Judges* were reſolved not to ſuffer me to be brought before them; but *reviling* and *Scoffing* at me behind my back, left me to the *Magiſtrates* of the *Town:* giving them what Encouragement they could, to Exerciſe their *Cruelty* upon me. Whereupon (though I had been kept up ſo *cloſe* in the *Jailer*'s *Houſe*, that *Friends* were not ſuffered to come at me; and *Colonel Benſon* and *Juſtice Pearſon* were denied to ſee me: yet) the *next Day*, after the *Judges* were gone out of *Town*, an *Order* was ſent to the *Jailer*, to put me down into the *Dungeon* amongſt the *Moſs-Troopers, Thieves*

Carliſle-Dungeon.

1653. Carliſle-Dungeon.

Thieves and *Murtherers*; which accordingly he did. A *Filthy*, *Naſty Place* it was, where *Men* and *Women* were put together in a very *uncivil manner*; and never a *Houſe* of *Office* to it: And the *Priſoners* ſo *louſy*, that one *Woman* was almoſt *eaten* to *death* with *Lice*. Yet as *bad* as the Place was, the *Priſoners* were all made very *loving* and *ſubject* to me; and ſome of them were *Convinced* of the *Truth*, as the *Publicans* and *Harlots* were of old; ſo that they were able to *confound* a *Prieſt*, that might come to the *Grates* to *diſpute*. But the *Jailer* was very *Cruel*, and the *Under-Jailer* very *abuſive* both to me, and to *Friends*, that came to ſee me: For he would *beat Friends* with a great *Cudgel*, that did but come to the *Window* to *look* in upon me. I could get up to the *Grate*, where ſometimes I took in my *Meat*; at which the *Jailer* was often *offended*. One Time he came in a great *Rage*, and fell a *beating* me with his great *Cudgel*, though I was not at the *Grate* at that time: and as he *beat* me, he cried, *Come out of the Window*, though I was then far enough from it. Now, while he *ſtruck* me, I was made to *ſing* in the *Lord*'s *Power*; and that made him *Rage* the *more*. Then he went, and fetched a *Fiddler*, and brought him in where I was, and ſet him to *play*; thinking to *vex* me thereby: But while he *played*, I was moved in the everlaſting *Power* of the *Lord God* to *ſing*; and my *Voice* drowned the *Noiſe* of the *Fiddle*, and *ſtruck* and *confounded* them: and made them give over *Fiddling*, and go their ways.

Juſtice Benſon's *Wife* was moved of the *Lord* to come to *viſit* me, and to *Eat no Meat*, but what ſhe *Eat with me* at the *Bars* of the *Dungeon-Window*. She was afterwards herſelf *Impriſoned* at *York*, when ſhe was *great* with *Child*, for ſpeaking to a *Prieſt*; and was kept in *Priſon*, and not ſuffered to go out, when the time of her *Travail* was come: ſo ſhe was delivered of her *Child* in the *Priſon*. She was an *honeſt*, *tender Woman*, and continued *faithful* to the *Truth*, until ſhe *died*.

While I was in the *Dungeon* at *Carliſle*, one *James Parnel*, a *little Lad* of about *Sixteen Years* of *Age*, came to ſee me; and was *Convinced*: And the *Lord* quickly made him a *powerful Miniſter* of the *Word* of *Life*, and many were turned to *Chriſt* by him; though he lived not long. For travelling into *Eſſex* in the *Work* of the *Miniſtry*, in the Year 1655, he was Committed to *Colcheſter-Caſtle*, where he endured very great *Hardſhips* and *Sufferings*; being put by the *Cruel Jailer* into a *Hole* in the *Caſtle-wall*, called the *Oven*, ſo high from the Ground, that he went up to it by a *Ladder*: which being *ſix Foot* too *ſhort*, he was fain to *climb* from the *Ladder* to the *Hole* by a *Rope*, that was *faſtned* above. And when *Friends* would have given him a *Cord* and a *Basket*, to have *drawn up* his *Victuals* in, the *Inhuman Jailer* would not ſuffer them; but forced him to *go down* and *up* by that *ſhort Ladder* and *Rope*, to fetch his *Victuals* (which for a long time he did) or elſe he might have *famiſhed* in the *Hole*. At length, his *Limbs* being much *benummed* with *lying* in that Place, yet being conſtrained to *go down* to take up ſome *Victuals*; as he came up the *Ladder* again with his *Victuals* in *one hand*, and catched at the *Rope* with the *other*, he *miſſed* the *Rope*; and *fell down* from a very great *height* upon the *Stones*: by which *Fall* he was exceedingly *wounded*

wounded in his *Head* and *Arms*, and his *Body* much *bruiſed*; and he *died* in a *ſhort Time* after. And when he was *dead*, the *wicked Profeſſors*, to cover their own *Cruelty*, writ a *Book* of him, and ſaid; *He faſted himſelf to Death*: Which was an *abominable Falſhood*; and was manifeſted ſo to be by another *Book*, which was written in *Anſwer* to that, and was called, *The Lamb's Defence againſt Lies*. 1652. Carliſle-Dungeon.

Now when I ſaw, that I was not like to be brought forth to a *publick Hearing* and *Trial* (although I had before *Anſwered* in *Writting* the *particular Matters* charged againſt me, at the Time of my *firſt Examination* and *Commitment*) I was moved to ſend forth the following *Paper*, as a *publick Challenge* to all thoſe, that did *belie* the *Truth* and *me behind my Back*, to come forth, and make good their *Charge*.

'IF any in *Weſtmorland*, or *Cumberland*, or elſwhere, that profeſs *Chriſtianity*, and pretend to *love God* and *Chriſt*, are not ſatisfied concerning the *things* of *God*, which I, who am called *George Fox*, have ſpoken and declared, let them declare and publiſh their *Diſſatisfaction* in *Writing*; and not *back-bite*, nor *lie*, nor *perſecute* in *ſecret*: This I demand of you all in the *preſence* of the *living God*, as ye will anſwer it to him. For the *Exaltation* of the *Truth*, and the *Confounding* of the *Deceit* is this given forth: To *that* of *God* in your *Conſciences* I ſpeak; declare or write your *Diſſatisfactions* to any of them, whom you call *Quakers*, that *Truth* may be *exalted*, and All may come to the *Light*, with which Chriſt hath enlightned every one, that cometh into the World: that nothing may be hid in *Darkneſs*, in *Priſons*, *Holes* or *Corners*; but that all things may be brought to the *Light* of *Chriſt*, and by the *Light* of *Chriſt* may be tried. This am I moved of the *Lord* to write, and ſend forth to be ſet upon the *Market-Croſſes* in *Weſtmorland*, and elſwhere. To the *Light* of *Chriſt in you* I ſpeak, that none of you may ſpeak evil of the *things* of *God*, which you know not; nor act contrary to the *Light*, that gave forth the *Scriptures*: leſt you be found *Fighters* againſt *God*, and the *Hand* of the *Lord* be turned againſt you.

G. F.

While I thus lay in the *Dungeon* at *Carliſle*, the *Report*, that was raiſed at the time of the *Aſſize*, *That I ſhould be put to Death*, was gone out far and near; inſomuch that the *Parliament* then ſitting (which, I think, was called the *Little-Parliament*) hearing, *That a Young-man at* Carliſle *was to die for Religion*, cauſed a *Letter* to be ſent down to the *Sheriff* and *Magiſtrates* concerning me. And much about the ſame Time I writ alſo to the *Juſtices* at *Carliſle*, that had caſt me into *Priſon*, and that perſecuted *Friends* at the *Inſtigation* of the *Prieſts*, for *Tithes*; expoſtulating the Matter with them thus:

1653. Carlisle-Dungeon.

Friends, Thomas Craſton *and* Cuthbert Studholm,

'YOur *Noiſe* is gone up to *London* before the *ſober People:* What '*Impriſoning*, what *Gagging*, what *Havock* and *Spoiling* the 'Goods of People have you made within theſe *few Years*, unlike *Men*; 'as though you had never read the *Scriptures*, or had not minded 'them! Is this the *End* of *Carliſle*'s *Religion?* is this the End of your '*Miniſtry?* and is this the *End* of your *Church*, and of your *Pro-*'*feſſion* of *Chriſtianity?* you have ſhamed it by your *Folly* and *Mad-*'*neſs*, and *blind Zeal*. Was it not always the *Work* of the *blind* 'Guides, *Watchmen*, *Leaders* and *falſe Prophets*, to prepare *War* 'againſt them, that would not put into their Mouths? And have not 'you been the *Prieſts Pack-horſes* and *Executioners?* When they ſpur 'you up, to *bear* the *Sword* againſt the *Juſt*, do not you run on againſt 'the Creatures, that cannot hold up *ſuch*, as the *Scriptures* did always '*teſtify againſt?* Yet will you lift up your *unholy Hands*, and call up-'on *God* with your *polluted Lips*, and pretend a *Faſt*, who are full of '*Strife* and *Debate*. Did your *Hearts* never *burn* within you? Did 'you never come to queſtion your *Conditions?* Are you wholly given 'up to do the *Devil*'s Luſts, to *Perſecute?* Where is your *Loving* '*Enemies?* Where is your *Entertaining Strangers?* Where is your '*Overcoming Evil with Good?* Where are your *Teachers*, that can ſtop 'the Mouths of *Gain-ſayers*, and can convince *Gain-ſayers*, and ſuch as 'oppoſe themſelves? Have you no *Miniſters* of the *Spirit*, no *Soldiers* 'with *Spiritual Weapons*, diſplaying Chriſt's *Colours?* But all the *Dra-*'*gon*'s, the *Murderer*'s, the *Perſecutor*'s; *Arm* of *Fleſh*; *Cain*'s *Wea-*'*pons*; *Chief Prieſts* taking *Counſel*; *Judas* and the Multitude with '*Swords* and *Staves*; *Sodom*'s *Company* raging about *Lot*'s *Houſe*; like 'the *Prieſts* and *Princes* againſt *Jeremiah*; like the *Dragon*, *Beaſt* and 'great *Whore*, and the *falſe Church*, which *John* ſaw ſhould caſt into '*Priſon*, and *Kill*, and *Perſecute?* Whoſe *Weapons* are you bearing? doth 'not the *falſe Church*, the *Whore*, make Merchandize of *Cattel*, *Corn*, '*Wine* and *Oil*, even to the very *Souls* of *Men?* And hath not all 'this been, ſince the *true Church* went into the *Wilderneſs?* Read *Re-*'*velations* the 12th, with the 18th: Do you not read and ſee, what 'a *Spirit* you are of, and what a *bottomleſs Pit* you are in? And have 'not you diſhonoured the *Place* of *Juſtice* and *Authority?* What! 'turned your *Sword* backward, like *Mad-Men*, who are a *Praiſe* 'to the *Evil-Doer*, and would be a *Terror* to the *Good*, with all Force 'and Might to *ſtop* the *way* of *Juſtice!* Doth not the *Lord*, think 'you, behold your *Actions?* How many have you *wronged?* how 'many have you *Impriſoned* and *Perſecuted*, and put out of your '*Synagogues!* Are you they, that muſt fulfil the *Prophecy* of '*Chriſt*, *Matth* 23. *John* 16. Read the *Scriptures*, and ſee, how 'unlike you are to the *Prophets*, *Chriſt* and his *Apoſtles:* and what a '*Viſage* you have; like unto them, that *perſecuted* the *Prophets*, *Chriſt* 'and the *Apoſtles!* You are found in their *Steps*, wreſtling with *Fleſh* 'and *Blood*; and not with *Principalities*, and *Powers*, and *Spiritual* '*Wickedneſs:* And your *Teachers impriſoning* and *perſecuting* for 'outward things, you being their *Executioners*; the like whereof

'hath

'hath not been in all the *Nations:* The *Havock* that hath been made, 1653.
'the *ſpoiling* of the *Goods* of People, taking away their *Oxen* and
'*fatted Beeves*, their *Sheep*, *Corn*, *Wool* and *Houſhold-Goods*, and giv- Carliſle-Dungeon.
'ing them to the *Prieſts*, that have done no *Work* for them: More
'like *Moſs-Troopers*, than *Miniſters* of the *Goſpel*, they take them
'from *Friends*; *ſuing* them in your *Courts*, and fining them, be-
'cauſe they will not break the *Commands* of *Chriſt*, that is, becauſe
'they will not *Swear*. And thus you *Act* againſt them, that do not
'lift up an *Hand* againſt you; and as much as you turn againſt *them*,
'you turn againſt *Chriſt*. But he is riſen, that will plead their *Cauſe*;
'and you cannot be *hid:* for your *Works* are come to *Light*, and the
'*End* of your *Miniſtry* is ſeen, what it is for; *for Means*. And ye
'have *diſhonoured* the *Truth*, the *Goſpel*; and are they, that make it
'*Chargeable:* You have loſt your *Glory*; you have *diſhonoured* your
'ſelves. *Perſecution* was ever *blind* and *mad:* Read the *Apoſtle*,
'what he ſaith of himſelf, when he was in your *Nature*. *Exaltation*
'and *Pride*, and your lifting up your ſelves, hath brought you to this;
'not being *humble*, and not doing *Juſtice*, and not loving *Mercy*. And
'when ſuch, as have *beaten* been and *bruiſed* by your *Rude Company*
'(to whom you are a *Praiſe* and *Encouragement*) have come, and laid
'things before you, that you might have done *Juſtice*, preſerved and
'kept *Peace*; you (as knowing they could not *ſwear*) have put an *Oath*
'to them: And this hath been your *Trick* and *Cover*, that ye might
'not do *Juſtice* to the *Juſt*; but by this means have gone on ſtill fur-
'ther to *Encourage* the *Evil-Doer*. But the *Lord* ſees your *Hearts!*
'If ye were not Men paſt *feeling*, ye would *fear* and *tremble* before
'him, the *God* of the *whole Earth*; who is *riſen*, and will *ſtain* your
'*Glory*, and *marr* your *Pride*, and *deface* your *Beauty*, and lay it in
'the *duſt*. Though for a Time you may *ſwell* in your *Pride*, and
'*glory* in your *Shame*, and make a *mock* of *God*'s *Meſſengers*, who, for
'*Reproving Sin in the Gate*, are become your *Prey*; you will feel
'the *heavy hand of God*, and his *Judgments* at the laſt. This is from
'a *Lover* of the *Truth* and of *Righteouſneſs*, and of your *Souls*; but
'a Witneſs againſt all ſuch, as make a *Trade* of the *Prophets*, *Chriſt*'s
'and the *Apoſtles Words*, and are found in the *Steps* of them, that
'*perſecuted* the *Prophets*, *Chriſt*'s and the *Apoſtles Life:* who will
'*perſecute* them, that will not hold you up, and put into your *Mouths*,
'and give you *Means*. *Tithes* were before the *Law*, and *Tithes* were
'in the *Law*; but *Tithes* ſince the *Days* of the *Apoſtles* have been on-
'ly, ſince the *falſe Church* got up. Now *Chriſt*, who is come to end
'the *Law*, and to end *War*, Redeems Men out of the *Tenths* and out
'of the *Nines* alſo. The *Redeemed* of the *Lord* ſhall reign upon
'the *Earth*; and know the *Election*, which was, before the *World*
'began. Since the *days* of the *Apoſtles Tithes* have been ſet up by the
'*Papiſts*, and by them that went forth from the *Apoſtles* into the
'*World*; ſo ſet up by the *falſe Church*, that made *Merchandize* of
'People, ſince the *true Church* went into the *Wilderneſs*. But now is
'the *Judgment* of the *great Whore* come, and the *Beaſt* and *falſe*
'*Prophet* (the *Old Dragon*) ſhall be taken, and caſt into the *Fire*; and
'the *Lamb* and his *Saints* ſhall have the *Victory*. And now is *Chriſt*
'come, who will make *War* in *Righteouſneſs*, and deſtroy with

1653. Carliſle-Dungeon.

'the *Sword* of his *Mouth* all theſe *Inventers* and *Inventions*, that have 'got up, and been ſet up ſince the *Days* of the *Apoſtles*, and ſince the 'true *Church* went into the *Wilderneſs*. And the *everlaſting Goſpel*, 'which is the *Power* of *God*, ſhall be preached again to all *Nations*, 'and *Kindreds*, and *Tongues* in this the *Lamb's* Day; before whom 'you ſhall appear to *Judgment*: and you have no way to *Eſcape* For 'he hath appeared, who is the *Firſt* and the *Laſt*, the *Beginning* and 'the *Ending*, the *Alpha* and the *Omega*: He that was *Dead*, is *alive* 'again, and *lives* for evermore!

I mentioned before, That *Gervaſe Benſon* and *Anthony Pearſon*, (though they had been *Juſtices* of the *Peace*) were not permitted to come to me in the *Priſon*; whereupon they jointly wrote a *Letter* to the *Magiſtrates*, *Prieſts* and *People* at *Carliſle* concerning my *Impriſonment*. And thus it was:

'HIM, who is called *George Fox*, who is perſecuted by *Rulers* 'and *Magiſtrates*, by *Juſtices*, by *Prieſts* and by *People*, and 'who ſuffers *Impriſonment* of his *Body* at this preſent, as a *Blaſphemer*, 'and an *Heretick*, and a *Seducer*, him do we witneſs (who in mea- 'ſure are made Partakers of the ſame *Life*, which lives in him) to be 'a *Miniſter* of the *Eternal Word* of *God*, by whom the everlaſting 'Goſpel is preached; by the powerful Preaching whereof the Eternal 'Father of the *Saints* hath opened the *Blind Eyes*, hath unſtopped the 'deaf *Ears*, hath let the *Oppreſſed* go free, and hath raiſed up the *Dead* 'out of the *Graves*. *Chriſt* is now preached in and among the *Saints*, 'the ſame, that ever he was; and becauſe his heavenly *Image* is born 'up in this his faithful *Servant*, therefore doth fallen Man (*Rulers*, 'Prieſts and *People*) perſecute him: becauſe he lives up out of the 'Fall, and teſtifies againſt the *Works* of the *World*, that the Deeds 'thereof are *Evil*, he ſuffers by you *Magiſtrates*; not as an *Evil-* 'Doer. For thus it was ever, where the *Seed* of *God* was kept in 'Priſon under the curſed Nature, that *Nature* ſought to impriſon 'them, in whom it was raiſed. The *Lord* will make him to you as a 'burdenſom Stone: for the *Sword* of the *Spirit* of the Almighty is put 'into the Hands of the *Saints*, which ſhall wound all the Wicked; 'and ſhall not be put up, till it hath cut down all *corrupt Judges*, 'Juſtices, *Magiſtrates*, *Prieſts* and *Profeſſors*; till he hath brought 'his wonderful thing to paſs in the Earth, which is, to make *New* 'Heavens and a *New Earth*, wherein ſhall dwell *Righteouſneſs*; which 'now he is about to do. Therefore fear the Lord God Almighty, 'ye *Judges*, *Juſtices*, *Commanders*, *Prieſts* and *People*: ye that forget 'God, ſuddenly will the *Lord* come, and deſtroy you with an utter 'Deſtruction; and will ſweep your Names out of the Earth, and will 'reſtore his People *Judges*, as at the *Firſt*, and *Counſellors*, as at the 'Beginning. And all *Perſecutors* ſhall partake of the *Plagues* of 'the *Whore*, who hath made the *Kings* of the Earth, and the 'great Men drunk with the *Wine* of her *Fornications*; and hath 'drunk the *Blood* of the *Saints*: and therefore ſhall you be *Partakers*

'takers of her *Plagues*. We are not ſuffered to go ſee our *Friend* 1653. 'in *Priſon*, whom we witneſs to be a *Meſſenger* of the *Living God*. Carliſle-Dungeon. 'Now all *People*, mind, Whether this be according to *Law*, or from 'the wicked, perverſe, envious *Will* of the envious *Rulers* and 'Magiſtrates, who are of the ſame *Generation*, that perſecuted *Jeſus* 'Chriſt: for, ſaid he, as *they have done to me*, *ſo will they do to you*. 'And as he took the *love*, the *kindneſs* and *ſervice*, that was ſhewed 'and performed to any of his *Afflicted Ones* in their *Sufferings* and 'Diſtreſs, as done unto himſelf; ſo the *Injuries* and *Wrongs*, that 'were done by any to any of his *Little Ones*, he reſented, as done 'unto himſelf alſo. Therefore you, who are ſo far from *viſiting* him 'your ſelves in his ſuffering *Servant*, that ye will not ſuffer his *Bre-* 'thren to viſit him; ye muſt depart, ye *Workers* of *Iniquity*, into 'the Lake, that burns with Fire. The *Lord* is coming to threſh the 'Mountains, and will beat them to Duſt: And all corrupt *Rulers*, 'corrupt *Officers* and corrupt *Laws* the Lord will take Vengeance on, 'by which the tender *Conſciences* of his *People* are oppreſſed. And he 'will give his *People* his *Law*, and will *judge* his *People* himſelf, 'not according to the ſight of the *Eye*, and hearing of the *Ear*; 'but with *Righteouſneſs*, and with *Equity*. Now are your Hearts 'made manifeſt, to be full of *Envy* againſt the living *Truth* of *God*, 'which is made manifeſt in his *People*; who are contemned and de- 'ſpiſed of the *World*, and ſcornfully called *Quakers*. You are worſe 'than the *Heathens*, that put *Paul* in *Priſon*; for none of his *Friends* 'or *Acquaintance* were hindred to come to him by them: therefore 'they ſhall be *Witneſſes* againſt you. Ye are made manifeſt to the 'Saints, to be of the ſame *Generation*, that put *Chriſt* to *death*, and 'that put the *Apoſtles* in *Priſon*, on the ſame pretence, as you act 'under; in calling Truth *Error*, and the Miniſters of God *Blaſphem-* 'ers, as *they* did. But the day is *dreadful* and *terrible*, that ſhall 'come upon you, ye *Evil Magiſtrates*, *Prieſts* and *People*, who pro- 'feſs the *Truth* in *Words* outwardly, and yet perſecute the *Power* of 'Truth, and them that ſtand in and for the *Truth*. While ye have 'Time, *prize* it; and remember, what is written *Iſa.* 54. 17.

George Benſon,
Anthony Pearſon.

Not long after this, the *Lord's Power* came over the *Juſtices*, and they were made to ſet me at *Liberty*. But ſometime before I was ſet at *Liberty*, the *Governour*, and the ſaid *Anthony Pearſon* came down into the *Dungeon* to ſee the *Place*, where I was kept; and underſtand, what *Uſage* I had. And when they were come down to me, they found the *place* ſo *bad*, and the *favour* ſo *ill*, that they cried *ſhame* of the *Magiſtrates*, for ſuffering the *Jailer* to do ſuch things: And they called for the *Jailers* into the *Dungeon*, and required them to find *Sureties for their good Behaviour*; and the *Under-Jailer*, who had been ſuch a *Cruel Fellow*, they put into the *Dungeon with me*, amongſt the *Moſs-Troopers*.

Now

1653. Now after I was set at *Liberty*, I went to *Thomas Bewley*'s, where there came a *Baptist-Teacher* to Oppose me; and he was *Convinced.*

Cumberland And *Robert Widders* being with me, was moved to go to *Coldbeck-*
At T. B's. *Steeple-house*; and the *Baptist-Teacher* went along with him the same day. And the People fell upon them, and *almost killed Robert Widders*; and took the *Baptist*'s *Sword* from him, and *beat* him *sorely.* This *Baptist* had the *Inheritance* of an *Impropriation* of *Tithes*; and he went home, and gave it up *freely.* *Robert VVidders* was sent to *Carliste-Jail*; where having lain a while, he was set at *Liberty* again. *VVilliam Dewsberry* also went to another *Steeple-house* hard by; and the People *almost killed him*, they *beat* him so: but the *Lord*'s *Power* was over all, and *healed* them again. At that day *many Friends* went to the *Steeple-houses*, to declare the *Truth* to the *Priests* and *People*; and great *Sufferings* they underwent: but the *Lord*'s *Power* sustained them.

Now I went into the *Country*, and had mighty great *Meetings*; and the Everlasting *Gospel* and *VVord* of *Life* flourished, and *Thousands* were turned to the Lord *Jesus Christ*, and to his *Teaching.* And several that took *Tithes*, as *Impropriators*, denied the receiving of them any longer; and delivered them up *freely* to the *Parishioners.*

Westmorland. Then passing on into *VVestmorland*, I had many great *Meetings*: and
Strickland head. at *Strickland-Head* I had a large *Meeting*, where a *Justice* of *Peace* out of *Bishoprick*, whose Name was *Henry Draper*, came up; and many *Contenders* were there. The *Priests* and *Magistrates* were in a great *Rage* against me in *Westmorland*, and had a *VVarrant* to apprehend me; which they renewed from time to time, for a long time: Yet the *Lord* did not suffer them to serve it upon me. So I *traveled* on amongst *Friends*, visiting the *Meetings*, till I came to
Swarthmore. *Swarthmore*; where I heard, that the *Baptists* and *Professors* in *Scotland* had sent to me, to have a *Dispute* with me. Whereupon I
Cumberland sent them word, that I would meet them in *Cumberland* at *Thomas Bewley*'s *House*: whither accordingly I went; but none of them came. Some *dangers* at this time I underwent in my *Travels* to and fro: for at one time, as we were passing from a *Meeting*, and going
Wighton. through *VVighton* on a *Market-day*, the *People* of the *Town* had set a *Guard* with *Pitch-forks*: and although some of their own *Neighbours* were with us; they kept us out of the *Town*, and would not let us pass through the *Town*, under a pretence of preventing the *Sickness*: though there was no Occasion for any such thing. However they fell upon us, and had like to have *spoiled* us and our *Horses*: But the *Lord* did restrain them, that they did not much *hurt*; and we passed away. Another time, as I was passing between *two Friend*'s *Houses*, some *Rude Fellows* lay in *Wait* in a *Lane*, and exceedingly *stoned* and *abused* us; but at last, through the *Lord*'s Assistance, we got through them, and had not much *hurt*. But this shewed the *Fruits* of the *Priest*'s *Teaching*, which shamed their *Profession* of *Christianity.*

Bishoprick Now, after I had visited *Friends* in that *County*, I went through
of Durham the Countries into *Bishoprick*; having large *Meetings* by the way: and a very large *Meeting* I had at *Anthony Pearson*'s, where many were *Convinced.* From thence I passed through *Northumberland* to *Dar-*

Darren-Water, where there were great *Meetings*: and the *Priests* 1653.
threatned, that they would come; but none came. The everlasting *Word* of *Life* was *freely* preached, and *freely* received; and many *Northumberland.*
Hundreds were turned to *Christ*, their *Teacher.*

In *Northumberland* there came many to *dispute*; of whom some Darren-
pleaded against *Perfection*: unto whom I declared, 'That *Adam* Water.
'and *Eve* were *perfect*, before they *fell*; and All that God made, 'was *perfect*; and that the *Imperfection* came by the *Devil*, and the '*Fall*: But *Christ*, that came to *destroy* the *Devil*, said, *Be ye perfect.* Then one of the *Professors* said, That *Job* said, *Shall mortal Man be more pure, than his Maker? The Heavens are not clear in his sight. God charged his Angels with Folly.* But I shewed him his *Mistake*, and let him see, 'That it was not *Job*, that said so; but one of those, that '*contended* against *Job*: for *Job* stood for *Perfection*, and held his *In-*'*tegrity*; and they were called *miserable Comforters.* Then these *Professors* said, *The Outward Body was the Body of Death and Sin.* I shewed them their *Mistake* in that also; shewing them, 'That *Adam* 'and *Eve* had each of them an *Outward Body*, before the *Body* of '*Death* and *Sin* got into them; and that *Man* and *Woman* will have '*Bodies*, when the *Body* of *Sin* and *Death* is put off again; when 'they are Renewed up into the *Image* of *God* again by Christ Jesus, 'which they were in, before they *fell.* So they ceased at that time from *Opposing* further; and glorious *Meetings* we had in the *Lord*'s *Power.*

Then passed we on to *Hexam*, where we had a great *Meeting* a Hexam.
Top of an *Hill*: The *Priest* threatned, that he would come and *Oppose* us, but he came not; so that all was quiet: 'And the *Ever-*'*lasting Day*, and Renowned *Truth* of the Everliving *God* was 'founded over those *dark Countries*, and his *Son* exalted over all. 'And it was proclaimed amongst the People, that the *Day* was now 'come, wherein all that had made a *Profession* of the *Son* of *God*, 'might *receive* him; and that to as many as would receive him, he 'would give *Power* to become the *Sons* of *God*, as he had done to me. And it was further declared, 'That he, that had the *Son* of *God*, he 'had *Life Eternal*: but he that had not the *Son* of *God* (though he '*profest* all the *Scriptures*, from the *first* of *Genesis* to the *last* of the 'Revelations) he had not *Life.* So after that all were directed to the *Light* of *Christ*, by which they might see him, and receive him, and know, where their true *Teacher* was, and the Everlasting *Truth* had been largely declared amongst them; we passed away through *Hexam* peaceably, and came into *Gilsland*, a Gilsland.
Country noted for *Thieving.*

Here a *Friend* spying the *Priest*, went to speak to him: whereupon the *Priest* came down to our *Inn*, and the *Town*'s *People* gathered about us. The *Priest* said, *He would prove us* Deceivers *out of the Bible*; but could find no *Scripture* for his purpose. Then he went into the *Inn*; and after a while came out again, and brought some *broken Sentences* of *Scripture*, that mention the *Doctrines* and *Commandments* of *Men*, &c. and *Touch not, Taste not*, &c. *for they perish with the using*; All which (*poor Man*) was his own *Condition*: whereas we were *persecuted*, because we would not *Taste*, nor *Touch*,

nor

1653. nor *Handle* their *Doctrines* and *Traditions*. which we knew, *periſhed with the uſing*. I asked him, What he called the *Steeple-houſe? Oh,*
Gilſland. ſaid he, *the dreadful Houſe of God, the Temple of God.* Then I ſhewed him, and the *poor, dark* People, 'That their *Bodies* ſhould 'be the *Temples* of *God:* and that *Chriſt* never commanded theſe 'Temples, but ended that *Temple* at *Jeruſalem*, which *God* had *com-* 'manded. While I was ſpeaking, the *Prieſt* got away: and afterwards the People made, as if they feared, we would *take* their *Purſes*, or *ſteal* their *Horſes*; judging us like *themſelves*, who are naturally given to *Thieving*.

Cumberland The *next day* we came through the Country into *Cumberland* again, where we had a *general Meeting* of *many Thouſands* of People
Lang- a *Top* of an *Hill* near *Langlands*. A glorious and heavenly *Meeting*
lands. it was; for the *Glory* of the *Lord* did ſhine over all: and there were as many, as one could well *ſpeak over*; the *Multitude* was ſo *great*. Their *Eyes* were *fixed* on *Chriſt* their *Teacher*; and they came to ſit under their own *Vine:* inſomuch that *Francis Howgill*, coming afterwards to Viſit them, found, they had *no need* of *Words*; for they were ſitting under their *Teacher Chriſt Jeſus:* In the Life whereof, he ſate down amongſt them, without *ſpeaking* any thing. A great *Convincement* there was in *Cumberland, Biſhoprick, Northumberland, Weſtmerland, Lancaſhire* and *Yorkſhire:* And the *Plants* of *God* grew, and flouriſhed *ſo*, the heavenly *Rain* deſcending, and *Gods Glory* ſhining upon them, *that* many *Mouths* were *opened* by the *Lord* to his Praiſe; yea, to *Babes* and *Sucklings* he ordained *Strength*.

Brigham. After my *Releaſe* from *Carliſle-Priſon*, I was moved to go to *Prieſt Wilkinſon's Steeple-houſe* again: and I being got into the *Steeple-houſe* before him, when he came in, I was declaring the *Truth* to the *People*, though they were but few; for the *moſt* and the *beſt* of his *Hearers* were turned to *Chriſt's free Teaching*: and we had a *Meeting* of *Friends* hard by, where one *Thomas Stubbs* was declaring the *Word* of *Life* amongſt them. As ſoon as the *Prieſt* came in, he *Oppoſed* me: and there did we ſtay *moſt part* of the *Day*; for when I began, he *Oppoſed* me: ſo if any *Law* was *broken*, he *broke* it. And when his People would be *haling* me out, I manifeſted his *Fruits* to be ſuch, as *Chriſt* ſpake of, when he ſaid; *They ſhall hale you out of their Synagogues:* And then he would be *aſhamed*, and they would let me alone. There did he ſtand, till it was almoſt *Night*, *jangling* and *oppoſing* me; and would not go to his *Dinner:* for he thought to have *wearied* me out. But at laſt, the *Lord's Power* and *Truth* came ſo over him, that he *packt away* with his People. Then when he was gone, I went to the *Meeting* of *Friends*, who were turned to the *Lord*, and eſtabliſhed by his *Power* upon Chriſt, the *Rock* and *Foundation* of the true *Prophets* and *Apoſtles*, but not of the *Falſe*.

About this time the *Prieſts* and *Profeſſors* fell to propheſying againſt us afreſh. They had ſaid long before, *That we ſhould be deſtroyed within a Month*; and after that, they prolonged that time to *Half a Year:* But that time being *long expired*, and we mightily increaſed in *number*; they now gave forth, *That we would eat out one another.*

For

For many times after *Meetings*, many *tender People*, having a great 1653.
way to go, tarried at *Friend's Houſes* by the way, and ſometimes
more, than there were *Beds* to *lodge* in; ſo that ſome have lain on the *NORTH*
Hay-mows: Hereupon *Cain's Fear* poſſeſſed the *Profeſſors* and *World's* Country.
People. *For they were afraid, that when we had eaten one another out, we would all come to be maintained by the* Pariſhes, *and ſo we ſhould be Chargeable to them.* But after a while, when they ſaw, that the *Lord* bleſſed and increaſed *Friends*, as he did *Abraham*, both in the *Field* and in the *Basket*, at their *Goings* forth and *Comings* in, at their *Riſings* up and *Lyings* down, and that all things proſpered with them; then they ſaw the *falſeneſs* of all their *Prophecies againſt us*; and that it was *In vain to Curſe, where God had bleſſed.* At the firſt *Convincement*, when *Friends* could not *put off their Hats* to People, nor ſay *You* to a ſingle Perſon, but *Thou* and *Thee*, nor could not *Bow*, nor uſe flattering Words in *Salutations*, nor go into the *Faſhions* and *Cuſtoms* of the World; many *Friends*, that were *Tradeſmen* of ſeveral ſorts, loſt their *Cuſtomers* at the *firſt:* for the People were *ſhy* of them, and would not *Trade* with them; ſo that for a time ſome *Friends*, that were *Tradeſmen*, could hardly get *Money* enough to buy *Bread*. But afterwards, when People came to have Experience of *Friends Honeſty* and *Faithfulneſs*, and found, that their *Tea* was *Tea*, and their *Nay* was *Nay*; that they kept to a *Word* in their *Dealings*, and that they would not *Cozen* and *Cheat* them; but that if they ſent any *Child* to their *Shops* for any thing, they were as well *uſed*, as if they had come themſelves: the *Lives* and *Converſations* of *Friends* did preach, and reached to the *Witneſs* of *God* in People. And then things altered ſo, that all the *Inquiry* was, *Where was a Draper, or Shop-keeper, or Taylor, or Shoomaker, or any other Tradeſman, that was a* Quaker? Then that was all the *Cry:* Inſomuch that *Friends* had more *Trade*, than many of their *Neighbours*; and if there was any *Trading*, they had a *great part* of it. And then the *Envious Profeſſors* altered their *Note*, and began to Cry out; *If we let theſe* Quakers *alone, they will take the* Trade *of the Nation out of our Hands.* This hath been the *Lord's doings* to and for his People! which my deſire is, that All, who profeſs his *Holy Truth*, may be kept truly *ſenſible* of; and that all may be preſerved in and by his *Power* and *Spirit*, *faithful* to *God* and *Man: Firſt* to *God*, in Obeying him in all things; and *then* in Doing unto *All Men*, that which is *juſt* and *righteous*, *true* and *holy*, and *honeſt* to all Men and Women in all things, that they have to do or deal with them in: that the *Lord God* may be glorified in their practiſing *Truth, Holineſs, Godlineſs* and *Righteouſneſs* amongſt People in all their *Lives* and *Converſations*.

Now *Friends* being grown very *Numerous* in the *Northern parts* of this *Nation*, and divers *Young-Convinced* ones coming daily in among us; I was moved of the *Lord* to write the following *Epiſtle*, and ſend it forth amongſt them, for the ſtirring up the *pure Mind*, and raiſing an *Holy Care* and *Watchfulneſs* in them over themſelves, and one another, for the *honour* of *Truth*.

1653. NORTH-Country.

'*To you all,* Friends *every where, ſcattered abroad.*

'IN the meaſure of the *Life* of *God* wait for *Wiſdom* from *God*, even from him, from whence it comes. And all ye, who be '*Babes* of *God*, Wait for the *Living Food* from the *Living God*, to 'be nouriſhed up to *Eternal Life*, from the one *Fountain*, from whence '*Life* comes; that *orderly* and in *Order* ye may all be guided and 'walk: *Servants* in your Places, *Young-Men* and *Young-Women* in 'your Places, and *Rulers* of *Families*; that every one, in your re-'ſpective Places may *adorn* the *Truth*, every one in the Meaſure of 'it. With it let your Minds be kept up to the *Lord Jeſus*, from 'whence it doth come; that a *ſweet Savour* ye may be to *God*, and 'in *Wiſdom* ye may all be ordered and ruled: that a *Crown* and a '*Glory* ye may be one to another in the *Lord*. And that no *Strife*, 'nor *Bitterneſs*, nor *Self-Will* may appear amongſt you; but with 'the *Light*, in which the *Unity* is, all that may be Condemned. 'And that every one in particular may ſee to, and take care of the '*ordering* and *ruling* of their own *Family*; that in *Righteouſneſs* 'and *Wiſdom* it may be governed, the *fear* and *dread* of the *Lord* in 'every ones Heart ſet, that the *Secrets* of the *Lord* every one may 'come to receive, that *Stewards* of his *Grace* you may come to be, 'to diſpenſe it to every one as they have need; and ſo in *ſavouring* 'and *right-diſcerning* you may all be kept: That nothing, that is 'contrary to the *pure Life* of *God*, may be brought forth in you, or 'among you; but all that is contrary to it, may by it be *judged*: So 'that in *Light*, in *Life* and *Love* ye may all live; and all that is con-'trary to the *Light*, and *Life* and *Love*, may be brought to Judg-'ment, and by that *Light* condemned. And that no *fruitleſs Trees* 'be among you; but all cut down and condemned by the *Light*, 'and caſt into the *Fire*: ſo that every one may *bear* and *bring forth* '*Fruit* to God, and grow *fruitful* in his *Knowledge*, and in his *Wiſdom*. 'And ſo, that none may appear in *Words*, beyond what they be in the '*Life*, that gave forth the *Words*: Here none ſhall be as the *un-'timely Figs*; and none ſhall be of thoſe *Trees*, whoſe *Fruit withers*: 'Such go in *Cain*'s way, from the *Light*; and by it are *condemned*. 'And that none amongſt you *boaſt* your ſelves above your *Meaſure*; 'for if you do, out of God's *Kingdom* you are excluded: for in that '*boaſting part* gets up the *Pride*, and the *Strife*, which is contrary to 'the *Light*; which *Light* leads to the *Kingdom* of *God*, and gives 'every one of you an *Entrance* thereinto, and an Underſtanding, to 'know the things, that belong to the *Kingdom* of *God*. And there 'the *Light* and *Life* of Man every one receives, him who was, before 'the *World* was, by whom it was made; who is the *Righteouſneſs* 'of *God*, and his *Wiſdom*: to whom all *Glory*, *Honour*, *Thanks* 'and *Praiſe* belongs, who is *God bleſſed* for ever. Let no *Image*, 'nor *Likeneſs* be made; but in the *Light Wait*, which will bring '*Condemnation* on that part, that would make the *Images*: for that '*priſons* the *Juſt*. So to the *Luſt* yield not the *Eye*, nor the *Fleſh*; 'for the *Pride* of *Life* ſtands in that, which keeps out of the *Love* of

'of the *Father*; and upon which his *Judgments* and *Wrath* remains, 1653.
'where the *Love* of the *World* is ſought after, and a *Crown* that is
'*mortal*: in which *Ground* the *Evil* enters, which is *curſed*; which NORTH
'brings forth *Briars* and *Thorns*, where the *Death* reigns, and *Tri-* Country.
'*bulation* and *Anguiſh* is upon every *Soul*, and the *Egyptian Tongue* is 'heard: All which is by the *Light Condemned*. And there the *Earth* 'is, which muſt be *removed*: by the *Light* it is ſeen, and by the '*Power* it is *removed*, and out of its place it is ſhaken; to which the '*Thunders* utter their *Voices*, before the *Myſteries* of *God* be opened, 'and *Jeſus* revealed. Therefore all ye, whoſe *Minds* are turned to 'this *Light* (which brings *Condemnation* upon all thoſe things be-'fore-mentioned, that are contrary to the *Light*) *Wait* upon the '*Lord Jeſus* for the *Crown*, that is *Immortal*, and that fadeth not 'away.

This is to be ſent amongſt all Friends *in the* Truth, *the Flock of God, to be read at their* Meetings *in every Place, where they are met together.*

G. F.

While yet *Friends* abode in the *Northern Parts*, a certain *Prieſt* of *Rexam* in *Wales*, whoſe Name was *Morgan Floyd*, having heard *Reports* concerning us, ſent *Two* of his *Congregation* into the *North* to Inquire concerning us, and to *Try* us; and bring him an *Account* concerning us. But when theſe *Triers* came down amongſt us, the *Power* of the *Lord* ſeized on them, and they were both *Convinced* of the Truth. So they ſtayed ſome Time with us, and then returned back to *Wales*; where afterwards one of them departed from his *Convincement*: but the other, whoſe Name was *John-ap-John*, abode in the *Truth*, and received a part of the *Miniſtry*, in which he continued *faithful*.

Now were the *Prieſts* in a great *Rage* at *New Caſtle*, and at *Kendal*, and up and down in moſt of the *Northern Counties*. And there being one *Gilpin*, that had ſometimes come amongſt us at *Kendal*, and ſoon run out from the *Truth* into vain *Imaginations*; the *Prieſts* made what *Evil Uſe* they could of him, againſt us: but the *Lord's Power* confounded them all. And the *Lord God* cut off *Two* of thoſe perſecuting *Juſtices* at *Carliſle*; and the other, after a Time, was turned out of his *Place*, and went out of the *Town*.

About this Time alſo the *Oath* or *Engagement* to *O. Cromwel* was tendered to the *Souldiers*; and many of the *Souldiers* were *disbanded*, becauſe in *Obedience* to *Chriſt* they could not *ſwear*. As *John Stubbs* for one, who was *Convinced*, when I was in *Carliſle-Priſon*, and became a good *Soldier* in the *Lamb*'s *War*, and a *faithful Miniſter* of *Chriſt Jeſus*; travelling much in the *Service* of the *Lord* in *Holland*, *Ireland*, *Scotland*, *Italy*, *Egypt* and *America*: and the *Lord*'s *Power* preſerved him out of the Hands of the *Papiſts*; though many times he was in great *Danger* of the *Inquiſition*. But ſome of the *Souldiers*, who had been *Convinced* in their *Judgments*, but had not come into Obedience to the *Truth*, took *O Cromwel*'s *Oath*; and going afterwards into *Scotland*, and coming before a *Garriſon* there, the *Gar-*

1654. *rison* thinking, they had been *Enemies*, *fired* at them, and *killed* divers of them: which was a ſad *Judgment*.

NORTH-Country. Now when the *Churches* were *ſettled* in the *North*, and *Friends* were ſate down under *Chriſt*'s *Teaching*, and the *Glory* of the *Lord* ſhined

Swarth-more. over them, I paſſed from *Swarthmore* to *Lancaſter* (about the beginning

Lancaſter. of the Year 1654) and ſo through the *Countries*, viſiting *Friends*, till I came to *Synder-hill-green*, where there was a *Meeting* appointed *three Weeks* before; leaving the *North freſh* and *green*, under *Chriſt* their *Teacher*. But before I came to *Synder-hill-green*, we paſſed through

Hallifax. *Hallifax*, a *rude Town* of *Profeſſors*, and came to one *Thomas Taylor*'s, who had been a *Captain*; where we met with ſome *Janglers*: but the *Lord*'s Power was over all; for I travelled in the *Motion* of *God*'s

Synder-hill-Green. *Power*. And when I came to *Synder-hill-green*, there was a mighty *Meeting*, *ſome Thouſands* of *People*, (as it was judged) and many *Perſons* of *Note* were there, as *Captains* and other *Officers*; and there was a *general Convincement*: for the *Lord*'s Power and *Truth* was ſet over all, and there was no *Oppoſition*.

About this Time did the *Lord* move upon the *Spirits* of many, whom he had raiſed up, and ſent forth to *Labour* in his *Vineyard*, to travel *Southwards*, and ſpread themſelves in the *Service* of the *Goſpel* to the *Eaſtern*, *Southern* and *Weſtern parts* of the *Nation*: As *Francis Howgill* and *Edward Burrough* to *London*; *John Camm* and *John Audland* to *Briſtol*, through the *Countries*; *Richard Hubberthorn* and *George Whitehead* towards *Norwich*; *Thomas Holmes* into *Wales*, and others otherways: for above *ſixty Miniſters* had the *Lord* raiſed up, and did now ſend abroad out of the *North-Country*. And the ſenſe of their *Service* being very *Weighty* upon me, I was moved to give forth the following *Paper*, directed thus:

'To Friends in the Miniſtry.

'ALL *Friends* every where, Know the *Seed* of *God*, which 'bruiſeth the *Seed* of the *Serpent*, and is a top of the *Seed* of 'the *Serpent*, which *Seed ſins not*; but bruiſeth the *Serpent*'s *Head*, 'that doth *ſin*, and tempts to *Sin*: Which *Seed* God's *Promiſe* and 'God's *Bleſſing* is to; which *Seed* is *One* in the *Male* and in the *Fe-'male*. Where it is *Head*, and hath bruiſed the *Head* of the other, to the 'beginning you are come; and the *Younger* is known, and he that is *Ser-'vant* to the *Younger*. And the *Promiſe* of *God*, which is to the *Seed*, is 'fulfilled and fulfilling; and the *Scriptures* come to be opened 'and owned: And the *Fleſh* of *Chriſt* known, who took upon him 'the *Seed* of *Abraham* according to the Fleſh; the Everlaſting *Prieſt-'hood* known, the Everlaſting *Covenant*. Chriſt takes upon him the '*Seed* of *Abraham*, and is a *Prieſt* after the Order of *Melchizedeck*; 'him that is without *Father*, without *Mother*, without *Beginning* of '*Days* (mark) or *End* of *Life*: This is the *Prieſt*, that ever lives; 'he that is the *Covenant* of *Life*, of *Light* and *Peace*. And the Everlaſt-'ing *Offering* here is known once for all; which *Offering* overthrows 'that *Nature*, which offered: out of which the *Prieſthood* aroſe, 'that could not continue by reaſon of *Death*. And here is the 'other

'other *Offering* known, the *Everlaſting Offering*; which *perfects* for 1654.
'ever, them that are *ſanctified*: which *Offering* blotted out the NORTH-Country.
'*Hand-writing* of *Ordinances*, triumphs over them, and aſcends
'above all *Principalities* and *Powers*. Now, he that hath the *Spirit*
'of *Jeſus*, ſees this; and here is the *Love* of *God* received, that
'doth not *Rejoyce* in *Iniquity*, but leads to *Repent* of it. So this is
'the *WORD OF THE LORD GOD* to you all, *Friends*
'every where abroad ſcattered, *Know the* Power *of* God *in one ano-'ther*, and in that *Rejoyce*; for then you Rejoyce in the *Croſs* of
'*Chriſt*, who is not of the *World*: which *Croſs* is the *Power* of *God*
'to all them, that are *ſaved*. So you, that know the *Power*, and
'feel the *Power*, you feel the *Croſs* of *Chriſt*, you feel the *Goſpel*,
'which is the *Power* of *God* unto *Salvation* to every one, that believ-'eth. Now, he that believes in the *Light*, believes in the Ever-'laſting *Covenant*, in the one *Offering*, comes to the *Life* of the
'*Prophets* and *Moſes*, comes to ſee Chriſt the *Hope*, the *Myſtery*,
'which *Hope* periſheth not; but lets you ſee the *Hope* that periſheth,
'which is not that *Myſtery*: and the Expectation in that periſhing
'*Hope* fades. And where this never-failing *Hope* is witneſſed, the
'*Lord* comes to be ſanctified in the Heart, and you come to the *Be-'ginning*, to *Chriſt* the *Hope*, which periſheth not; but the other
'*Hope*, and the other *Expectation* that periſheth. So all of you
'know the *periſhing* of the *Other*, and the *failing* of the *Expectation*
'therein; and know that, which periſheth not: that you may be
'ready to give a *Reaſon* of this *Hope* with *Meekneſs* and *Fear*, to
'every Man that asketh you. *Chriſt* the *Hope*, the *Myſtery*, that
'periſheth not; the *End* of all periſhing things, the *End* of all
'changeable things, the *End* of the decaying Covenant, the *End* of
'that which waxeth old and doth decay; the *End* of the firſt Cove-'nant, of *Moſes* and of the *Prophets*; the Righteouſneſs of God,
'*Chriſt Jeſus* the *Son*: his *Throne* ye will know, *Heirs* with him ye
'will be; who makes his Children *Kings* and *Prieſts* to him, and
'brings them to know his *Throne* and his *Power*. There is no *Juſtifi-'cation* out of the *Light*, out of *Chriſt*: *Juſtification* is in the *Light*
'in Chriſt: Here is the *Doer* of the Will of God, here's the Entring
'into the Kingdom. He that believes in the *Light*, becomes a Child
'of *Light*; and here the *Wiſdom* is received, that is juſtified of her
'Children. Here believing in the *Light*, you ſhall not abide in
'*Darkneſs*; but ſhall have the *Light* of *Life*: and come every one
'to witneſs the *Light*, that ſhines in your Hearts; which *Light* will
'give you the *Light* of the *Knowledge* of the Glory of God, in the
'Face of Jeſus Chriſt. With which *Light* you will ſee him reign,
'who is the *Prince* of *Life* and of *Peace*: which *Light* turns from
'him, that is out of the *Truth*, and abode not in it; where the true
'*Peace* is not.

'*Friends*, Be not *haſty*: For he that believes in the *Light*, makes not
'*Haſte*. Here the *Grace* is received, by which you come to be *ſaved*;
'the *Election* is known, which obtains the *Promiſe*: The *Will* is ſeen,
'that *wills*, the *Mind* is known that *runs*, which obtains not; but
'ſtops and dulls. Now, that with the *Light* being ſeen, and judged,
'and ſtopt, the *Patience* is here known, which obtains the *Crown*;

'and

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'and the *Immortality* is come to *Light*. So all they now, that act contrary to the *Light*, and do not believe in it, they do not come to *Justification*. And all *Friends*, if you go from the *Light*, from wanting to have 'the *Promise* of *God* fulfilled to the *Seed*, whereby you may know *Christ* '*Reign*, you thereby bring on your selves *Changable Garments*, and come 'to wear the *Changable Garments*, and the *strange Flesh*, which leads to '*Adultery*, which the *Law* goes upon; which shuts out of the *Kingdom*: 'And out of this *Will* doth proceed the *Work* or *Building*, that is for the '*Fire*; whereby you may come to suffer *Loss*. Therefore the *Light love*, 'which doth that *Condemn*; and receive the *Power* from the *Lord*, 'with which you stand over that, and do it *Condemn*: feeling and 'seeing that, which gives you the *Victory* over the World, and to 'see out of *Time*, to before *Time*. And again, *Friends*, *Know Abra-'ham*, that must obey the *Voice* of *Sarah*, that bears *Seed*; which 'casts forth the *Bond-woman* and her *Son*: Do not go forth, there will 'the *Wildness* lodge. Know that, which bears the *Wild Son*, and its '*Mother*, who is not *Sarah*: for the *Promise* is to the *Seed*, not of 'many, but one; which *Seed* is *Christ*: And this *Seed* now you 'come *to* witness stand on the *Top* of *all*, yea, on the *Head* of the *Ser-'pent*. And so all (as I said before) who this come to feel and witness, 'come to the *Beginning*: and this to all the *Seed* of *God*, the *Church*, 'that it you all may come to know, where there is no *blemish*, nor '*spot*, nor *Wrinkle*, nor any such thing; which is that, which is pur-'chased by the *Blood* of *Jesus*, and to the *Father* presented out of all 'that does *defile*: which is the *Pillar* and *Ground* of *Truth*. And 'none comes to this, but such, who come to the *Light*, which doth 'come from *Christ*, who purchased this *Church*. They who go from 'the *Light*, are shut out and condemned; though they profess all 'the *Scriptures* declared forth from it. Therefore walk in the *Light*, 'that you may have Fellowship with the *Son*, and with the *Father*; 'and come all to witness his *Image*, and his *Power*, and his *Law*, 'which is his *Light*, which hath converted your *Souls*, and brought 'them to submit to the *higher Power*, above that which is out of the '*Truth*: that you may know here the *Mercy* and *Truth*, and the *Faith* 'that works by Love, which Christ is the Author of; who lighteth 'every one of you: which *Faith* gives the *Victory*. Now that which 'gives the *Victory*, is *perfect*; and that, which the *Ministers* of *God* re-'ceived from God, is that which is *perfect*; and that which they are 'to *Minister*, is for the *perfecting* of the Saints; till they all come in 'the Unity of the Faith unto a *Perfect Man*. So this is the *Word* of 'the *Lord God* to you all, every one in the *Measure* of *Life Wait*, that 'with it all your Minds may be guided up to the *Father* of *Life*, the '*Father* of *Spirits*; all to receive *Power* from him, and *Wisdom*, 'that with it you may be ordered to his *Glory*: to whom be all Glory 'for ever! All keep in the *Light* and *Life*, that judgeth down that 'which is contrary to the *Light* and *Life*. So the Lord God Almigh-'ty be with you all. And keep your *Meetings* every where, being 'guided by that of *God*; by that you may see the *Lord God* among 'you, even him, who lighteth every Man, that cometh into the *World*: 'by whom the *World* was made; that Men, that be come into the '*World*, might believe. He that believeth not, the *Light* condemns 'him:

'him: He that believeth, cometh out of Condemnation. So this 1654. '*Light*, which lighteth every Man, that cometh into the World, NORTH- 'which they that hate it, stumble at; this is the *Light* of *Men*. Country.

'All *Friends*, that *speak* abroad, see, that it be in the *Life* of *God*; 'for that begets to *God*: the Fruits of that shall never Wither. And 'this sows to the *Spirit*, which is in *Prison*; and of the *Spirit* reaps '*Life* (to you this is the *VVord* of the *Lord God*) and the other sows 'to the *Flesh*, and of the *Flesh* reaps *Corruption*. And this you may 'see all the World over, amongst these *Seeds-Men*; what may be 'reaped in the *Field*, that is, the *VVorld*. Therefore in the *Spirit* of 'the Lord God *VVait*, which cuts down and casts out all this, the '*Root* and *Branches* of it. So in that *wait* to receive *Power*, and the 'Lord God Almighty preserve you in it; whereby you may come to 'feel the *Light*, that comprehends *Time*, and the *VVorld*, and fathoms 'it: which believed in, gives you the *Victory* over the *VVorld*. And 'here the *Power* of the *Lord* is received, which subdues all the con-'trary; and puts off the *Garments*, that will *stain* and *pollute*. With 'which *Light* you come to reach the *Light* in every Man, which '*Christ enlightens every Man, that cometh into the world*, with-all: 'And here the *things* of *Christ* come to be known, and the *Voice* of '*Christ* heard. Therefore keep in the *Light*, the *Covenant* of *Peace*; 'and walk in the *Covenant* of *Life*. There is that, which maketh '*Merry* over the *Witness* of *God*: and there is that, which maketh '*Merry* in the *Lord*; which rejoyceth over that, which hath made 'merry over it: of that take notice, you who be in the *Light*. Such 'the *Lord* doth beautify, whose Trust is in his Strength: and the 'Lord doth see such, and them that be in his *Light*. But such as 'be from the *Light*, whose Eyes be after their *Abominations* and *Idols*, 'their Eyes are to be blinded; and their *beautiful Idols*, and their '*Abominations* to be destroyed, and by the *Light* condemned, which 'they have made from the *Life*, in their own Strength: which with 'the *Light* is seen, and overthrown by the *Power* of *God*. *If you can 'change my Covenant*, saith the Lord, *which keeps the Day in its Sea-'son, and the Night in its Season* (mark, *my Covenant*, the *Light*) '*If you can change this; then may you change the Covenant of God with 'his Seed*. So all *Friends*, that be turned to the *Light*, which cometh 'from him, by whom the *VVorld* was made, who was, before it 'was made, *Christ Jesus, the Saviour of your Souls*; abide in the '*Light*, and you will see your *Salvation* to be *VValls* and *Bulwarks* 'against that, which the *Light* discovers to be contrary to it. Wait-'ing in the *Light*, you will receive the *Power* of *God*, which is the '*Gospel* of *Peace*; that you may be *shod* with it. And know *that* 'in one another, which raiseth up the *Seed* of *God*, and sets it over 'the *VVorld* and the *Earth*, and Crucifies the *Affections* and *Lusts*: 'and then the *Truth* comes to reign, which is the *Girdle*.

G. F.

About this time *Rice Jones* of *Nottingham* (who had been a *Baptist*, and was turned *Ranter*; the same, that came to me in *Derby-Jail*) he

1654. NORTH-Country. he and his Company began to *propheſy* againſt me, giving out, *That I was then at the higheſt; and that after that time I ſhould fall down as faſt.* And he ſent a bundle of *Railing Papers* from *Nottingham* to *Mansfield, Clauſon,* and the Towns thereabouts, Judging *Friends* for declaring the *Truth* in the *Markets* and in the *Steeple-houſes*; which *Papers* I Anſwered. But *his* and his *Company's Prophecies* came upon themſelves: for ſoon after they *fell* to Pieces; and many of his *Followers* came to be *Friends*, and continued ſo. And through the *Lord*'s bleſſed *Power, Truth* and *Friends* have increaſed, and do increaſe in the increaſe of God: And I by the ſame *Power* have been and am preſerved, and kept in the Everlaſting *Seed*, that never *fell*, nor *changes*. But *Rice Jones* took the *Oaths*, that were put to him; and ſo diſobeyed the Command of Chriſt. Many ſuch *falſe Prophets* have riſen up againſt me, but the Lord hath blaſted them; and will blaſt them all, who riſe againſt the *bleſſed Seed*, and me in that. My Confidence is in the Lord: for whoſoever did, I ſaw their *End*; and how the Lord would *Confound* them, before the Lord ſent me forth.

Synder-hill-Green Now was I at *Synder-hill-Green*, where I had had a large *Meeting* in the day-time; and at Night we had a great *Meeting* again in *Thomas Stacy*'s Houſe: for People came from far, and could not ſoon depart. The *High-Sheriff* of the *County* told *Captain Bradford*, that *he intended to have come up, with half a dozen of his Troopers, to the Meeting*; but the Lord prevented him, and ſtopt him. When I had ſtayed ſome *Meetings* thereabouts, I traveled up and down in *Yorkſhire*, as far as *Holderneſs*, and to the *Lands-End* that way, viſiting *Friends* and the *Churches* of *Chriſt*; which were finely ſettled under *Chriſt*'s *Teaching*. At length I came to *Captain Bradford*'s houſe, whither many *Ranters* came from *York* to wrangle; but they were confounded, and ſtopped Thither came ſhe alſo, who was called the Lady *Mountague*, who was then *Convinced*; and lived and died in the Truth.

Yorkſhire. Holder-neſs. Land'ſend

Halliſax. Then I came again to *Thomas Taylor*'s, within *three Miles* of *Halliſax*, where there was a large *Meeting* of about *Two hundred People*: amongſt which were many *rude People*, and divers *Butchers*; ſeveral of whom had *Bound themſelves with an Oath, before they came out, that they would kill me* (as I was told:) One of thoſe *Butchers* had been Accuſed for *killing a Man and a Woman*. They came in a very rude manner, and made a great Diſturbance in the *Meeting*. The *Meeting* being in a *Cloſe*, *Thomas Taylor* ſtood up and ſaid unto them; *If you will be Civil, you may ſtay; but if not, I charge you to be gone from off my Ground.* But they were the worſe; and ſaid, They would make it like a *Common*: and they *yelled*, and made ſuch a Noiſe, as if they had been come to a *Bear-baiting*. And they *thruſt Friends* up and down; and *Friends* being *peaceable*, the *Lord's Power* came over them. Several times they *thruſt me off* from the place I ſtood on, by the *Crowding* of the *People* together againſt me: but ſtill I was moved of the *Lord* to ſtand up again, as I was thruſt down. At laſt I was moved of the *Lord* to ſay unto them, 'If they 'would diſcourſe of the *things* of *God*, let them come up to me *one* 'by *one*; and if they had any thing to ſay, or to *Object*, I would Anſwer

'*Anſwer* them all, one after another: Then they were all *ſilent*, and had nothing to ſay. And then the *Lord*'s *Power* came ſo over them all, and Anſwered the *Witneſs* of *God* in them, that they were *bound* by the *Power* of *God*: and a glorious, powerful *Meeting* we had, and his *Power* went over all; and the Minds of People were turned by the *Spirit* of *God* in them to *God*, and to *Chriſt* their *Teacher*. And the powerful *Word* of *Life* was largely declared that day; and in the *Life* and *Power* of *God* we brake up our *Meeting*: and that *Rude Company* went their way to *Halliſax*. The People aſked them, *Why they did not kill me, according to the Oath they had ſworn?* And they maliciouſly Anſwered, *That I had ſo bewitched them, that they could not do it:* Thus was the *Devil chained* at that time. *Friends* told me, that they uſed to come at other times, and be very *rude* and *unruly*; and ſometimes break their *Stools* and *Seats*, and make fearful work amongſt them: But the *Lord*'s *Power* had now bound them. Shortly after this, that *Butcher*, that had been accuſed of *killing a Man and a Woman* before, and who was one of them, that had then *Bound himſelf by an Oath to kill* me, killed *another Man*; and was thereupon ſent to *York-Jail*. Another of thoſe *rude Butchers*, who had alſo *ſworn to kill me*, having accuſtomed himſelf to *Thruſt his Tongue out of his Mouth, in deriſion of Friends, when they paſſed by him*; had his *Tongue ſo ſwollen out of his Mouth, that he could never draw it in again, but died ſo.* Several ſtrange and ſudden *Judgments* came upon many of theſe *Conſpirators* againſt me; which would be too large here to declare. *God's Vengeance* from Heaven, came upon the *Blood-thirſty*, who ſought after *Blood*: for all ſuch *Spirits* I laid before the *Lord*, and left them to him to deal with them, who is ſtronger than them all; in whoſe *Power* I was preſerved, and carried on to do his *Work*. The *Lord* hath raiſed a fine *People* in thoſe Parts, whom he hath drawn to *Chriſt*, and gathered in his *Name*; who feel *Chriſt* amongſt them, and ſit under his *Teaching*.

1654. *Near* Halliſax at T. B's.

Example.

After this I paſſed through the Countries, till I came to *Bathy*; from whence ſeveral *Friends* went with me into *Lincolnſhire*, where I had formerly been: of whom ſome went to the *Steeple-houſes*, and ſome to private *Meetings*. There came to the *Meeting*, where I was, the *Sheriff* of *Lincoln*, and ſeveral with him; who made a great *Contention* and *Jangling* for a time. But at length the *Lord's Power* ſtruck him, that he was *Convinced* of the *Truth*, and received the *Word* of *Life*: as did ſeveral others alſo, that did *Oppoſe*; and continued among *Friends*, till they *died*. Great *Meetings* there were, and a large *Convincement* in thoſe Parts: Many were turned to the *Lord Jeſus*, and came to ſit under his *Teaching*; leaving their *Prieſts*, and their ſuperſtitious Ways: and the *Day* of the *Lord* flouriſhed over all. Amongſt them, that came to our *Meetings* in that *Country*, there was one called Sir *Richard Wrey*; and he was *Convinced*: as was alſo his *Brother*, and his *Brother's Wife*, who abode in the *Truth*, and died therein; though he afterwards *Run out*.

Bathy. *Lincoln-ſhire.*

Having viſited thoſe Countries, I came into *Darbyſhire*: and the *Sheriff* of *Lincoln*, who was lately *Convinced*, came with me.

Darbyſhire.

1654. In one *Meeting* we had ſome *Oppoſition*; but the *Lord's* glorious *Power* gave dominion over all. At Night there came a Company *Derbyſhire.* of *Bayliffs* and *Serving-men*, and called me out: ſo I went out to them, having ſome *Friends* with me. When I was come out, they were exceeding *Rude* and *Violent*: for they had, it ſeems, *Complotted* together, and intended, *To have Carried me away with them in the dark of the Evening by force; and then to have done me a Miſchief:* But the *Lord's Power* went over them, and chained them, ſo that they could not effect their Deſign; and at laſt they went away. The next day, *Thomas Aldam* underſtanding, that the *Serving-men* belonged to one called a *Knight* (who lived not far off) went to his Houſe, and laid before him the *bad Carriage* of his *Servants*: And the *Knight* ſeemed to *Rebuke* them; and did not allow of their *Evil Carriage* towards us.

Nottingham-ſhire. Skegby. After this we came into *Nottinghamſhire* to *Skegby*, where we had a great *Meeting* of all ſorts of *People*: and the *Lord's Power* went over them, and all was quiet; and the People were turned to the *Spirit* of *God*, by which many came to receive his *Power*, and to ſit under the *Teaching* of *Chriſt*, their *Saviour*. A *great People* the *Lord* hath that always.

Kidſley-Park. Then I paſſed towards *Kidſley-park*, where there came many *Ranters*: but the *Lord's Power* checkt them. From thence I went *Peak-Country.* up into the *Peak-Country*, towards *Thomas Hammerſly's*, where there came the *Ranters* of that *Country*, and many high *Profeſſors*. The *Ranters* oppoſed me, and fell a *Swearing*: And when I reproved them for *Swearing*, they would bring *Scripture* for it, and ſaid; *Abraham, and Jacob, and Joſeph ſwore; and the Prieſts and Moſes, and the Prophets ſwore, and the Angels ſwore.* Then I told them, 'I 'did confeſs, all theſe did ſo, as the *Scripture* records; but, ſaid I, 'Chriſt (who ſaid, *Before* Abraham *was, I am)* ſaith, *Swear not at* 'all. And *Chriſt* ends the *Prophets*, and the *Old Prieſthood*, and the 'Diſpenſation of *Moſes*, and reigns over the *Houſe* of *Jacob* and of 'Joſeph; and he ſays, *Swear not at all.* And *God*, when he bringeth 'in the *Firſt-begotten* into the World, ſaith, *Let all the Angels of God* 'worſhip him, to wit, *Chriſt Jeſus*, who ſaith; *Swear not at all.* And 'as for the Plea, that Men make for *Swearing* to *end their Strife*; 'Chriſt, who ſays, *Swear not at all*, deſtroys the *Devil* and his *Works*, 'who is the *Author* of *Strife*; for that is one of his *Works.* And 'God ſaid, *This is my beloved Son, in whom I am well pleaſed; hear* 'ye him So the *Son* is to be heard, who *forbids Swearing.* And 'the Apoſtle *James*, who did hear the *Son* of *God*, and followed him, 'and preached him, *forbids all Oaths*, Jam. 5. 12. So the *Lord's Power* went over them, and his *Son*; and his *Doctrine* was ſet over them: and the *Word* of *Life* was fully and richly preached, and many were *Convinced* that day. This *Thomas Hammerſly* being ſummoned to ſerve upon a *Jury*, was admitted to *ſerve* without an *Oath*: and he being *Fore-man* of the *Jury*, when he brought in the *Verdict*, the *Judge* did declare: *That he had been a* Judge *ſo many Years; but never heard a more upright* Verdict, *than that* Quaker *had then brought in.* Much might be written of things of this nature; which time would fail to declare. But the *Lord's* bleſſed *Power* and *Truth* was

was exalted over all; who is worthy of all Praiſe and Glory for ever! 1654.

Thus travelling through *Darbyſhire*, I viſited *Friends*, till I came *Derbyſhire.* to *Swanington* in *Leiceſterſhire*, where there was a *General Meeting*; *Leiceſter-ſhire.* to which many *Ranters* came, and *Baptiſts* and other *Profeſſors*: Swaning-ton. for great *Conteſts* there had been with them, and with the *Prieſts* in that Town. To this *Meeting* ſeveral *Friends* came from ſeveral Parts; as *John Audland*, and *Francis Howgil*, and *Edward Pyot* from *Briſtol*, and *Edward Burrough* from *London*; and ſeveral were *Convinced* in thoſe Parts. The *Ranters*, that came to the *Meeting*, made a diſturbance, and were very rude; but at laſt the *Lord's Power* came over them, and they were Confounded. The *next Day Jacob Bottomley*, a great *Ranter*, came from *Leiceſter*; but the *Lord's Power* ſtopt him, and came over them all. There came a *Prieſt* too; but he alſo was *Confounded* by the mighty *Power* of the *Lord*: For about this Time the *Prieſts*, and the *Baptiſts*, and the *Ranters*, and other *Profeſſors* were very rude, and ſtirred up the rude People againſt us. Now we ſent to the *Ranters* to come forth, and *Try* their *God*: and there came abundance of them, who were very *rude*; and *Sung*, and *whiſtled*, and *danced*: but the *Lord's Power* ſo *Confounded* them, that many of them came to be *Convinced.*

After this I came to *Twy-croſs*, whither came ſome *Ranters* again; Twy-croſs and they *Sang*, and *danced* before me. But I was moved in the *Dread* of the *Lord* to ſpeak to them, and Reprove them; and the *Lord's Power* came over them, ſo that ſome of them were reached, and *Convinced*; and received the *Spirit* of *God*: and are come to be a pretty People, living and walking *ſoberly*, in the *Truth* of *Chriſt*. So I went to *Anthony Brickley's* in *Warwickſhire*, where there was a *Warwick-ſhire.* great *Meeting*; and ſeveral *Baptiſts* and other People came, and jangled: but the *Lord's Power* came over them.

Then went I to *Drayton* in *Leiceſterſhire*, to viſit my *Relations*: *Leiceſter-ſhire.* and as ſoon as I was come in, *Nathaniel Stephens* the *Prieſt*, having Drayton. gotten *another Prieſt*, and given notice to the *Country*, *ſent down to me, to come up to them: for they could not do any thing, till I came.* Now I, having been *Three Years* away from my *Relations*, knew nothing of their *Deſign* and *Intentions.* But at laſt I went up into the *Steeple-houſe-yard*, where the *Two Prieſts* were; and they had gathered abundance of People. When I came there, they would have had me gone into the *Steeple-houſe.* I asked them, 'What I ſhould do 'there? And they ſaid: *Mr.* Stephens *could not bear the Cold.* I told them, 'He might bear it as well as I. At laſt we went into a great *Hall*, and there was *Richard Farnſworth* with me: And a great *Diſpute* we had with theſe *Prieſts*, concerning the *Practice* of the *Prieſts*, how contrary they were to *Chriſt* and his *Apoſtles.* The *Prieſts* would know, *Where Tithes were forbidden, or ended?* Whereupon I ſhewed them out of the *Seventh Chapter* to the *Hebrews*, 'That not only 'Tithes, but the *Prieſthood*, that took *Tithes*, was ended; and the 'Law was ended and diſannulled, by which the *Prieſthood* was made, 'and *Tithes* were commanded to be paid. Then the *Prieſts* ſtirred up the People to ſome *Lightneſs* and *Rudeneſs.* Now I had known this *Prieſt Stephens* from a *Child*; therefore 'I laid open his *Condition*,

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'and the manner of his *Preaching:* and how that he, like the reſt of 'the *Prieſts*, did apply the *Promiſes* to the *firſt Birth*, which muſt 'die. But I ſhewed, that the *Promiſes* were to the *Seed*, not to ma- 'ny Seeds, but to the *One Seed, Chriſt*; who was one in *Male* and 'Female: for all were to be *born again*, before they could enter into 'the *Kingdom* of *God*. Then he ſaid, *I muſt not judge ſo:* but I told him, 'He that was ſpiritual, *judged all things*. Then he confeſſed. *That that was a full Scripture: but Neighbours*, ſaid he, *This is the Buſineſs*; George Fox *is come to the Light of the* Sun, *and now he thinks to put out my* Star-*light*. Then I told him, 'I would not 'quench the leaſt *Meaſure* of God in any; much leſs put out his *Star-* 'light, if it were true *Star-light*, *Light* from the *Morning-ſtar*. But I told him, 'If he had any thing from *Chriſt* or *God*, he ought to 'ſpeak it freely, and not take *Tithes* from the People for *Preaching*; 'ſeeing Chriſt commanded his *Miniſters* to *give freely*, as they had 'received freely. So I charged him to preach no more for *Tithes*, or any *Hire*. But he ſaid, *He would not yield unto that*. Then after a while the *People* began to be *vain* and *rude*; whereupon we broke up: Yet ſome were made *loving* to the *Truth* that Day. Now before we parted, I told them, 'That (if the Lord would) I intended 'to be at the *Town* that *Day Seven-night* again; and in the *Interim* I went into the Country, and had *Meetings:* and came thither again that Day *Seven-night*. Againſt that time this *Prieſt* had got *Seven Prieſts* to help him: for *Prieſt Stephens* had given notice at a *Lecture* on a *Market-day* at *Adderſton*, That *ſuch a Day there would be a Meeting and a Diſpute with me:* But I knew nothing of it; but only had ſaid, *I ſhould be in Town that day Seven-night again*. Now theſe *Eight Prieſts* had gathered ſeveral *Hundreds* of People, even moſt of the Country thereabouts, and they would have had me into the *Steeple-houſe*; but I would not go in, but got on an *Hill*, and there ſpoke to them and the People. There was with me *Thomas Taylor*, who had been a *Prieſt*; and *James Parnel*, and ſeveral other *Friends*. The *Prieſts* thought, that Day to have *Trampled down Truth*; but the *Truth* came over them. And then they grew *Light*, and the People *Rude*; and the *Prieſts* would not ſtand to *Trial* with me: but would be contending here and there a little, with one *Friend* or other. At laſt one of the *Prieſts* brought his *Son* to *diſpute* with me; but his Mouth was ſoon ſtopt: And when he could not tell, how to *Anſwer*; he would go ask his *Father:* And his *Father* was confounded alſo, when he came to *Anſwer* for his *Son*. So after they had toiled themſelves, they went away in a *Rage* to *Prieſt Stephens* his Houſe to *drink:* And as they went away, I ſaid; 'I never came in a Place, where 'ſo many *Prieſts* together would not ſtand the *Trial* with me. Whereupon *they* and ſome of their *Wives* came about me, and laid hold on me, and fawningly ſaid; *What might I have been, if it had not been for the* Quakers? And then they fell a *puſhing* of *Friends* to and fro, to thruſt them from me, and to pluck me to themſelves. After a while ſeveral luſty Fellows came, and took me up in their Arms, and carried me into the *Steeple-houſe-porch*; intending to have carried me into the *Steeple-houſe* by Force: But the Door being locked, they fell down on an Heap, having me under them. As ſoon as I could

I got up from under them, and got to my *Hill* again: Then they got me from that Place again, and got me to the *Steeple-houſe-wall*, and ſet me on a *Baſs*, like a *Stool:* And all the *Prieſts*, being come back, ſtood under with the People. And the *Prieſts* cried, *Come, to Argument, to Argument:* I ſaid, 'I denied all their *Voices*, for they 'were the *Voices* of the *Hirelings* and the *Strangers*. And they cried, *Prove it, prove it:* Then I directed them to the *tenth* of *John*, where they might ſee, what *Chriſt* ſaid of ſuch: for he ſaid, 'He was the 'true Shepherd, that laid down his Life for his Sheep, and his 'Sheep heard his *Voice*, and followed him: But the *Hireling* would 'fly, when the Wolf came, becauſe he was an *Hireling*. And I offered to prove, that they were ſuch *Hirelings*. Then the *Prieſts* plucked me off from the *Baſs* again; and they themſelves got all upon *Baſſes* under the *Steeple-houſe-wall*. Then I felt the mighty *Power* of *God* ariſe over all (though the People began to be a little rude) and I told them, 'If they would but give Audience, and hear me qui- 'etly, I would ſhew them by the *Scriptures*, why I denied thoſe 'Eight *Prieſts* or *Teachers*, that ſtood there before me; and all the 'Hireling-*Teachers* of the World whatſoever: and I would give 'them *Scriptures*, for what I ſaid. Whereupon both *Prieſts* and *People* Conſented. Then I ſhewed them out of the Prophets, *Iſaiah*, *Jeremiah*, *Ezekiel*, *Micha*, *Malachy* and other Prophets, that they were in the *Steps* of ſuch, as God ſent his true Prophets to Cry againſt: For, ſaid I, 'You are ſuch, as the Prophet *Jeremiah* cried againſt, 'Chap. 5. when he ſaid; *The Prophets propheſie falſly, and the Prieſts* 'bear rule by their means: which he called an *horrible, filthy thing*. 'And you are ſuch as they, *That uſed their Tongues and ſaid*, Thus 'ſaith the Lord, *when the Lord never ſpake to them:* And ſuch as 'followed their own Spirits, and ſaw nothing; but ſpake forth a 'Divination of their own *Brain:* and by their *Lies* and their *Light-* 'neſs had cauſed the People to err, *Jer.* 14. And you are ſuch as 'They were, that ſought for their *Gain from their Quarter*; that were 'as *greedy, dumb Dogs*, that could never have enough, whom the 'Lord ſent his Prophet *Iſaiah* to cry againſt, *Iſa.* 56. And you are 'ſuch, as they were, who taught for *handfuls of Barley*, and *pieces* 'of Bread; who ſowed *Pillows under Peoples Arm-holes*, that they 'might lie *ſoft* in their *Sins*, *Ezek.* 13. And you are ſuch as *They*, 'that Taught for the Fleece, and the Wool, and made a Prey of the Peo- 'ple, Ezek. 34. But the Lord is gathering his Sheep from your 'Mouths, and from off your barren Mountains; and is bringing 'them to Chriſt, the one *Shepherd*, which he hath ſet over his *Flocks:* 'as by his Prophet *Ezekiel* he then declared he would do. And you 'are ſuch as *They, that Divined for Money*, and *preached for Hire*; 'and if a Man did not put into their *Mouths*, they prepared *War* 'againſt him, as the Prophet *Micha* complained, *Chap.* 3. Thus went I on through the Prophets, too largly to be here repeated. Then coming to the *New Teſtament*, I ſhewed from thence, that 'They were 'like the *Chief Prieſts*, and *Scribes*, and *Phariſees* of old, ſuch as 'Chriſt cryed *Wo* againſt, *Matth.* 23. And that they were ſuch *falſe* 'Apoſtles, as the true Apoſtles Cried againſt, ſuch as taught for *filthy* 'Lucre; and ſuch *Antichriſts* and *Deceivers*, as they Cried againſt,

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the way, I ſhould pray for him; and if I *was out of the way, he would pray for me: and he would give me a* Form *of* Words *to pray for him by.* I replied; 'It ſeems, Thou doſt not know, whether thou beſt in the 'Right Way, or no; neither doſt thou know, whether I am in the 'Right Way or no: But I know, that I am in the Everlaſting *Way*, 'Chriſt Jeſus, which thou art out of. And thou would'ſt give me a *Form* 'of *Words* to pray by, and yet thou denieſt the *Common-prayer-Book* 'to pray by, as well as I; and I deny thy *Form* of *Words*, as well 'as it. If thou would'ſt have me pray for thee by a *Form* of *Words*, 'is not this to deny the *Apoſtle*'s *Doctrine* and *Practice* of *Praying* by 'the *Spirit*, as it gave words and utterance? Here the People fell a Laughing: but I was moved to ſpeak more to him. And when I had cleared my ſelf to him and them, we parted; after I had told them, 'That I ſhould (God willing) be in the *Town* that day *Seven-* 'night again. So the *Prieſts* packt away, and many People were *Convinced* that day: for the Lord's Power came over all. And whereas they thought to have *Confounded Truth* that day, many were *Convinced* of it; and many that were *Convinced* before, were by that day's work *Confirmed* in the *Truth*, and abode in it: and a great *Shake* it gave to the *Prieſts.* Yea, my *Father*, though he was an *Hearer* and *Follower* of the *Prieſt*, was ſo well ſatisfied, that he *ſtruck* his *Cane* upon the Ground, and ſaid; *Truly I ſee, he that will but ſtand to the* Truth, *it will carry him out.* So I paſſed about in the Country, till that day *Seven-night*; and then I came again: for we had appointed a *Meeting* at my *Relation*'s Houſe. Now *Prieſt Stephens* having had notice before hand thereof, had got another *Prieſt* to him: and they had got a Company of *Troopers* with them; and ſent for me to come to them. But I ſent them word, Our *Meeting* was appointed; and they might come to it, if they would. The *Prieſts* came not; but the *Troopers* came, and many *rude People* Now they had laid their *Plot*, That the *Troopers ſhould take every one's Name, and then command them to go home; and ſuch as would not go, they ſhould take, and carry them away with them.* Accordingly they began, and took ſeveral Names, charging them to go home; but when they came to take my Name, my *Relations* told them, *I was at home already:* So they could not take me away that time. Nevertheleſs they took my *Name:* but the *Lord's Power* was over them, and they went away, both *Profeſſors* and *Troopers*, *Croſs* and *Vext*, becauſe they had not their *Ends.* But ſeveral were *Convinced* that *day*, and admired the *Love* and *Power* of *God.* This was that *Prieſt Stephens*, that had once ſaid of me; *Never ſuch a Plant was bred in* England: Yet afterwards he reported, *That I was carried up into the Clouds, and found again full of Gold and Silver*; and many Lies, and falſe Reports he raiſed on me: but the Lord ſwept them all away. Now the Reaſon, why I would not go into their *Steeple-houſe* was, becauſe I was to bear my *Teſtimony* againſt it, and to bring all off from ſuch Places, to the *Spirit* of *God*; that they might know, their *Bodies* to be the *Temples* of the *Holy Ghoſt:* And to bring them off from all the *Hireling-Teachers*, to Chriſt their *free Teacher*, that had died for them, and purchaſed them with his Blood.

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After

1654. After this I went into the Country, and had several *Meetings*, and came to *Swannington*, where the *Souldiers* came again; but the
Drayton. *Meeting* was quiet, and the Lord's Power was over all, and the *Souldiers* did not meddle. Then I went to *Leicester*; and from
Leicester. *Leicester* to *Whetston*. But before the *Meeting* began, there came
Whetston. about *Seventeen Troopers* of *Coll. Hacker's Regiment*, with his *Marshal*; and they took me up before the Meeting; though *Friends* were beginning to gather together: for there were several *Friends* come out of several Parts. I told the *Marshal*, 'He might let all 'the *Friends* go, I would answer for them all: whereupon he took me, and let all the Friends go; only *Alexander Parker* went along with me. At Night they had me before *Coll. Hacker*, and his *Major*, and *Captains*, a great Company of them; and a great deal of Discourse we had about the *Priests*, and about *Meetings* (for at this time there was a noise of a *Plot* against *O. Cromwel*.) And much Reasoning I had with them about the *Light* of *Christ*, *which enlighteneth every Man*, *that cometh into the World*. *Coll. Hacker* asked, *Whether it was not this* Light *of* Christ, *that made* Judas *betray his Master*, *and after led him to hang himself*. I told him, *No*: 'That 'was the *Spirit* of *Darkness*, which hated *Christ*, and his *Light*. Then *Coll. Hacker* said, *I might go home*, *and keep at home*; *and not go abroad to Meetings*. I told him; 'I was an Innocent Man, free 'from *Plots*, and denied all such Work. Then his Son *Needham* said, *Father*, *This Man hath reigned too long*; *it is time to have him cut off*. I asked him, 'For what? what had I done? or whom had I wrong-'ed from a *Child*? for I was bred and born in that *Country*, and who 'could accuse me of any *Evil* from a *Child*? Then *Coll. Hacker* asked me again; *If I would go home*, *and stay at home*? I told him, 'If I 'should promise him so, that would manifest, that I was *guilty* of '*something to go home*, and make my *home* a *Prison*: And if I went 'to *Meetings*, they would say, I broke their *Order*. Therefore I told 'them; I should go to *Meetings*, as the *Lord* should order me; and 'therefore could not submit to their *Requirings*: but I said, we were 'a peaceable People. *Well then*, said *Coll. Hacker*, *I will send you to Morrow Morning by six a Clock to my Lord* Protector, *by* Captain Drury, *one of his Life-guard*. That Night I was kept a *Prisoner* at the *Marshalsey*; and the next Morning by the *sixth hour* I was ready, and delivered to *Captain Drury*. I desired, he would let me speak with *Coll. Hacker*, before I went; and he had me to his Bed-side. *Coll. Hacker* at me presently again, *To go home*, *and keep no more Meetings*. I told him, 'I could not submit to that; but must have my 'Liberty to serve *God*, and to go to *Meetings*. *Then*, said he, *you must go before the* Protector: Whereupon 'I *kneeled on his Bedside*, 'and besought the Lord to forgive him; for he was as *Pilate*, tho' 'he would *wash* his *Hands*: and when the day of his *Misery* and *Trial* 'should come upon him, I bid him, Then *Remember*, what I had 'said to him. But he was stirred up, and set on by *Priest Stephens*, and the other *Priests* and *Professors*, wherein their Envy and Baseness was manifest; who, when they could not overcome me by *Disputes* and *Arguments*, nor resist the *Spirit* of the *Lord*, that was in me, then they got *Souldiers* to take me up.

After-

Afterwards, when this *Coll. Hacker* was in *Prison* in *London*, a 1654.
day or *two* before he was *Executed*, he was put in mind, of what he had done against the *Innocent*: And he remembred it, and confest Whetston.
to it to *Margaret Fell*, and said; *He knew well*, *whom she meant*; *and he had a Trouble upon him for it*. So his *Son*, who told *his Father*, *I had reigned too long*, *and that it was time to have me cut off*, might observe, how his *Father was Cut off* afterwards, being *hanged* at *Tyburn*.

Now was I carried up a *Prisoner* by *Captain Drury* aforesaid from Leicester.
Leicester; and when we came to *Harborough*, he asked me, *If I* Harborough.
would go home, *and stay a Fort-night*? *I should have my Liberty*, he North-
said, *if I would not go to*, *nor keep Meetings*. I told him, I could not ampton.
promise any such thing. Several times upon the *Road* did he ask, and try me after the same manner; and still I gave him the same Answers. So he brought me to *London*, and lodged me at the *Mer-* London.
maid over against the *Mews* at *Charing-Cross*. And on the way, as Charing-
we traveled, I was moved of the *Lord* to *Warn People at the Inns* Cross.
and Places, *where I came*, *of the day of the* Lord, *that was coming upon them*. And *William Dewsberry* and *Marmaduke Stor* being in *Prison* at *Northampton*, he let me go, and visit them.

After *Captain Drury* had lodged me at the *Mermaid*, he left me there, and went to give the *Protector* an *Account* of me. And when he came to me again, he told me, *The* Protector *did require*, *that I should promise*, *not to take up a carnal Sword or Weapon against him or the Government*, *as it then was*; *and that I should write it*, *in what words I saw good*, *and set my Hand to it*: I said little in *Reply* to *Captain Drury*. But the *next Morning* I was moved of the *Lord* to write a *Paper* 'To the *Protector*, by the name of *Oliver Cromwel*, 'wherein I did in the *presence* of the *Lord God* declare, that I did 'deny the *wearing* or *drawing* of a *carnal Sword*, or any other *outward* '*Weapon* against him or any Man. And that I was sent of *God* to 'stand a *Witness* against all *Violence*, and against the *Works* of *Dark-*'*ness*; and to turn People from the *Darkness* to the *Light*, and to 'bring them from the *Occasion* of *War* and *Fighting*, to the peaceable '*Gospel*: and from being *Evil-Doers*, which the *Magistrates Sword* 'should be a *Terror* to. When I had written, what the *Lord* had given me to write, I set my *Name* to it, and gave it to *Captain Drury* to give to *O. Cromwel*; which he did. Then after some time *Captain Drury* brought me before the *Protector* himself at *Whitehall*: It White-
was in a *Morning*, before he was *dressed*; and one *Harvey*, that had hall.
come a little among *Friends*, but was disobedient, waited upon him. When I came in, I was moved to say, '*Peace be in this House*: 'and I bid him, Keep in the *Fear* of *God*, that he might receive '*Wisdom* from him; that by it he might be ordered, and with it 'might order all things under his Hand to *God's Glory*. I spake much to him of *Truth*; and a great deal of Discourse I had with him about *Religion*: wherein he carried himself very moderately. But he said, *We quarrelled with the* Priests, *whom he called* Ministers: I told him, 'I did not *quarrel* with them, but they *quarrelled* with 'me and my *Friends*. But, said I, If we own the *Prophets*, *Christ* 'and the *Apostles*, we cannot hold up such *Teachers*, *Prophets* and

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'*Shepherds*, as the *Prophets*, *Chriſt* and the *Apoſtles* declared againſt; 'but we muſt declare againſt them by the ſame *Power* and *Spirit*. Then I ſhewed him, 'That the *Prophets*, *Chriſt* and the *Apoſtles* 'declared *freely*, and declared againſt them, that did not declare '*freely*; ſuch as preached for *filthy Lucre*, and divined for *Money*, 'and preached for *Hire*, and were covetous and greedy, like the '*dumb Dogs*, that could never have enough: And that they, that 'have the ſame Spirit, that *Chriſt* and the *Prophets* and the *Apoſtles* 'had, could not but declare againſt all ſuch now, as they did then. As I ſpake, he would ſeveral times ſay, *It was very good, and it was Truth.* I told him, That all *Chriſtendom* (ſo called) had the *Scri-* 'ptures, but they wanted the *Power* and *Spirit*, that they had, who 'gave forth the *Scriptures*; and that was the reaſon, they were not in 'Fellowſhip with the *Son*, nor with the *Father*, nor with the *Scri-* 'ptures, nor one with another. Many more words I had with him; but People coming in, I drew a little back: And as I was turning, he catched me by the *Hand*, and with *Tears* in his *Eyes*, ſaid, *Come again to my Houſe; for if thou and I were but an hour of a day together, we ſhould be nearer one to the other:* adding, *That he wiſht me no more Ill, than he did to his own Soul.* I told him, 'If he did, he wronged 'his own Soul: And I bid him *hearken* to *God's Voice*, that he might 'ſtand in his Counſel, and obey it; and if he did ſo, that would 'keep him from *hardneſs* of *Heart*: but if he did not hear *God's* 'Voice, his Heart would be *hardened*. And he ſaid, *It was true.*

G. F. *ſet at Liberty.*

Then went I out: And when *Capt. Drury* came out after me, he told me; *His Lord Protector ſaid, I was at Liberty, and might go whither I would.* Then I was brought into a *great Hall*, where the *Protector's Gentlemen* were to *dine*; and I asked them, 'What they 'did bring me thither for? They ſaid, *It was by the* Protector's *Order, that I might dine with them.* I bid them, 'Let the *Protector* know, I 'would not eat a bit of his Bread, nor drink a ſup of his Drink. When he heard this, he ſaid; *Now I ſee, there is a People riſen and come up, that I cannot win either with Gifts, Honours, Offices or Places; but all other Sects and People I can.* But it was told him again, '*That we had forſook our own; and were not like to look for ſuch things* '*from him.*

Now I being ſet at *Liberty*, went up to the *Inn* again, where *Capt. Drury* had at firſt lodged me. This *Capt. Drury*, though he ſometimes carried fairly, was an *Enemy* to *me*, and to *Truth*, and oppoſed it: and when *Profeſſors* came to me (while I was under his *Cuſtody*) and he was by, he would *ſcoff* at *Trembling*, and call us *Quakers*; as the *Independents* and *Presbyterians* had Nick-named us before. But afterwards he came on a time to me, and told me, *That, as he was lying on his Bed to reſt himſelf in the day-time, a ſudden* Trembling *ſeized on him, that his Joints knocked together; and his Body ſhook ſo, that he could not riſe from his Bed: he was ſo ſhaken, that he had not ſtrength enough left to riſe. But he felt the Power of the* Lord *was upon him; and he tumbled off his Bed, and cried to the* Lord, *and ſaid; He would never ſpeak againſt the* Quakers *more, ſuch as* Trembled *at the Word of God.*

During

1654. Charing-Croſs.

During the Time, that I was *Priſoner* at *Charing-Croſs*, there came abundance to ſee me, People almoſt of all Sorts, *Prieſts, Profeſſors, Officers* of the *Army*, &c. And one Time a Company of *Officers* being with me, deſired me to *pray* with them: I ſate ſtill, with my *Mind* retired to the *Lord*. At laſt I felt the *Power* and *Spirit* of *God* move in me: and the *Lord's Power* did ſo *ſhake* and *ſhatter* them, that they *wondred*; though they did not *live* in *it*.

Among thoſe, that came thither to ſee me, there was one *Colonel Packer*, with ſeveral of his *Officers*; and while they were with me, came in one *Cob*, and a great Company of *Ranters* with him. The *Ranters* began to call for *Drink* and *Tobacco*: but I deſired them to forbear it in my *Room*, telling them, 'If they had ſuch a Mind to it, 'they might go into another *Room*. One of them cried, *All is ours*: and another of them ſaid; *All is well*. I replied, 'How is all 'well, while thou art ſo *peeviſh*, and *envious*, and *crabbed*? for I ſaw, he was of a *peeviſh Nature*: and ſo I ſpake to their *Conditions*; and they were ſenſible of it, and looked upon one another, wondring.

Then *Colonel Packer* began to talk with a *light, chaffy Mind*, concerning *God*, and *Chriſt*, and the *Scriptures*: That was a *great Grief* to my *Soul* and *Spirit*, when I heard him talk ſo lightly; ſo that I told him, 'He was too *light* to talk of the *things* of *God*: for he 'did not know the *ſolidity* of a *Man*. Thereupon the *Officers* raged, and ſaid; *Would I ſay ſo of their Colonel!* This *Packer* was a *Baptiſt*, and he and the *Ranters bowed* and *ſcraped* to one another very much: for it was the manner of the *Ranters* to be exceeding *Complemental* (as they call it) ſo that *Packer* bid them, *Give over their Complements*: But I told them, 'They were fit to go together, for 'they were *both* of *one Spirit*.

This *Colonel Packer* lived at *Theobald's* near *Waltham*, and was made a Juſtice of *Peace*. He ſet up a great *Meeting* of the *Baptiſts* at *Theobald's-Park*; for he, and ſome other *Officers* had purchaſed it. They were exceeding *High*, and railed againſt *Friends* and *Truth*; and threatned to apprehend me with their *Warrants*, if ever I came there. Yet after I was ſet at *Liberty*, I was moved of the *Lord God* to go down to *Theobalds*, and appoint a *Meeting* hard by them; to which many of his People came: and divers of his *Hearers* were *Convinced* of the *Way* of *Truth*, and received *Chriſt*, the *free Teacher*, and came off from him; and that made him *Rage* the *more*. But the *Lord's Power* came over him ſo, that he had not Power to meddle with me. Then I went to *Waltham* hard by him, and had a *Meeting* there; but the *People* were very *rude*, and gathered about the Houſe, and brake the *Windows*. Whereupon I went out to them, with the *Bible* in my Hand, and deſired them to come in; and told them, 'I 'would ſhew them *Scripture* both for our *Principles* and *Practices*. And when I had done ſo, I ſhewed them alſo, 'That their *Teachers* 'were in the *Steps* of ſuch, as the *Prophets*, and *Chriſt*, and the *Apo-* '*ſtles* cryed againſt. Then I directed them to the *Light* of *Chriſt*, 'and *Spirit* of *God* in their own Hearts, that by it they might come 'to know their *free Teacher*, the *Lord Jeſus Chriſt*. The *Meeting* being ended, they went away quieted and ſatisfied; and a *Meeting*

Theobalds. Waltham.

1654. hath since been settled in that *Town*. But this was sometime after I was set at *Liberty* by *O. Cromwel*.

London. For when I came from *White-hall* to the *Mermaid* at *Charing-Cross* (which had been my *Prison*) I staid not long there: but went into the City of *London*, where we had *great* and *powerful Meetings*; and so great were the *Throngs* of *People*, that I could hardly get to and from the *Meetings* for the *Crouds* of *People*: And the *Truth* spread exceedingly. *Thomas Aldam* and *Robert Craven* (who had been *Sheriff* of *Lincoln*) and divers *Friends*, came up to *London* after me: but *Alexander Parker* abode with me.

White-Hall. Then after a while I went to *White-hall* again, and was moved to declare the 'Day of the *Lord* amongst them; and that the *Lord* was 'come to *teach his People himself*: So I preached *Truth* both to the *Officers*, and to them that were called *Oliver*'s *Gentlemen*, who were of his *Guard*. But there was a *Priest*, that *Opposed*, while I was declaring the *Word* of the *Lord* amongst them: For *Oliver* had several *Priests* about him, of which this was his *News-monger*; an *envious Priest*, and a *light*, *scornful*, *chaffy man*. I bid him *Repent*; and he put it in his *News-book* the *next Week*, *That I had been at* White-hall, *and had bid a Godly Minister there* Repent. When I went thither again, I met with him; and abundance of People gathered about me. Then I manifested the *Priest* to be a *Liar* in several things, that he had affirmed; and so he was put to *Silence*. He put in the *News-book*, *That I wore Silver-Buttons*; which was *false*: for they were but *Alchimy*. Afterward he put in the *News-book*, *That I hung Ribbands on People's Arms*, *which made them to follow me*: This was another of his *Lies*; for I never wore, nor used *Ribbands* in my Life. *Three Friends* went to examine this *Priest*, that gave forth this *false Intelligence*; and to know of him, where he had that *Information?* He told them, *It was a* Woman, *that told him so*; *and that if they would come again*, *he would tell them the Woman's Name*. When they came again, he said; *It was a* Man, *but would not tell them his Name then*; *but if they would come again*, he said, *he would tell them his Name*, *and where he lived*. They went the *Third Time*; and then he would not tell, *who told him*: *but offered*, *If I would give it under my Hand*, *that there was no such thing*, *he would put that into the News-book*. Thereupon the *Friends* carried it to him under my *Hand*; but when they came, he *brake* his *Promise*, and would not put it in: but was in a *Rage*, and threatned them with the *Constable*. This was the deceitful doing of this *Forger* of *Lies*: And these *Lies* he spread over all the Nation in the *News-books*, to render *Truth Odious*, and to put *Evil* into People's Minds against *Friends* and *Truth*; of which a more large *Account* may be seen in a *Book* printed soon after this time, for the *clearing* of *Friends* and *Truth* from the *Slanders*, *Lies* and *false Reports* raised and cast upon them. These *Priests*, the *News-Mongers*, were of the *Independent Sect*, like them in *Leicester*: But the *Lord*'s *Power* came over all their *Lies*, and swept them away; and many came to see the *Naughtiness* of these *Priests*. The *God* of *Heaven* carried me over all in his *Power*, and his blessed *Power* went over the *Nation*: Insomuch, that many *Friends* about this time were moved to go up and down, to *sound forth the Everlasting Gospel*, *in most parts of*

of this Nation, and also into *Scotland*; and the *Glory* of the *Lord* was 1654. felt over all to his Everlasting Praise. And a great *Convincement* there was in *London*, and some in the *Protector*'s *House* and *Family*: White-Hall. I went to have seen him again, but could not get to him; the *Officers* were grown so *Rude*.

The *Presbyterians*, *Independents* and *Baptists* were in a great *Rage*: for many of their *People* came to be turned to the *Lord Jesus Christ*, and sate down under his *Teachings*, and received his *Power*, and felt it in their Hearts; and then they were moved of the *Lord* to declare against the rest of them.

I appointed a *Meeting* in the *Fields* near *Acton*, in which the *Word* of *Life*, and the *Saving Truth* was declared freely; and the *Lord*'s *Power* was eminently manifested, and his *blessed Day* exalted over all.

About this time I was moved to write a *Paper*, and send it forth among the Professors; a Copy of which here followeth.

To all Professors of Christianity.

'ALL they, that professed *Jesus Christ* in *Words*, and yet heard 'him not, when he was come, they said; he was a *Deceiver* 'and a *Devil*: The *Chief Priests* were they, that called him so. So 'the *Jews* said; *He hath a Devil*, *and is mad*; *why do ye hear him?* 'But others said; *These are not the Words of him*, *that hath a* Devil: '*Can a* Devil *open the Eyes of the Blind?* The *Jews* then *doubted*, whe-'ther he were the *Christ*, or no; and so all, like the *Jews*, in the 'Knowledge, in the Notion, that profess a *Christ without only*, where '*Christ is risen within*, they do not own him, but do *doubt* of him; 'though *Christ* be the same *now* and *for ever*. *Jesus Christ* said, *I* '*and my Father are one*; *then the* Jews *took up Stones to stone him*: 'And where *Jesus Christ* is now spiritually come and made manifest, 'the *Jews*, such as are *Christians* in outward *Profession* only, have the 'same *hard Hearts* inwardly now, as they had then; and do *Cast* '*Stones* at him, where he is *Risen*. *Jesus said*, *For which of these good* '*works do ye stone me?* The Jews *answered*, *for thy good works we* '*stone thee not*; *but for Blasphemy*, *in that thou being a Man*, *makest* 'thy self God. *Jesus answered them*; *Is it not written in your Law*, *I* '*said*, *you are Gods? and the Scripture cannot be broken. Say ye of* '*him*, *whom the Father hath sanctified*, *and sent into the World*, *Thou* '*blasphemest*, *because I said*, *I am the Son of God?* The Jews *said* '*to him*, *say we not well*, *that thou hast a* Devil? Jesus *answered*, *I* '*honour my Father*, *and ye dishonour me. And they that were in the* '*Synagogue*, *rose up*, *and thrust him out of the City*; *and took him up* '*to the edge of the Hill*, *whereon their City was built*, *to cast him down* '*head-long*. The *Pharisees* said of him, *He casteth out* Devils *by the* 'Prince *of* Devils. *Jesus Christ* was called a *Glutton* and a *Wine-bib-*'*ber*, *a Friend of Publicans and Sinners*: But Wisdom is justified of 'her Children. The *Officers*, when the *High-priests* and *Pharisees* 'asked them, *Why have ye not brought him*, said; *Never Man spake*, '*like this Man*. The Pharisees *said*, *Are ye also deceived? Do any*

'*of*

1654. London. 'of the Rulers or of the Pharisees believe on him? but this People, 'which know not the Law, are accursed. Nicodemus said unto them (he 'that came unto Jesus by Night) doth our Law judge any Man, before it 'hear him? When Stephen confessed Jesus, the Substance of all Figures and Types, and was brought before the Chief-Priests to his Trial, 'he told them; The Most-High dwelleth not in Temples made with 'Hands: and brought the Prophets Words to witness, and told them; 'They were stiff-necked, and uncircumcised in Heart and Ears, and 'always resisted the Holy Ghost, as their Fathers had done. Stephen 'was full of the Holy Ghost, and said; he saw Jesus: and they ran 'upon him, and stoned him to Death, as he was calling upon the 'Lord. When Paul Confessed Jesus Christ, and his Resurrection, 'Festus said, he was Mad When Paul preached the Resurrection, 'some mocked: The Jews perswaded the People, and they stoned 'him; and drew him out of the City, thinking, he had been dead. 'The Jews stirred up the Gentiles, to make their Minds Evil-affected 'towards the Brethren. The Jews stirred up the Devout and Honour-'able Women, and the Chief of the City; and raised up Persecution 'against Paul and Barnabas, and expelled them out of their Coasts: 'And there was an Assault made both of the Gentiles and of the Jews, 'with their Rulers, to use them despitefully, and to stone them. In 'like manner all in the nature of those Jews now, whose Religion 'stands in Notions, do stir up the Rulers, and do stir up the ignorant 'People, and incense them against Jesus Christ, where he is risen, 'to stone them all with one Content, in whom he is risen. This is, 'that the Scripture might be fulfilled, and the blindness of the Peo-'ple might be discovered. And the same Power now is made mani-'fest, and doth overturn the World, as did overturn the World, to 'the exalting of the Lord, and to the pulling down of the Kingdom 'of Satan, and of this World; and setting up his own Kingdom, 'to his everlasting Praise. The Lord is now exalting Himself, and 'throwing down Man's self: The Proud one's Head is aloft, fearing 'he should lose his Pride, and his Crown; the Priests, they incense 'the ignorant People, for fear their Trade should go down; and the 'Professors, they shew forth, what is in them, being full of Rage: 'which shews, that Jesus Christ, the Substance is not there; but a 'stony Heart, to stone the Precious, where it is risen. The Carnal 'Mind feeds upon the outward Letter, and Earth feeds upon Earth; 'and that Vine-yard is not dressed, but is full of Briars, and Nettles: and 'Ravenous Beasts, Swine and Dogs, Wolves and Lions, and all ve-'nemous Creatures lodge in that Habitation. That House is foul, 'and is not swept: And these are the Persecutors of the Just, and 'Enemies of the Truth, and the Enemies of Christ. These are Blas-'phemers of God and his Truth: These are they, that call upon God 'with their Lips, but their Hearts are far from him. These are 'they, that feed on Lies, Priests and People: These are they, that 'Incense all the People, and stir up Envy; for it begets its own, one 'like it self. These are they, that are the Waves of the Sea, foam-'ing out their own Shame. These are they, that have double Eyes; 'whose Bodies are full of Darkness. These are they, that paint 'themselves with the Prophets, with Christ's, and with the Apostles

Words

'Words most fair: whited Walls you are; painted Sepulchres you are; 1654. 'Murderers of the Just you are. Your Eyes are double, your Minds 'are double, your Hearts are double: Ye Flatterers, Repent from London. 'your carnal Ends, who are full of Mischief; pretending God and 'Godliness, taking him for your Cloke: But he will uncover you, 'and he hath uncovered you to his Children. He will make you 'bare, and discover your Secrets, and take off your Crown; and take 'away your Mantle, and your Vail, and strip you of your Cloathing; 'that your Nakedness may appear, and how you sit deceiving the 'Nations. Your Abomination, and your Falseness is now made mani-'fest to them, who are of God; who in his Power Triumph over 'you, Rejoice over you, the Beast, the Dragon, the false Prophet, 'the Seducer, the Hypocrite; the Mother of all Harlots: now thou 'must have thy Cup double; Give it to her double. Sing over her, 'ye Righteous Ones, sing over them all, ye Saints; Triumph in Glo-'ry, Triumph over the Deceit: Sing the Song of the Lamb; Triumph 'over the World: spread the Truth abroad. Come ye Captive ones 'out of Prison, and Rejoice with one accord; for the Joyful Days 'are coming: Let us be glad, and Rejoice for ever! Singleness of 'Heart is come; Pureness of Heart is come: Joy and Gladness is 'come. The glorious God is exalting himself: and Truth hath been 'talked of; but now it is possessed. Christ hath been talked of; but 'now he is come, and possessed. The Glory hath been talked of; but now 'it is possessed, and the Glory of Man is defacing. The Son of God hath 'been talked of; but now he is come, and hath given us an Un-'derstanding. Unity hath been talked of; but now it is come. Vir-'gins have been talkt of; but now they are come with Oil in their 'Lamps. He will be glorified alone: Where Pride is thrown down, 'Earth and the fleshly Will is thrown down, and the Pure is raised 'up; there alone is the Lord Exalted. Let the Heavens Bow down 'to him, and the Earth Reel to and fro, and Stagger up and down: 'The Lord is setting up his Throne and his Crown, and throwing down 'the Crown of Man; and he alone will be glorified: To whom be 'all Honour and Glory, all Praises and all Thanks. Who gives his 'Children Wisdom and Strength, Knowledge and Vertue, Power and 'Riches, Blessings and durable Substance; and an Eye to discern, and 'an Ear to hear things singly: and brings down the Pride of Man's 'Heart, and turns the Wicked out of the Kingdom. The Righteous 'Ones inherit Righteousness; the Pure Ones Pureness, the Holy Ones 'Holiness: Praises, Praises be to the Lord, whose Glory now shines, 'whose Day is broken forth; which is hid from the World, hid 'from all worldly wise Ones, and from all the Prudent of this World: 'hid from the Fowls of the Air: hid from all Vultures Eyes, and all 'venemous Beasts; and all Liars, and all Dogs, and all Swine. But 'to them that fear his Name, the Secrets of the Lord are made mani-'fest, the Treasures of Wisdom are opened, and the Fulness of Know-'ledge: For thou, O Lord! dost make thy self manifest to thy 'Children.

G. F.

My

1654. London. My *Spirit* was greatly burdened to see the *Pride*, that was got up in the *Nation*, even amongst the *Professors*; and in the sense thereof I was moved to give forth the following *Paper*, directed——

'To *such, as follow the* World's Fashions.

'WHAT a *World* is this! How doth the *Devil* garnish himself! and how obedient are People to do his Will and 'Mind, that they are altogether carried away with *Fooleries* 'and *Vanities*, both Men and Women, that they have lost the *hidden* 'Man of the Heart, and the *meek* and *quiet Spirit*; which with the 'Lord is of great price. They have lost the *Adorning* of *Sarah*; 'they are putting on *Gold* and *gay Apparel:* Women *plaiting* the 'Hair, Men and Women *powdering* it, making their *Backs* look, like 'Bags of *Meal*. They look so strange that they can scarce look 'at one another; they are so lifted up in *Pride*. *Pride* is flown up 'into their *Head*, and hath so lifted them up, that they *Snuff up*, 'like *Wild Asses*, and like *Ephraim:* they feed upon *Wind*; and are 'gotten to be like *Wild Heifers*, who feed upon the Mountains. '*Pride* hath puffed up every one of them: They are out of the *Fear* 'of *God*, Men and Women, Young and Old; one puffs up another. 'They must be in the *Fashion* of the *World*, else they are not in 'esteem; else they shall not be respected, if they have not *Gold* or '*Silver* upon their Backs, or if his *Hair* be not *powdered*. But if he 'have *store* of *Ribbands* hanging about his *Waste*, and at his *Knees*, 'and in his *Hat*, of divers Colours, *Red* or *White*, or *Black* or *Yel*'*low*, and his *Hair* be *powdered*; then he is a *brave Man*, then he is 'accepted, then he is *no Quaker*, because he hath *Ribbands* on his 'Back and *Belly* and *Knees*, and his *Hair powdered:* This is the *Array* 'of the *World*. But is not this from the *Lust* of the *Eye*, the *Lust* of 'the *Flesh*, or the *Pride* of *Life?* Likewise the *Women* having their 'Gold, their *Spots* on their *Faces*, *Noses*, *Cheeks*, *Fore-heads*, having 'their *Rings* on their *Fingers*, wearing *Gold*, having their *Cuffs* '*double*, under and above, like unto a *Butcher* with his white Sleeves; 'having their *Ribbands* tied about their *Hands*, and *three* or *four* 'Gold-*Laces* about their Cloths; This is no *Quaker*, say they. This 'is that, that pleaseth the *World*; this *Array*, this *Attire* pleaseth 'the *World:* and if they cannot get these things, they are discon'tented. But this is not the *Attire* of *Sarah*, whose *Adorning* was in 'the *hidden Man* of the *Heart*, of a *quiet* and *meek Spirit:* This is 'the *Adorning* of the *Heathen*; not of the *Apostle*, nor of the *Saints*, 'whose *Adorning* was, *not wearing of Gold, nor plaiting of Hair, but* '*a meek and quiet Spirit*; *which was and is of great price with the Lord.* 'And here was the *Sobriety* and good *Ornament*, which was of the 'Lord accepted. This was *Paul*'s Exhortation and Preaching: But 'we see, the *Talkers* of *Paul*'s Words live out of *Paul*'s *Command*, 'and out of the *Example* of *Sarah*; and are found in the steps of 'the *great Heathen*, who comes to examin the *Apostles* in his *gorgeous* '*Apparel*. Now, are not all these, that have got their *Ribbands*

'hanging

'hanging about their *Arms*, *Hands*, *Back*, *Waists*, *Knees*, *Hats*, 1654. 'like unto *Fidlers-Boys?* Which shews, that you are gotten into London. 'the basest and most contemptible Life, who be in the *Fashion* of the '*Fidlers-Boys* and *Stage-Players*, quite out of the Paths and Steps of '*solid Men*; and in the very Steps and Paths of the *wild Heads*, who 'give themselves up to every Invention and Vanity of the *World*, 'that appears; and is inventing, how to get it upon their *Backs*, '*Heads*, *Feet* and *Legs*, and say, *If it be out of the Fashion, it is no*'*thing worth*. Are not these the *Spoilers* of the *Creation*, who have 'the fat and the best of it, and waste and destroy it? Do not these '*Cumber* God's *Earth?* Let that of God in all Consciences Answer, 'and who are in the Wisdom, judge. And further: If one get a 'pair of *Britches* like a *Coat*, and hang them about with *Points*, 'and up almost to the *Middle*, a pair of *double Cuffs* upon his Hands, 'and a *Feather* in his *Cap*, here's a *Gentleman*; *bow* before him, put 'off your *Hats*, *bow*, get a Company of *Fidlers*, a set of *Musick*, 'and *Women* to *dance*. This is a *brave Fellow:* up in the *Chamber*; 'up in the Chamber *without*, and up in the Chamber *within*. Are 'these your *fine Christians? Yea*, say they, *They are Christians:* Yea, 'but, say the *serious People*, They are out of *Christ's Life*, and out 'of the *Apostles Command*, and out of the *Saints Ornament*. And to 'see such, as are before described, as are in the *Fashions* of the 'World before-mentioned, a Company of them playing at *Bouls*, 'or at *Tables*, or at *Shovel-Board*; or Each taking his *Horse*, that 'hath *Bunches* of *Ribbands* on his *Head*, as the *Rider* hath on his '*own*, (who, perhaps, hath a *Ring* in his *Ear* too) and so go to '*Horse-racing*, to spoil the Creatures; Oh, these are *Gentlemen* in'deed, these are bred up *Gentlemen*, these are brave *Fellows*, and 'they must take their *Recreation*; for *Pleasures* are *lawful*. And 'these in their *Sports* set up their *Shouts*, like unto the *wild Asses*; 'they are like unto the *Kine* or *Beasts*, when they are put to *Grass*, '*Lowing*, when they are full. And here is the *Glorying* of them be'fore-mentioned; but it is in the *Flesh*, not in the Lord: These are '*bad Christians*, and shew, that they are *gluttoned* with the Creatures, 'and then the *Flesh* rejoiceth. And here is *bad breeding* of *Youth* and '*young Women*, who are carried away with the Vanities of the Mind 'in their own Inventions, *Pride*, *Arrogancy*, *Lust*, *Gluttony*, *Un*'*cleanness:* so *Eat and Drink, and rise up to Play*. This is the Ge'neration, which God is not well pleased withall; but their *Eyes* are 'full of *Adultery*, who cannot cease from Evil. These be they, 'that live in *Pleasures* upon Earth: These be they, who are *dead*, 'while they *live*; who glory not in the *Lord*, but in the *Flesh*. These 'be they, that be from the *Life*, that the *Scriptures* were given forth 'from; who live in the *Fashions* and *Vanities* of the World, out 'of Truth's Adorning in the *Devil*'s *Adorning* (who is out of the 'Truth) and not in the *Adorning* of the *Lord*, which is a *meek* and '*quiet Spirit*, which is with the Lord of great price. But this *Orna*'*ment* and this *Adorning* is not put on by them, that be *adorned*, and 'have the *Ornament* of him that is *out of* the *Truth*; and that is not 'accepted with the *Lord*, which is accepted in their *Eye*. G. F.

1654. London.

Moreover it came upon me about this time from the Lord, to write a short *Paper* and send forth, as *An Exhortation and Warning to the* Pope, *and all* Kings *and* Rulers *in* Europe; a Copy of which here follows:

Friends,

'YE *Heads*, and *Rulers*, and *Kings*, and *Nobles* of all sorts, Be not bitter, nor hasty in *persecuting* the Lambs of Christ, neither turn your selves against the *Visitation* of *God*, and his tender Love and Mercies from on high, who sent to *visit* you; lest the Lord's Hand, Arm and Power take hold swiftly upon you, which is now stretched over the World; that is turned against *Kings*, and shall turn *Wise Men* backward, and will bring off their *Crowns* to the *Dust*, and lay them low and level with the Earth. *God* and *Christ* will be *King*, who gives *Crowns*, to whomsoever obey his Will: and this is the *Age*, wherein the Lord God of Heaven and Earth is *staining* the *Pride* of *Man*, and defacing his Glory. So you, that profess *Christ*, and do not *love your Enemies*, but on the contrary, do shut up and *Imprison* them, who are his *Friends*; these be Marks, that you be out of his *Life*, and do not love *Christ*, who do not the things he commands. The day of the *Lord's Wrath* is kindling, and his *Fire* is going forth to burn up the *Wicked*; which will leave neither *Root* nor *Branch*. They that have lost their Habitation with God, be out of the *Spirit*, that gave forth the *Scriptures*, and from the *Light*, that *Jesus Christ* hath enlightned them withall; and so from the true Foundation. Therefore be swift to hear, and slow to speak, and *slower* to *persecute*: For the *Lord* is bringing his People to himself, from off all the *World's Ways*, to *Christ* the *Way*; and from off all the *World's Churches*, to the *Church* which is in *God*, the Father of our Lord Jesus Christ; and from off all the *World's Teachers*, to teach his People himself by his *Spirit*; and from off all the *World's Images*, into the Image of himself; and from their *Likenesses*, into his own *Likeness*; and from off all the *World's Crosses* of *Stone* or *Wood*, into his Power, which is the *Cross* of *Christ*. For all these *Images*, and *Crosses*, and *Likenesses* are among them, that are Apostatized from the *Image* of *God*, the Power of God, which is the *Cross* of *Christ*, which now fathoms the World, and is throwing down that, which is contrary to it; which *Power* of *God* never changes.

'Let this go to the *Kings* of *France*, and of *Spain*, and to the *Pope*, for them to *prove all things*, *and to hold that which is good*. And first to prove, that they have not *quenched* the *Spirit*: for the mighty *Day* of the *Lord* is come, and coming upon all Wickedness, and Ungodliness, and Unrighteousness of Men, who will plead with all Flesh by *Fire* and by *Sword*. And the *Truth*, and the *Crown* of *Glory*, and the *Scepter* of *Righteousness* over all shall be exalted; which shall Answer that of God in every one upon the Earth, tho' they be from it. *Christ* is come a *Light* into the World, and doth enlighten every one, that cometh into the World; that all through him might believe. He that feeleth the *Light*, that Christ hath enlightened him withal, he feeleth *Christ* in his *Mind*, and the *Cross* of *Christ*, which is the Power of God; and he shall not need to have a *Cross* of *Wood* or *Stone*, to put him in mind of *Christ*, or of his *Cross*, which is the *Power* of *God* manifest in the inward Parts.

G. F.

1654. London.

Besides this I was moved to write a *Letter* to the *Protector* (so called) *To warn him of the mighty Work, the Lord hath to do in the Nations, and shaking of them; and to beware of his own Wit, Craft, Subtilty and Policy, or seeking any By-Ends to himself.*

There was about this time an *Order* for the *Trying* of *Ministers* (so called) and for *Approving*, or *Ejecting* them out of their *Places* or *Benefices*; whereupon I writ a *Paper To the* Justices, *and other Commissioners, who were appointed to that Work.* Of which *Paper* the *Copy* here follows:

Friends,

'YOU that be *Justices*, and in Commission to *Try Ministers*, who have so long been in the *Vine-yard* of *God*, now see, whether they be such, as are mentioned in the *Scriptures*, whom the *Prophets*, *Christ* and the *Apostles* did *Disapprove* of? And if they be such, as they *Disapproved* then; see, how we can stand *Approved* in the sight of God, to let such go into his *Vine-yard*, and *Approve* of them: who will admire your *Persons*, because of Advantage; and if you do not give them advantage, they will not admire your *Persons*: Such *Jude* speaks of. See, if they be not such, as teach for *filthy Lucre*, for the love of *Money*, *Covetous*, such as *love themselves*, who have a *Form* of *Godliness*, but deny the Power; from such the *Apostle* bids *Turn away*. The *Apostle* said, Their *Mouths* should be *stopped*, who served not the Lord *Jesus*, but their own *Bellies*; being *Evil Beasts*, *slow Bellies*, who mind Earthly Things. *Paul* gave *Timothy* an Order to *Try Ministers* by: He said, They must not be *Covetous*, nor given to *Wine*, nor *filthy Lucre*, nor a *Novice*; lest being lifted up into *Pride*, they fall into the *Condemnation* of the *Devil*: These he was to *Try* and *Prove* without Partiality. Now take heed of your *Approving* such, as he *disapproved*; for since the *Apostles* days, such as he *disapproved*, have had their *Liberty*: and they have told us, The *Tongues* were their *Original*; and that they were *Orthodox Men*: and that the *Steeple-house*, with a *Cross* on the top of it, was the *Church* (the *Papists Mass-house*; you may look on the *Top* of it, and see the *Sign*.) But the *Scriptures* tell us; *All the Earth was of one Language before the Building of* Babel: And when *Pilate* crucified Christ, he set the Tongues, *Hebrew*, *Greek* and *Latin* on the top of him. And *John* tells us, That the *Beast* had *power over the Tongues*, *Kindreds and Nations*; and that the *Whore* sits upon the *Tongues*, of whose *Cup all Nations have drunk*, *and the Kings of the Earth have committed Fornication with her*: and *John* said, The *Tongues* are *Waters*. *Christ* gives marks to his Disciples, and to the Multitude, how to *Try* such as these, that you are to *Try*. They are called of Men *Master*; they love

1654. London.

'the *Chiefeſt Seat* in the Aſſemblies; they be *Sayers*, but not *Doers*: 'And, ſaid he, *They ſhall put you out of the Synagogues*; and *ſeven* '*Woes* he denounced againſt them, and ſo *diſapproved* them. Chriſt 'ſaid, *Falſe Prophets* ſhould come; and *John* ſaw, *They were come*: 'for they went forth from them; and ſince the *World* hath gone 'after them. But *Babylon* muſt be confounded, the *Mother* of *Har-* '*lots*; and the *Devil* muſt be taken, and with him the *Beaſt*, and the '*falſe Prophet* muſt be caſt into the *Lake* of *Fire*: for the *Lamb* and 'his *Saints* over all muſt reign, and have the *Victory*. The Lord 'God ſent his *Prophets* of *Old*, to cry againſt the *Shepherds*, *that ſought* '*for the Fleece*, Ezek. 34. and to cry againſt ſuch *Shepherds*, *as ſeek for* '*their Gain from their Quarter*, *and never have enough*; Iſa. 5. 6. 'and to cry againſt the *Prophets*, *that propheſied falſely*; and the '*Prieſts*, *that bore rule by their Means*: which was the *filthy* and '*horrible thing*, Jer. 5. And if you would forbear to give them '*Means*, you would ſee, how long they would *bear Rule*. There 'was in the *Old Time* a *Store-houſe* for the *Fatherleſs*, *Strangers* and '*Widows*, to come to and be *filled*; and they did not proſper *then*, 'who did not bring their *Tithes* to the *Store-houſe*. But did not '*Chriſt* put an end to that *Prieſthood*, *Tithes*, *Temple* and *Prieſts*? 'And doth not the *Apoſtle* ſay, that the *Prieſthood* is *changed*, the '*Law* is *changed*, and the *Commandment diſannulled*? Might not 'they have pleaded the *Law* of *God*, that gave them *Tithes*? Have 'ever any of the *Prieſts* proſpered, that take *Tithes ſince*, by the *Law* 'of *Man*? Was not the *firſt Author* of them ſince Chriſt's time the '*Pope*, or ſome of his *Church*? Did the *Apoſtles* caſt Men into *Priſon* 'for *Tithes*, as your *Miniſters* do now? As Inſtance: *Ralph Hol-* '*lingworth*, *Prieſt* of *Phillingham*, for *petty Tithes* not exceeding *ſix* '*Shillings*, hath caſt into *Lincoln-Priſon* a *poor Thatcher*, named '*Thomas Bromby*; where he hath been about *Eight* and *Thirty Weeks*, 'and ſtill remains a *Priſoner*: And the *Prieſt* petitioned the *Judge*, '*That the* poor Man *might not labour in the City*, to get a little Money 'towards his maintenance in *Priſon*. Is this a *good Savour* amongſt 'you, that are in *Commiſſion* to *chuſe Miniſters*? Is this *glad Tidings*? 'to caſt in *Priſon* a Man, that is not his *Hearer*, becauſe he could not 'put into his Mouth? Can ſuch, as be in the *fear* of *God*, and in his '*Wiſdom*, own ſuch things? The *Miniſters* of *Chriſt* are to plant a '*Vine-yard*, and then *Eat of the Fruit*; to *Plow*, *Sow* and *Threſh*, and 'get the *Corn*; and then let them *Reap*: but not caſt them into *Pri-* '*ſon*, for whom they do no *Work*. Chriſt, when he ſent forth his '*Miniſters*, bid them *Give freely*, as they had *Received freely*: and 'into what *City* or *Town* ſoever they came, Inquire, who were *Wor-* '*thy*, and there *abide*; and *what they ſet before you* (ſaid He) *that* 'Eat. And when theſe came back again to *Chriſt*, and he asked 'them, If they *wanted any thing*, They ſaid, *No*: They did not go 'to a *Town*, and call the People together, to know, *How much they* '*might have by the Year*? as theſe that are in the Apoſtacy do now. 'The *Apoſtle* ſaid, *Have I not power to Eat and to Drink*? But he did 'not ſay, *To take Tithes*, *Eaſter-Reckonings*, *Midſummer-Dues*, *Aug-* '*mentations* and *great Sums* of *Money*; But, *have I not power to Eat*

'*and to Drink*? And yet he did not uſe that *Power* among the *Co-* 1655. '*rinthians*. But they that are *Apoſtatized* from him, will take *Tithes*, London. 'great *Sums* of *Money*, *Eaſter-Reckonings* and *Midſummer-Dues*; and 'caſt them into *Priſon*, that will not give it them, whom they do no '*work* for. The *Oxe's Mouth* muſt not be *muzz'led*, *that treads out* '*the Corn*; But ſee, if the *Corn* be *trodden out* in you, and the *Wheat* 'be in the *Garner*? This is from a *Lover* of your *Souls*, and one that 'deſires your *Eternal Good*.

G. F.

Now after I had made ſome ſtay in the City of *London*, and had given forth the ſeveral foregoing *Papers*, and cleared my ſelf, of what *Service* lay upon me at that time there; I was mov'd of the Lord to go down into *Bedford-ſhire* to *John Crook*'s Houſe, where there was a great *Meeting*, and People generally *Convinced* of the *Lord*'s *Truth*. When I was come thither, *John Crook* told me, that the *next day* ſeveral of thoſe, that were called the *Gentlemen* of the *Country*, would come to *dine* with him, and to diſcourſe with me: They came; and I declared to them God's Eternal *Truth*. Several *Friends* went to the *Steeple-houſes* that day. And there was a *Meeting* in the *Country*, which *Alexander Parker* went to: and towards the *middle* of the *day* it came upon me, to go to it, though it was *ſeveral Miles* from me. *John Crook* went with me; and when we came there, there was one —— *Gritton*, that had been a *Baptiſt*; but he was gotten *higher* than they, and called himſelf a *Trier of Spirits*. He uſed to tell People their *Fortunes*, and pretended to diſcover to People, when their *Goods* were *ſtollen*, or *Houſes broken* up, who the *Perſons* were, *that did it*: by which he had gotten into the *Affections* of many *People* thereabout. This *Man* was got into that *Meeting*, and was ſpeaking, and making an *hideous Noiſe* over the *Young-convinced* *Friends*, when I came in; and he bid *Alexander Parker*, give a reaſon of his *Hope*. *Alex. Parker* told him, *Chriſt* was his *Hope*: but becauſe he did not Anſwer him ſo ſoon, as he expected, he boaſtingly cried; *His Mouth is ſtopt*. Then this *Gritton* directed his Speech to me: for I ſtood ſtill, and heard him; and he ſpake many things, which were not agreeable to *Scripture*. I asked him, 'Whether he 'could make thoſe things out by *Scripture*, which he had ſpoken? and he ſaid, *Yes*, *yes*. Then I bid the People, *Take out* their *Bibles*, to ſearch the *Places* he ſhould quote for proof of his *Aſſertions*: But he could not make good by *Scripture*, that which he had ſaid. So he was *ſhamed*, and *fled* out of the *Houſe*; and his *People* were generally *Convinced*: for his *Spirit* was *diſcovered*, and he came no more amongſt them. And when his *People* were *Convinced*, and ſettled in God's *Truth*, they gave forth a *Book* againſt him; and denied his *Spirit*, and his *falſe Diſcoveries*. Many were turned to *Chriſt Jeſus* that day, and came to ſit under his *Teaching*; inſomuch that the *Judges* were in a great *Rage*, and many of the *Magiſtrates* in *Bedford-ſhire*: becauſe there were *ſo many* turned from the *Hireling-Prieſts* to the Lord *Jeſus Chriſt's free Teaching*. But *John Crook* was

Bedford-ſhire. Luton.

1655. was kept by the *Power* of the *Lord:* Yet he was turned out from being a *Juſtice.*

London. After ſome time I turned up through the Country to *London* again; where *Friends* were finely eſtabliſhed in the *Truth*, and great *Comings in* there were. And about this time ſeveral *Friends* went beyond the *Seas*, to declare the everlaſting *Truth* of *God*. Now

Kent. when I had ſtay'd a while in the City, I went into *Kent*. And

Rochester when I came to *Rocheſter*, there was a *Guard* kept to examin *Paſſen-*

Cranbrook *gers:* but we paſſed by, and were not ſtopped. So I went to *Cranbrook*, where there was a great *Meeting*, and ſeveral *Souldiers* were at it; and many were turned to the Lord that day. After the *Meeting*, ſome of the *Souldiers* were ſomewhat *Rude;* but the Lord's Power came over them. One *Thomas Howſigoe*, an *Independent-Preacher*, who lived not far from *Cranbrook*, was *Convinced*, and became a faithful *Miniſter* for the Lord Jeſus. Some *Friends* had traveled into *Kent* before, as *John Stubbs* and *William Caton*; and the *Prieſts* and *Profeſſors* had ſtirred up the *Magiſtrates* at *Maidſtone* to *Whip* them, for declaring *God's Truth* unto them: as may be ſeen at large in the *Journal* of *William Caton's Life*. There was alſo one

Suſſex. Ry. *Captain Dunk Convinced* in *Kent*, and he went with me to *Ry;* where we had a *Meeting*, to which the *Mayor* and *Officers*, and ſeveral *Captains* came: and they took, what I ſaid, in *Writing*, which I was well pleaſed with: All was quiet, and the People affected with the *Truth.*

Rumney. From *Ry* I went to *Rumney*, where, the People having had notice of my Coming ſome time before, there was a very large *Meeting*. Thither came *Samuel Fiſher*, who was an Eminent *Preacher* among the *Baptiſts*, and had had a *Parſonage* reputed worth about *Two hundred Pounds* a *Year*; which for *Conſcience*-ſake he had given up: And there was alſo the *Paſtor* of the *Baptiſts*, and abundance of their People. And the *Power* of the *Lord* was ſo mightily over the *Meeting*, that many were reached by the *Power* of *God*, and one *greatly ſhaken*; and the *Life* ſprang up in divers. *One* of the *Paſtors* of the *Baptiſts*, being amazed at the *Work* of the *Lord's Power*, bid one of our *Friends*, that was ſo wrought upon, *Have a good Conſcience:* Whereupon I was moved of the Lord to bid him, *Take heed of Hypocriſy and Deceit:* and he was *ſilent*. A great *Convincement* there was that day, and many were turned from the *Darkneſs* to the divine *Light* of Chriſt, and came to ſee their *Teachers Errors*, and to ſit under the Lord *Jeſus Chriſt's Teaching*, and to know him their *Way*, and the *Covenant* of *Light*, which God had given to be their *Salvation:* And they were brought to the *One Baptiſm*, and to the *One Baptizer*, Chriſt Jeſus. When the *Meeting* was done, *Samuel Fiſher's Wife* ſaid; *Now we may diſcern this day betwixt Fleſh and Spirit, and diſtinguiſh Spiritual Teaching from Fleſhly.* The People were generally well ſatisfied, with what had been declared; but the *Two Baptiſt-Teachers*, and their *Company*, when they were gone from the *Meeting*, fell to *Reaſoning* amongſt the People. *Samuel Fiſher*, with divers others, reaſoned for the *Word* of *Life*, which had been declared that day; and the other *Paſtor*, and his *Party*, reaſoned againſt it: So it divided them aſunder, and cut them in the midſt. A *Friend* came

came and told me, that the *Baptiſts were diſputing one with another;* 1655.
and deſired me to go up to them: but I ſaid, 'Let them alone, the *Lord* 'will *divide* them; and they that Reaſon for *Truth*, will be too hard Rumney.
'for the other: And ſo it was. This *Samuel Fiſher* received the *Truth* in the Love of it, and became a faithful *Miniſter* of it; and preached Chriſt *freely*, and laboured much in the *Work* and *Service* of the *Lord*; being moved of the Lord to go, and declare the word of Life at *Dunkirk*, and in *Holland*, and in divers parts of *Italy*, as *Leghorn*, and *Rome* it ſelf: And yet the Lord preſerved him and his Companion *John Stubbs*, out of their *Inquiſitions.*

From *Rumney* I paſſed to *Dover*, and had a *Meeting* there; Dover.
where ſeveral were *Convinced*. And near unto *Dover* there was a *Governour* and his *Wife Convinced*, who had been *Baptiſts;* and the *Baptiſts* thereabouts were much offended, and grew very envious: but the Lord's Power came over all. *Luke Howard* of *Dover* was *Convinced* ſometime before, and became a faithful *Miniſter* of *Chriſt.*

Returning from *Dover*, I went to *Canterbury*, where there were a Canterbury.
few honeſt-hearted People turned to the Lord; who ſate down under *Chriſt's Teaching*. Thence I paſſed to *Cranbrook* again, where I had Cranbrook
a great *Meeting:* A *Friend* that was with me, went to the *Steeple-houſe;* and was caſt into *Priſon:* But the *Lord's Power* was manifeſted, and his *Truth* ſpread.

From thence I paſſed into *Suſſex*, and lodged near *Horſham*, *Suſſex.*
where there was a great *Meeting;* and many were *Convinced.* Alſo Horſham.
at *Stenning* we had a great *Meeting* in the *Market-Houſe;* and ſeveral Stenning.
were *Convinced* there, and thereaways; for the *Lord's Power* was with us. Several *Meetings* I had thereabouts: and among the reſt, there was a *Meeting* appointed at a *Great Man's Houſe;* and he and his *Son* went to fetch ſeveral *Prieſts*, that had threatned to come and *diſpute*. But when the time came, none of them came; for the *Lord's Power* was mighty in us. A glorious *Meeting* we had; and the *Man* of the *Houſe* and his *Son* were vext, becauſe none of the *Prieſts* would come. So the Hearts of People were opened by the *Spirit* of *God*, and they were turned from the *Hirelings* to *Chriſt Jeſus*, their *Shepherd*, who had purchaſed them without *Money*, and would feed them without *Money* or *Price*. Many that came, expecting to hear a *Diſpute*, were *Convinced* that day; amongſt which *Nicholas Beard* was one.

Thus the *Lord's Power* came over all, and his *Day* many came to *ſee*. There were abundance of *Ranters* in thoſe parts, and *Profeſſors*, that had been ſo *Looſe* in their *Lives*, that they began to be *Weary* of it; and had thought to have gone into *Scotland*, to have lived *privately*. But the *Lord's Net* catched them, and their Underſtandings were opened by his *Light*, *Spirit* and *Power*, through which they came to receive the *Truth*, and to be ſettled upon the *Lord*; and ſo became very *ſober Men*, and *good Friends* in the *Truth*. And great *Bleſſing* and *Praiſing* the Lord there was amongſt them; and great *Admiration* in the *Country.*

Out of *Suſſex* I traveled through the Country, till I came to *Reading;* Reading.
where I found a *few*, that were *Convinced* of the *Way* of the *Lord.*

There

1655. There I ſtay'd, till the *Firſt-day*, and then had a *Meeting* in *George Lamboll's* Orchard; and a great part of the *Town* came to it. A Reading. glorious *Meeting* it was, and a great *Convincement* there was that day; and the People were mightily ſatisfied. Thither came *Two* of Judge *Fell's* Daughters to me; and *George Biſhop* of *Briſtol* came with his *Sword* by his *ſide* (for he was a *Captain.*) After the *Meeting* many *Baptiſts* and *Ranters* came privately, *reaſoning* and *diſcourſing*: but the *Lord's Power* came over them. The *Ranters* pleaded, *That God made the* Devil: But I denied it, and told them; 'I was come 'into the *Power* of *God*, the *Seed Chriſt*, which was, before the 'Devil was, and *bruiſed the Head* of him: And he became a *Devil* 'by going out of *Truth*; and ſo became a *Murderer*, and a *Deſtroyer*. 'So I ſhewed them, That *God* did not make the *Devil*; for *God* is a 'God of *Truth*, and he made all things *good*, and *bleſſed* them: But 'God did not *bleſs* the *Devil*. And the *Devil* is *bad*, and was a *Liar* 'and a *Murderer* from the beginning; and ſpoke of himſelf, and 'not from *God*. And ſo the *Truth* ſtopt them, and bound them, and came over all the higheſt *Notions* in the *Nation*, and Confounded them. For by the *Power* of the *Lord God* I was manifeſt, and ſought to be made manifeſt to the *Spirit* of *God* in all; that by it, (which they *vexed*, and *quenched*, and *grieved*) they might be turned to *God*; as many were turned to the *Lord Jeſus Chriſt*, by the *Spirit* of *God*, and were come to ſit under his *Teaching*.

London. After this *Meeting* at *Reading*, I paſſed up to *London*; where I ſtay'd a while, and had large *Meetings*: and then went into *Eſſex*, *Eſſex.* and came to *Cogſhall*. And there was a *Meeting* of about *Two Thou-* Cogſhall. *ſand People*, as it was judged; which laſted *ſeveral hours*: and a glorious *Meeting* it was; for the *Word* of *Life* was freely declared, and People were turned to the *Lord Jeſus Chriſt*, their *Teacher* and their *Saviour*, the *Way*, the *Truth* and the *Life*.

Near Col- On the *ſixth day* of that *Week* I had a *Meeting* near *Colcheſter*, to chester. which many *Profeſſors*, and the *Independent-Teachers* came. After I had done ſpeaking, and was ſtept down from the place, on which I ſtood, *One* of the *Independent-Teachers* began to make a *Jangling*; which *Amor Stoddart* (who was with me) perceiving, he ſaid to me, *Stand up again*, George: for I was going away, and did not at the firſt hear them. But when I heard the *Jangling Independent*, I ſtood up again: and after a while the *Lord's Power* came over him and his *Company*, and they were *confounded*; and the *Lord's Truth* went over all. And a great *Flock* of *Sheep* hath the Lord Jeſus Chriſt in that *Country*, that feed in his *Paſtures* of *Life*. On the —— *Firſt-day* following we had a very large *Meeting* at another place, not far from *Colcheſter*, wherein the *Lord's Power* was eminently manifeſted; and the People were very well ſatisfied: for they were turned to the Lord Jeſus Chriſt's free *Teaching*; and they received it gladly. *Many* of *theſe People* had been of the *Stock* of the *Martyrs*.

As I paſſed through *Colcheſter*, I went to viſit *James Parnel* in *Priſon*; but the *Cruel Gaoler* would hardly let us come in, or ſtay with him. Very *Cruel* they were unto him: The *Gaoler's Wife* threatned

threatned to have his *Blood*; and in that *Jail* they did *deſtroy* him: 1655 as the *Reader* may ſee at large in a *Book* printed ſoon after his *Death*, Colcheſt. giving an *Account* of his *Life* and *Death*: and alſo in an *Epiſtle* printed with his *Collected Books* and *Writings*.

From *Colcheſter* I went to *Ipſwich*; where we had a little *Meeting*, Ipſwich. and very *rude*: but the *Lord's Power* came over them. After the *Meeting* I ſaid; 'If any had a deſire to hear further, they might 'come to the *Inn*: And there came in a Company of *Rude Butchers*, that had abuſed *Friends*; but the *Lord's Power* ſo chained them, that they could not do *Miſchief*. Then I writ a *Paper*, and gave it forth to the *Town*, 'warning them of the *Day* of the *Lord*, that they 'might *Repent* of the *Evils* they lived in: and directing them to '*Chriſt*, their *Teacher* and *Way*; exhorting them to forſake their 'hireling-*Teachers*.

We paſſed from *Ipſwich* to *Mendleſham*, where *Robert Duncon* lived, *Suffolk.* Mendle- in *Suffolk*, where we had a large *Meeting*, that was quiet: and the ſham. *Lord's Power* was preciouſly felt amongſt us. Then we paſſed to a *Meeting* at one *Captain Lawrence's* in *Norfolk*; where, it was judged, *Norfolk.* were above a *Thouſand People*; and all was quiet. Many *Perſons* of *Note* were there, and a great *Convincement* there was: for they were turned to Chriſt, their *Way* and their *Teacher*; and many of them received him, and ſate down under him, their *Vine*. Here we parted with *Amor Stoddart*, and ſome more *Friends*; who intended to meet us again in *Huntingtonſhire*.

About the *Second Hour* in the *Morning* we took *Horſe* for *Norwich*, Norwich. where *Chriſtopher Atkins*, that *dirty Man*, had run out, and brought diſhonour upon the bleſſed *Truth* and *Name* of the *Lord*. But he had been judged and denied by *Friends*: and afterwards he gave forth a *Paper* of *Condemnation* of his *Sin* and *Evil*. So we came to *Yarmouth*, Yarmouth and there ſtayed a while; where there was a *Friend*, one *Thomas Bond* in *Priſon*, for the *Truth* of *Chriſt*. There we had ſome *Service* for the *Lord*; and ſome were *turned* to the *Lord* in that *Town*. From thence we rode to *another Town*, about *Twenty Miles* off, where were many —— *tender People*; and I was moved of the Lord to *ſpeak* to the *People*, as I ſate upon my *Horſe*, in ſeveral Places as I paſſed along. We went on to *another Town*, about *Five Miles* from thence, and ſet up —— our *Horſes* at an *Inn*; having travelled *Five and forty Miles* that Day, *Richard Hubberthorn* and *I*. There were ſome *friendly People* in the *Town*; and we had a *tender*, *broken Meeting* amongſt them, in the *Lord's Power*, to his Praiſe.

We bid the *Hoſtler* have our *Horſes* ready by the *Third Hour* in the *Morning*; for we intended to ride to *Lyn*, about *three* and *Thirty Miles*, next *morning*. But when we were in Bed at our *Inn*, about the *Eleventh Hour* at *Night* came the *Conſtable* and *Officers*, with a great *Rabble* of *People* into the *Inn*, and ſaid; *They were come with an* Hue *and* Cry *from a Juſtice of Peace* (that lived near that Town about *five* Miles off, where I had ſpoken to the *People* in the *Streets*, as I rode along) *to ſearch for two Horſmen, that rid upon gray Horſes, and in gray Cloaths; an* Houſe *having been broken up upon the* Seventh Day *before at Night, as they ſaid.* We told them, 'We were ho- 'neſt and innocent Men, and abhorred ſuch things: Yet they Ap-

1655. prehended us, and set a *Guard* with *Halberts and Pikes* upon us that *Night*; making some of those *Friendly People*, with others, to watch
Norfolk. us. Next Morning we were up betimes, and the *Constable* with his Guard carried us before a *Justice* of *Peace* about *five Miles off*; and we took *Two* or *three* of the *sufficient men* of the *Town* with us, who had been with us at the great *Meeting* at *Captain Lawrence*'s, and could testify, that we lay both the *seventh Day Night*, and the *first Day Night* at *Captain Lawrence*'s; and it was the *seventh Day Night*, that they said, the *House* was *broken up*. Now the *Reader* is to be informed, that during the time, that I was a *Prisoner* at the *Mermaid* at *Charing-Cross* (of which an *Account* is given before) this *Captain Lawrence* brought several *Independent-Justices* to see me there, with whom I had a great deal of *Discourse*; which they took *Offence* at. For they pleaded for *Imperfection*, and to *Sin*, *as long as they lived*; but did not like to hear of *Christ's Teaching his People himself*, and making People as *Clear*, whilst here upon the *Earth*, as *Adam* and *Eve* were, before they *fell*. Now these *Justices* had *plotted together* this *mischief* against me in the Country, pretending, an *House* was *broken* up; that so they might send their *Hue* and *Cry* after me: so great was their *Malice* against the *Righteous* and the *Just*. They were vexed also, and troubled, to hear of the great *Meeting* at *John Lawrence*'s aforesaid; for there was a *Colonel Convinced* there that Day, that *lived* and *died* in the *Truth*. But *Providence* so ordered it, that the *Constable* carried us to a *Justice* about *five miles* onward in our way towards *Lyn*, who was not an *Independent-Justice*, as the rest were. When we were brought before him, he began to be *angry*, because we did not *put off* our *Hats* to him. I told him, I had been before the *Protector*, and he was not *offended* at my *Hat*; and why should he be *offended* at it, who was but one of his *Servants?* Then he read the *Hue and Cry*: And I told him, 'That that Night, 'wherein the *House* was said to be *broken up*, we were at *Captain* 'Lawrence's House; and that we had several Men here present 'could *Testify* the *Truth* thereof. Thereupon the *Justice*, having Examined us and them, said; *He believed, we were not the men, that had broken the House; but he was sorry*, he said, *that he had no more against us*. We told him, 'He ought not to be *sorry* for not having 'Evil against us; but rather to be *glad:* for to *Rejoice*, when he 'got *Evil* against People, as for *house-breaking*, or the like, was not 'a *good mind* in him. 'It was a good while yet, before he would Resolve, *Whether to let us go, or send us to Prison:* and the wicked *Constable* stirred him up against us, telling him, *We had good Horses; and that if it pleased him, he would carry us to* Norwich-Jail. But we took hold of the *Justice*'s Confession, *That he believed, we were not the men, that had broken the House*, and after we had admonished him to *Fear* the *Lord* in his Day; the *Lord*'s Power came over him, so that he let us go: and so their *Snare* was *broken*. A *great People* were afterward gathered to the *Lord* in that *Town*, where I was moved to *speak* to them in the *Street*; and from whence the *Hue* and *Cry* came.

Lyn. Being set at Liberty, we travelled to *Lyn*; whither we came about the *third Hour* in the *Afternoon*. And having set up our Horses, we met with *Joseph Fuce*, who was an *Ensign:* and we wisht him to speak

speak to as many of the *People* of the *Town*, as he could, that feared 1655.
God; and to the *Captains* and *Officers* to come together: which he
did. And we had a very glorious *Meeting* amongst them, and turn- Lyn.
ed them to the *Spirit* of *God*, by which they might know *God* and *Christ*, and understand the *Scriptures*; and so learn of *God* and of *Christ*, as the *Prophets* and *Apostles* did. Many were *Convinced* there that Day: and a fine *Meeting* there is, of them that are come off from the *Hirelings Teaching*; and sit under the *Teaching* of the *Lord Jesus Christ*.

Lyn being then a *Garrison*, we desired *Joseph Fuce* to get us the *Gate* opened by the *third hour* next Morning (for we had *forty Miles* to ride next day.) And by that means getting out *early*, we came *next Day* by the *Eleventh* or *Twelfth hour* to a *Town*, near the *Isle of Ely*, called *Sutton*; where *Amor Stoddart*, and the *Friends* that were Sutton.
with him, met us again. *A multitude* of *People* was gathered thither; and there were no less than *four Priests*. The *Priest* of the *Town* made a great *Jangle*; but the Lord's Power so *confounded* him, that he went away: The other *three Priests* stayed; and one of them was *Convinced*. *One* of the other *Two*, whilst I was speaking, came to lean upon me: but I bid him, *Sit down*, seeing he was so *slothful*. A great *Convincement* there was that Day: and many *hundreds* were turned from the *Darkness* to the *Light*, and from the Power of *Satan* unto God, and from the Spirit of *Error* to the Spirit of *Truth*, to be led thereby into all *Truth*. People came to this *Meeting* from *Huntington*, and beyond; and the *Mayor*'s *Wife* of *Cambridge* was there also. A glorious *Meeting* it was, and many were settled under *Christ*'s *Teaching*, and knew him, their *Shepherd* to feed them: for the *Word* of *Life* was freely declared, and gladly received by them. The *Meeting* ended in the *Power* of the *Lord*, and in *Peace*; and after it was done, I walked out, and went into a *Garden:* where I had not been long, before a *Friend* came to me, and told me, *Several Justices were come to break up the Meeting*. But many of the People were gone away; so they missed of their *Design:* and after they had stayed a while, they went away also, in a *Fret*.

That *Evening* I passed to *Cambridge:* And when I came into the Cambridg
Town, the *Scholars* hearing of me, were up, and were exceeding *Rude*. I kept on my *Horse*'s *Back*, and rid through them in the *Lord*'s *Power:* but they *Unhorst Amor Stoddart*, before he could get to the *Inn*. When we were in the *Inn*, they were so *rude* there in the *Courts*, and in the *Streets*, that the *Miners*, the *Colliers* and *Carters* could never be *Ruder*. The *People* of the *House* asked us, *What we would have for Supper?* as is the usual way of *Inn-keepers: Supper!* 'said I, were it not, that the *Lord*'s *Power* is over them, these *Rude* 'Scholars look, as if they would *pluck* us in *pieces*, and make a *Supper* 'of us. They knew, I was so against their *Trade*, the *Trade* of *Preaching*, which they were there as *Apprentices* to *learn*; that they raged as bad, as ever *Diana*'s *Crafts-men* did against *Paul*. At this Place *John Crook* met us. When it was within Night, the *Mayor* of the *Town*, being *friendly*, came and fetched me to his *House:* and as we walked through the *Streets*, there was a *Bustle* in the *Town*; but they did not know me, it being *darkish*. But they were in a *Rage*

1655. not only againſt me, but againſt the *Mayor* alſo; ſo that he was almoſt afraid to walk the *Streets* with me, for the *Tumult*. We ſent
Cambridg for the *Friendly People*, and had a fine *Meeting* there in the *Power* of *God*; and I ſtay'd there all Night. *Next Morning*, having ordered our *Horſes* to be ready by the *ſixth Hour*, we paſſed peaceably out of *Town*; and the *Deſtroyers* were diſappointed: for they thought, I would have ſtay'd longer in the *Town*, and intended to have done us *Miſchief*; but our paſſing away *early* in the *Morning*, fruſtrated their *Evil Purpoſes* againſt us.

Biſhop-Starford. Hertford. Then rode we through the Countries to *Biſhop-Starford*; where were ſome *Convinced*: And ſo to *Hertford*, where alſo there were ſome *Convinced*; and where now there is a large Meeting.

London. From thence we returned to *London*, where *Friends* received us gladly; the *Lord*'s *Power* having carried us through many *Snares* and *Dangers*. And great *Service* we had for the Lord: for many *hundreds* were brought to ſit under the *Teaching* of the *Lord Jeſus Chriſt*, their Saviour, and to praiſe the Lord through him. *James Nailer* alſo was come up to *London*; and *Richard Hubberthorn* and I ſtay'd ſometime in the City, viſiting *Friends*, and Anſwering *Gain-ſayers*: for we had great *Diſputes* with *Profeſſors* of all ſorts. Many *Reproaches* they caſt upon *Truth*, and *lying*, *ſlanderous Books* they gave forth againſt us: But we *Anſwered* them all, and cleared *God*'s *Truth*, and ſet it over them all; and the *Lord*'s *Power* was over all.

Amongſt other *Services* for the *Lord*, which then lay upon me in the *City*, I was moved to give forth a *Paper* to thoſe, *That made a ſcorn at Trembling and Quaking*; of which a *Copy* here followeth:

'THE *Word* of the *Lord* to all you, that ſcorn *Trembling* and *Quaking*, who *ſcoff* at them, and *ſcorn* them, and throw *Stones* at them, and belch forth *Oaths* againſt them, who are *Trembling* and *Quaking*, threatning them, and beating them; Strangers ye are to all the *Apoſtles* and *Prophets*, and are in the Generation, that *ſtoned* them, and *mocked* them *then* in thoſe *Ages*. Now, ye are the *Scoffers* which they ſpake of, that are come in the *laſt times*: Be ye *Witneſſes* againſt your ſelves. To the *Light* in all your Conſciences I ſpeak, that with it you may ſee your ſelves to be from the *Life* of the *holy Men* of *God*.

'*Moſes*, who was a *Judge* over all *Iſrael*, he *trembled*, feared and *Quaked*: when the Lord ſaid unto him, *I am the God of* Abraham, *the God of* Iſaac, *and the God of* Jacob; then he *trembled*, and durſt not behold. This, which makes to *Tremble* now, ye *Teachers* and People *ſcoff* at, and *ſcorn* them in your Streets, who witneſs the *Power* of the *Lord*. *Moſes* forſook the *Pleaſures* of the *World*, which he might have enjoyed for a Seaſon: He might have been called the *Son* of *Pharaoh's-Daughter*; he refuſed it, and forſook *Pharaoh*'s Houſe; yet was no *Vagabond*. And *David*, a *King*, he *trembled*; he was *mocked*, they made *Songs* on him, they wagged their Heads at him. Will you profeſs *David's Words*, and

'*Moſes*

'*Moſes* his *Words*, who are in the Generation of your *Fathers*, 1655.
'*Mockers*, *Scoffers*, *Wonderers* and *Deſpiſers*, which are to periſh? London.
'O bluſh, and be aſhamed of all your *Profeſſion*, and be Confounded!
'*Job trembled*, his *Fleſh trembled*, and they mocked him: So do you
'now *mock* them, in whom the ſame *Power* of *God* is made mani-
'feſt; and yet you profeſs *Job*'s *Words*. O deceitful *Hypocrites!*
'will ye not own *Scripture?* O for ſhame, never profeſs *Scripture-*
'*words*, and deny the *Power*, which, according to the *Scripture*,
'makes the *Keepers* of the *Houſe* to *tremble*, and the *ſtrong Man* to
'*bow* himſelf. Theſe things both *Prieſts*, *Magiſtrates* and *People*
'ſcoff at; but with the *Power* ye are judged, and by the *Power* and
'*Life* condemned.

'The Prophet *Jeremiah trembled*, he *ſhook*, his *Bones quaked*, he
'*reeled to and fro*, *like a drunken Man*, when he ſaw the *Deceits* of the
'*Prieſts* and *Prophets*, who were turned from the *way* of *God*; and they
'were not aſhamed, neither could they *bluſh*: Such were gone from
'the *Light*; and ſuch were they, that ruled over the People. But
'he was brought to Cry, *O fooliſh People!* that had *Eyes*, and could
'not *ſee*, that had *Ears*, and could not *hear*, that did not fear the
'Lord, and *tremble at his Preſence*, who placed the *Sands* for *Bounds*
'to the *Sea* by a *perpetual Decree*, that the *Waves* thereof cannot
'paſs! And he ſaid, *A horrible thing is committed in the Land; The*
'*Prophets propheſy falſly, and the Prieſts bear rule by their means.*
'*Shall not I ariſe for theſe things, ſaith the Lord? Shall not my Soul*
'*be avenged upon ſuch a Nation as this?* They were ſuch, as did not
'*Tremble* at the *Word* of the *Lord*; therefore he called them a *fooliſh*
'*People*. Hear all ye the *Word* of the *Lord*, ye *fooliſh People*, who ſcorn
'*Trembling*, and *Quaking*, and *Shaking*: Give over profeſſing the
'Prophet *Jeremiah*'s Words, and making a *Trade* of them; for
'with his *Words* you are judged to be among the *Scoffers*, and *Scorn-*
'*ers*, and *Stockers*. For he was *ſtocked* by your *Generation*; and you
'now *ſtock* them, that *tremble* at the *word* of the *Lord*, at the *Power*
'of the *Mighty God*, which raiſes up the *Seed* of *God*, and throws
'down the *Earth*, which hath kept it down. So you, that are in
'the *Fall*, where *Death* reigneth, *Enemies* of the *Truth*, deſpiſing
'the *Power* of *God*, as thoſe of your *Generation* ever did, *Wo* and
'*Miſery* is your Portion, except you ſpeedily *Repent*. *Iſaiah* ſaid;
'*Hear the Word of the Lord, all ye, that* Tremble *at his Word*: And
'he ſaid, *This* was *the Man, that God did regard, that was of a broken*
'*and contrite Heart, and* trembled *at his Word. When their Brethren*
'*hated them, and perſecuted them, ſaying, Let the Lord be glorified;*
'*he ſhall appear to your Joy, but they ſhall be aſhamed*, Iſa. 66. 5.
'Now all ye *Scoffers* and *Scorners*, that deſpiſe *Trembling*, you re-
'gard not the *Word* of the *Lord*: They are not regarded by you,
'that *Tremble* at the *Word*; which are regarded by the *Lord*: there-
'fore you are contrary to *Iſaiah*'s Words. Therefore profeſs him and
'his *Words* no more for *ſhame*, nor make a *Trade* of his *Words*. Ye
'that ſeek for your *Gain* from your *Quarter*, ye *greedy*, *dumb Dogs*,
'that never have enough, ye are they, that deſpiſe *Trembling*; ye
'are ſuch, as *Iſaiah* cried againſt, who himſelf witneſſed *Trembling*.
'Here therefore be ye *Witneſſes* againſt your ſelves, that with the

'*Light*

1655. London. 'Light in your Conſciences ye may ſee, ye are out of the Prophet 'Iſaiah's Spirit, and are *Haters* of them that *Tremble*, whom the 'Lord *regards*; but ſuch you *regard* not, but *hate* and *perſecute*, *mock* 'and *rail* againſt them. But it is manifeſt, that you walk in the 'ſteps of your *Fore-fathers*, that perſecuted the Prophets. *Habakkuk*, 'the *Prophet* of the *Lord trembled*; and *Joel*, the *Prophet* of the 'Lord, ſaid, *Blow the Trumpet in* Sion, *and let all the Inhabitants of* 'the Earth Tremble: *The People ſhall* Tremble, *and all Faces ſhall* 'gather Blackneſs; *and the People ſhall be much pained.* And now, 'this *Trembling* is witneſſed by the *Power* of the *Lord*: This *Power* 'of the *Lord* is come; the *Trumpet* is founding, the *Earth* is ſhak- 'ing; the *Inhabitants* of the Earth are *trembling*; the *Dead* is ariſing; 'and the *Living* is praiſing God: And the *World* is *Raging*; and 'the *Scoffers* are *Scorning*; and they that witneſs *Trembling* and 'Quaking wrought in them by the *Power* of the *Lord*, can ſcarce 'paſs up and down the Streets, but with *Stones*, and *Blows*, and *Fiſts*, 'and *Sticks*, or *Dogs* ſet at them, or purſued with *Mocks* and *Re-* 'proaches. Thus you vent forth your *Malice* againſt them, that 'witneſs the *Power* of the *Lord*, as the *Prophets* did; who are come 'to the *broken Heart* and *contrite Spirit*, and who *Tremble* at the 'Word of the *Lord*, whom the *Lord regards*: Theſe you *ſtone*, theſe 'you *ſtock*, theſe you *ſet* your *Dogs* at, theſe you *ſcoff* and *ſcorn*, 'theſe you *revile* and *reproach*: but thoſe *Reproaches* are our *Riches*; 'praiſed be the Lord, who hath given us *power* over them. And if 'you ſee one, as *Habakkuk*, whoſe *Lips quivered*, whoſe *Belly ſhook*; 'who ſaid, *Rottenneſs* was *entred into his Bones*, *and who* trembled *in* 'himſelf; if you ſee ſuch an one in this Condition now, ye ſay, *He* 'is Bewitched. Here again you ſhew your ſelves *Strangers* to that 'Power, to that *Life*, that was in the *Prophet*: Therefore for *ſhame*, 'never make a *Profeſſion* of his Words, nor a *Trade* of his Words; 'nor of *Joel's*, who witneſſed *Trembling*, which ye *ſcorn* and *ſcoff* 'at. Ye proud *Scoffers* and *Scorners*, *Miſery*, *Miſery* is your End, 'except you ſpeedily *Repent*. *Daniel*, a Servant of the moſt-high God, 'he *Trembled*, *his Strength and his Breath was gone*: He was *Priſoned*, He 'was *hated*, he was *perſecuted*; they laid *Baits* and *Snares* for him, in 'whom the holy *Spirit* of *God* was. Now for *ſhame*, all you, that 'make a *Profeſſion* of *Daniel's Words*, give over your *Profeſſion*, *Prieſts* 'and *People*, who *ſcoff* and *ſcorn* at *Trembling*: with the *Light* you 'are ſeen to be out of *Daniel's Life*, and by the ſame *Power* you are 'judged, at which you *ſcorn* and *ſcoff*. And ſo here again be ye 'Witneſſes againſt your ſelves, that you are *Scorners* and *Scoffers* a- 'gainſt the *Truth*: And with the *Scripture* you are judged to be con- 'trary to the *Life* of the *holy Men* of *God*. *Paul*, a *Miniſter* of *God*, 'made by the Will of God, a *Meſſenger* of the Lord *Jeſus*, a *Veſſel* 'of the Lords, to carry his Name abroad into ſeveral Nations, when 'the dark, blind *World* have got ſome of his *Words* and *Epiſtles*, 'you *filthy Teachers* make a *Trade* of them, and get great *Sums* of 'Money for it, and ſo *deſtroy Souls* for diſhoneſt *Gain*; making a 'Trade of his *Words*, and of the reſt of the *Apoſtles*, and *Prophets*, 'and of *Chriſt's Words*, but denying the *Spirit* and *Life*, that they 'were guided by, and that *Power*, which *ſhook* the *Fleſh* and the 'Earth:

'Earth, which the *Apoſtle* witneſſed, who ſaid, *When* he *came among* 1655. 'the Corinthians, *he was then with them in weakneſs and fear, and in* London. 'much Trembling, *that their Faith might not ſtand in the Wiſdom of* 'Words, *but in the Power of* God; *in* that *Power*, which made him 'to *Tremble*. This *Power* it is, that the World, and all the ſcoffing 'Teachers, *ſcoff* at and *ſcorn* in your *Towns*, in your *Villages*, in your 'Aſſemblies, in your *Ale-houſes* (for *ſhame* lay away all your *Profeſſion* 'of the *Apoſtle's Words* and *Conditions!*) And ſome of them, that 'ſcoff at this *Power*, call it the *Power* of the *Devil*; and ſome *perſe-* 'cute them, and *Stone* and *Stock*, *Impriſon* and *Whip* them, in whom 'that *Power* is made manifeſt, and lade them with *Reproaches*, as not 'worthy to *walk* on the *Earth*; *hated* and *perſecuted*, as the *Off-* 'ſcouring of all things. Here you may ſee, you are in the *ſteps* of 'your *Fore-Fathers*, who *perſecuted* the *Apoſtles*, and acted ſo againſt 'them; *ſtocked* them, *mocked* them, *priſoned* them, *ſtoned* them, 'whipped them, *haled* them out of the *Synagogues*, *reproached* them, 'and *ſhamefully* entreated them. Do not you here fulfil the *Scripture*, 'and *Chriſt's ſaying*, who ſaid; *If they kill you*, *they will think*, 'they do God Service? Yet you make a *Profeſſion* of *Chriſt's* 'Words, of the *Prophets* and *Apoſtles Words*, and call your ſelves 'Churches, and *Miniſters* of the *Goſpel*: I charge you in the pre- 'ſence of the Living God, to be *ſilent*, who act ſuch things! And 'mind the *Light* in your Conſciences (ye *Scoffers* and *Scorners*) 'which Chriſt hath enlightened you withall; that with it ye may 'ſee *your ſelves*, what ye *Act*, and what ye have *Acted*: for who 'Act *ſuch things*, *ſhall not inherit the Kingdom of God*; for all ſuch 'things are by the *Light* condemned.

'And who come to witneſs *Trembling* and *Quaking*, the *Powers* 'of the *Earth* to be *ſhaken*, the *Luſtful Nature* come to be deſtroyed, 'the *ſcorning* and *ſcoffing Nature* judged by the *Light*; In it *Wait* 'to receive *Power* from him, who *ſhakes* the *Earth*. That *Power* we 'own, and our *Faith* ſtands in it, which all the World *ſcoffs* at; 'the *Lofty* Ones, the *Proud* Ones, the *Preſumptuous* Ones, which 'live in *Preſumption*, and yet make a *Profeſſion* of the *Scriptures*, as 'your *Fathers*, the *Phariſees* did, who were *painted Sepulchres* and 'Serpents; and as the *Scribes* did, who had the *Chiefeſt Places* in the 'Aſſemblies, ſtood *praying* in the *Synagogues*, and were called of Men 'Maſters, which Chriſt cried *WO* againſt; who are not come ſo 'far as the *Trembling* of *Devils*, who *believed and trembled*: Let that 'Judge you. The *Light* and *Life* of the *Scripture* is ſeen and made 'manifeſt, and with it all you *Scoffers*, and all you *Scorners*, and all 'you *Perſecutors* and *Railers* are ſeen.

'Take Warning, all ye *Powers* of the *Earth*, how ye *perſecute* 'them, whom the World Nick-name and call *Quakers*, who dwell 'in the Eternal *Power* of *God*; leſt the *Hand* of the *Lord* be turned 'againſt you, and ye be all *Cut off*. To you this is the *Word* of *God*, 'Fear and *Tremble*, and take *Warning!* For *this is the Man*, *whom* 'the Lord doth regard, *who* trembles *at his Word*; which you, who 'are of the World, *ſcoff* and *ſcorn*, *ſtock*, *perſecute* and *impriſon*. 'Here ye may ſee, ye are contrary to *God*, contrary to the *Prophets*; 'and are ſuch as *hate*, what the Lord *regards*; which we, whom

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'the World *ſcorns*, and calls *Quakers*, own. And we exalt that 'Power, and honour that Power, that makes the *Devils tremble*, and 'ſhakes the Earth, and *throws down* the Loftineſs of Man, and the 'Haughtineſs of Man, and which makes the *Beaſts* of the *Field* to 'Tremble, and makes the Earth *Reel to and fro*, and *cleaves* the 'Earth aſunder, and *over-turneth* the World. This *Power* we own, 'and honour, and preach up, whom the World ſcornfully calls *Qua-'kers*: But all *Scoffers* and *Perſecutors*, *Railers* and *Scorners*, *Stockers* 'and *Whippers* we deny by that *Power*, which throweth down all 'that *Nature*; as ſeeing, that all, who act ſuch things without *Re-'pentance*, ſhall not inherit the *Kingdom* of *God*, but are for Deſtru-'ction.

'So *Rejoice*, all ye *Righteous* ones, who are perſecuted for *Righ-'teouſneſs* ſake; for great is your *Reward* in *Heaven*. *Rejoice*, ye 'that ſuffer for *Well-doing*; for ye ſhall not loſe your *Reward*. 'And *wait* you in the *Light*, that you may grow up in the *Life*, that 'gave forth the *Scriptures*; that with it ye may ſee the *Saints Con-'ditions*, and with it ye may ſee all that, which they teſtified againſt: 'and there with it ye will ſee the *ſtate* of thoſe, that did *reproach* 'and *ſcoff* them; and did *mock* them, and *perſecute* them; and did 'whip and *ſtock* them, and *haled* them out of the *Synagogues* before 'Magiſtrates. So to you, who are in the ſame *Light* and *Life*, the 'ſame *things* do they now; that they may fill up the *meaſure* of 'their *Fathers*. With the *Light* now they are ſeen, where the 'Light and *Life*, and *Power* of *God* is made manifeſt: for as they did 'unto them, ſo will they do unto you. Here is our *Joy*; and the 'Scripture is fulfilled, and fulfilling: and with the *Light*, which was 'before the *World* was, which is now made manifeſt in the *Children* 'of *Light*; with it they ſee the *World*, and comprehend it, and the 'Actions of it: for he that loves the *World*, and turns from the 'Light, is an *Enemy* to *God*; he turneth into *VVickedneſs*: for the 'whole *VVorld* lieth in *VVickedneſs*. He who turns from the *Light*, 'turns into the *VVorks* of *Evil*, which the *Light* of *Chriſt* teſtifies 'againſt: And by this *Light*, where it is made manifeſt, all the 'VVorks of the *VVorld* are ſeen and made manifeſt.

This is to go abroad among the ſcattered Ones, and among the World.

G. F.

Great was the *Rage* and *Enmity* of the People, *Profeſſors* as well as *Prophane*, againſt the *Truth* and *People* of *God* at this time; and great the *Contempt* and *Diſdain* they ſhewed of *Friends plainneſs*. Wherefore I was moved to write the following *Paper*, and ſend it forth, directed as——An *Epiſtle to gathered* Churches *into outward Forms, upon the Earth.*

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'ALL ye *gathered Churches* into outward *Forms* upon the Earth, 'the *Son* of *God* is come to Reign, and he will *tread* and *tram-'ple*, and will *ſhake*, and make you *Quake* and *Quiver*, you that be 'found without his *Life*, out of his *Light*, and without his *Power*. 'His *Day* hath appeared; *Morter* and *Clay* will you be found. *Break-'ing* and *Shaking*, and *Quaking* is coming among you! Your high 'Building is to be laid *deſolate*; your profeſſed *Liberty* ſhall be your 'Bondage: the *Mouth* of the *Lord* of *Hoſts* hath ſpoken it. *Tremble*, 'ye *Hypocrites*, ye *Notioniſts*! The *fenced Cities* ſhall be laid *deſolate*, 'the *fruitful Fields* ſhall become a *VVilderneſs*; your falſe *Joy* ſhall 'become your *Heavineſs*: the time of *VVeeping* and *Deſolation* draw-'eth nigh! Come ye *witty* Ones, ſee, how ye can ſtand before the 'Almighty, who is now come to *plead* with you: you'll *fall* like 'Leaves, and *wither* like *VVeeds*! Come you, that have *boaſted* of 'my *Name* (ſaith the *Lord*) and have *gloried* in the *Fleſh*, ye ſhall 'fade like a *Flower*: who have *ſlain* my *VVitneſs*, yet *boaſt* of my 'VVords, which have been as a *Song* unto you. Come ye *Novelty-'Ones*, who love *Novelties*, changeable *Suits* of *Apparel*, who be in 'the *Faſhions*, outward and inward, putting on one thing *this day*; 'and another the *other day*; *I'll ſtrip thee*, ſaith the Lord, *I'll make 'thee bare, I'll make thee naked and thou ſhalt know, that I am the* 'Lord. What! haſt thou profeſt the *Prophets words?* haſt thou 'profeſt the *Apoſtles words*, and my *Son's words?* haſt thou *Covered* 'thy ſelf with their Expreſſions? thinkeſt thou not, that I ſee thee 'out of my *Life?* thinkeſt thou, thou *witty* One, to *hide* thy ſelf, 'where none can ſee thee? thinkeſt thou, if thou *flieſt* to the utter-'moſt parts of the Earth, that I am not there? Is not the *Earth* 'mine, and the fulneſs of it, ſaith the Lord? Come all ye, that 'have truſted in your own conceited *Notions*, and *Knowledge*, and 'VViſdom, who were never yet out of the *Earth*, and the *Luſts* of 'it, and never yet got the *Load* of *thick Clay* off you, and never 'were out of the *drunken Spirit*, whoſe *Imperfection* appears, who 'muſt be come upon, as a *Potter's Veſſel*, *broken Ciſterns*; and ye 'that have been made *VViſe* in your own *Conceit*, and *wiſe* in your 'own *Eyes*, in which *Pride* hath lifted you up, and not the *Humility*; 'you muſt be *Abaſed*. You have run on with every one after his 'own *Invention*, and every Man hath done that thing, that was 'right in his own *Eyes*, and that which did *pleaſe* himſelf: This 'hath been the *Courſe* of People upon Earth. Ye have run on with-'out a *King*, without *Chriſt*, the *Light* of the World, which 'hath enlightened every one, that is come into the World: 'but now is *Truth* riſen, now are your *Fruits* withering. And you 'that are *fortified*, and have fortified your *ſtrong Houſes*, called your 'Churches, make you your *Cords ſtrong*, the Lord will break you 'aſunder, ye that are *gathering* in, and ye that are *gathered*. For the 'Lord is riſen to *ſcatter* you, his Witneſs is riſen in the Hearts of 'his People, they will not be fed with *dead* Words, nor with that 'which *dies* of it ſelf; nor will they be ſatisfied with the *Husk*, 'which the *Swine* feeds upon. And all ye *Prieſts* in the *Nation*, and

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'*Teachers*, that now ſtand againſt the *Light*, your *Envy* ſhews, that 'ye be in *Cain*'s Way; your *Greedineſs* ſhews, that ye be in *Balaam*'s 'Way: your ſtanding againſt the *Light*, which *hath enlightned every* '*man, that cometh into the world*, doth manifeſt, that you are in *Core*'s 'Way, that ſpoke the great high *Words* of *Vanity*; ye, whoſe *Con*-'*ſciences* are ſeared as with an *hot Iron*, whoſe *Judgment* doth not lin-'ger, whoſe *Damnation* doth not ſlumber, who ſerve not the Lord *Jeſus* '*Chriſt*, but your own *Bellies*; who are the *Evil Beaſts* ſpoken of, 'which have deſtroyed many *Families*, taken away their *Cattel*, their '*Horſes*, their *Goods*, even their *Houſehold-Goods*; deſtroyed many '*poor men*, even *whole Families*, taking their *whole Eſtates* from them, 'whom you do no *Work* for. O! the *grievous Actions*, that are ſeen 'done by you, the *Miniſters* of *Unrighteouſneſs*; whoſe *fruits* declare 'to the whole Nation, that you are the *Devil*'s *Meſſengers!* your '*Actions* declare it; your taking *Tithes*, *Augmentations*, *treble Dam*-'*mages*, *Midſummer-Dues* (as ye call them) of them ye do no *Work* 'for, nor *Miniſter* to.

'And all ye *Powers* of the *Earth*, beware of holding ſuch up, 'that be *Unrighteous*. Let not the *Words* of the *Unrighteous* over-'come you, leſt the *righteous Judge*, the *righteous God*, the *Judge* of '*Heaven* and *Earth* upon you take hold; whoſe *Judgment* is accord-'ing to *that* of *God* in you, which will let you ſee, when you *Tranſ*-'*greſs*. Come you *proud* and *lofty* ones, who have not conſidered 'the *handy-works* of the *Lord*, but have deſtroyed them; nor have 'regarded the *way* of the *Lord*, but have had *plenty* of the Creatures, 'and have therewith fatted up your ſelves, and forgot the *Lord* and 'his *way*: O let *Shame* cover your Faces here upon Earth! Come ye, 'that are given to *Pleaſures*, and ſpend your Time and Days in *Sports*, 'and *Idleneſs* and *Fulneſs*; your *Fruits* declare the *Sins* of *Sodom*: 'yet you will make a *Talk* of my *Name*, and of my *Saints Words*. '*But I behold you afar off*, ſaith the Lord: you are *Proud* and *Lofty*; 'you are *bad Patterns*, and *bad Examples*, that be *full*, and *rich*, and '*Idle*; who ſay, *Others* are *Idle*, that cannot maintain your *Luſts*. 'Oh! the *unrighteous Ballances*, that are among People! Oh the *Ini*-'*quity* in *Meaſuring!* Oh the *Oppreſſion* in *Ruling* and *Governing!* '*Therefore, becauſe of theſe things my Hand ſhall come upon you, ſaith* '*the Lord*. For the *Oppreſſion* is entred into the *Ears* of the *Lord*, who 'gives Reſt to the *wearied*, to the *burdened*, to the *oppreſſed*; who feeds 'the *Hungry*, and cloaths the *Naked*; who brings the *Mighty* 'from their Seats, and beats the *Lofty* to Ground, and makes the '*Haughty* to bend. *Come*, ſaith the *Lord*, ye *Mockers* and *Scorners*, 'and *Rebellious* ones, light and wild People, vain and heady; you 'have had your *Day* of *Joy*, you have *Scoffed*, you have *Mocked* and '*derided* my *Meſſengers* and my *Ambaſſadors*, who have preached in 'your *Streets*, and cried in your *Synagogues* and *Temples*; a Day of '*Trembling* and *Lamentation* ſhall on you come, when you are not 'aware. I'le take away your *Pride* and your *Height*; I'le *ſhake* you 'as a Leaf, and bring you to be as *Men diſtracted*. I'le *diſtract* you, 'and make you, that you ſhall not *truſt one another* in the Earth; 'who have joined *hand in hand* againſt my *Servants* in the *Truth*. I'le 'ſmite you with *Terrors*, and bring *Frets* and *Fears* upon you: the

'*Cup*

'*Cup* of my *Indignation* and *Fury* ſhall you drink. Where will you 1655.
'appear, when *Repentance* is hid from your Eyes; when prophane
'*Eſau*, your *Father*, it ſet before you, and *Iſhmael* and *Cain*, wild London.
'and envious, whoſe *Fruits* declare the *Stock?* Come ye *proud Prieſts*,
'who have eaten up the *Fat* of the *Nation*, who by *Violence* have
'taken other Men's *Goods*, whoſe *Envy* hath ſlain many, whoſe
'*Wickedneſs* and *Darkneſs* hath abounded, and whoſe *Unrighteouſneſs*
'daily appears: Your *Fruits* every day declare it, in ſummoning up
'by *Writs* and *Subpœna*'s from moſt parts of the *Nation*, for *Wages*
'and *Tithes*, ſuch as you do no work for. Oh the *Abominable Un*-
'*righteouſneſs!* how is the *State* of *Man* loſt, that theſe things they
'do not take to Heart, to feel them! What *havock* is made in moſt
'parts of the *Nation* with ſuch! And all ye *Prieſts* and *Teachers*,
'who are railing and brawling in the *Pulpit*, ſetting People at vari-
'ance one againſt another, *Haters* and *Hateful*, provoking People
'to *Hate* one another; here is the *Seed* of *Enmity* ſeen, which you
'have ſown, and are ſowing; whoſe *Seed* muſt be bruiſed by the *Seed*
'of the *Woman*, which a top of your Heads is ſet.

G. F.

This Year came out the *Oath* of *Abjuration*, by which many *Friends ſuffered:* and ſeveral *Friends* went to ſpeak with the *Protector* about it; but he began to *harden*. And *Sufferings* increaſing upon *Friends*, by reaſon, that envious *Magiſtrates* made uſe of that *Oath* as a *Snare* to catch *Friends* in, who they knew, could not *ſwear at all*; I was moved to write to the *Protector* about it, and other *ſuffering Friends*, as followeth.

'THE *Magiſtrate* is not to bear the *Sword in vain*, which ought 'to be a *Terror* to the *Evil-doers*: but the *Magiſtrate*, that doth 'bear the *Sword in vain*, as he is not a *Terror* to the *Evil-doers*, ſo 'he is not a *Praiſe* to them that *do well*. Now hath *God* raiſed up 'a *People* by his *Power*, whom *People*, *Prieſts* and *Magiſtrates*, who 'are out of the *Fear* of *God*, ſcornfully call *Quakers*, who do cry 'againſt *Drunkenneſs* (for *Drunkards* deſtroy God's Creatures) and 'do cry againſt *Oaths* (for *becauſe of* Oaths *the Land mourns*) and they, '*Drunkards* and *Swearers*, to whom the *Magiſtrate's Sword* ſhould be 'a *Terror*, are, we ſee, at *liberty*; but for crying againſt *ſuch*, ma-'ny are caſt into *Priſon*, and for crying againſt their *Pride* and *Fil*-'*thineſs*, their *deceitful Merchandize* in *Markets*, their *Cozening* and 'their *Cheating*, their *Exceſs* and *Naughtineſs*, their playing at *Bouls* 'and *Shovel-boards*, at *Cards* and at *Dice*, and their other vain and 'wanton *Pleaſures*: for who live in *Pleaſures*, are *dead* while they 'live; and who live in *Wantonneſs*, *kill* the *Juſt*. This we know by 'the *Spirit* of *God*, which gave forth the *Scriptures*; which *God* the '*Father* hath given to us, and hath placed his *Righteous Law* in our 'Hearts, which *Law* is a *Terror* to *Evil-doers*, and anſwers that which 'is of God in every Man's Conſcience. They which act contrary to

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'the Measure of *God*'s *Spirit* in every Man's Conscience, cast the 'Law of *God* behind their Backs, and walk despitefully against the 'Spirit of *Grace*. The *Magistrate*'s *Sword*, we see, is born *in vain*, 'whilst the *Evil-doers* are at *Liberty* to do *Evil*; and they that cry 'against such, are for so doing *punished* by the *Magistrate*, who hath 'turned his *Sword* backward against the *Lord*. And now the *Wicked* 'one fenceth himself, and persecutes the Innocent, as *Vagabonds* and '*Wanderers*, for crying against *Sin*, and against *Unrighteousness* and '*Ungodliness* openly, in the *Markets* and in the *High-ways*; or as *Rai-* 'lers, because they tell them, what *Judgment* will follow them, that 'follow such *Practices*: And here they that depart from *Iniquity*, are 'become a *Prey*; and few lay it to heart. But *God* will thresh the '*Mountains*, and beat the *Hills*, and cleave the *Rocks*, and cast into 'his *Press*, which is trodden without the City, and will bathe his '*Sword* in the Blood of the *Wicked* and *Unrighteous*. So they, that 'have drunk the *Cup* of *Abominations*, an *hard Cup* have you to 'drink, you who are the *Enemies* of *God*; and of you he will be 'avenged, who be his *Enemies*. Now ye, in whom something of 'God is remaining, consider; If the *Sword* was not born *in vain*, but 'turned against the *Evil-doers*, then the *Righteous* would not suffer, 'and be cast into *Holes*, *Dungeons*, *Corners* and *Prisons*, and *Houses* 'of *Correction*, as *Peace-Breakers*, for crying against *Sin* openly, as 'they are commanded of the *Lord*, and for crying against the *Covet-* 'ousness of the *Priests*, and their *false Worships*; who exact *Money* 'now of poor People, whom they do no *work* for. Oh! where will 'you appear in the *Day* of the *Lord*? or how will you stand in the 'Day of his righteous *Judgment*? How many *Jails* and *Houses* of 'Correction are now made Places to put the *Lambs* of *Christ* in, for 'following him, and obeying his Commands, which are too many 'to mention! The Royal Law of Christ, *To do, as ye would be done* '*by*, is trodden down under foot: So that Men can profess him in '*Words* and *Talk*; but Crucify him, wheresoever he appears, and 'cast him into *Prison*, as the *Talkers* of him always did in the *Gene-* 'rations and *Ages* past. And the *Labourers*, which *God* (the *Master* 'of the *Harvest*) hath sent into his *Vine-yard*, do the *Chief* of the 'Priests, and the *Rulers* now take Counsel together against, to cast 'them into *Prison*: And here is the *Fruits* of *Priests*, and *People*, 'and *Rulers*, without the *Fear* of *God*. The *Day* is *come* and *coming*, 'that every Man's *Work* doth appear, and shall appear; glory be to 'the Lord God for ever! So see, and consider the Days you have 'spent, and the Days you do spend: for this is your *Day* of *Visita-* 'tion. Many have suffered great *Fines* of *Money*, because they could 'not *Swear*, but do abide in Christ's Doctrine, who saith, *Swear not* 'at all: and by that means are they made a *Prey* upon, for abiding in 'the *Command* of *Christ*. And now many are cast into *Prison*, and are 'made a *Prey* upon, because they cannot take the *Oath* of *Abjuration*, 'though they denied all, that is contained in it; and by that means ma- 'ny of the *Messengers* and *Ministers* of the Lord *Jesus Christ* are cast 'into *Prison*, because they will not *Swear*, nor go out of *Christ*'s *Command*. 'Therefore, O *Man*, Consider; to the Measure of the *Life* of *God* in thee I 'speak. Many also lie in *Jails*, because they cannot pay the Priests *Tithes*;

'and

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'and many have their *Goods spoiled* and *treble Dammages* taken of 'them; and many are *whipt* and *beaten* in the *Houses* of *Correction*, 'without Breach of any *Law*: And these things are done in thy '*Name*, to *Protect* them in these *Actions*. If Men fearing God did 'bear the *Sword*, and *Covetousness* were hated, and Men of Courage 'for *God* were set up, then they would be a *Terror* to *Evil-doers*, and 'a *Praise* to them that *do well*; and not cause them to *suffer*. Here '*Equity* would be heard in our Land, and *Righteousness* would stand 'up and take Place; which giveth not place to the *Unrighteous*, but 'judgeth it. To the measure of *God*'s *Spirit* in thee I speak, that 'thou may'st consider, and come to *Rule* for *God*: That thou may'st 'answer *that* which is of *God* in every Man's Conscience: For that 'is that, which bringeth to *Honour all Men in the Lord*. Therefore 'consider, for whom thou dost *Rule*, that thou may'st come to re- 'ceive *Power* from *God* to *Rule* for him; and all that is contrary to '*God*, may by his *Light* be Condemned.

From a Lover *of thy* Soul, *who desires thy Eternal Good.*

G. F.

But *Sufferings*, and *Imprisonments* Continuing and Increasing, and the *Protector*, (under whose *Name* they were Inflicted) *hardening* himself against the *Complaints* that were made unto him; I was moved to give forth the following *Lines* amongst *Friends*, to bring the *Weight* of their *Sufferings* more *heavy* upon the *Heads* of the *Persecutors*.

'WHO is moved by the *Power* of the *Lord* to offer himself to 'the *Justice* for his *Brother* or *Sister*, that lies in *Prison*; 'and to go *lie in Prison* in their stead, that his *Brother* or *Sister* may 'come forth of *Prison*, and so to *lay down his Life* for his *Brother* or '*Sister*? And who lies in *Prison* for *Tithes*,, witnessing the *Priesthood* 'changed, that took *Tithes*, and the unchangeable *Priesthood* come; 'If any *Brother* in the *Light*, who witnesseth a Change of the *Old* '*Priesthood*, that took *Tithes*, and a disannulling of the Command- 'ment for *Tithes*, be moved of the Lord to go to the *Priest* or *Impro-* 'priator, to offer himself to *lie in Prison for his Brother, and to lay* 'down his Life, that he may come forth, he may chearfully do it; 'and heap *Coals* of *Fire* upon the *Head* of the *Adversary* of *God*. Like- 'wise where any *suffer* for the *Truth*, by them who be in the *Un-* 'truth, If any *Brother* be moved of the Lord to go to the *Magistrate*, 'Judge, *General* or *Protector*, and offer up themselves to the *Prison*, 'to *Lay down their Lives for the Brethren*, as *Christ* hath laid down his 'Life for you, so lay down your *Lives* one for another; here you 'may go over the *Heads* of the *Persecutors*, and reach the *Witness* of 'God in them all. And this shall lie a *Judgment* upon them all for 'ever, and be witnessed to by *that* which is of *God* in their Consci- 'ences. Given forth from the Spirit of the Lord through

G. F.

Besides

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London. Besides this, I writ also a short *Epistle* to *Friends*, as An *Encouragement to them in their several Exercises*; which was, as followeth:

My dear Friends,

'IN the *Power* of the Everlasting *God*, which comprehends the 'Power of *Darkness*, and all the *Temptations*, and that which 'comes out of it: In that *Power* of *God* dwell, which will bring 'and keep you to the *Word* in the *Beginning*; which will keep you 'up to the *Life*, and to feed upon the same, in which you are over 'the *Power* of *Darkness*: in that you will find and feel *Dominion* and '*Life*. And that will let you see, before the *Tempter* was, and over 'him; and in that the *Tempter* cannot come: for the *Power* and '*Truth* he is out of. Therefore in that *Life* dwell, in which you will 'know *Dominion*; and let your *Faith* be in the *Power*, and over the '*Weakness* and *Temptations*, and look not at them: but in the Light 'and Power of God look at the *Lord's Strength*; which will be made 'perfect in your *Weakest State*. So in all *Temptations* look at the 'Grace of *God*, to bring your *Salvation*, which is your *Teacher* to 'teach you: for when you do look or hearken to the *Temptations*, 'you do go from your *Teacher*, the *Grace* of *God*; and so are dark-'ened in going from that *Teacher*, which should bring your *Salvation*, 'the *Grace* of *God*, which is sufficient in all *Temptations*, to lead out 'of them, and to keep over them.

G. F.

After I had cleared my self of those *Services* for the Lord, which lay upon me in the City of *London*, I passed down through the Countries into *Bedfordshire*, and *Northamptonshire*. And at *Wellingborough* in *Northamptonshire* I had a great *Meeting*, in which the *Lord's* Everlasting *Power* and *Truth* was over all; and many in that Country were turned to the *Lord*. A great *Rage* was amongst the *Professors*; for the wicked *Priests*, *Presbyterians* and *Independents* raised Lies upon us, as *That we carried Bottles about with us, which we gave People to drink of, which made them to follow us:* But the Power and Spirit, and Truth of God kept *Friends* over the *Rage* of the People. Great *Spoiling* also there was of *Friends Goods* for *Tithes*, by the *Independent* and *Presbyterian Priests*, and some *Baptist-Priests*, that had gotten into the *Steeple-houses*; as *Books* of *Friend's Sufferings* do at large declare.

Bedfordshire. *Northampton-shire.* Wellingborough.

Leicestershire. From *Wellingborrough* I went into *Leicestershire*, where *Coll. Hacker* had threatned, *That if I came there, he would* Imprison *me again, although the* Protector *had set me at liberty:* But when I was come to *Whetston* (the *Meeting*, from which he took me before) all was quiet there. And thither came *Coll. Hacker's* Wife, and his *Marshal* to the *Meeting*, and were *Convinced:* for the glorious, powerful *Day* of the *Lord* was exalted over all, and many were *Convinced* that *day*

Whetston.

day at that *Meeting*. There were at that *Meeting Two*, that came out of *Wales*, who were *Justices* of *Peace*, their Names were *Peter Price*, and *Walter Jenkin*; who came both to be *Ministers* of *Christ*. 1655. Whetston.

I went from thence to *Sileby*, to *William Smith's*, where was a great *Meeting*, to which several *Baptists* came; and one of them, a *Baptist-Teacher*, was *Convinced*, and came to sit under the *Lord's Teaching* by his *Spirit* and *Power*. This *Baptist* said, he had *Baptized Thirty in a day*. Sileby.

From thence I went to *Drayton*, my *Native Town*, where so many *Priests* and *Professors* had formerly gathered together against me; but now never a *Priest* nor *Professor* did appear. I asked some of my *Relations*, *Where* were all the *Priests* and *Professors* now? They said, *The Priest of* Non-Eaton *was dead*; *and there were* Eight *or* Nine *of them seeking to get into his* Benefice. *They will let you alone now* (said they:) *for they are like a Company of* Crows, *when a rotten Sheep is dead, they all gather together to pull out the* Puddings; *and so do the* Priests *for a fallen* Benefice. These were some of their own *Hearers*, that said so of them: But they had spent their *Venom* against me; and the *Lord* delivered me by his *Power* out of their *Snares*. Drayton.

Then I went to *Badgley*, where there was a great *Meeting* from many parts; many came *far* to it, and many were *Convinced*, and turned to the Lord: And they that were *Convinced*, came under *Christ's* Teaching, and were settled upon him their *Foundation*, and their *Rock*. Badgley.

From thence I passed into *Nottinghamshire*, and had large *Meetings* there: and so into *Darbyshire*, where the *Lord's Power* came over all; and many were turned from the *Darkness* to the *Light*, and from the *Power* of *Satan* unto *God*, and came to receive the *Holy Ghost*. And great *Miracles* were wrought in many Places, by the *Power* of the *Lord* through several. *Nottingham-shire.* *Darbyshire.*

In *Darbyshire James Nailer* met me, and told me, *Seven* or *Eight Priests* had challenged him to a *Dispute*. I had a *Travel* in my *Spirit* for him, and the *Lord* answered me; and I was moved to bid him *Go on, and God Almighty would be with him, and give him the Victory in his Power*. And the *Lord* did so; insomuch that the People saw, the *Priests* were *foiled*; and they cried, *A Nailer, a Nailer hath confuted them all*. After the *Dispute* was over, he came to me again, praising the Lord. Thus was the *Lord's Day* proclaimed, and set over all their Heads; and People began to see the *Apostacy* and *Slavery*, they had been under to their *Hireling-Teachers* for *Means*: and they came to know their *Teacher*, the *Lord Jesus*, who had bought them, and purchased them, and made their *Peace* betwixt God and them. While we were here, *Friends* came out of *Yorkshire* to see us, and were glad of the *Prosperity* of *Truth*.

After this I passed into *Warwickshire*, through *Friends*, visiting their *Meetings*; and so into *Worcestershire*, and had a *Meeting* at *Brummingham*, as I went, where several were *Convinced*, and turned to the *Lord*. At length I came to one *Cole's* House in *Worcestershire*, *Warwick-shire.* *Worcester-shire.* Birmingham.

1655. *ſhire*, near *Chattan*. This *Cole* had given an *Independent-Preacher* a *Meeting-place*, and the *Independent* came to be *Convinced*; and after
Near Chattan. he was *Convinced* he laid aſide his *Preaching*: Whereupon the *Old Man* —— *Cole* gave him an *hundred Pounds a Year*. I had a *Meeting* at that *Meeting-place*, and a very great *Meeting* it was, inſomuch that the *Meeting-place* would not hold the *People*; and many were turned to the *Lord* that day. Afterwards, when the time of *Trials* came, this *Independent* did not ſtand to that, which had *Convinced* him; but turned back: Whereupon the *Old Man* took away his 100 *l.* a *Year* from him again. But this *Old Man Cole* himſelf *died* in *God's Truth*.

Now I heard, that at *Eveſholme* the *Magiſtrates* had caſt ſeveral *Friends* into *Priſon*, in ſeveral *Priſons*; and that, hearing of my coming, they made a *pair* of *high Stocks*. So I ſent for *Edward Pittaway*, a *Friend*, that lived near *Eveſholme*, and asked him the *Truth* of the thing; and he ſaid, *It was ſo*. Then I went that Night with
Eveſholme him to *Eveſholme*; and in the Evening we had a large, precious *Meeting*, wherein *Friends* and *People* were refreſhed with the *Word* of *Life*, and with the *Power* of the *Lord*. *Next Morning* I got up, and rid to one of the *Priſons*, and viſited *Friends* there; and encouraged them. Then I rid to the *other Priſon*, where there were ſeveral *Priſoners*, and amongſt them one *Friend*, that had been a *Prieſt*, but was now become a free *Miniſter* of *Chriſt*; his Name was *Humphrey Smith*. So when I had viſited the *Friends* at *both Priſons*, and was turned away from the *Priſon*, to go out of *Town*, I eſpied the *Magiſtrates* coming up the *Town*, to have *ſeized* me in *Priſon*. But the *Lord* fruſtrated their *Intents*, that the *Innocent* eſcaped their *Snare*; and the *Lord God's bleſſed Power* came over them all. But exceeding *Rude* and *Envious* were the *Prieſts* and *Profeſſors* about this time in thoſe Parts.

Worceſter I went from *Eveſholme* to *Worceſter*, and had a precious *Meeting* there, and quiet. But after the *Meeting*, as we came down the Street towards our *Inn*, ſome of the *Profeſſors* fell to diſcourſe with *Friends*, and were like to have made a *Tumult* in the *City*; and as we went into the *Inn*, they all cluttered into the *Yard*: but I went among them, and got them quieted. The *next day* I walked forth into the *Town*, and had a great deal of *Diſcourſe* with ſome of the *Profeſſors*, concerning *Chriſt* and the *way* of *Truth*. One of them denied, *That Chriſt was of* Abraham, *according to the* Fleſh; *and that he was declared to be the Son of* God, *according to the* Spirit: But I proved from *Rom.* 1. that he was of the *Seed* of *Abraham*, being made of the *Seed* of *David*, according to the *Fleſh*; and that according to the *Spirit*, he was declared to be the *Son* of *God*. Afterwards I writ a Paper concerning it.

Tewkſbury. From *Worceſter* we went to *Tewkſbury*, where in the Evening we had a great *Meeting*. And there came in the *Prieſt* of the *Town*, with a great *Rabble* of *rude People*; and the *Prieſt* boaſted, *That he would ſee, whether he or I ſhould have the Victory*. 'I turned the Peo-
'ple to the *Divine Light*, which Chriſt, the heavenly and ſpiritual
'Man, had enlightned them withal; that with that *Light* they might
'ſee their *Sins*, and that they were in *Death* and *Darkneſs*, and
'without

'without *God* in the *World*: And with the ſame *Light* they might 1655.
'ſee *Chriſt*, from whom it came, their *Saviour* and *Redeemer*, who
'had ſhed his *Blood* for them, and *died* for them; and who was the Tewkſ-
'*Way* to *God*, the *Truth*, and the *Life*. Here the *Prieſt* began to bury.
Rage againſt the *Light*, and denied it; for neither *Prieſt*, nor *Profeſſor* could endure to hear the *Light* ſpoken of. So the *Prieſt*, having *ratled* at the *Light*, went away, and left his *rude Company* amongſt us: but the *Lord's Power* came over them; though *Miſchief* was in their Hearts.

Leaving *Tewksbury*, we paſſed back through the Country, and came to *Warwick*, where in the Evening we had a *Meeting* at a Warwick.
Widow-woman's Houſe, whither many *ſober People* came together: and a precious *Meeting* we had in the *Lord's Power*, and ſeveral were *Convinced*, and turned to the *Lord*. After the *Meeting* was done, and I was walking out, a *Baptiſt* in the Company began to *Jangle*; and the *Bayliff* of the *Town*, with his *Officers* came in, and ſaid, *What do theſe People here at this time of the Night?* So he ſecured *John Crook* and *Amor Stoddart*, and *Gerrard Roberts* and *me*; but we had leave to go to our *Inn* (all that were *Strangers*) and to be forth-coming in the Morning The *next Morning* there came many *rude People* into the *Inn*, and into our *Chambers*, *deſperate Fellows*: but the *Lord's Power* gave us Dominion over them. *Gerrard Roberts* and *John Crook* went up to the *Bailiff* to ſpeak with him, and to know, *What he had to ſay to us?* He ſaid, *We might go our ways*; *for he had little to ſay to us* Then, as we rid out of *Town*, it lay upon me to ride to his *Houſe*, to ſpeak to him, and to let him know; 'That the *Protector*, having given forth an *Inſtrument* of *Govern-*
'*ment*, in which *Liberty* of *Conſcience* was granted; it was very
'much, that contrary to that Inſtrument of Government, he would
'trouble peaceable People, that feared God. The *Friends* went with me; but the *rude People* gathered about us with *Stones*: And one of them took hold of my *Horſe's Bridle*, and brake it; but the *Horſe* drawing back, threw him under him. Though the *Bayliff* ſaw this, yet did he not *ſtop*, nor ſo much as *Rebuke* the *Rude Multitude*; ſo that it was much, we had not been *ſlain*, or *hurt* in the *Streets* amongſt them: for the *People threw Stones*, and *ſtruck* at us, as we *Rode* along the *Town*.

When we were come quite out of the *Town*, I told *Friends*, 'It
'was upon me from the *Lord*, that I muſt go *back* into the *Town*
'again: and if any *one* of them felt any thing upon him from the
'*Lord*, he might follow me; and the reſt that did not, might go on to
'*Dun-Cow*. So I paſſed up through the *Market* in the *dreadful Power* of God, declaring the *Word* of *Life* to them; and *John Crook* followed me. Some *ſtruck* at me; but the *Lord's Power* was over them, and gave me *Dominion* over all: And I ſhewed them their *Unworthineſs* of the *Name* of *Chriſtians*, and the *Unworthineſs* of their *Teachers*, that had not brought them into more *Sobriety*; and what a *ſhame* they were to *Chriſtianity!*

Having cleared my ſelf, I turned back out of the *Town* again, and paſſed to *Coventry*: but when we came thither, we found the Coventry.
People cloſed up with *Darkneſs*. I went to a *Profeſſor's* Houſe, that

1655. I had formerly been at; and he was *drunk*: which grieved my Soul ſo, that I did not go into any *Houſe* in the *Town*, but rode into ſome
Coventry. of the *Streets* of the *Town*, and into the *Market-place*; and I felt, the *Power* of the *Lord God* was over the *Town*.

Duncow. Then I went on to *Duncow*, and had a *Meeting* there in the Evening, and ſome were turned to the *Lord* by his *Spirit*, as ſome alſo were at *Warwick* and *Tewksbury* before-mentioned. We lay at the *Duncow* that Night; and there we met with *John Cham*, a faithful *Miniſter* of the Everlaſting *Goſpel*. In the Morning there was gathered together a *Rude Campany* of *Prieſts* and *People*, who behaved themſelves more like *Beaſts*, than *Men*; for ſome of them came *Riding on Horſeback into the Room*, where we were: But the *Lord* gave us Dominion over them.

Leiceſterſhire. From thence we paſſed into *Leiceſter-ſhire*, where we had a great
Warwickſhire. *Meeting* again, at the place, where I had been taken formerly: And
Badgley. after that, we came back into *Warwickſhire* to *Badgley*. Here *William Edmundſon*, a *Friend* that lived in *Ireland*, having ſome drawings upon his Spirit to come over into *England* to ſee me, met with me; and by him I writ a *few Lines* to thoſe *few Friends*, that were then *Convinced* in the *North* of *Ireland*, as followeth:

Friends,

'IN that which *Convinced* you, *Wait*; that you may have that 'removed, you are *Convinced* of. And all my *Dear Friends*, 'dwell in the *Life* and *Love*, and *Power* and *Wiſdom* of *God*, in '*Unity* one with another, and with God: and the *Peace* and *Wiſdom* 'of God fill all your Hearts, that nothing may rule in you, but the '*Life*, which ſtands in the *Lord God*.

G. F

When theſe few *Lines* were read amongſt the *Friends* in *Ireland*, at their *Meeting*, the *Power* of the *Lord* ſeized upon them all, that were in the Room.

Swanningtn. Higham. *Northamptonſhire.* *Bedfordſhire.* *Hertfordſhire.* Baldock. From *Badgley* we paſſed to *Swannington* and *Higham*, and ſo through the Countries into *Northamptonſhire* and *Bedfordſhire*, having great *Meetings*; and many were turned to the *Lord* by his *Power* and *Spirit*. When we came to *Baldock* in *Hertfordſhire*, I asked, 'If 'there was nothing in that Town, no *Profeſſion?* and it was Anſwered me, There were ſome *Baptiſts* and a *Baptiſt-woman* ſick *John Ruſh* of *Bedfordſhire* went along with me to viſit her; and when we came in, there were many *People* in the Houſe, that were *Tender* about her: And they told me, *She was not a Woman for this World; but if I had any thing to comfort her concerning the World to come, I might ſpeak to her.* So I was moved of the *Lord God* to ſpeak to her; and the *Lord raiſed her up again*, to the aſtoniſhment of the *Town* and *Country*: Her *Husband*'s Name was *Baldock*. This *Baptiſt-woman* and her *Husband* came to be *Convinced*; and many *hundreds* of People have been at *Meetings* at their *Houſe* ſince. Great *Meetings*

ings and *Convincements* there were up and down in thoſe Parts afterwards, and many People received the *Word* of *Life*, and ſate down under the *Teaching* of *Chriſt*, their *Saviour*. 1655. Baldock.

When we had viſited this *ſick Woman*, we went back to our *Inn*; and there were *Two deſperate Fellows fighting*, ſo *furiouſly*, that none durſt come nigh them to part them. But I was moved in the *Lord*'s *Power* to go to them: and when I had *looſed* their *Hands*, I held one of them by one Hand, and the other by the other Hand; and I ſhewed them the *Evil* of their *doings*, and reconciled them one to the other, that they were loving, and very thankful to me: ſo that People admired at it.

Market-ſtreet. Albans. London. From thence I paſſed through the Country to *Market-ſtreet*, where *God* had a *People*; and ſo through *Albans* to *London*, where *Friends* were glad of the *Proſperity* of *Truth*, and the manifeſtation of the *Lord*'s glorious *Power*, that had delivered us, and carried us through many *dangers* and *difficulties*: and I was glad, to find *Truth proſper* in the *City*, and all things well amongſt *Friends* there. Only there was one *man*, whoſe Name was *John Toldervey*, that had been *Convinced* of *Truth*, and run out from it; and the envious *Prieſts* took occaſion from thence to write a wicked *Book* againſt *Friends*, which they ſtuffed with many *Lies*, to render *Truth* and *Friends* odious in People's Eyes and Minds: and they Intituled their Book, *The Foot out of the Snare*. But this *poor man* came to ſee his *Folly*, and returned, and *Condemned* his *Back-ſliding*; and anſwered the *Prieſts Book*, and manifeſted all their *Lies* and *Wickedneſs*. Thus the *Lord*'s *Power* came over them, and his Everlaſting *Seed* reigned, and reigns to this Day.

Now after I had tarried ſome time in *London*, and had viſited *Friends* in their *Meetings* there, I went out of *Town* again; leaving *James Nayler* in the *City*. And as I paſſed from him, I caſt my Eyes upon him, and a *Fear* ſtruck into me concerning him: But I went away, and rode down to *Rygate* in *Surrey*, where I had a little *Meeting*. There the *Friends* told me of one *Thomas Moore*, a *Juſtice* of *Peace*, that lived not far from *Rygate*, and was a *friendly, moderate man*: whereupon I went to viſit him at his Houſe, and he came to be a *ſerviceable man* in *Truth*. *Surrey.* Rygate.

We paſſed on to one *Thomas Pachin*'s, where we had a Meeting, unto which ſeveral *Friends* came from *London*; and *John Bolton* and his *Wife* came thither on *foot* in *froſt* and *ſnow*. After we had parted with *Friends* there, we went towards *Horſham-park*; and having viſited *Friends* there, we paſſed on to *Arundel* and *Chicheſter*, where we had *Meetings*. At *Chicheſter* many *Profeſſors* came in, and ſome *jangling* they made; but the *Lord*'s *Power* was over them. The *Woman* of the *Houſe*, where the *Meeting* was, though ſhe was *Convinced* of *Truth*, yet not keeping her Mind cloſe to that which *Convinced* her; ſhe fell in *love* with a *man* of the *World*, that was there that time. When I knew it, I took her aſide, and was moved to *ſpeak* to her, and to *pray* for her: But a *light thing* got up in her Mind, and ſhe ſlighted it. Afterwards ſhe *Married* that *man*; and ſoon after went *diſtracted*: for the Man was greatly in *Debt*, and ſhe greatly *diſappointed*. Then was I ſent for to her; and the *Lord* was intreated, and *Raiſed her up* again, and ſettled her *Mind* by his *Power*. Horſham-park. Arundel. Chicheſter.

1655. And afterwards her *Husband died*; and ſhe acknowledged, the *juſt Judgments* of *God* were come upon her, for ſlighting the *Exhortation* and *Counſel* I had given her.

After we left *Chicheſter*, we travelled on through the Countries, till we came to *Portſmouth*. There the *Souldiers* had us to the *Gover-nour's* Houſe; and after ſome *Examination*, the *Lord's Power* came over them, and we were ſet at *Liberty*, and had a *Meeting* in the Town. After which we paſſed away, and came to *Ringwood*, where in the Evening we had a *Meeting*; at which ſeveral were *Convinced*, and turned to the *Spirit* of the *Lord*, and to the *Teaching* of *Chriſt Jeſus*, their Saviour.

Portſmouth.

Ringwood

From *Ringwood* we came to *Pool*: and having ſet up our Horſes at an *Inn*, we ſent into the *Town* to inquire for ſuch, as *feared* the *Lord*, and ſuch who were *worthy*; and we had a *Meeting* there with ſeveral *ſober People*: And *William Baily*, a *Baptiſt-Teacher*, was *convinced* there at that time. The People received the *Truth* in the inward Parts, and were turned to the *Lord Jeſus Chriſt*, their Rock and Foundation, their Teacher and Saviour: And there is become a great *Gathering* in the Name of Jeſus of a very *tender People*, who continue under Chriſt's Teaching.

Pool.

We went alſo to *Southampton*, and had a *Meeting* there; and ſeveral were *Convinced* there alſo. *Edward Pyot* of *Briſtol* travelled with me all this *Weſtern Journey*.

Southampton.

From thence we went to *Dorcheſter*, and alighted at an *Inn*, that was a *Baptiſt's houſe*: And we ſent into the *Town* to the *Baptiſts*, to let us have their *Meeting-houſe* to *meet* in, and to invite the *ſober People* to the *Meeting*; but they denied it us. And we ſent to them again to know, *Why they would deny us their Synagogue?* ſo the thing was noiſed in the *Town*. Then we ſent them Word, *If they would not let us come to their houſe, They, or any People that feared God, might come to our Inn, if they pleaſed*: But they were in a great *Rage*, and their *Teacher*, and many of them came up; and they flapped their *Bibles* on the *Table*. I asked them, 'Why they were ſo *Angry?* were 'they *Angry* with the *Bible?* But they fell into a Diſcourſe about their *Water-Baptiſm*. I asked them, 'Whether they could ſay, they were 'ſent of God to *baptize* People, as *John* was? And whether they 'had the ſame *Spirit* and *Power*, that the *Apoſtles* had? And they 'ſaid, *They had not*. Then I asked them, 'How many *Powers* there 'are? Whether there are any more, than the *Power* of *God*, and the '*Power* of the *Devil?* And they ſaid, *There was not any other Power, than thoſe Two*. Then ſaid I, 'If you have not the *Power* of *God*, 'that the *Apoſtles* had, then you act by the *Power* of the *Devil*. 'There were many *ſober People* preſent, who ſaid; *They have thrown themſelves on their Backs*. Many ſubſtantial People were *Convinced* that Night; and a precious *Service* we had there for the *Lord*, and his *Power* came over all. Next Morning, as we were paſſing away, the *Baptiſts* being in a *Rage*, began to *ſhake* the *Duſt* from off their *Feet* after us. 'What, ſaid I, in the *Power* of *Darkneſs! We*, who are in the *Power* of *God*, *ſhake off* the *Duſt* of our *feet againſt you*.

Dorcheſter.

Thus

Thus leaving *Dorcheſter*, we came to *Weymouth*; where alſo we inquired after the *ſober People*: and about *four ſcore* of them gathered together at a *Prieſt's Houſe*, all very *ſober People*; and moſt of them received the *Word* of *Life*, and were turned to their Teacher, *Chriſt Jeſus*, who had enlightned them with his *Divine Light*, by which they might ſee their *Sins*, and him, who ſaved them from their *Sins*. A bleſſed *Meeting* we had with them, and they received the *Truth* in the *Love* of it, with gladneſs of Heart. The *Meeting* held for ſeveral Hours; and the 'ſtate of their *Teachers*, and the '*Apoſtacy* was opened to them; and the ſtate of the *Apoſtles*, and of 'the *Church* in their Days; and the *ſtate* of the *Law* and of the *Pro-'phets* before *Chriſt*, and how Chriſt came to fulfil them, and how he 'was their *Teacher* in the *Apoſtles* Days: and how he was come now 'to teach his People again himſelf by his *Power* and *Spirit*. All was quiet, and the *Meeting* brake up peaceably; and the People were very loving: and a *Meeting* is continued in that Town to this Day, and many are added to them; and ſome that had been *Ranters*, came to own the *Truth*, and to live very ſoberly. 1655. Weymouth.

There was at that Time a *Captain* of *Horſe* in the *Town*, and he ſent to me, and would fain have had me to have ſtay'd longer in the Town: But I was not to ſtay. So *he* and his *Man* rode out of Town with me about *ſeven Miles*; *Edward Pyot* alſo being with me. This *Captain* was the *fatteſt*, *merrieſt*, *cheerfulleſt Man*, and the moſt given to *Laughter*, that ever I met with; inſomuch, that I was ſeveral Times moved of the *Lord*, to ſpeak in the dreadful *Power* of the *Lord* to him: and yet it was become ſo cuſtomary to him, he would preſently *laugh* at any thing, that he ſaw. But I ſtill admoniſhed him to come to *Sobriety*, and the *fear* of the *Lord*, and *Sincerity*. We lay at an *Inn* that Night; and the next Morning I was moved to ſpeak to him again, when he parted from us. *Next time* I ſaw him, he told me, that *when I ſpake to him at parting, the Power of the Lord ſo ſtruck him, that before he got home, he was ſerious enough, and had left his laughing*. He afterwards was *Convinced*, and became a *ſerious* and *good Man*; and *died* in the *Truth*.

Parting from him, we went to *Honitone*; and at our *Inn* inquired, What *People* there were in the *Town*, that *feared God*; and ſent for them. There came to us ſome of the *Particular Baptiſts*, with whom we had a great deal of Reaſoning. I told them, 'They held 'their Doctrine of *Particular Election* in *Eſau's*, *Cain's* and *Iſhmael's* 'nature, and not in *Jacob*, the *ſecond Birth*: But they muſt be '*born again*, before they enter the *Kingdom* of *God*. And that as 'the *Promiſe* of God was to the *Seed*, not as many, but as one, 'which was Chriſt; ſo the *Election* and Choice ſtands in *Chriſt*: 'and they muſt be ſuch, as walk in his *Light*, *Grace*, *Spirit* and *Truth*. And many more Words we had with them. Honitone.

From thence we paſſed to *Topſham*, and ſtay'd there on the *Firſt Day*; but the *Inn-keeper* and his People were *rude*. The next Morning we gave forth ſome *Queries* to the *Prieſts* and *Profeſſors*: whereupon ſome *Rude Profeſſors* came into our *Inn*; and had we not gone, when we did, they had *ſtopped* us. I wore a *Girdle*, which through forgetfulneſs I left behind me at the *Inn*, and afterwards ſent to the Topſham.

1655. the *Inn-keeper* for; but he would not let me have it again. Afterwards, when he was *Tormented* in his Mind about it, he took it and *burnt* it; Topſham. leſt he ſhould be bewitched by it, as he ſaid: Yet when he had *burnt* it, he was more *tormented*, than before. Some, notwithſtanding the *Rudeneſs* of the Place, were *Convinced* there; and a *Meeting* was afterward ſettled in that *Town*, which hath continued ever ſince.

Totnes. After this we paſſed to *Totnes*, which was a *dark Town*: We lodged there *one Night* at an *Inn*, and that Night *Edward Pyot* was *Sick*; but the King's-Bridge. *Lord's Power* healed him, ſo that the *next Day* we got to *King's-bridge*, and at our *Inn* inquired for the *ſober People* of the Town. They directed us to one *Nicholas Tripe* and his *Wife*; and we went down to their houſe. When we were come there, they ſent for the *Prieſt*, with whom we had ſome Diſcourſe; but he being *Confounded*, quickly left us. But *Nicholas Tripe* and his *Wife* were *Convinced*; and ſince there is a good *Meeting* of *Friends* in that Country. In the Evening we returned to our *Inn*: and there being many *People drinking* in the Houſe, 'I was moved of the *Lord* to go amongſt them, 'and to direct them to the *Light*, which *Chriſt*, the heavenly *Man*, 'had *enlightened them withal*; by which *Light* they might ſee all their '*Evil Ways*, *Words* and *Deeds*, and by the ſame *Light* they might 'alſo ſee *Chriſt Jeſus*, their *Saviour*. The *Inn-keeper* ſtood uneaſie, ſeeing, it hindred his *Gueſts* from *drinking*; and as ſoon as the *laſt Words* were out of my *Mouth*, he ſnatcht up the *Candle*, and ſaid, *Come, here is a* Light *for you to go into your Chamber*. Next Morning, when he was Cool, I ſpake to him of it, and told him, 'What 'an *Uncivil Thing* it was for him ſo to do: Then *Warning* him of the *Day* of the *Lord*, we got ready, and paſſed away.

Plimouth. We came next Day to *Plymouth*: and after we had refreſhed our ſelves at our *Inn*, we went to *Robert Cary's* Houſe, where we had a very precious *Meeting*. There was at this *Meeting* one *Elizabeth Trelawny*, daughter to one that was called a *Baronet*: She being ſomewhat *thick* of *hearing*, came cloſe up to me, and clapt her *Ear* very nigh me, while I ſpake; and ſhe was *Convinced*. After the *Meeting* was ended, there came in ſome Jangling *Baptiſts*; but the *Lord's Power* came over them, and this *Elizabeth Trelawny* gave *Teſtimony* thereto. A fine *Meeting* was ſettled there in the *Lord's Power*, which hath continued ever ſince; and many faithful *Friends* have been *Convinced* there.

Cornwal. Menhen-niot. From thence we paſſed into *Cornwal*, and came to an *Inn* in the pariſh of *Menhenniot*. At Night we had a *Meeting* at *Edward Hancock's* Houſe; to which came one *Thomas Mounce*, and a *Prieſt*, and a great deal of *People*. We made the *Prieſt* confeſs, *That he was a Miniſter made by the States, and maintained by the States*; and he was Confounded, and went his way: but many of the People ſtayed. I directed them to the '*Light* of *Chriſt*, by which they might ſee 'their *Sins*, and ſee their Saviour *Chriſt Jeſus*, who was the *way* to 'God, and their *Mediator* to make Peace betwixt *God* and them; and 'was their *Shepherd* to feed them, and their *Prophet* to teach them. 'And I directed them to the *Spirit* of *God* in themſelves, by which 'they might know the *Scriptures*, and be led into all *Truth*; and by 'the *Spirit* might know *God*, and in it have unity one with another.

Many

Many were *Convinced* at that Time, and came under Chriſt's Teaching; and there are fine *Gatherings* in the *Name* of *Jeſus*, in thoſe Parts at this Day. 1655.

Penryn. Helſton. We travelled from thence through the Country, and through *Penryn*, and came to *Helſton*; but could not get to the knoweldge of any *ſober People*, through the *Badneſs* of the *Inn-keepers*. At length we came to a *Village*, where ſome *Baptiſts* and *ſober People* lived, with whom we had ſome *Diſcourſe*; and ſome of them were brought to confeſs, *That they ſtumbled at the* Light *of* Chriſt. They would have had us to have ſtay'd with them; but we paſſed thence to *Mar-* Market-Jew. *ket-Jew*: and having taken up our Lodging at an *Inn* there, we ſent out over night to inquire for any *People*, *that feared the Lord*. Next Morning the *Mayor* and *Aldermen* gathered together, with the *High-Sheriff* of the *County*; and they ſent firſt the *Conſtables* to us, to bid us come before them. We asked them for their *Warrant*: and they ſaying, they had none; we told them, we ſhould not go along with them without a *Warrant*. Upon the Return of the *Conſtables* without us, they ſent their *Serjeants*, and we asked them for their *Warrant*, and they ſaid, they had none; but they told us, the *Mayor* and *Aldermen* ſtay'd for us. We told them, the *Mayor* and his Company did not well to trouble us in our *Inn*; and we ſhould not go with them without a *Warrant*. So they went away, and came again; and when we asked them for their *Warrant*, one of them pluckt his *Mace* from under his Cloak: We asked them, Whether this was their *Cuſtom*, to moleſt and trouble *Strangers* in their *Inns* and Lodgings? After ſome time *Edward Pyot* went to the *Mayor* and *Aldermen*, and a great deal of *Diſcourſe* he had with them; but the *Lord's Power* gave him Dominion over them all. When he came back, there came ſeveral of the *Officers* to us: and we laid before them the *Incivility* and *Unworthineſs* of their Carriage towards us, who were the *Servants* of the *Lord God*, thus to ſtop and trouble us in our *Inns* and *Lodgings*; and what an *Unchriſtian Act* it was. Before we left the Town, I writ a little *Paper*, to be ſent to the *ſeven Pariſhes* at the *Land's End*, to declare, 'That the *Lord* was come to teach his People himſelf by his Son *Chriſt Jeſus*. A *Copy* of which *Paper* here followeth:

'THE mighty *Day* of the *Lord* is come, and coming, wherein 'all *Hearts* ſhall be made manifeſt, and the *Secrets* of every 'one's Heart ſhall be revealed by the *Light* of *Jeſus*, which cometh 'from *Jeſus Chriſt*, who *Lighteth every Man, that cometh into the* '*World*, that all Men through him might believe, and that the 'World might have Life, through him, who ſaith, *Learn of me*; 'and of whom God ſaith, *This is my beloved Son, hear ye him*. And '*Chriſt is come to teach his People himſelf*; and every one, that will 'not hear this *Prophet*, which God hath raiſed up, and which *Moſes* 'ſpake of, when he ſaid, *Like unto me will God raiſe you up a* Pro-'phet, *him ſhall you hear*: Every one (I ſay) that will not hear 'this *Prophet*, is to be Cut off. They that deſpiſed *Moſes's Law*, *died* 'under the Hand of *two* or *three Witneſſes*; but how much greater

'Puniſh-

1655. 'Punishment will come upon them, that neglect this great Salva-
'tion, *Christ Jesus*, who saith, *Learn of me, I am the Way, the Truth*
Market-Jew. '*and the Life*; who lighteth every Man, that cometh into the World:
'which *Light* lets him see his *evil Ways*, and his *evil Deeds* that he
'hath done. But if you hate that *Light*, and go on in *Evil*, this
'*Light* will be your *Condemnation*, saith Christ. Therefore, now ye
'have *Time*, prize it: for this is the *Day* of your *Visitation*, and
'Salvation profer'd to you. Every one of you hath a *Light* from
'Christ; which lets you see, you should not *lie*, nor do *wrong* to
'any, nor *Swear*, nor *Curse*. nor take *God's Name in vain*, nor
'*Steal*. It is the *Light*, that shews you these evil Deeds: which if
'you love, and come unto it, and follow it, it will lead you to *Christ*,
'who is the *way* to the *Father*, from whence it comes: where no *Un-*
'*righteousness* enters, nor *Ungodliness*. But if you do this *Light hate*,
'this *Light* will be your *Condemnation*; but if you do it *love*, and
'come to it, you will come to *Christ*; and it will bring you off from
'all the *World's Teachers* and *Ways*, to learn of *Christ*, and will
'preserve you from the *Evils* of the *World*, and all the *Deceivers*
'in it.

G. F.

This *Paper* a *Friend*, who was then with me, had; and when we were gone some *three* or *four Miles* from *Market-Jew* towards the *West*, he meeting with a *Man* upon the *Road*, gave him a *Copy* of the *Paper*. That *Man* proved to be a *Servant* to one, *Peter Ceely*, who was *Major* in the *Army*, and a *Justice* of *Peace* in that County; and he riding before us to a Place called *St. Ives*, shewed the *Paper*
Ives. to his Master *Major Ceely*. When we came to *Ives*, *Edward Pyot's* Horse having cast a *Shoe*, we staid there to have a *Shoe* set; and while he was getting his *Horse shod*, I walked down to the *Sea-side*. When I came back, I found the *Town* in an *Uproar*; and they were haling *Edward Pyot* and the other *Friend* before *Major Ceely*. I followed them into the *Justice's* House, though they did not lay Hands upon me. When we came in, the *House* was full of *Rude People*: Whereupon I asked, Whether there were not an *Officer* among them, to keep the *People Civil? Major Ceely* said, he was a *Magistrate*. I told him, 'He should shew forth *Gravity* and *Sobri-*
'*ety* then, and use his *Authority* to keep the *People Civil*: for I never
'saw any People *ruder*: The *Indians* were more like *Christians*, than
'they. After a while they brought forth the *Paper* aforesaid, and asked, *Whether I would own it?* I said, *Yes*. Then he tendered the *Oath* of *Abjuration* to us: Whereupon I put my Hand in my Pocket, and drew forth the *Answer* to it, which had been given to the *Protector*. After I had given him that, he *Examined* us severally, one by one. He had with him a *silly*, *young Priest*, who asked us many *frivolous Questions*: and amongst the rest he asked *To cut my Hair*, which then was pretty *long*; and I was not to *Cut* it, though many times many were *Angry* at it. I told them, 'I had no *Pride* in it;
'and it was not of my own *putting on*. At length the *Justice* put us under

under a *Guard* of *Souldiers*, who were *hard* and *wild*, like the *Justice* 1655.
himself: Nevertheless we '*Warned* the People of the *day* of the
'*Lord*, and declared the *Truth* to them. On the next day he sent Ives.
us *guarded* with a *Party* of *Horse*, with *Swords* and *Pistols*, and they
carried us to *Redruth*. On the *First-day* the *Soldiers* would have car- Redruth.
ried us away; but we told them, It was their *Sabbath*, and it was not usual to *Travel* on that day. Several of the *Town's People* gathered about us; and whilst I held the *Souldiers* in *Discourse*, Edward Pyot *spake to the People*; and afterwards *Edward Pyot* held the *Souldiers* in *Discourse*, whilst I *spake to the People*: And in the mean time the other *Friend* got out into the *Backside*, and went to the *Steeple-house*, to speak to the *Priest* and *People* there; and the *People* were exceeding *desperate*, in a mighty *Rage* against him, and *Abused* him. The *Souldiers* also missing him, were in a great *Rage*, ready to *kill* us: But I declared the *Day* of the *Lord*, and the *Word* of *Eternal Life* to the People, that gathered about us. In the *Afternoon* the *Souldiers* were *Resolved*, and would have us away from thence; so we took Horse: And when we were rid to the *Towns-end*, I was moved of the *Lord God* to go back again, to speak to the *Old Man* of the *House*. The *Souldiers* drew out their *Pistols*, and *swore*, that *I should not go back*: I heeded them not, but *Rid back*; and they Rid after me. So I cleared my self to the *Old Man* and the *People*; and then returned back again with them, and Reproved them for being so *Rude* and *Violent*.

At *Night* we were brought to a *Town* called *Smethick* then, but (*Smithick*)
since *Falmouth*; and it being the Evening of the *First-day*, there Falmouth.
came in to our *Inn* the *Chief-Constable* of the Place, and many *sober People*; and some of them began to inquire concerning us. We told them, We were *Prisoners* for *Truth's* sake: and a great deal of *Discourse* we had with them concerning the *Things* of *God*. They were very *sober*, and very *loving* to us; and some of them were *Convinced*, and stood faithful ever after.

After the *Constable* and *People* aforesaid were gone, other *People* came in; who also were very *Civil*, and went away very loving. When all were gone, we went to our *Chamber* to go to *Bed*: and about the *Eleventh Hour* *Edward Pyot* said; *I will shut the Door, it may be some may come to do us a Mischief*. Afterwards we understood that *Capt. Keat*, who commanded the *Party*, had a purpose to have done us some *Mischief* that Night: but the *Door* being *bolted*, they missed their *Design* at that time. Next Morning *Capt. Keat* brings in a *Brother* or *Kinsman* of his, a *rude*, *wicked Man*, and put him into the *Room*; he himself standing without. This *evil-minded Man* walking *huffing* up and down the Room, I bid him *Fear the Lord*. Whereupon he ran upon me, and *struck* me with both his Hands; and clapping his *Leg* behind me, would fain have thrown me down, if he could; but he could not: for I stood stiff and still, and let him *strike*. And as I looked towards the *Door*, I saw *Capt. Keat look* on, and see his *Brother* or *Kinsman* thus *beat* and *abuse* me. Whereupon I said to him, '*Keat*, Dost thou allow this? and he said, *He did*. 'Is this *Manly* or *Civil*, said I, to have us under a *Guard*, and
'put a *Man* to *abuse* and *beat* us? Is this *manly*, *civil* or *Christian?*

1655. So I desired one of our *Friends* to send for the *Constables*; and they came. Then I desired the *Captain* to let the *Constables* see his *War-*
Falmouth. *rant* or *Order*, by which he was to carry us; which *he did:* and his *Warrant* was *To conduct us safe to Captain* Fox, *Governour of* Pendennis-*Castle, and if the Governour should not be at home, then he was to Convey us to* Lancefton-*Gaol.* I told him, He had *broken* his *Order* concerning us: for we, who were his *Prisoners*, were to be *safely Conducted*; but he had brought a *Man* to *beat* and *abuse* us: so he having *broken* his *Order*, I wisht the *Constable* to keep the *Warrant.* Accordingly he did, and told the *Souldiers, They might go their ways, for he would take charge of the Prisoners*; *and if it cost* twenty Shillings *in Charges to Carry us up, they should not have the* Warrant *again.* I shewed the *Souldiers* the *baseness* of their Carriage towards us; and they walkt up and down the House in their *Dumps*, being pitifully blankt, and down. The *Constables* went to the *Castle*, and told the *Officers*, what they had done. The *Officers* shewed great *dislike* of Captain *Keat*'s *base Carriage* towards us; and told the *Constables*, that Major General *Desborow* was coming to *Bodmin*, and that we should meet him; and that it was likely, he would *free* us. Mean while our old *Guard* of *Soldiers* came by way of *Intreaty* to us, and promised, *That they would be Civil to us, if we would go with them.* Thus the *Morning* spent, till it was about the *Eleventh Hour:* and then, upon the *Souldiers Intreaty*, and *Promise* to be more Civil, the *Constables* gave them the *Order* again; and we went with them. Great was the *Civility* and *Curtesy* of the *Constables*, and *People* of that Town towards us, who did kindly entertain us; and the *Lord* did reward them with his *Truth*, that many of them have since been *Convinced* thereof, and are gathered into the *Name* of *Jesus*, and sit under *Christ*, their *Teacher* and *Saviour.*

Captain *Keat*, who commanded our *Guard*, understanding, that Captain *Fox*, who was the *Governour* of *Pendennis-Castle*, was not at home, but was gone to meet Major General *Desborow*, did not have us thither; but went with us directly to *Bodmin*, a Town in the way to *Lancefton.* And as we went, we met Major General
—— *Desborow* on the way: The *Captain* of his *Troop*, that rode before him, knew me, and said, *Oh Mr.* Fox, *what do you here?* I replied, '*I am a Prisoner. Alack*, said he, *for what?* I told him, 'I was taken up, as I was traveling. *Then*, said he, *I will speak to my Lord, and he will set you at Liberty.* So he came from the Head of his *Troop*, and rode up to the *Coach*, and spake to the *Major General:* We also gave him an Account, how we were taken. He began to speak against the *Light* of *Christ*; for which I *Reproved* him: Then he told the *Souldiers, They might carry us to* Lancefton; *for he could not stay to talk with us, lest his Horses should take Cold.*

Bodmin. So to *Bodmin* we were had that Night: And when we were come to our *Inn*, Captain *Keat*, who was gone in thither before us, put me into a *Room*, and went his way. When I was come in, there stood a *Man* with a *naked Rapier* in his Hand. Whereupon I turned out again, and called for Captain *Keat*, and said unto him; 'What 'now, *Keat*, what *Trick* hast thou played now, to put me into a '*Room*,

'*Room*, where there is a *Man* with his *naked Rapier?* What is thy 1655.
'End in this? *Oh*, said he, *pray hold your Tongue*; *for if you speak to* Bodmin.
this Man, we cannot all rule him, he is so deviliſh. Then ſaid I,
'Doſt thou put me into a *Room*, where there is ſuch a *Man* with a
'*naked Rapier*, that thou ſay'ſt, *You cannot all rule him?* What an
'unworthy, bad *Trick* is this? and to put me *ſingle* into this Room
'from the reſt of my *Friends*, that were *Fellow-Priſoners* with me?
Thus his *Plot* was *diſcovered*, and the *Miſchief* they intended, was *prevented.* And afterward we got another *Room*, where we were together all *Night:* And in the Evening we declared the *Truth* to the *People*; but they were an *hardened, dark People.* And the *Souldiers*, notwithſtanding their fair *Promiſes*, were very *rude* and *wicked* to us again, and ſate up *drinking* and *roaring all Night.*

Next day we were brought to *Lancefton*; and there Captain *Keat* Lancefton
delivered us to the *Gaoler.* Now was there no *Friend*, nor *friendly* *Priſon.*
People near us; and the *People* of the *Town* was a *dark, hardened People.* The *Gaoler* required us to pay *ſeven Shillings* a *Week* for our *Horſe-meat*, and *ſeven Shillings* a *Week* for our *Diet* a piece: But after ſome time ſeveral *ſober People* came to ſee us, and *ſome* of the *Town* came to be *Convinced*; and many *friendly People* out of ſeveral parts of the *Country* came to viſit us, and were *Convinced.* Then got up a great *Rage* among the *Profeſſors* and *Prieſts* againſt us; and they ſaid, *This People Thou and Thee all Men without Reſpect*, and they will not *doff their Hats*, nor *bow the Knee* to any Man: This made them *fret. But*, ſaid they, *we ſhall ſee, when the* Aſſize *comes*, whether *they will dare to* Thou *and* Thee *the Judge, and keep on their* Hats *before him:* And they expected, we ſhould all be *hanged* at the *Aſſize.* But all this was little to us; for we ſaw, how *God* would *ſtain the World's Honour and Glory:* And we were commanded not to ſeek that *Honour*, nor give it; but knew the *Honour*, that came from *God* only, and ſought that.

It was *Nine Weeks* from the time of our *Commitment* to the *Aſſizes:* 1556.
And when the *Aſſize* came, abundance of People came from far and Lancefton
near, to hear the *Trial* of the *Quakers.* There was one Captain *Aſſizes.*
Braaden, that lay with his *Troop* of *Horſe* there at that time whoſe *Souldiers*, and the *Sheriff's men* guarded us up to the *Court* through the *Multitude* of *People*, that filled the Streets; and much ado they had to get us through them: beſides the *Doors* and *Windows* were filled with *People* looking out upon us. When we were brought into the *Court*, we ſtood a pretty while with our *Hats* on, and all was quiet; and I was moved to ſay, *Peace be amongſt you!* After that, Judge *Glyn*, a *Welch-man*, who was then *Chief Juſtice* of *England*, ſaid to the *Gaoler*, *What be theſe you have brought here into the Court? Priſoners, my Lord*, ſaid he. *Why do not you put off your Hats*, ſaid the *Judge* to us? We ſaid nothing. *Put off your Hats*, ſaid the *Judge* again: ſtill we ſaid nothing. Then ſaid the Judge, *The Court commands you to put off your Hats.* Then I ſpake, and ſaid, 'Where did ever any *Magiſtrate*, *King* or *Judge*, from *Moſes* to '*Daniel*, command any to *put off their Hats*, when they came before 'them in their *Courts*, either amongſt the *Jews* (the *People* of *God*) 'or amongſt the *Heathens?* And if the *Law* of *England* doth com-

1656. Lancefton Affizes.

'mand any ſuch thing, ſhew me that *Law* either *Written* or *Printed*. Then the *Judge* grew very *Angry*, and ſaid; *I do not carry my Law-books on my Back*. 'But, ſaid I, tell me, where it is *printed* in any '*Statute-book*, that I may read it. Then ſaid the *Judge*, *Take him away*, Prævaricator! *I'le ferk him*. So they took us away, and put us among the *Thieves*. Preſently after he calls to the *Gaoler*; *Bring them up again*. *Come*, ſaid he, *where had they Hats from* Moſes *to* Daniel? *Come Anſwer me*; *I have you faſt now*, ſaid he. I replied, 'Thou may'ſt read in the *Third* of *Daniel*, that the *Three Children* 'were caſt into the *fiery Furnace* by *Nebuchadnezzar*'s Command, with 'their *Coats*, their *Hoſe*, and their *Hats* on. This plain *Inſtance* ſtopt him: ſo that not having any thing elſe to ſay, He cried again, *Take them away*, Gaoler. Accordingly we were taken away, and thruſt in among the *Thieves*; where we were kept a great while: and then, without being called again, the *Sheriff*'s *men* and the *Troopers* made way for us (but we were almoſt ſpent) to get through the *Crowd* of *People*; and ſo guarded us to the *Priſon* again, a *Multitude* of *People* following us, with whom we had much *Diſcourſe* and *Reaſoning* at the *Gaol*. We had got ſome very good *Books*, to ſet forth our *Principles*, and to Inform People of the *Truth*; which the *Judge* and *Juſtices* hearing of, they ſent Captain *Bradden* for them; who came into the *Gaol* to us, and *violently* took our *Books* from us, ſome out of *Edward Pyot*'s Hands, and carried them away: ſo that we never got them again.

Lancefton Priſon.

In the *Afternoon* we were had up again into the *Court* by the *Gaoler* and *Sheriff*'s *men*, and *Troopers*; who had a mighty *Toil* to get us through the *Crowd* of *People*. When we were in the *Court*, waiting to be called, I ſeeing both the *Jury-men*, and ſuch a *Multitude* of others *Swearing*, it grieved my *Life* to ſee, that ſuch, as profeſt *Chriſtianity*, ſhould ſo openly diſobey, and break the *Command* of *Chriſt*, and the *Apoſtle*. And I was moved of the *Lord God* to give forth a *Paper* againſt *Swearing*, which I had about me, to the *Grand* and *Petty Juries*, which was, as followeth:

Concerning SWEARING.

'TAKE heed of giving People *Oaths* to *ſwear*: for *Chriſt* our 'Lord and *Maſter* ſaith, *Swear not at all*; *but let your Communi-* '*cations be Yea Yea, and Nay Nay: for whatſoever is more than theſe,* '*cometh of Evil*. And if any Man was to ſuffer Death, it muſt be 'by the Hand of *two* or *three Witneſſes*; and the *Hands* of the *Wit-* '*neſſes were to be put firſt upon him to put him to Death*. And the Apo- 'ſtle *James* ſaith, *My Brethren, above all things ſwear not, neither by* '*Heaven, nor by Earth, nor by any other Oath, leaſt ye fall into Con-* '*demnation*. Now you may ſee, thoſe that *Swear*, fall into *Condem-* '*nation*, and are out of *Chriſt*'s and the *Apoſtle*'s *Doctrine*. There- 'fore every one of you having a *Light* from *Chriſt*, who ſaith, *I am* '*the Light of the World*, and doth *enlighten every Man, that cometh into* '*the World*; who ſaith, *Learn of me*, whoſe Doctrine is *not to Swear*; 'and the *Apoſtle*'s Doctrine is *not to Swear*; but *Let your Yea be Yea,* '*and your Nay be Nay in all your Communications*; *for whatſoever is* '*more*

'*more, cometh of Evil:* So then, they that go into more than *Yea* and 1656. '*Nay*, go into the *Evil*, and are out of the *Doctrine* of *Chriſt*. Now Lancefton 'if you ſay, *That the* Oath *was the End of* Controverſie *and* Strife: Affizes. 'they who be in *Strife*, are out of *Chriſt*'s *Doctrine*; for he is the 'Covenant of *Peace*: and who be in it, are in the *Covenant* of *Peace*. 'And the *Apoſtle* brings that but as an *Example*: As, *Men ſwearing by* 'the greater; and, *The Oath was the end of Controverſie and Strife* 'among Men; and ſaid, *Verily, Men ſwear by the greater*: but *God* 'could not find a *greater*; but *ſwears* by *himſelf*, concerning *Chriſt*; 'which when he was come, taught *not to ſwear at all*: So ſuch as be 'in him, and follow him, cannot but abide in his *Doctrine*. Now, 'if you ſay, *They ſwore under the Law, and under the Prophets: Chriſt* 'is the *End* of the *Law*, and of the *Prophets* to every one, that doth 'believe, for *Righteouſneſs* ſake. Now mark; *If you believe, I am* 'the Light of the World, which doth enlighten every Man, that cometh 'into the World, ſaith *Chriſt*, by whom it was made; now every 'Man of you, that is come into the *World*, being enlightned with a '*Light*, that comes from *Chriſt*, by whom the *World* was *made*, that 'all of you through him might *believe*, *That* is the *End*, for which 'he doth *enlighten* you. Now if you do *believe* in the *Light*, as *Chriſt* 'Commands, and ſaith, *Believe in the Light, that you may be Child-* 'ren of Light; you believe in *Chriſt*, and come to *learn* of him, who 'is the *Way* to the *Father*. And this is the *Light*, which ſhews the '*Evil Actions* you have all acted, the *ungodly Deeds* you have un- 'godly Committed, and all the *ungodly Speeches* you have ſpoken; 'and all your *Oaths* and curſed Speaking, and ungodly Actions. 'Now if you hearken to this *Light*, it will let you ſee all the *Actions*, 'that you have done contrary to it; and loving it, it will turn you 'from your *evil Deeds, evil Actions, evil Ways, evil Words* to Chriſt, 'who is not of the *World*; who is the *Light, which lighteth every* 'Man, that cometh into the World: who teſtifies againſt the *World*, 'that the *Deeds* thereof are *evil*. And ſo doth the *Light* in every 'Man, that he hath received from him, teſtifie againſt his *Works* 'and *Deeds*, that be *Evil*, that they be *contrary* to the *Light*; which 'he ſhall give an Account of at the *day* of *Judgment* for every *idle* 'Word, that is ſpoken. Which *Light* ſhall bring every *Tongue* to 'Confeſs, yea, and every *Knee* to bow at the *Name* of *Jeſus* Which 'Light, if you believe in, you ſhall not come into *Condemnation*; 'but come to *Chriſt*, who is not of the *World*; to him, by whom it 'was made: but if you believe not in the *Light*, this is your *Condem-* '*nation*, the *Light*, ſaith Chriſt.

G. F.

This *Paper* paſſing among them from the *Jury* to the *Juſtices*, they preſented it to the *Judge*; ſo that when we were called before the *Judge*, he bid the *Clerk* give me that *Paper*; and then asked me, *Whether that Seditious* Paper *was mine?* I told him, 'If they would 'read it up in open *Court*, that I might hear it, if it was mine, I would 'own it, and ſtand by it. He would have had me to have taken it, and looked upon it in my own Hand: But I again deſired, That it might

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'might be read, that all the Country might hear it, and *Judge*, whether there was any *Sedition* in it, or no: for if there were, I was 'willing to suffer for it. At last, the *Clerk* of the *Assize* read it with an *Audible Voice*, that all the People might hear it: and when he had done, I told them, 'It was my *Paper*, and I would own it; and 'so might they too, except they would deny the Scripture: for was 'not this *Scripture-Language*, and the *Words* and *Commands* of *Christ* 'and the *Apostle*, which all true *Christians* ought to obey? Then they let fall that *Subject*: and the *Judge* fell upon us about our *Hats* again, bidding the *Gaoler*, *Take them off*, which he did, and gave them unto us: and we *put* them *on again*. Then we asked the *Judge* and the *Justices*, 'What we had lain in *Prison* for these *nine Weeks*, seeing, they now *Objected* nothing to us, but about our *Hats*? And as for *putting off our Hats*, I told them, 'That was the *Honour*, which 'God would lay in the *Dust*, though they made so much ado about 'it; the *Honour*, which is of *Men*, and which *Men* seek one of another, and is the *mark* of *Unbelievers*. For *How can ye believe*, saith 'Christ, *who receive Honour one of another, and seek not the Honour 'that cometh from God only?* And Christ saith, *I receive not Honour 'from Men:* and all true *Christians* should be of his *Mind*. Then the *Judge* began to make a great *Speech*, how he *Represented* the *Lord Protector's Person*; and he had made him *Lord Chief Justice* of *England*, and sent him to come that *Circuit*, &c. 'We desired him then, 'that he would do us *justice* for our *false Imprisonment*, which we 'had *suffered Nine Weeks wrongfully*. But instead of that, they brought in an *Indictment*, that they had *framed* against us; such a *strange thing*, and so full of *Lies*, that I thought, it had been against some of the *Thieves*: How *That we came by Force and Arms, and in an hostile manner into the* Court; who were brought, as aforesaid. I told them, 'It was all *false*: and still we cried for *Justice* for our '*false Imprisonment*; being taken up in our *Journy* without *Cause*, 'by *Major Ceely*. Then this *Peter Ceely* spake to the *Judge*, and said; *May it please you*, My Lord, *This Man* (pointing to me) *went aside with me and told me, how serviceable I might be for his Design; that he could raise* Forty Thousand *Men at* an Hours *warning, and involve the Nation into Blood, and so bring in King* Charles: *and I would have aided him out of the Country, but he would not go. And, if it please you*, My Lord, *I have a Witness to swear it*: and so he called upon his *Witness*. But the *Judge* not being forward to *Examine* the *Witness*, I spake to the *Judge*, and desired, 'That he would be pleased to 'let my *Mittimus* be read in the *face* of the *Court* and *Country*, in 'which my *Crime* was signified, for which I was sent to *Prison*. The *Judge* said, *It should not be Read*: I said, 'It ought to be, seeing, it 'concerned my *Liberty* and my *Life*. The *Judge* said again, *It shall not be read*; but I said, 'It ought to be read: for if I have done any 'thing worthy of *Death*, or of *Bonds*, let all the *Country* know it. Then seeing, they would not read it, I spake to one of my *Fellow-Prisoners*, 'Thou hast a *Copy* of it, *Read* it up, said I. *It shall not be read*, said the *Judge*; *Gaoler*, said he, *Take him away*: *I'le see, whether He or I shall be Master*. So I was taken away; and a while after called for again: And I still cried, to have my *Mittimus* read up;

up; for that signified the *Cause* of my *Commitment*. Wherefore I again spake to the *Friend*, that was my *Fellow-Prisoner*, and bid him, *Read it up*; and he did *Read* it up, and the *Judge*, *Justices* and whole *Court* were silent: for the *People* were eager to hear it. Which is as followeth: 1656. Lancefton *Assizes.*

Peter Ceely, one of the *Justices* of the *Peace* of this County, To the Keeper of *His Highness's* Gaol at *Lancefton*, or his Lawful Deputy in that behalf, Greeting. *Cornwall ſs.*

I *Send you here-withal by the Bearers hereof, the Bodies of* Edward Pyot *of* Bristol, *and* George Fox *of* Drayton *and* Clea *in* Leicestershire, *and* William Salt *of* London, *which they pretend to be the Places of their Habitations, who go under the Notion of* Quakers, *and acknowledge themselves to be such; who have spread several* Papers, *tending to the disturbance of the Publick Peace, and cannot render any Lawful Cause of coming into these Parts, being Persons altogether unknown, and having no Pass for their Travelling up and down the Country, and refusing to give Sureties of their good Behaviour, according to the Law in that* behalf provided, *and refuse to take the* Oath *of* Abjuration, *&c. These are therefore, in the Name of His Highness the* Lord Protector, *to Will and Command you, that when the Bodies of the said* Edward Pyot, George Fox *and* William Salt, *shall be unto you brought, you them receive, and in* His Highness's *Prison aforesaid you safely keep them, until by due Course of Law they shall be delivered. Hereof fail you not, as you will Answer the contrary at your Perils. Given under my Hand and Seal, at* St. Ives *the Eighteenth day of* January, 1655.

P. Ceely.

When it was read, I spake thus to the *Judge* and *Justices*, 'Thou 'that say'st, thou art *Chief-Justice* of *England*, and you, that be '*Justices*, ye know, that if I had put in *Sureties*, I might have gone, 'whether I pleased; and have carried on the *Design* (if I had had 'one) which Major *Ceely* hath charged me with: And if I had spoken 'those Words to him, which he hath here declared, then judge ye, 'whether *Bail* or *Mainprize* could have been taken in that Case. Then turning my Speech to Major *Ceely*, I said, '*When* or *where* did I 'take thee *aside?* Was not thy House full of *rude People*, and thou 'as *Rude*, as any of them at our *Examination*, so that I asked for a '*Constable* or some other *Officer*, to keep the People civil? But if thou 'art my *Accuser*, why sittest thou on the *Bench?* That is not a 'place for thee to sit in; for *Accusers* do not use to sit with the *Judges*: 'Thou oughtest to come down, and stand by me, and look me in 'the Face. Besides, I would ask the *Judge* and *Justices* this Question;

'*Whether*

1656. Lancefton Affizes.

'*Whether or no* Major *Ceely* is not guilty of this *Treaſon*, which he 'charges againſt me, in *Concealing* it ſo long, as he hath done? 'Dos he underſtand his place, either as a *Souldier*, or a *Juſtice* of 'the *Peace?* For he tells you here, *That I went aſide with him, and* '*told him, what a Deſign I had in hand, and how ſerviceable he might be* '*for my Deſign: That I could raiſe* Forty Thouſand *Men in an Hour's* '*time, and bring in King* Charles, *and involve the Nation in Blood.* 'He ſaith moreover, *He would have aided me out of the Country, but I* '*would not go; and therefore he committed me to Priſon for want of Sureties* '*for the good Behaviour*, as the *Mittimus* declares. Now do not you 'ſee plainly, that Major *Ceely* is guilty of this *Plot* and *Treaſon*, that 'he talks of, and hath made himſelf a *Party* to it, by deſiring me to '*go out of the Country*, and demanding *Bail* of me; and not charging 'me with this pretended *Treaſon*, till now, nor diſcovering it? But I 'deny and abhor his Words, and am Innocent of his *Deviliſh Deſign*. So, that Buſineſs was let fall: for the *Judge* ſaw clear enough, that inſtead of *Enſnaring me*, he hath *Enſnared himſelf*.

Then this *Major Ceely* got up again, and ſaid; *If it pleaſe you, my Lord, to hear me: This Man ſtruck me, and gave me ſuch a Blow, as I never had in my Life.* At this I ſmiled in my Heart, and ſaid; '*Major Ceely*, art thou a *Juſtice* of *Peace*, and a *Major* of a *Troop* of '*Horſe*, and tells the *Judge* here in the Face of the *Court* and *Country*, '*That I* (who am a *Priſoner*) *ſtruck thee, and gave thee ſuch a Blow*, '*as thou never had'ſt the like in thy Life?* What! Art thou not aſham-'ed? Prithee, *Major Ceely*, ſaid I, where did I *ſtrike* thee? and 'who is thy *Witneſs* for that? who was by? He ſaid; *It was in the* Caſtle-green, *and that* Captain Bradden *was ſtanding by, when I* '*ſtruck him.* 'I deſired the *Judge* to let him produce his *Witneſs* for 'that: And I called again upon *Major Ceely* to come down from off 'the *Bench*, telling him; It was not fit, that the *Accuſer* ſhould 'ſit as *Judge* over the *Accuſed*. Now when I called again for his *Witneſs*, he ſaid; *Captain Bradden* was his *Witneſs*. Then I ſaid, 'ſpeak '*Captain Bradden*, Did'ſt thou ſee me give him ſuch a *Blow*, and '*ſtrike* him, as he ſaith? *Captain Bradden* made no anſwer; but *bowed* his *Head* towards me. 'I deſired him to ſpeak up, if he knew 'any ſuch thing: but he only *bowed* his *Head* again. 'Nay, ſaid I, 'ſpeak up, and let the *Court* and *Country* hear, and let not *bowing* of 'the *Head* ſerve the Turn. If I have done ſo, let the *Law* be Inflicted 'on me; I fear not *Sufferings*, nor *Death* it ſelf, for I am an *Innocent* '*Man* concerning all his *Charge*. But *Captain Bradden* never Teſtified to it: And the *Judge* finding, thoſe *Snares* would not hold, cried, *Take him away, Gaoler:* and then, when we were taken away, he fined us *Twenty Marks* a piece *for not putting off our Hats*; and to be kept in *Priſon*, till we paid it: and ſo ſent us back to the *Gaol* again.

At Night *Captain Bradden* came to ſee us, and *Seven* or *Eight* *Juſtices* with him, who were very Civil to us, and told us; *They did believe, neither the* Judge, *nor any in the* Court *did believe thoſe* Charges, *which Major* Ceely *had charged upon me in the Face of the Country*. And Capt. *Bradden* ſaid, Major *Ceely* had an Intent to have taken away my *Life*, if he could have got another *Witneſs*.

'But,

'But, ſaid I, Captain *Bradden*, why did'ſt not thou witneſs for me, or 'againſt me, ſeeing Major *Ceely* produced thee for a *Witneſs*, that 'thou ſaweſt me *ſtrike* him? And when I deſired thee to ſpeak either for 'me, or againſt me, according to what thou ſaweſt or kneweſt, thou 'wouldſt not *ſpeak*. *Why*, ſaid he, *when Major* Ceely *and I came by you, as you were walking in the* Caſtle-green, *he put off his* Hat *to you, and ſaid*, How do you Mr. *Fox?* your Servant Sir. *Then you ſaid to him, Major* Ceely, *take heed of Hypocriſy, and of a rotten Heart: for when came I to be thy* Maſter, *and thou my Servant? Do* Servants *uſe to caſt their* Maſters *into Priſon? This was the* great Blow *he meant, that you gave him.* Then I called to mind, that they walked by us, and that he ſpake to me as aforeſaid; and I ſpake thoſe Words to him before-mentioned: which *Hypocriſy* and *Rotten-heartedneſs* he manifeſted openly, when he complained of this to the *Judge* in open *Court*, and in the Face of the *Country*; and would have made them all believe, that I *ſtruck* him outwardly with my *Hand*.

1656. Lancefton Priſon.

Now were we kept in *Priſon*, and divers People came, from far and nigh, to ſee us; of whom ſome were *People* of *Account* in the World: for the *Report* of our *Trial* was ſpread abroad, and our *Boldneſs* and *Innocency* in our Anſwers to the *Judge* and *Court* was talked of in *Town* and *Country*. Among others, that came to viſit us, there was one *Humphry Lower*, a grave, ſober, ancient Man, who had been a *Juſtice* of *Peace* formerly: and he was very ſorry, we ſhould lie in *Priſon*; telling us, how ſerviceable we might be, if we were out of *Priſon*. But we reaſoned with him concerning *Swearing:* and having acquainted him, how they tendered the *Oath* of *Abjuration* to us, as a *Snare*, becauſe they knew, we could not *ſwear*; we ſhew'd him, That *No People could be ſerviceable to God, if they diſobeyed the Command of Chriſt:* and that they, that *Impriſoned* us for the *Hat-Honour*, which was of *Men*, and which *Men* ſought for, they *priſoned* the *Good*, and *vexed* and *grieved* the *Spirit* of *God* in themſelves, which ſhould have turned their Minds to *God*. So we turned him to the *Spirit* of *God* in his Heart, and to the *Light* of *Chriſt Jeſus*; and he was throughly *Convinced*, and continued ſo to his *Death*, and was very *ſerviceable* to us.

There came alſo to ſee us one Colonel *Rouſe*, a *Juſtice* of *Peace*, with a great Company with him; and he was as full of *Words* and *Talk*, as ever I heard any Man in my Life, ſo that there was no ſpeaking to him. At length I asked him, 'Whether he had ever been at *School*, and knew, what belonged to *Queſtions* and *Anſwers?* (this I ſaid, to ſtop him) *At School!* ſaid he, *yes. At School!* ſaid the *Souldiers*; *Doth he ſay ſo to our* Colonel, *that is a* Scholar? Then ſaid I, 'If he be ſo, let him be ſtill, and receive *Anſwers*, to what 'he hath ſaid. Then I was moved of the *Lord* to ſpeak the *Word* of *Life* to him in *God's dreadful Power*; which came ſo over him, that he could not open his Mouth: his *Face ſwelled*, and was *red* like a *Turkey*; and his *Lips* moved, and he mumbled ſomething: but the People thought, he would have *fallen down*. I ſtept to him; and he ſaid, He was never ſo in his Life before: For the *Lord's Power* ſtopt the *Evil Power* and *Air* in him; ſo that he was almoſt *choked*. The Man was ever after very *Loving* to *Friends*, and not ſo full of *Airy*

1656. *Words* to us; though he was a Man full of *Pride:* but the *Lord's* *Power* came over him, and the reſt that were with him.

Lanceſton *Priſon.* Another time there came another *Officer* of the *Army*, a very *malicious, bitter Profeſſor*, whom I had known in *London:* And he was full of his *airy Talk* alſo, and ſpake ſlightly of the *Light* of *Chriſt*, and againſt the *Truth*, as Colonel *Rouſe* had done, and againſt the *Spirit* of *God* being in Men, as it was in the *Apoſtles Days*; till the *Power* of *God*, that bound the *Evil* in him, had almoſt *Choked* him alſo, as it did Colonel *Rouſe:* for he was ſo full of *Evil Air*, that he could not *ſpeak*; but *blubbered* and *ſtuttered*. But from that time, that the *Lord's Power* ſtruck him, and came over him, he was ever after more *Loving* to us.

Now the *Aſſize* being over, and we ſettled in *Priſon* upon ſuch a *Commitment*, as we were not likely to be ſoon *Releaſed*, we broke off from giving the *Gaoler Seven Shillings* a *Week* a piece for our *Horſes*, and *Seven Shillings* a *Week* for our *ſelves*; and ſent our *Horſes* out into the *Country*. Upon which the *Gaoler* grew very *Wicked* and *Dooms-Dale.* *Deviliſh*, and put us down into *Dooms-dale*; a *naſty, ſtinking Place*, where they uſed to put *Witches* and *Murderers*, after they were *Condemned* to *Die*. The Place was ſo *Noiſom*, that it was obſerved, few that went in, did ever come out again in *Health:* for there was no *Houſe* of *Office* in it; and the *Excrements* of the *Priſoners*, that from time to time had been put there, had not been carried out (as we were told) for many *Years*. So that it was all like *Mire*, and in ſome Places to the *Top* of the *Shoes* in *Water* and *Piſs*; and he would not let us *Cleanſe* it, neither would he let us have *Beds*, or *Straw* to lie on. At Night ſome *friendly People* of the Town brought us a *Candle*, and a little *Straw*; and we went to burn a little of our *Straw* to take away the *Stink*. The *Thieves* lay over our *Heads*, and the *Head-Gaoler* lay in a *Room* by them over our Heads alſo. Now it ſeems, the *Smoke* went up into the *Room*, where the *Gaoler* lay: which put him into ſuch a *Rage*, that he took the *Pots* of *Excrements* of the *Thieves*, and poured them down through a Hole upon our *Heads* in *Dooms-dale*; ſo that we were ſo beſpattered with the *Excrements*, that we could not touch our ſelves, nor one another. And the *Stink* Increaſed upon us; ſo that what with *Stink*, and what with *Smoke*, we had like to have been *choked* and *ſmothered* in *Dooms-dale:* For we had the *Stink* under our *Feet* before; but now we had it on our *Heads* and *Backs* alſo: And he having quenched our *Straw* with the *Filth* he poured down, had made a great *Smother* in the *Place*. Moreover he *railed* on us moſt *hideouſly*, calling us *Hatchet-faced Dogs*, and ſuch ſtrange Names, as we had never heard of. In this manner were we fain to *ſtand* all *Night*, for we could not ſit down; the Place was ſo full of *filthy Excrements:* And a great while he kept us after this manner, before he would let us cleanſe it, or ſuffer us to have any *Victuals* brought in, but what we got through the *Grate*. One time a *Laſs* brought us a little *Meat*; and he *Arreſted* her for *breaking* his *Houſe*, and ſued her in the *Town-Court* for *breaking* the *Priſon:* and a great deal of *Trouble* he put the *Young-woman* to; whereby others were ſo diſcouraged, that we had much a do to get *Water*, or *Drink* or *Victuals*. Near this Time we ſent for a *Young-woman*, one *Ann*

Ann Downer from *London*, (that could *write*, and take things well in *Short-hand*,) to buy and dreſs our *Meat* for us; which ſhe was very willing to, it being alſo upon her Spirit to come to us in the *Love* of *God*: and ſhe was very *ſerviceable* to us. 1656. Lanceſton *Doomſdale*

This *Head-Gaoler*, we were Informed, had been a *Thief*, and was *burnt* both in the *Hand*, and in the *Shoulder:* His *Wife* too had been *burnt* in the Hand. The *Under-Gaoler* had been *burnt* both in the *Hand*, and in the *Shoulder;* and his *Wife* had been *burnt* in the *Hand* alſo: And Colonel *Bennet*, who was a *Baptiſt-Teacher*, having purchaſed the *Gaol* and *Lands* belonging to the *Caſtle*, had placed this *Head-Gaoler* therein. The *Priſoners*, and ſome *wild People* would be talking of *Spirits*, that haunted *Doomſdale*, and *walked* there, and how many had *died* in it; thinking perhaps, to *terrify* us therewith. But I told them and *Friends*, 'That if all the *Spirits* and *De-* 'vils in *Hell* were there, I was over them in the *Power* of *God*, and 'feared no ſuch thing: for *Chriſt* our *Prieſt*, would ſanctify 'the *Walls* and the *Houſe* to us, he who bruiſed the Head of the 'Devil. The *Prieſt* was to cleanſe the *Plague* out of the *Walls* of the *Houſe* under the *Law*, which *Chriſt*, our *Prieſt*, ended; who ſanctifies both *inwardly* and *outwardly* the *Walls* of the *Houſe*, and the *Walls* of the *Heart*, and all things to his People.

By this time the *General Quarter-Seſſions* drew nigh; and the *Gaoler* ſtill carrying himſelf *baſely* and *wickedly* towards us, we drew up our *Sufferings*, and ſent it to the *Seſſions* at *Bodmin:* upon the reading of which, the *Juſtices* gave *Order*; *That* Doomſdale-Door *ſhould be opened, and that we ſhould have liberty to Cleanſe it, and to buy our Meat in the Town.* We ſent up a *Copy* alſo of our *Sufferings* to the *Protector*, ſetting forth, how we were taken and Committed by Major *Ceely*; and how we were abuſed by Capt. *Keat* as aforeſaid, and the reſt in Order: Whereupon the *Protector* ſent down an *Order* to Capt. *Fox*, Governour of *Pendennis-Caſtle*, to Examin the Matter about the *Souldiers abuſing* us, and *ſtriking* me. There were at that time many of the *Gentry* of the *Country* at the *Caſtle:* and Capt. *Keat's* *Kinſman*, that *ſtruck* me, was ſent for up before them, and much *Threatned*. They told him, *That if I ſhould change my Principle, I might take the Extremity of the Law againſt him, and might recover ſound* Damages *of him*. Capt. *Keat* alſo was checkt, for ſuffering the *Priſoners* under his Charge to be abuſed. This was of great Service in the Country: for afterwards *Friends* might have ſpoken in any *Market* or *Steeple-houſe* thereabouts, and none would meddle with them. I underſtood, that *Hugh Peters*, who was one of the *Protector's Chaplains*, told him; *They could not do* George Fox *a greater Service for the ſpreading of his Principles in* Cornwall, *than to Impriſon him there*. And indeed, my *Impriſonment* there was of the *Lord*, and for his *Service* in thoſe parts: For after the *Aſſizes* were over, and it was known, we were likely to continue *Priſoners*; ſeveral *Friends* from moſt parts of the Nation, came into the Country to viſit us. And thoſe parts of the *Weſt* were very *dark Countries* at that time: But the *Lord's Light* and *Truth* brake forth, and ſhined over all; and many were turned from *Darkneſs* to the *Light*, and from *Satan's Power* unto *God*. And many were moved to go to the

1656. Lanceſton *Doomſdale.*

Steeple-houſes; and ſeveral were ſent to *Priſon* to us: and a great *Convincement* there began to be in the *Country*. For now we had *Liberty* to come out, and to walk in the *Caſtle-Green*; and divers People came to us on the *Firſt-days*, to whom we declared the *Word of Life:* and great Service we had among them, and many were turned to God, here and there, up and down the Country; but a great *Rage* got up in the *Prieſts* and *Profeſſors* againſt the *Truth* and us. *One* of the envious *Profeſſors* had gathered together many *Scripture-Sentences*, to prove, *That we ought to put off our Hats to the People*; and he invited the *Town* of *Lanceſton* to come into the *Caſtle-Yard* to hear him read them: Amongſt other *Inſtances*, that he there brought, one was; *That* Saul *bowed to the Witch of* Endor. When he had done, we got a little *Liberty* (whether the *Gaoler* would or no) to *ſpeak*; and we ſhewed both him and the People, 'That *Saul* 'was gone from *God*, and had *diſobeyed God*, like them, when he 'went to the *Witch* of *Endor*: That neither the *Prophets*, nor *Chriſt*, 'nor the *Apoſtles* ever taught People to *bow* to a *Witch*. The *Man* went away with his *rude People*; but ſome of the *People* ſtaid with us: and we ſhewed them; 'That this was not *Goſpel-Inſtructions*, 'to teach People to *bow* to a *Witch*. For now People began to be affected with the *Truth*, and now the *Devil's Rage* increaſed; ſo that we were in great *dangers* many times.

One time there came a *Souldier* to us; and one of our *Friends* was admoniſhing of him, and exhorting him to *Sobriety*, &c. and I ſaw him begin to *draw* his *Sword* at him. Whereupon I ſtept to him, and told him, What a *ſhame* it was to offer to draw his *Sword* upon a *naked Man*, and a *Priſoner*; and how unfit and unworthy he was to carry ſuch a *Weapon:* and that, if he ſhould have *offered* ſuch a thing to ſome Men, they would have taken his *Sword* from him, and have *broken* it to *pieces*. So he was *aſhamed*, and went his way; and the *Lord's Power* preſerved us.

Another time, about the *Eleventh Hour* at *Night*, the *Gaoler* being *half-drunk*, came and told me, *That he had gotten a Man now to diſpute with me* (this was, when we had leave to go a little into the *Town:*) As ſoon as he ſpake thoſe Words, I felt, there was *Miſchief* intended to my *Body*. All that *Night*, and the next *day* I lay down on a *Graſs-plat* to *ſlumber*, and I felt ſomething ſtill about my *Body*; and I ſtarted up, and *ſtruck* at it in the *Power* of the *Lord*, and yet ſtill it was about my *Body*. Then I aroſe, and walked into the *Caſtle-green*; and the *Under-Keeper* came to me, and told me, *There was a Maid would ſpeak with me in the* Priſon. I felt a *Snare* in his Words too, therefore I went not into the *Priſon*; but went to the *Grate*, and looked in: and there I ſaw a *Man*, that was lately brought to *Priſon* for being a *Conjurer*; and he had a *naked Knife* in his *Hand*. So I ſpake to him, and he threatned to cut my *Chaps* (as his Expreſſion was;) but he being within the *Gaol*, could not come at me: This was the *Gaoler's* great *Diſputant*. I went ſoon after into the *Gaoler's* Houſe, and found him at *Breakfaſt*; and he had then gotten his *Conjurer* out with him: So I told the *Gaoler*, his *Plot* was *diſcovered*. Then he got up from the *Table*, and caſt his *Napkin* away in a *Rage*; and I left them, and went away to my *Chamber:* for at this time we were out

out of *Doomſdale*. At the time the *Gaoler* had ſaid, the *Diſpute* ſhould be, I went down and walked in the *Court* (the place appointed) till about the *Eleventh Hour*; but no Body came: then I went up to my *Chamber* again; and after a while I heard one call for me. I ſtept to the *Stairs-head*; and there I ſaw the *Gaoler's Wife* upon the *Stairs*, and the *Conjurer* at the bottom of the *Stairs*, holding his Hand behind his *Back*, and in a great *Rage*. I asked him; 'Man, what haſt thou in thy Hand behind thy *Back?* Pluck thy 'Hand before thee, ſaid I; Let's ſee thy *Hand*, and what thou haſt 'in it? Then in a *Rage* he pluckt forth his *Hand* with a *naked Knife* in it. Then I ſhewed the *Gaoler's Wife* the *wicked Deſign* of her *Husband* and *her* againſt me: for this was the *Man* they had brought to *diſpute* of the *things* of *God*. But the *Lord* diſcovered their *Plot*, and prevented their *Evil Deſign*; and they both *raged*, and the *Conjurer* threatned. Then I was moved of the *Lord* to *ſpeak ſharply* to him in the *dreadful Power* of the *Lord:* and the *Lord's Power* came over him, and bound him down; ſo that he never after durſt appear before me, to ſpeak unto me. I ſaw, it was the *Lord* alone, that did preſerve me out of their *bloody Hands:* for the *Devil* had a great *Enmity* to me, and ſtirred up his *Inſtruments* to ſeek my *hurt*. But the *Lord* prevented them; and my Heart was filled with *Thankſgivings* and *Praiſes* unto him. 1656. Lanceſton *Gaol.*

Now while I was exerciſed with People of divers ſorts, that came ſome out of *good will* to viſit us, ſome out of an *envious, carping Mind* to wrangle and diſpute with us, and ſome out of *Curioſity* to ſee us; *Edward Pyot*, who before his *Convincement* had been a *Captain* in the *Army*, and had a good Underſtanding in the *Laws* and *Rights* of the *People*, being ſenſible of the *Injuſtice* and *Envy* of Judge *Glyn* to us at our *Trial*, and willing to lay the *Weight* thereof upon him, and make him ſenſible thereof alſo, writ an *Epiſtle* to him, on behalf of us all, which was thus; and thus directed:

'To John Glyn, *Chief Juſtice of* England.

Friend,

'WE are *Free-men* of *England*, *Free-born*; our *Rights* and '*Liberties* are according to *Law*, and ought to be defended 'by it: And therefore with thee, by whoſe Hand we have ſo long 'and yet do *ſuffer*, let us a little plainly reaſon concerning thy *Pro-'ceedings* againſt us, whether they have been according to *Law*, and 'agreeable to thy *Duty* and *Office*, as *Chief Miniſter* of the *Law*, or '*Juſtice* of *England?* And in Meekneſs and Lowlineſs abide; that 'the *Witneſs* of *God* in thy *Conſcience* may be heard to ſpeak and 'judge in this Matter: For *Thou* and *We* muſt all appear before the '*Judgment-Seat* of *Chriſt*, that every one may receive, according to 'what he hath done, whether it be *good* or *bad*. Therefore, '*Friend*, in Moderation and Soberneſs Weigh, what is herein laid 'before thee.

In

1656. Lancefton *Gaol.*

'In the *Afternoon*, before we were brought before thee at the *Aſſize* 'at *Lanceſton*, thou didſt cauſe divers *Scores* of our *Books* to be *vi-* 'olently taken from us by *Armed Men*, without due *Proceſs* of *Law*; 'which *Books* being peruſed (to ſee, if any thing in them could have 'been found to have laid to our Charge, who were *Innocent Men:* 'and them upon our *Legal Iſſue*) thou haſt detained from us to this 'very day. Now, our *Books* are our *Goods*, and our *Goods* are our 'Property; and our *Liberty* it is to have and enjoy our *Property*: and 'of our *Liberty* and *Property* the *Law* is the defence; which ſaith, 'No *Free-man ſhall be diſſeized* of his *Free-hold, Liberties or free* 'Cuſtoms, &c. *nor any way otherwiſe deſtroyed: Nor we ſhall not paſs* 'upon him, *but by lawful Judgment of his* Peers, *or by the* Law *of the* 'Land; Magna Charta, *cap.* 29. Now *Friend*, Conſider, Is not 'the taking away of a Man's *Goods violently*, by *force* of *Arms*, as 'aforeſaid, contrary to the *Law* of the *Land?* Is not the *Keeping* of 'them ſo taken away, a diſſeizing him of his *Property*, and a de- 'ſtroying of it and his *Liberty*, yea, his very *Being*, ſo far as the 'Invading of the *Guard* the *Law* ſets about him, is in order 'thereunto? Calls not the *Law* this, a *Deſtroying* of a *Man?* Is 'there any more than one common *Guard* or *Defence* to *Property*, *Liber-* 'ty and *Life*, viz. the *Law?* And can this *Guard* be broken on the former, '(viz. *Property* and *Liberty*;) and the *Latter* (viz. *Life*) be ſure? 'Doth not he, that makes an *Invaſion* upon a Man's *Property* and 'Liberty (which he doth, who contrary to *Law*, which is the *Guard*, 'acts againſt either) make an *Invaſion* upon a Man's *Life*; ſince that 'which is the Ground of the *One*, is alſo of the *Other?* If a *Penny*, 'or *Penny's-worth* be taken from a Man contrary to *Law*, may not by 'the ſame *Rule* all a Man hath, be taken away? If the *Bond* of the 'Law be broken upon a Man's *Property*, may it not on the ſame 'ground be broken upon his *Perſon?* And by the ſame Reaſon, as it 'is broken on *One Man*, may it not be broken upon *all*, ſince the 'Liberty and Property, and Beings of *all Men* under a *Government* are 'Relative, a Communion of Wealth, as the Members in the *Body*, 'but one Guard and Defence to all, the *Law? One Man* cannot be 'injured therein, but it redounds to *all*. Are not ſuch things in or- 'der to the Subverſion and Diſſolution of *Government?* Where there 'is no *Law*, what is becom of *Government?* And of what value is 'the *Law* made, when the *Miniſters* thereof break it at pleaſure up- 'on Mens *Properties*, *Liberties* and *Perſons?* Canſt thou Clear thy 'ſelf of theſe things, as to us? To *that* of *God* in thy Conſcience, 'which is *Juſt*, do I ſpeak: Haſt thou acted, like a *Miniſter*, the 'Chief *Miniſter* of the *Law*, who haſt taken our *Goods*, and *yet* de- 'taineſt them, without ſo much as going by lawful *Warrant*, ground- 'ed upon due *Information*, which in this our *Caſe* thou could'ſt not 'have; for none had peruſed them, whereby to give thee *Infor-* 'mation? Should'ſt thou exerciſe *Violence* and *Force* of *Arms* on *Pri-* 'ſoners *Goods*, in their *Priſon-Chamber*, inſtead of proceeding *Orderly* 'and *Legally*, which thy *Place* calls upon thee above any Man, to *tender*, 'defend and *maintain* againſt the other, and to preſerve entire the 'Guard of every Man's *Being*, *Liberty*, *Life* and *Livelyhood?* 'Should'ſt thou, whoſe *Duty* it is to puniſh the *Wrong-doer*, *do wrong*

thy

'thy ſelf? Who ought'ſt to ſee the *Law* be kept and obſerved, *break* 1656. 'the Law, and turn aſide the due Adminiſtration thereof? Surely, 'from *Thee*, conſidering Thou art *Chief Juſtice* of *England*, other Lancefton *Gaol.* 'things were expected both by *Us*, and by the *People* of this 'Nation.

'And *Friend*, when we were brought before thee, and ſtood upon 'our *Legal Iſſue*, and no *Accuſer*, or *Accuſation* came in againſt us; as to 'what we had been *wrongfully Impriſoned*, and in *Priſon* detained for 'the Space of *Nine Weeks*, ſhouldeſt not thou have cauſed us to have 'been *Acquitted* by *Proclamation?* Saith not the *Law* ſo? Ought'ſt 'thou not to have Examined the *Cauſe* of our *Commitment?* And 'there not appearing a *lawful Cauſe*, ought'ſt thou not to have *diſ-* 'charged us? Is it not the Subſtance of thy *Office* and *Duty*, To *do* 'Juſtice according to the *Law* and *Cuſtom* of *England?* Is not this 'the *End* of the *Adminiſtration* of the *Law?* of the *General Aſſizes?* 'of the *Gaol-Deliveries?* of the *Judges going the Circuits?* Haſt not 'thou, by doing otherwiſe, acted *Contrary* to all *theſe*, and to *Magna* 'Charta? which, *Cap.* 29 ſaith, "*We ſhall ſell to no Man, we ſhall* 'Deny, *or Defer to no Man either Juſtice or Right:* Haſt thou not 'both *Deferred* and *Denied* to us, who had been ſo long oppreſſed, 'this *Juſtice* and *Right?* And when of thee *Juſtice* we demanded, 'ſayd'ſt thou not, "*If we would be uncovered, thou would'ſt hear us,* 'and do us *Juſtice?* ——*We ſhall ſell to no Man, we ſhall deny or* 'defer to no Man either *Juſtice or Right*, ſaith *Magn. Chart.* as afore- 'ſaid: Again; "*We have commanded all our Juſtices, that they ſhall* 'from henceforth do even Law, *and Execution of Right to all our Sub-* 'jects, *Rich and Poor, without having Regard to any Man's Perſon;* 'and without letting to do Right for any Letters or Commandments, 'which may come to them from *Us*, or from any other, or by any other 'Cauſe, &c upon Pain to be at our Will, Body, Lands and Goods, 'to do therewith, as ſhall pleaſe us, in caſe they do contrary. ſaith *Stat.* '20. *Edw.* 3. *cap.* 1. Again, "*Ye ſhall ſwear, that ye ſhall do* even 'Law *and Execution of Right to all, Rich and Poor, without having* 'regard to any Perſon; *and that ye deny to no Man* Common Right 'by the King's *Letters, nor none other Man's, nor for none other Cauſe.* 'And in Caſe any Letter come to you contrary to the Law, that ye do no- 'thing by ſuch Letter; but Certify the King thereof, and go forth to do 'the Law notwithſtanding thoſe Letters. And in caſe ye be from hence- 'forth found in default in any of the Points aforeſaid, ye ſhall be at the 'King's Will of Body, Lands and Goods, thereof to be done, as ſhall 'pleaſe him: Saith the *Oath*, appointed by the *Statute* to be taken 'by all the *Judges*, Stat. 18. *Edw.* 3. But none of theſe, nor none 'other *Law* hath ſuch an Expreſſion, or *Condition* in it, as this, *viz.* 'Provided, *he will put off his Hat to you, or be Uncovered:* Nor doth 'the *Law* of *God* ſo ſay, or that your *Perſons* be *reſpected*; but the 'contrary. From whence then comes this New Law, *If ye will be* 'uncovered, *I will hear you, and do you Juſtice?* This hearing *Com-* 'plaint of Wrong, this doing of *Juſtice*, *Upon Condition*; wherein lies 'the *Equity* and the *Reaſonableneſs* of that? When were theſe *Funda-* 'mental *Laws* Repealed, which were the Iſſue of much *Blood* and 'War; which to uphold, coſt the *Miſeries* and *Blood* of the late

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'*Wars*, that we ſhall now be heard, as to *Right*, and have *Juſtice* 'done us but *upon Condition*, and that too ſuch a Trifling one, as the '*Putting off the Hat?* Doth thy *ſaying ſo*, who art Commanded, as 'aforeſaid, *Repeal* them, and make *them* of none Effect, and all the '*Miſeries* undergone, and the *Blood* ſhed for them of *old*, and of *late* '*Years?* Whether it be ſo or no indeed, and to the *Nation*, thou haſt 'made it ſo to *Us*; to whom thou haſt denied the *Juſtice* of our *Li*-'*berty* (when we were before thee, and no *Accuſer*, nor *Accuſation* 'came in againſt us) and the Hearing of the *Wrong* done to us, who 'are *Innocent*; and the Doing us *Right*. And *Bonds* haſt thou caſt, 'and continued upon us until this Day, under an *Unreaſonable* and '*Cruel Gaoler*, for not performing *That thy Condition*, for Conſcience 'ſake. But thinkeſt thou, that this thine own *Conditional Juſtice* 'maketh void the *Law?* or can it do ſo? or abſolve thee before *God* 'or *Man*? or acquit the *Penalty* mentioned in the *Laws* aforeſaid? un-'to which, haſt thou not Conſented and *Sworn?* viz. *And in caſe* '*ye be from henceforth found in Default, in any of the points aforeſaid,* '*ye ſhall be at the* King's Will, *of* Body, Lands *and* Goods, *thereof to* '*be done, as ſhall pleaſe him. And is not* Thy Saying, *If ye will be* '*uncovered (or put off your Hats) I will hear you, and do you Juſtice*; 'and (becauſe we could not *put* them *off* for *Conſcience*-ſake) Thy 'denying us *Juſtice*, and refuſing to *hear* us, as to *Wrong* (who had 'ſo *unjuſtly ſuffered*) a *Default* in thee againſt the very *Eſſence* of thoſe '*Laws*, yea, an *Overthrow* thereof, for which *things* ſake (being of 'the higheſt Importance to the well-being of Men) ſo *juſt*, ſo *equal*, 'ſo *neceſſary*, thoſe *Laws* were made, and all the *Proviſions* therein? 'To make a *Default* in any one Point of which *Proviſions*, expoſeth 'to the ſaid *Penalty*. Doſt not thou by this time ſee, where thou 'art? Art thou ſure, thou ſhalt never be made to underſtand and 'feel the *Juſtice* thereof? Is thy *Seat* ſo high, and thy *Fence* ſo great, 'and art thou ſo certain of thy *Time* and *Station*, above all that have 'gone before thee, whom *Juſtice* hath *Cut down*, and given them 'their due, that thou ſhalt never be called to an *Account*, nor with 'its long and ſure *ſtroke* be reached? Deceive not thy ſelf, *God* is 'come nearer to *Judgment*, than the *Workers* of *Iniquity* in this Age 'Imagin; who *perſecute* and evil-intreat thoſe, that witneſs the *Juſt* 'and *Holy One*, for their *Witneſſing* of him, who is come to *Reign* 'for ever and ever. Saith he not, he will be a *ſwift Witneſs againſt* '*the falſe Swearers?* God is not mocked.

'Surely, *Friend*, that muſt needs be a very great *Offence*, which 'deprives a Man of *Juſtice*, of being heard as to *Wrong*, of the Be-'nefit of the *Law*, and of thoſe *Laws* afore-rehearſed; to defend the '*Juſtice* and *Equity* of which, a Man hath adventured his *Blood*, and 'all that is *Dear* to him. But *to ſtand Covered* (or with the *Hat* on) 'in Conſcience to the *Command* of the *Lord*, is made by thee ſuch an '*Offence* (which is none in *Law*) and rendered upon us (who are '*Innocent*, ſerving the Living God) effectual to deny us *Juſtice*; 'though the *Laws* of *God*, and of *Man*, and the *Oath*, and *Equity*, and '*Reaſon* ſaith the Contrary, and on it pronounceth ſuch a *Penalty*. '*If ye will be Uncovered (Uncovered*, ſaid'ſt thou) *I will hear you*, '*and do you Juſtice*: But *Juſtice* we had not, nor were we heard,

'becauſe

'becauſe *Jeſus Chriſt*, who is the *Higher Power*, the *Law-giver* of 1656.
'his People, in our Conſciences Commanded us not to *Reſpect Per-*
'*ſons*; whom to *Obey* we chuſe rather than *Man*. And for our *Obe-* Lancefton
'*dience* unto him haſt thou caſt us into *Priſon*, and continueſt us Gaol.
'there, till this very Day; having ſhewed us neither *Law* for it, nor
'*Scripture*, nor *Inſtances* of either, nor *Example* of *Heathens* or others.
'*Friend*, Come down to *that* of *God*, that is *Juſt* in thee, and Con-
'ſider, was ever ſuch a thing, as this, heard of in this *Nation?*
'What's become of *Serioufneſs*, of *true Judgment*, and of *Righteouſ-*
'*neſs!* An *unrighteous Man*, ſtanding before thee with his *Hat off*,
'ſhall be *heard*; but an *Innocent Man*, appearing with his *Hat on* in
'Conſcience to the *Lord*, ſhall neither be *heard*, nor have *Juſtice*. Is
'not this *regarding* of *Perſons* contrary to the *Laws* aforeſaid, and the
'*Oath*, and the *Law* of *God?* Underſtand, and Judge: Did we not
'own *Authority* and *Government* oftentimes before the *Court?* Didſt
'not Thou ſay in the *Court*, Thou *waſt glad to hear ſo much from us*
'*of our owning Magiſtracy? Pleaded* we not to the *Indictment*, though
'it was ſuch a *new-found One*, as *England* never heard of before?
'*Came* we not, when thou ſenteſt for us? *Went* we not, when thou
'bid'ſt us go? And are we not ſtill *Priſoners* at thy Command, and
'at thy *Will?* If the *Hat* had been ſuch an *Offence* to thee, Could'ſt
'not thou have cauſed it to have been *taken off*, when thou heard'ſt
'us ſo often declare, we could not do it in *Conſcience* to the *Commands*
'of the *Lord*; and that for that Cauſe we forbore it, not in *Contempt*
'of thee, or of *Authority*, nor in *Diſreſpect* to thine, or any Man's
'*Perſon:* (For we ſaid, We *honoured all Men in the Lord*, and owned
'*Authority*, which was a *Terror to Evil-Doers*, *and a Praiſe to them*
'*that do well*; And *our Souls were ſubject to the Higher Powers for*
'*Conſcience-ſake)* as thou cauſed'ſt them to be *taken off*, and to be kept
'ſo, when thou called'ſt the *Jury* to find us *Tranſgreſſors* without a
'*Law?* What ado haſt thou made to take away the *Righteouſneſs* of
'the *Righteous* from him, and to cauſe us to *ſuffer* further, whom
'thou kneweſt, to have been ſo long *wrongfully* in *Priſon* contrary to
'*Law?* Is not *Liberty* of *Conſcience* a Natural *Right?* Had there
'been a *Law* in this Caſe, and we bound up in our *Conſciences*, that
'we could not have *obeyed* it, was not *Liberty* of *Conſcience* there to take
'place? For where the *Law* ſaith not againſt, there needs no *Plea* of
'*Liberty* of *Conſcience:* But the *Law* have we not *offended*; yet in
'thy *Will* haſt thou cauſed, and doſt thou yet cauſe us to *ſuffer* for
'our *Conſciences*, where the *Law* requires no ſuch thing: and yet for
'*Liberty* of *Conſcience* hath all the *Blood* been ſpilt, and the *Miſeries*
'of the late *Wars* undergone, and (as the *Protector* ſaith) *this Govern-*
'*ment undertaken, to preſerve it*; and *a Natural Right*, he ſaith, *it*
'*is*; *and he that would have it*, he ſaith, *ought to give it.* And if it
'be a *natural Right*, as is undeniable; then to attempt to *force* it, or
'to *puniſh* a Man for not doing contrary to it, is to act againſt *Nature:*
'which as it is *unreaſonable*, ſo it is the ſame, as to offer *Violence* to a
'Man's *Life.* And what an *Offence* that is in the *Law*, thou knoweſt;
'and how, by the *Common Law* of *England*, all *Acts*, *Agreements* and
'*Laws*, that are againſt *Nature*, are meer *Nullities:* and all the
'*Judges* cannot make one *Caſe* to be *Law*, that is againſt *Nature.* But

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'put the Caſe, our ſtanding with our *Hats on*, had been an Offence 'in *Law*, and we *wilfully*, and in *Contempt*, and not out of *Conſcience* 'had ſtood ſo (which we deny, as aforeſaid) yet that is not a ground, 'wherefore we ſhould be *denied Juſtice*, or to be *heard*, as to the 'Wrong done to us. *If ye will not Offend in* one *Caſe*, *I will do you* '*Juſtice in another*: This is not the *Language* of the Law, or of Ju-'ſtice, which diſtributes to every one their *Right*; *Juſtice*, to whom '*Juſtice* is due; Puniſhment, to whom Puniſhment is due. A Man 'who doth *Wrong*, may alſo have *Wrong* done to him; ſhall he not 'have *Right*, wherein he is *wronged* unleſs he *Right* him, whom he 'hath *wronged*? The Law ſaith not ſo: but the *Wrong-doer* is to 'ſuffer, and the *Sufferer* of *Wrong* to be righted. Is not otherwiſe 'to do, a Denying, a Letting, or Stopping of *Even Law*, and Exe-'cution of *Juſtice*, and a bringing under the *Penalties* aforeſaid? Mind 'and Conſider.

'And ſhould'ſt Thou have *Accuſed*, when no *Witneſs* appeared 'againſt us, as in the particulars of *ſtriking* Peter Ceely, *and Diſperſing* '*Books* (as thou ſaid'ſt) *againſt Magiſtracy and Miniſtry*, with which 'thou didſt falſly *Accuſe* one of us? ſaith not the Law, *The* Judge '*ought not to be the Accuſer*? much leſs a *falſe Accuſer*. And waſt 'not thou ſuch an one, in Affirming, That he *diſperſed Books againſt* '*Magiſtracy and Miniſtry*, when as the Books were *Violently taken* out 'of our *Chamber*, (as hath been ſaid) *undiſperſed* by him, or any of 'us? Nor did'ſt thou make it appear in one particular, *wherein* thoſe '*Books*, thou ſo *Violently* didſt cauſe to be taken away, were againſt '*Magiſtracy* or *Miniſtry*? or gaveſt one *Inſtance*, or *Reply*, when he 'denied, what thou charged'ſt therein; and ſpake to thee to bring 'forth thoſe *Books*, and make thy *Charge* appear. Is not the *Sword* 'of the *Magiſtrate* of *God* to paſs upon ſuch Evil-Doing? And ac-'cording to the Adminiſtration of the Law, ought not *Accuſations* 'to be by way of *Indictment*, wherein the *Offence* is to be charged, 'and the Law expreſſed, againſt which it is? Can there be an *Iſſue* 'without an *Indictment*? Or can an *Indictment* be *found*, before *Proof* 'be made of the *Offence* charged therein? And haſt not thou herein 'gone contrary to the *Law*, and the Adminiſtration thereof, and 'thy *Duty*, as a *Judge*? What juſt cauſe of *Offence* gave *George Fox* 'to thee, when, upon thy producing a *Paper* concerning *Swearing*, 'ſent by him (as thou ſaid'ſt) to the *Grand Jury*, and requiring 'him to ſay, *Whether it was his Hand-writing*? he anſwered, *Read it* '*up before the Country*; *and when he heard it read*, *if it were his*, *he* '*would own it*? Is it not equal, and according to Law, that what a 'Man is charged with before the *Country*, ſhould be *read* in the hearing 'of *him* and of the *Country*? When a *Paper* is delivered out of a 'Man's Hand, *Alterations* may be made in it to his *Prejudice*, which, 'on a ſuddain looking over it, may not preſently be diſcerned; but 'by *hearing* it *read up*, may be better underſtood, whether any ſuch '*Alterations* have been made therein? Could'ſt thou in *Juſtice* have 'expected, or required him otherwiſe to do? Conſidering alſo, that he 'was not unſenſible, how much he had *ſuffered* already, being *Inno-'cent*; and what *Endeavours* there were uſed, to cauſe him further 'to *ſuffer*? Was not, what he ſaid, as aforeſaid, a *plain* and *ſingle*

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'*Anſwer*, and ſufficient in the *Law*? Though (as hath been demon-'ſtrated) contrary to *Law* thou didſt act, and to thy *Office*, in being 'his *Accuſer* therein, and producing the *Paper* againſt him. And in 'his Liberty it was, whether he would have made thee any *Anſwer* 'at all, to what thou did'ſt exhibit, or demand out of the *due Courſe* 'of *Law*: for to the *Law Anſwer* is to be made; not to thy *Will*. 'Wherefore then waſt thou ſo filled with *Rage* and *Fury* upon that 'his *Reply*? Calmly, and in the Fear of the Lord conſider: Where-'fore did'ſt thou *Revile* him, particularly with the reproachful Names 'of *Juggler*, and *Prevaricator*? Wherein did he *juggle*? wherein did 'he *prevaricate*? Wherefore did'ſt thou uſe ſuch *Threatning Lan-'guage*, and ſuch *Menacings* to him and us, ſaying, Thou would'ſt '*Ferk us*, with ſuch like? Doth not the *Law* forbid *Reviling*, and '*Rage*, and *Fury*, and *Threatning* and *Menacing* of *Priſoners*? So-'berly mind; Is this to act like a *Judge*, or a *Man*? Is not this '*Tranſgreſſion*? Is not the *Sword* of the *Magiſtrate* of *God* to paſs on 'this as *Evil-doing*, which the righteous *Law* condemns, and the '*Higher Power* is againſt, which judgeth for God? Take heed, what 'ye do; for ye *judge* not for *Man*, but for the *Lord*, who is with 'you in the *Judgment*. *Wherefore now*, *let the Fear of the Lord be* '*upon you*; *take heed*, *and do it*: *For there is no Iniquity with the* '*Lord our God*, *nor Reſpect of Perſons*, *nor taking of Gifts*, ſaid *Jeho-'ſhaphat* to the Judges of *Judah*. *Pride*, and *Fury*, and *Paſſion*, and '*Rage*, and *Reviling*, and *Threatning* is not the *Lord*'s: It, and the '*Principle*, out of which it ſprings, is for *Judgment*, and muſt come 'under the *Sword* of the *Magiſtrate* of *God*; and it is of an *ill Savour*, 'eſpecially ſuch an Expreſſion, as to threaten to *Ferk* us. Is not ſuch 'a Saying more becoming a *Pedant*, or *Schoolmaſter* with his *Rod* or '*Ferula* in his Hand, than *Thee*, who art the *Chief* *Juſtice* of the '*Nation*, who ſitteſt in the higheſt *Seat* of *Judgment*; who oughteſt 'to give a *good Example*, and ſo to *Judge*, that others may *hear* and '*fear*? Weigh it ſoberly, and Conſider, Doth not *threatning Lan-'guage* demonſtrate an *Inequality*, and *Partiality* in him, who ſits as '*Judge*? Is it not a *Deterring* of a *Priſoner* from ſtanding to, and 'pleading the *Innocency* of his *Cauſe*? Provides not the *Law* againſt 'it? Saith it not, That *Irons*, and all other *Bonds* ſhall be taken 'from the *Priſoner*, *that he may plead without Amazement*, *and with* '*ſuch freedom of Spirit*, *as if he were not a Priſoner*? But when he, 'who is to *judge* according to the *Law*, ſhall before-hand *threaten*, and '*Menace* the *Priſoner* contrary to the *Law*, how can the *Mind* of the '*Priſoner* be *free*, to plead his *Innocency* before him? or expect *Equal* '*Judgment* from him, who, before he hears him, *threatens*, what he 'will do unto him? Is not this the *Caſe* between *Thee* and *Us*? Is 'not this the *Meaſure* we have received at thy Hands? Haſt thou 'herein dealt according to *Law*? or to thy *Duty*? Or *as thou* '*wouldeſt be done unto*? Let that of *God* in thy Conſcience 'Judge.

'And did'ſt not thou ſay, There was *a Law for putting off the Hat*; '*and that thou would'ſt ſhew a Law*? and did'ſt not thou often ſo ex-'preſs thy ſelf? But didſt thou produce any *Law*? or *ſhew*, where 'that *Law* might be found? or any *Judicial Preſident*, or in what

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'*King's Reign*, when we ſo often deſired it of thee; having never 'heard of, or known any ſuch *Law*, by which thou didſt *Judge* us? 'Was not, what we demanded of thee, *reaſonable* and *juſt*? Was that a 'Savoury Anſwer, and according to *Law*, which thou gaveſt us, 'viz. *I am not to carry the Law-books at my Back, up and down the Country*; '*I am not to Inſtruct you?* Was ever ſuch an Expreſſion heard be-'fore theſe days, to come out of a *Judge*'s Mouth? Is he not to be 'of *Counſel* in the *Law* for the *Priſoner*, and to *Inſtruct* him therein? 'Is it not for this cauſe, that the *Priſoner*, in many Caſes, is not al-'lowed *Counſel* by the *Law?* In all *Courts* of *Juſtice* in this *Nation*, 'hath it not been known *ſo to have been?* And to the *Priſoner* hath not 'this been often declared, when he hath demanded *Counſel*, alledg-'ing his *Ignorance* in the *Law*, by reaſon of which his *Cauſe* might 'miſcarry, though it were *righteous*, viz. *The Court is of Counſel for 'you?* Ought not he, that judgeth in the *Law*, to be *Expert* in the '*Law?* Could'ſt thou not tell, by what *Act* of *Parliament* it was made, 'or by what *Judicial Preſident*, or in what *King's Reign*, or when 'it was adjudged ſo by the *Common Law* (which are all the Grounds, 'the *Law* of *England* hath) had there been ſuch a *Law*; though the 'words of the *Law* thou could'ſt not remember? Surely, *To Inform 'the Priſoner*, when he deſired it, eſpecially as to a *Law*, which was 'never heard of, by which he proceeds to *Judge* him, that he may 'know, what *Law* it is, by which he is to be *Judged*, *becomes* him 'who *Judgeth* for *God:* for ſo the *Law* was read to the *Jews*, by 'which they were to be *Judged*, yea, *every Sabbath-day*; this was 'the *Commandment* of the *Lord*. But inſtead thereof to ſay, *I am 'not to carry the Law-books at my Back up and down the Country*; *I am 'not to Inſtruct you*: To ſay, *There is a Law*, and to ſay, *Thou wilt 'ſhew it*; and yet not to *ſhew* it, nor to *tell*, where it is to be found; 'Conſider, whether it be Conſiſtent with *Savourineſs*, or with *Truth*, 'or *Juſtice*?

'Have not thy whole *Proceedings* againſt us made it evidently to 'appear, that thy deſire was to *Cauſe* us to *ſuffer*, not to *deliver* us, 'who, being *Innocent*, *ſuffered*; to have us alperſed and reproached 'before the Country, not to have our *Innocency* cleared and *vindi-'cated*? Doth not thy taking away our *Books*, as aforeſaid, and the 'peruſing of them in ſuch haſte before our *Trial*, and thy *Accuſing* 'us with *ſomething*, which thou ſaid'ſt was contained in them, make 'it to appear, that *Matter* was *ſought* out of them, where-withal to '*Charge* us, when the *Et Cætera-Warrant* would not ſtand in *Law*, 'by which we ſtood *Committed*, and were then upon our *Delivery*, 'according to *due Courſe* of *Law*? Doth it not further appear, by thy '*refuſing* to take from our Hands a *Copy* of the ſtrange *Et Cætera-'Warrant*, by which we were Committed, and of the *Paper*, for 'which we were Apprehended, to read it, or cauſe it to be read; 'that ſo our *long Sufferings* by reaſon of both, might be lookt into, 'and weighed in the *Law*, whether *Juſt* or *Righteous*, and the *Coun-'try* might as well ſee our *Innocency*, and *Sufferings* without a *Cauſe*, 'and the manner of *Dealing* with us, as to hear ſuch *Reports*, as 'went of us, as great *Offenders*, when we called upon thee often ſo 'to do, and which thou oughteſt to have done, and ſaid'ſt, *Thou 'would'ſt*

'*would'ſt do*, but did it not; nor ſo much as took notice before the 'Country, that we had been *falſely Impriſoned*, and had *wrongfully 'ſuffered?* But what might *Aſperſe* and *Charge* us, thou brought'ſt 'in thy ſelf, contrary to *Law*, and did'ſt call to have us charged there-'with. Is not this further manifeſt, in that thou did'ſt cauſe us 'on a ſudden to be *with-drawn*, and the *Petty-Jury* to be called in 'with their *Verdict*; whereupon *Peter Ceely*'s falſly accuſing *George 'Fox*, with *telling him privately of a Deſign, and perſuading him to 'join therein*, It was by *G. Fox* made ſo Clear to be a manifeſt *Falſ-'hood*, and ſo plainly to be perceived, that the Cauſe of our *Suffer-'ings* was not any *Evil* we had done, or *Law* that we had tranſgreſ-'ſed, but *Malice* and *Wickedneſs?* And is it not abundantly clear 'from thy not permitting us to *Anſwer*, and clear our ſelves of the 'many *foul Slanders* charged upon us in the *New-found-Indictment*, 'of which no *Proof* was made? but when we were *Anſwering* there-'unto, and Clearing our ſelves thereof, thou did'ſt *ſtop* us, ſaying; 'Thou *mindeſt not thoſe things, but only the putting off the Hat:* when 'as, before the Country, the *New-found Indictment* charged us with 'thoſe things, and the *Petty-Jury* brought in their *Verdict*, *Guilty of 'the Treſpaſſes and Contempts mentioned therein*; of which (except as 'to the *Hat*) not one *Witneſs* or *Evidence* was produced; and as 'to the *Hat*, not any *Law*, or *judicial Preſident*, upon the *Tranſgreſ-'ſion* of which all *legal Indictments* are only to be grounded? Now 'the *Law* ſeeks not for *Cauſes*, whereby to make the *Innocent* to *ſuf-'fer*; but helpeth him to *Right*, who *ſuffers Wrong*, and relieveth 'the *Oppreſſed*, and ſearcheth out the Matter, Whether that, of which 'a Man ſtands Accuſed, be ſo or no; ſeeking *Judgement*, and haſte-'ning *Righteouſneſs:* and it ſaith, *The Innocent and the Righteous ſlay 'thou not*. But whether thou haſt done ſo to us, or the contrary, 'let the *Witneſs* of *God* in thee ſearch and judge; as theſe thy *Fruits* 'do alſo make manifeſt.

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'And *Friend*, Conſider, how abominably wicked, and how high-'ly to be abhorred, denied and witneſſed againſt, and how *Contrary* 'to the *Laws* ſuch a *Proceeding* is, as to Charge a Man with many '*Offences* in an *Indictment*, which they, who *draw* the *Indictment*, 'they who *Proſecute*, and they who *find* the *Bill*, know to be *falſe*, 'and to be ſet in purpoſely to *Reproach*, and *Wound* his *good Name*; 'whom with ſome *ſmall Matter*, which they can prove, they *Charge* 'and *Indict*; as is the *Common Practice* at this day. *Prove* but one 'particular *Charge* in the *Indictment*, and it muſt ſtand (ſay they) 'for a *True Bill*; though there be never ſo many *Falſhoods* and *Lies* 'therein, on ſet purpoſe to *wrong* him, who is maliciouſly *proſecuted:* 'This is known to the *Judges*; and almoſt to every Man, who hath 'to do with, and attends their *Courts*. How contrary is this to the '*End* and *Righteouſneſs* of the *Law*, which Clears the *Innocent*, and 'Condemns the *Guilty*, and condemneth not the Righteous with the 'Wicked! Much it is Cried out of; but what *Reformation* is there 'thereof? How elſe ſhall *Clerks* of *Aſſize*, and other *Clerks* of *Courts* 'fill up their *Bags* (out of which perhaps their *Maſter* muſt have a '*ſecret Conſideration*) and be heightned in *Pride* and *Impudence*; 'that even in open *Court* they take upon them to *Check* and *Revile*

'Men?

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'Men without *Reproof*, when a *few Lines* might ſerve inſtead of an 'hundred? How elſe ſhall the *Spirit*, that is in Men, that luſteth un-'to *Envy*, *Malice*, *Strife* and *Contention*, be cheriſhed and nouriſhed, 'to feed the *Lawyers* and *Dependents* on *Courts*, with the *Bread* of 'Mens *Children*, and the *Ruin* of their *Families*, to maintain their 'long *Suits* and malicious Contentions! For a *Judge* to ſay, *I mind* 'not theſe things; *I'le not hear you clear your ſelves, of what you are* 'falſely accuſed of: *One thing I mind in your Charge, the reſt are but* 'Matter of Form, *ſet there to render you ſuch wicked Men before* 'the Country, *as the thing, that is to be proved againſt you, is not ſuffi-*'cient to make out. Oh, abominable Wickedneſs, and perverting 'of the Righteous *End* of the *Law*, which is ſo careful and tender of 'every Man's *Peace* and *Innocency!* How is the *Law* in the Admini-'ſtration thereof adulterated by the *Lawyers*, as the *Scriptures* are 'mangled by the *Prieſts!* And that which was made to *preſerve* the 'Righteous, and to *puniſh* the *Wicked*, perverted to the *Puniſhing* of 'the *Righteous*, and the *Preſerving* of the *Wicked!* An *Eye* for an 'Eye; a *Tooth* for a *Tooth*; Life for Life; *Burning* for *Burning*; 'Wound for *Wound*; a *Stripe* for a *Stripe*; he that *Accuſeth* a Man 'falſely, to ſuffer the ſame, as he ſhould have ſuffered, who was 'falſly Accuſed, if he had been guilty; This ſaith the righteous *Law* 'of *God*: which is agreeable to that of *God* in every Man's Conſci-'ence. Are not ſuch *Forms* of *Iniquity* to be denied, which are ſo 'contrary to the *Law* of *God* and *Man?* Which ſerve for the gender-'ing of *Strife*, and the kindling of *Contention*? And of this Nature 'was not that, with which thou did'ſt cauſe us to be *Indicted?* And 'this *Form* did'ſt not thou uphold, in not permitting us to Anſwer 'to the many *foul Slanders* therein; ſaying, *Thoſe things thou* 'mind'ſt not? Will not the *Wrath* of *God* be revealed from Heaven 'againſt all Ungodlineſs and Unrighteouſneſs of Men, who hold the 'Truth in Unrighteouſneſs; who are ſo far from the *Power* of *Godli-*'neſs, that they have not the *Form*, but the *Form* of *Iniquity*, which 'is ſet up and held up inſtead of, and as a *Law*, to overthrow and 'deſtroy the *Righteouſneſs* of the *Righteous*, and ſo to ſhut him up, 'as by the *Law* he can never get out? Is not the *Cry*, think'ſt thou, 'gone up? *It is time for thee, to ſet to thine Hand*, O Lord, *for* 'thine Enemies *have made void thy Law!* Draws not the *hour* nigh? 'Fills not up the *Meaſure* of *Iniquity* apace? Surely the day is coming, 'and haſteneth. Warned ye have been from the preſence, and by 'the Mouth of the *Lord*; and clear will he be, when he cometh to 'Judgment, and upright, when he giveth *Sentence*. *That* of *God* in 'every one of your *Conſciences* ſhall ſo to him bear witneſs and con-'feſs, and your Mouths ſhall be ſtopped, and before your *Judge* ſhall 'ye be *ſilent*, when he ſhall divide you your *Portion*, and render 'unto you according to your *Deeds*. Therefore, whilſt Thou haſt 'Time, *prize it*, and *Repent:* for verily, *Our God ſhall come, and* 'ſhall not keep ſilence; *a Fire ſhall devour before him, and it ſhall be* 'very Tempeſtuous round about him. *He ſhall call to the Heavens from* 'above, *and to the Earth, that he may judge his People; and the Hea-*'vens ſhall declare his Righteouſneſs: *for God is Judge himſelf.* 'Conſider this, *ye that forget God, leſt he tear you in pieces, and there* 'be none to deliver. 'And

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'And *Friend*, ſhould'ſt thou have given *Judgment* againſt us, '(wherein thou did'ſt *fine* us *Twenty Marks* a *piece*, and *Impriſonment* 'till *Payment)* without cauſing us, being *Priſoners*, to be brought 'before thee, to hear the *Judgment*, and to *Move*, what we had to 'ſay in *Arreſt* of *Judgment?* Is not this contrary to the *Law*, as is 'manifeſt to thoſe, who underſtand the *Proceedings* thereof? Is not 'the *Priſoner* to be called, before *Judgment* be given? And is not 'the *Indictment* to be read? and the *Verdict* thereupon? And is not 'Liberty to be given him to move in *Arreſt* of *Judgment?* And if it be 'a *Juſt Exception* in the *Law*, ought not there to be an *Arreſt* of 'Judgment? For the *Indictment* may not be drawn up according to 'Law, and may be wrong placed, and the *Offence* charged therein 'may not be a *Crime* in *Law*; or the *Jury* may have been corrupted, 'or menaced, or ſet on by ſome of the *Juſtices*; with other Particu-'lars, which are known to be *legal* and *juſt Exceptions*. And the 'Judgment ought to be in the *Priſoner*'s hearing, not behind his Back; 'as if the *Judge* were ſo Conſcious of the *Error* thereof, that he 'dares not give it to the Face of the *Priſoner*. But theſe *Priviledges* 'of the *Law*, this *Juſtice*, we (who had ſo long, and ſo greatly ſuf-'fered contrary to *Law*) received not, nor could have at thy Hands; 'no, not ſo much as a *Copy* or *Sight* of that *long* and *New-found In-*'dictment (which in *England* was never heard of before, nor that 'the Matter contained therein was an *Offence* in *Law*, nor ever was 'there any *Law*, or *judicial Preſident*, that made it ſo;) though *Two* 'Friends of ours in our Names and Behalfs that Night, and the next 'day, and the day following often deſired it of the *Clerk* of the *Aſſize*, 'and his *Aſſiſtant* and *Servants:* but it they could not have, nor ſo 'much liberty, as to *ſee* it. And 'tis like, it was not unknown, or 'unperceived by thee, that, had we been *Called*, as we ought to have 'been, or had known, when it was to be given, *Three* or *Four* 'Words might have made a ſufficient, legal *Arreſt* of the *Judgment* 'given on that *New-found Indictment*, and the *Verdict* thereupon. 'Therefore, as our *Liberties*, who are *Innocent*, have not (in thy 'Accompt) been worth the minding, and eſteemed fit for nothing, 'but to be trampled under foot, and deſtroyed; ſo, if we find *fault*, 'with what thou haſt done, thou haſt taken care, that no Door be 'left open to us in the *Law*, but a *Writ* of *Error:* The *Conſideration* 'whereof, and the *Judgment* to be given thereon, is to be had only, 'where thy ſelf is *Chief*; of whom ſuch *Complaint* is to be made, 'and the *Error* Aſſigned for the *Reverſe* of thy *Judgment*. And 'what the *Fruit* of that may be well expected to be, by what we 'have already mentioned, as having received at thy Hands, thou haſt 'given us to underſtand. And here thou may'ſt think, thou haſt 'made thy ſelf *ſecure*, and ſufficiently barr'd up our *Way* of *Relief*, 'againſt whom (tho' thou knew'ſt, we had done nothing contrary 'to the *Law*, or worthy of *Bonds*; much leſs of the *Bonds* and *Suf-*'ferings, we had ſuſtained:) thou haſt proceeded, as hath been re-'hearſed; notwithſtanding that thou art (as are all the *Judges* of 'the *Nation*) Intruſted not with a *Legiſlative Power*, but to *Admini-*'ſter *Juſtice*, and to do *Even Law, and Execution of Right to all,* 'High and Low, Rich and Poor, *without having regard to any Man's* 'Perſon;

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'*Perſon*; and art *ſworn* ſo to do, as hath been ſaid: And wherein 'thou doſt Contrary, art liable to *Puniſhment*, as ceaſing from being 'a *Judge*, and becoming a *Wrong-doer*, and an *Oppreſſor*; which what 'it is to be, many of thy *Predeceſſors* have underſtood, ſome by '*Death*, others by *Fine* and *Impriſonment*. And of this thou may'ſt 'not be Ignorant, that to deny a *Priſoner* any of the *Priviledges* the 'Law allows him, is to deny him *Juſtice*; to *Try* him in an *Arbitrary* '*Way*; to rob him of that *Liberty*, which the Law gives him, 'which is his Inheritance, as a *Freeman*: And which to do, is in ef-'fect *To ſubvert the Fundamental Laws and Government of* England, '*and to Introduce an Arbitrary and Tyrannical Government againſt* 'Law; which is *Treaſon* by the *Common Law*: and *Treaſons* by the 'Common Law are not taken away by the *Statutes* of 25 *Edw.* III. '1 *H.* IV. 1, 2. *m.* See *O. St. Johns*, now *Chief Juſtice* of the *Com-'mon Pleas*, his Argument againſt *Strafford*, fol. 65. *&c.* in the '*Caſe*.

'Theſe things, *Friend*, We have laid before thee in all plainneſs; 'to the End, that (with the *Light* of *Jeſus Chriſt*, who *lighteth every* '*one, that cometh into the World*, a *Meaſure* of which thou haſt, which 'ſheweth thee *Evil*, and reproveth thee for *Sin*, for which thou 'muſt be accountable) thou being *ſtill* and *cool*, may'ſt conſider and ſee, 'what thou haſt done againſt the *Innocent*; and *ſhame* may overtake thee, 'and thou may'ſt *Turn* unto the Lord, who now calleth thee to *Repent-'ance* by his *Servants*, whom, for witneſſing his living *Truth* in 'them, thou haſt *Caſt* into, and yet continueſt under *Cruel Bonds* and '*Sufferings*.

From the Gaol *in* Lancefton, *the* 14th day *of the* 5th Month, 1656.

Edw. Pyot.

By the foregoing *Letter* the *Reader* may Obſerve, how contrary to Law we were made to *ſuffer*: But the Lord, who ſaw the *Integrity* of our *Hearts* to him, and knew the *Innocency* of our *Cauſe*, was with us in our *Sufferings*, and bore up our Spirits through, and made them *Eaſie* to us; and gave us *Opportunities* of publiſhing his *Name* and *Truth* amongſt the People: ſo that ſeveral of the Town came to be *Convinced*, and many were made *Loving* to us; and *Friends* from many Parts came to viſit us. There came *Two* out of *Wales*, who had been *Juſtices* of the *Peace* there: ——Alſo Judge *Hagget*'s Wife of *Briſtol* came to viſit us; and ſhe was *Convinced*, and ſeveral of her *Children*: and her *Husband* was very kind and ſerviceable to *Friends*, and had a great Love to God's *People*, which he retained to his *Death*.

Now in *Cornwall*, *Devonſhire*, *Dorſetſhire* and *Somerſetſhire* *Truth* began mightily to ſpread; and many were turned to *Chriſt Jeſus*, and his free Teaching: for many *Friends*, that came to Viſit us, were drawn forth to *declare* the *Truth* in thoſe Countries; which made the *Prieſts* and *Profeſſors rage*, and they ſtirred up the *Magiſtrates* to enſnare *Friends*. Then they ſet up *Watches* in the *Streets*, and in the *High-ways*, on pretence of taking up all *ſuſpicious Perſons*; under

under which *Colour* they ſtopt, and took up thoſe *Friends*, that *travelled* in and through thoſe *Countries*, coming to viſit us in *Priſon*: which they did, that the *Friends* might not paſs up and down in the *Lord*'s *Service*. But that, which they thought to have *ſtopt* the *Truth* by, was the *Means* of *ſpreading* it ſo much the more: for then *Friends* were frequently moved to ſpeak to one *Conſtable*, and t'other *Officer*, and to the *Juſtices* they were brought before; and this cauſed the *Truth* to *ſpread* the *more* amongſt them in all their *Pariſhes*. And when *Friends* were got among the *Watches*, it would be a *Fortnight* or *three Weeks*, before they could get out of them again: for no ſooner had *one Conſtable* taken them, and carried them before the *Juſtices*, and they had *diſcharged* them; but *another* would take them up, and carry them before *other Juſtices*: Which put the *Country* to a great deal of needleſs *Trouble* and *Charges*. 1656. Lancefton Gaol.

As *Thomas Rawlinſon* was coming up out of the *North*, to viſit us, a *Conſtable* in *Devonſhire* took him up; and at Night took *Twenty Shillings* out of his *Pocket*: And after they had thus robbed him, he was caſt into *Exeter-Gaol*. They caſt *Henry Pollexfen* alſo into *Priſon* in *Devonſhire*, for being a *Jeſuit*; who had been a *Juſtice* of *Peace* for the moſt part of *Forty Years* before. Many *Friends* were *cruelly beaten* many times by them: Nay, ſome *Clothiers*, that were but going to *Mill* with their *Cloth*, and other Men about their outward *Occaſions*, they took up and *Whipt*; though Men of about *Eighty* or an *hundred Pounds* by the *Year*, and not above *four* or *five Miles* from their *Families*.

The *Mayor* of *Lanceſton* too was a very *Wicked Man*; for he would take up all he could get, and caſt them into *Priſon*: And he would *ſearch ſubſtantial*, *grave Women*, their *Petticoats* and their *Headcloaths*. There came a *Friend*, a *Young-Man*, to ſee us, who came not through the *Town*: So I drew up all the *Groſs*, *Inhuman* and *Unchriſtian Actions* of the *Mayor* (for his Carriage was more like an *Heathen*, than a *Chriſtian*) and I gave it the *Young Man*, and bid him, *Seal* it *up*, and go out again the *back-way*; and then come into the *Town* through the *Gates*. He did ſo: and the *Watch* took him up, and carried him before the *Mayor*; who preſently ſearched his *Pockets*, and found the *Letter*, wherein he ſaw all his *Actions Characterized*: Which ſhamed him ſo, that from that time forward he meddled little with the *Servants* of the *Lord*.

Now, from the *ſenſe* I had of the *Snare*, that was laid, and *Miſchief* intended againſt the *Servants* of the *Lord*, in ſetting up thoſe *Watches* at that time, to ſtop and take up *Friends*; it came upon me to give forth the following *Lines*, as——

An Exhortation and Warning to the Magiſtrates.

'ALL ye *Powers* of the *Earth*, *Chriſt* is come to *Reign*, and is 'among you, and ye know him not; who doth *Enlighten* 'every one of you, that are come into the World, that ye all through 'him might believe: who is the *Light*, who treads the *Wine-preſs*

1656. 'alone, without the *City*; whose *Feet* are upon it. Therefore see
'all, and examin with the *Light*, what ye are *Ripe* for; for the *Press*
Lancefton Gaol. 'is ready for you.

'Before *Honour* is *Humility*: And all you, that would have *Ho-*
'*nour*, before ye have *Humility* (mark, before ye have *Humility*)
'are ye not as the *Heathen* are? Ye would have *Honour*, before ye
'have *Humility*; Did not all the *Persecutors*, that ever were upon the
'Earth, want this *Humility*? And so they wanted the *Honour*; and
'yet would have the *Honour*, before they had the *Humility*, and had
'learned that. And so ye, that be out of the *Humility*, be out of
'the *Honour*; and ye are not to have the *Honour*, who have not the
'*Humility*: for before *Honour* is *Humility*, mark, *before* it.

'Now, ye pretend *Liberty* of *Conscience*, yet shall not one carry a
'*Letter* to a *Friend*; nor *Men* visit their *Friends*; nor visit *Prisoners*;
'nor carry a *Book* about them, either for their own Use, or for their
'*Friends*: and yet ye pretend *Liberty* of *Conscience*. Men shall not
'see their *Friends*; but *Watches* are set up against them, to *catch* and
'*stop* them: and these must be *Well-armed Men* too, against an *Inno-*
'*cent People*, that have not so much as a *Stick* in their Hands, who
'are in scorn called *Quakers*. And yet among such, as set up these
'*Watches*, is pretended *Liberty* of *Conscience*; who *take up* them,
'whose *Consciences* are exercised towards *God* and *Men*, who worship
'God in their *Way*, which is the *Truth*, which they, that be out of
'the *Light*, call *Heresy*. Now these, who set up the *Watches* against
'them, whom they in scorn call *Quakers*, it is. Because they confess
'and witness the true *Light*, that *lighteth every one, that cometh into*
'*the World*, amongst People, as they pass through the *Country*, or
'among their *Friends*. This is the *dangerous Doctrine*, which the
'*Watchmen* are set up against, to subdue *Error*, as they call it;
'which is the *Light*, that doth *enlighten every Man, that cometh into*
'*the World*, Him, by whom the *World* was made: who was glori-
'fied with the *Father*, before the *World* began. For them, whom
'they in scorn call *Quakers*, have they set up their *Watches, Able Men,*
'*well-Armed*, to *take up* these, that bear this *Testimony* either in
'*Words*, *Books* or *Letters*. So that is the *Light* you hate, that doth
'*Enlighten every man, that cometh into the World*; and these that wit-
'ness to this *Light*, are they that you put in *Prison*: And after you
'have *Imprisoned* them, you set up your *Watches*, to take up all,
'that go to *Visit* them; and to *Imprison* them also: So that by setting
'up your *Watches*, ye would stop all *Relief* from coming to *Priso-*
'*ners*. Therefore this is the *Word* of the *Lord God* to you, and a
'Charge to you all, in the presence of the living God of Heaven and
'Earth: *Every Man of you* being enlightned with a *Light*, that com-
'eth from *Christ*, the *Saviour* of People's Souls, from whom the *Light*
'cometh, that enlightens you, To the *Light* all take heed; that with
'it you may all see *Christ*, from whom the *Light* cometh, you may
'all see him to be your *Saviour*, by whom the *World* was made, who
'saith; *Learn of me*. But if ye hate this *Light*, which Christ hath
'enlightned you withal, ye hate *Christ*; who doth *Enlighten* you all,
'that you all through *him* (who is the *Light*) might believe. But
'not believing in the *Light*, nor bringing your *Deeds* to the *Light*,
'which

'which will make them manifest, and reprove them; this is your *Con-* 1656.
'*demnation*, even the *Light*. Remember, you are *warned* in your
'Life-time; for this is your *Way* to *Salvation*, the *Light*, if you Lancefton Gaol.
'walk in it: And this is your *Condemnation*, the *Light*, if you re-
'ject and hate it. And you can never come to *Christ*, the *Second*
'*Priest*, unless you come to the *Light*, which the *Second Priest* hath
'enlightned you withal. So ye, that come not to the *Light*, ye go
'to the *Priests*, that take *Tithes*, as did the *First Priesthood*; and so
'hale out of your *Synagogues* and *Temples* (as some call them) as that
'*Priesthood* did, that took *Tithes*: which they, that were of the
'*Second Priesthood*, did not. Was there ever such a *Generation!* Or
'ever did such a *Generation* of *Men* appear, as doth now in this *Age*,
'who are so full of *Madness*, *Envy* and *Persecution*, that they stand
'up in *Watches* with *Bills* and *Weapons* against the *Truth*, to *perse-*
'*cute* it; as the *Towns* and *Countries* do declare: which *Rings* as
'*Sodom*, and like *Gomorrah*! And this hath its *Liberty*, and *Truth* is
'stood against: And to *Reprove Sin*, is accounted a *Breach* of the
'*Peace*, as they say; who be out of the *Truth*, and set up their
'*Watches* against it.

G. F.

Besides this General *Warning*, there coming to my Hand a *Copy* of a *Warrant* Issued out from the *Sessions* of *Exon*, in express Terms, *For the apprehending of all* Quakers; wherein *Truth* and *Friends* were *reproached* and *vilified*, I was moved to write an *Answer* thereunto, and send it abroad, for the *Clearing* of *Truth* and *Friends* from the *Slanders* therein cast upon them: and to manifest the *wickedness* of that *persecuting Spirit*, from whence it proceeded. And that which I writ, was after this manner:

'WHereas there was a *Warrant* granted forth the last *Sessions*
'holden at *Exon*, on the *Eighteenth* Day of the *Fifth Month*,
'1656. which *Warrant* is *For the Apprehending and taking up all such,*
'*as are* Quakers, *or call themselves* Quakers, *or go under the Notion of*
'Quakers; And is directed *to the* Chief-Constables, *to be sent by them*
'*to the* Petty-Constables, *requiring them to set Watches, able Men*
'*with Bills, to take up all such* Quakers, *as aforesaid*. And whereas
'in your said *Warrant* you speak of the *Quakers spreading Seditious*
'*Books and Papers*; I Answer: They, whom ye in scorn call *Qua-*
'*kers*, have no *Seditious Books* or *Papers*; but their *Books* are against
'*Sedition*, and *Seditious Men*, and *Seditious Books*, and *Seditio-*
'*ous Teachers*, and *Seditious Ways*. And so, ye have numbred them,
'who are *honest Men, Godly Men, holy Men*, Men that *fear God*,
'among *Beggars*, *Rogues* and *Vagabonds*: Thus putting no Difference
'between the *Precious* and the *Vile*, you are not fit to *judge*; who
'have set up your *Bills*, and *armed* your *Men* to stand up together in
'*Battel* against the *Innocent People*, the *Lambs* of *Christ*, which have
'not lifted up an Hand against you. But if ye were sensible of the
'*State* of your own *Country*, your *Cities*, your *Towns*, your *Villages*,

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'how the *Cry* of them is like *Gomorrah*, and the *Ring*, like *Sodom*, 'and the *Sound*, like the *Old World*, where *all Flesh had Corrupted its* 'way, which God overthrew with the *Flood!* If you did this con- 'sider with your selves, you would find something to turn the *Sword* 'against, and not against the *Lambs* of *Christ*, and not make a *Mock* 'upon the *Innocent*, that stand a *Witness* against *all Sin* and *Unrighte-* 'ousness in your *Towns* and *Steeple-houses*. *Noah*, the *Eighth* Person, 'a *Preacher* of *Righteousness*, was grieved with the filthy Conver- 'sation of the Wicked: So are we now. So likewise Just *Lot* was 'grieved with their unmerciful Deeds, and the filthy Conversation of '*Sodom*. And were not these *hated* of the World, and of them that 'lived in Filthiness? And whereas you speak of those, whom you 'in scorn call *Quakers*, that they are a *Grief* to those, whom you call '*Pious* and *Religious People*, and their *Religion*. Such as be in the '*Religion* that is *Vain*, whose *Tongues* are not *bridled*, I believe, the '*Quakers* are a *Grief* to; but are not a *Grief* to such, as be in the '*pure Religion*, *which keepeth unspotted of the World*: which sets not 'up *Bills*, nor *Watches*, to maintain it by the *World*; for they are 'not of the *World*, which be in the *pure Religion*, which keeps them 'unspotted of the World: Mark, the *pure Religion*, *which keeps un-* '*spotted of the World*. But such as be in the *Religion*, that is not '*pure*, which have a *Form* of *Godliness*, and not the *Power*, such as 'you call *Pious*, the *Truth* it self to such was always a *Grief*; and 'so it is in this Age. And now, your *Fruits* do appear, the *End* of 'your *Religion* and *Profession*, and what you do *possess*: But you are 'in the *Error*, and have been but in the *Profession*, out of the *Pos-* '*session* of the *Spirit*, who are not in the *Spirit* of *Truth*. For where 'did ever it set *Stints*, and *Bounds*, and number the *Just* and *Innocent* 'with the *Wicked*? But the *Wicked* set Stints, and Bounds, and Li- 'mits to the *Just*, and number them among the *Wicked*; yea, speak '*all manner* of *Evil* they did of them, as ye are doing now of us: 'they did so, who did profess that, which ye do profess in Words. 'Nay, according as it was foretold in the Scripture, *such as tremble* '*at the Word of God*, you cast out and hate, you that have your *Tem-* '*ple-worship*; and you say, *The* Quakers *come to disturb you in your* '*Churches* (as you call them:) Was it not the Practice of the *Apo-* '*stles*, to go into the *Synagogues* and *Temples*, to witness against the '*Priesthood*, that took *Tithes*? And was it not the Practice of the '*Jews* to *hale* them out, and *persecute* them, and *stone* them, that wit- 'nessed Christ the *Second Priest*, and went to bring People off from 'the *First Priesthood*? Was it not the practice of the *Prophets*, to 'go and cry against the *High Places*? And was it not the Practice of 'the *Jews*, when they were back-slidden, and of the *Heathen*, to '*Imprison*, and *Persecute* the Prophets, and send after them into 'other Countries? And is not this the Practice of you now, who 'are holding up your *High-Places*, which the *Papists* set up, which ye 'now call your *Churches*; where ye *beat* and *persecute*? What *Reli-* '*gious People* are you, that are filled with so much *Madness*? Did not '*Paul* Confess, he was *Mad*, while he was in your Practice, *haling*, '*beating*, *prisoning*, *putting out of the Synagogues*, having his *Autho-* '*rity* from the *Chief Priests*? And are not the *Chief Priests* the cause

'of

'of this? Was there ever such a *Cry* made in any Age past, as there 1656.
'is now in the *Pulpits*, *Railing* against an Innocent People, whom
'ye in scorn call *Quakers*, who lift not up an Hand against you; Lancefton Gaol.
'and who are indeed the *Pious*, that are of the *pure Religion*, who
'fear God, and worship him in the *Spirit* and in the *Truth*, but can-
'not Join with you in your Religion? And do not the *Ministers* of
'*God* say, That the *Scriptures* are a *Declaration*, which you call the
'*Word*? Do not you rob *Christ* of his *Title*, and of his *Honour*, and
'give it to the *Letter*, and shew your selves out of the Doctrine of
'the Ministers of God, who called the Scriptures by the name of *Wri-*
'*tings* and *Treatises*, and *Declarations*, and said; *Christ's Name* is cal-
'led the *Word* of *God*? Are not you here in the *Error* you speak of, which
'is your *Common Talk* among you? There was talk among some of you
'of your *Gospel-shining*: Doth your *Gospel*, which you profess, *perse-*
'*cute*? Did ever any of them, that did possess it, *cast into* Prison, and
'not suffer others to go to *Visit* them? Are you like *Christians* in this,
'or like *Heathen*, who set *Bounds* and *Watches* over the Land, that
'they should not pass to *Visit* them, that be in *Prison*? Was ever
'the like heard in any Age? Search and see, if you have not out-
'stript them all in your *Watches*, if not in your manner of *Persecu-*
'*tion*, and in your *Imprisonments*: And oh! never talk, that we
'are a *Grief* to them, that are in the *pure Religion*. And whereas
'in your *Warrant* we are represented, as *Dis-affected* to *Government*;
'I say, the *Law*, that is a *Terror* to the *Evil-Doer*, we own; the
'*Higher Power*, to which the *Soul* must be *subject*: But we deny
'the *Evil-Doer*, the malicious Man reigning, and the Envious Man
'seeking for his *Prey*, whose Envy is against the *Innocent*; who rai-
'seth up the Country against honest Men, and so becomes a *Trouble*
'to the Country, in raising them up to take the *Innocent*: but that
'we leave to the Lord to Judge. Your false Accusations of *Heresy* and
'*Blasphemy* we do deny: you should have laid them down in *Par-*
'*ticulars*, what they had been, that People might have seen them;
'and not have slandered behind our Backs: The *Law* saith, The
'*Crime* should be mentioned in the *Warrant*. Then for your saying,
'*We deny the godly Ministers to be a true Ministry of Christ*; that is
'false: for we say, that the *Godly Ministers* are the *Ministers* of
'*Christ*. But which of your *Ministers* dare say, that they are truly
'*Godly*? And for your charging us with *seducing many weak People*,
'that is false also; for we seduce none: But you, that deny the *Light*,
'which lighteth every Man, that cometh into the World, are *seduced*
'from the *Anointing*, which should *Teach* you: and if ye would be
'*Taught* by it, ye would not need, that any Man should *Teach* you.
'But such, as are *taught* by the *Anointing*, which abideth in them,
'and deny *Man's Teaching*, these ye call *Seducers*, quite contrary to
'*John's* Doctrine, 1 *Joh.* 2. You speak quite contrary to him: that
'which is *Truth*, ye call *Seducing*; and that which he calls *Seducing*,
'you call *Truth*: Read the *latter part* of the *Chapter*. And beware,
'I warn you all from the *Lord God* of *Glory*, let not any *Bound* a-
'gainst him; *Stint* him not, *Limit* not the *Holy one* of *Israel*: for the
'*Lord* is rising in *Power* and great *Glory*, who will rule the Nations
'with a *Rod* of *Iron*, which to him are but as the *drop* of a *Bucket*;

'he

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'he that measures the *Waters* in the *Hollow* of his *Hand*, will dash 'Nations together, as a *Potter's Vessel*. And know, you that are 'found in this his day *blaspheming* his Work, that God hath brought 'forth, calling it *Blasphemy*, fighting against it, setting up your *Car-* 'nal Weapons, making your *Bonds* strong; God will break asunder, 'that which your *Carnal Policy* hath invented, and which by your 'Carnal Weapons ye would uphold: and make you to know, there 'is a God in *Heaven*, who carries his *Lambs* in his *Arms*, which are 'come among *Wolves*, and are ready to be *torn* in *pieces* in every 'place, yea, in your *Steeple-houses*; where are People without Rea- 'son, and that have not *natural Affection*. Therefore all ye *Petty-* 'Constables, *Sheriffs* and *Justices*, take Warning; and take heed, 'what ye do against the *Lambs* of *Christ*: for *Christ* is come, and 'coming, who will give to every one of you a *Reward* according 'to your *Works*, you which have the *Letter*, which speaks of *Christ*; 'but now ye are *persecuting* that, which the *Scripture* speaks of: so 'your *Fruits* make you manifest. Therefore every one, *Sheriff*, 'Justices, Constables, &c. see, what ye do *possess*; Consider, what 'ye do *possess*, and what a *Profession* ye are now in, that all these *Car-* 'nal Weapons are now set up against the *Innocent*, yea, against the 'Truth. Which shews, that ye have not the *Spiritual Weapons*; that 'they are not among you: and that ye want the *Counsel* of *Gamaliel*, 'yea, ye want the *Counsel* of such a Man among you, who said; *Let* 'the Apostles alone: *If it be of God, it will stand; if it be not, it will* 'come to nought. But ye may see your selves on the *Contrary*, in the 'Spirit of them that came with *Judas*, with *Swords* and *Staves* from 'the *Chief-Priests* against *Christ*: still it is against *Christ*, where he 'is made manifest. *Paul* (while *Saul*) went against him, though 'he professed a *Christ*, that was to come; and the *Jews* 'professed a *Christ*, that was to come: Yet *Paul persecuted* him, 'where he was manifested in his *Saints*. So ye profess a *Christ*, that 'is come, but *persecute* him, where he is manifest. You that have 'the *Letter*, the *High-Places*, the *Synagogues*, you *persecute* him, 'where he is made manifest in his *Saints*, as the *Jews* did. They 'who were in the *Letter*, out of the *Life*, *persecuted* them, that were 'in the *Life* of that, which they profess in the *Letter*: So now do 'you *persecute* them, that are in the *Life*, and are your selves *Stran-* 'gers to it; as your *Fruits* make appear. You have numbred the 'People of God amongst *Transgressors*; but have you *prisoned* any of 'the *Rogues* and *Transgressors* you speak of? you have *prisoned* the 'Innocent, and let the others go *free*.

G. F.

When I had sent abroad the fore-going *Papers* concerning the *Watches*, that were then set up to *Intercept* and *Stop* Friends in their *Travels* in the *Work* of tho *Lord*; so great a sense came upon me of the *Darkness* and *Vail*, that was over the *Priests* and *Professors* of *Christianity*, that I was moved to give forth the following *Paper*, as An *Awakening Warning* to them.

'*Blind-*

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'BLindness hath happened to the *professed Christians* of the *Letter* 'now a days, as *Blindness* happened to the *Jews*; who profes- 'sed the *Letter*, but owned not the *Life*, which the *Letter* speaks 'of: As the *Christians* now, to whom this *Blindness* hath hap'ned, 'who profess the *Scripture*, but own not the *Life*, which the *Scri-* 'pture speaks of. For against the *Life* the *Jews* stood, who profest 'the *Letter* of the *Scripture*; but they were *Blind*, they gathered 'Counsel against the *Life*: they were in an *Uproar*, when the *Babe* 'was born in *Bethlehem*, *Herod* and all the *Chief Priests*. And *Herod* 'sought to destroy all the *young Children* in *Bethlehem*, yet missed the 'Babe; *Herod*, that *Fox*, though he slew *John*, and put him to 'death. And you may here see, how the *Literal Professors* did stand 'up, not for the *Truth*, but quite against it: Furthermore, the 'Chief-Priests consulted together, how they might take *Jesus* by 'Subtilty, and put him to *death*; mark, by their *Subtilty*. The Pro- 'fessors of a *Christ* that was to come, they preached of a *Messias*, of 'a *Christ*, of a *Saviour*; but denied the *Life*, when he was made 'manifest. The *Chief-Priests* and the *Council* gathered together, 'they profest his words; and the *Chief-Priests*, who were gathered 'together with the *Council*, said: *That his Disciples had stolen him* 'away by Night; *and gave large Monies to the Souldiers to declare this*. 'Likewise in the day, when the *Children* of *Israel* were in *Egypt*, and 'they with their *Children* began to spread and multiply; *Come*, said 'the *Egyptians*, *Let us deal wisely with them to Afflict them, and tax* 'them: Which held, until the *Lord overthrew* their *Oppressors*, and 'brought out his *Seed* by his mighty *Power* from under the *Oppressor*, 'and exalted his *Son* above all; though the *Heathen raged*, *and the* 'People imagined vain things: and he made his *Power* known, that 'all might see, that there was no *God* upon the Earth, but himself. 'This *Power* now hath brought forth the *Work* of the *Lord!* Many, 'who be turned to the *Light*, *Christ*, have received the *Power* of 'God, and are thereby become the *Sons* of *God*. Now this *Birth*, 'that is born of *God*, are all the *Powers* of the *World* joined together 'to *Crucify*, to put to *Death* those *Jews* in the *Spirit*, as they did put 'Christ to *Death* in the Flesh formerly. This is the *Birth*, that all 'the *Wicked World* is enraged against, and mad at: Against this they 'set their *Watches*, this *Birth*, brought forth by the Mighty *God* of 'Jacob, who rides upon the *High-places* of the Earth: This is the 'Birth, that the profest *Christians* without the *Life* in our Days and 'Age *rage* against, and lay out all their *Wisdom* about. Are not the 'Chief-Priests and *Wise Men* of the Earth consulting together, how they 'might destroy this *Birth*? Is not this the *Birth*, that is *banished* out 'of your Hearts, you that profess the *Scripture*, and are *Talkers* of 'it, but do not own the *Light* and *Life*, which the *Scripture* speaks 'of, as the *Jews* would not; and so will not have *Christ* to *Reign* 'over you, as they would not? Do you not *hale* out of your *Syna-* 'gogues, and before *Magistrates*? Do you not herein fulfil Christ's 'Words, who said to his *Disciples*; *They should be haled out of the Syna-* 'gogues, *and before Rulers*? Do you not *Persecute* them from *City*

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'to *City*? Do you not almoſt fill your *Priſons* with them? And now 'ſet your *Watches*, that none ſhould go to *Viſit* them, whom ye have 'put into *Priſon*? Is not this an *Unchriſtian Spirit*? How can you 'for *ſhame* ſay, You are *Upholders* of *Truth*? Or how can you for 'ſhame ſay, that *Truth* hath been *profeſt* among you? Yet we ſay, '*We Grant*, that you have *talked* of it. And how can you for 'ſhame ſay, *The Goſpel ſhines among you*, when you will not own it, 'the *Life* of it, when you call it *Error*, and the *evil Seed*? Yea, the 'very *Truth*, yea, the very *Life* of *Truth* ye have *blaſphemed againſt* 'now, as the *Jews* did againſt *Chriſt*, calling him a *Devil*; you now 'call it *Error*, and the *Evil Seed*, and ſtand up againſt it, and turn 'the *Sword* againſt it. As it was in the days of the *Jews*, who turn-'ed the *Sword* againſt *Chriſt*; ſo it is in theſe days of the Profeſſed '*Chriſtians* of the *Scripture*, but out of the *Life*, that gave it forth; 'as it was with the *Jews* outward in the *Fleſh*, who were not the *Jews* 'in the *Spirit*. And is it not a *ſhame* to all the *Miniſters* of the *Goſpel*, '(as they are called) that they can find no *better Way* to maintain 'that, which they call the *Truth*, and their *Goſpel*, than by *Carnal* 'Weapons, *Stocks* and *Priſons*, and *Whips*, *Watches* and *Wards*, and 'Powers of the *Earth*? Were theſe the *Apoſtles Weapons*? Carnal 'Watches and *Wards*, *Stocks* and *Priſons*, and *haling* out of the *Syna-'gogues*, when they came to *ſpeak*? Judge your ſelves, what an *Anti-'chriſtian Spirit* you have. Never talk of defending *Truth*, with that 'which is againſt *Truth*. For are you not ſetting up the *Rabble* of 'the *World* againſt it? Do they not Join with you, with *Swords* and 'Staves againſt it? And is this the *Life* of *Chriſtians*? Is not this the 'Life of *Error*, and of the *Evil Seeds-man*? Surely, ye would 'find Work enough, if ye were in the *Fear* of the *Lord*, to turn 'your *Swords* againſt the *Prophaneneſs*, the *Oaths* and *Wickedneſs*, that 'is in your *Streets* and *High-ways*: How do they ring like *Sodom*, and 'give a ſound like *Gomorrah!* But they are become a *Prey* in this 'your Age, that *Reprove* in your Gate *Sin*, *Wickedneſs* and *Prophane-'neſs*: They are become your *By-word*. Againſt them your *Coun-'cils* are gathered, and them you caſt into *Priſon*, and *hale* them 'out of your *Synagogues*: and caſt them likewiſe into *Priſon*, that 'write againſt it, and ſpeak againſt it; and ſet your *Guards* to ſtop 'and hinder any from *Viſiting* them, whom you caſt into *Priſon*, and 'give them the Names of *Vagabonds* and *Wanderers*. Was ever the 'like heard in the days of the *Heathen* againſt the *Apoſtles*, who 'witneſſed the *Goſpel*? Did they ſet *Guards* and *Watches* in every 'Town, in every *City*, to take the *Diſciples*, the *Brethren*, the *Be-'lievers*, that heard, that the *Apoſtles* were caſt into *Priſon*, and came 'to *ſee*, *what they wanted*? Shew ye not as much *Rage* and *Fury* now 'in your *Age*, as was in thoſe, that were in that *Age*? And how 'can you talk of the *Goſpel*, and of defending the *Goſpel*, when you 'are ſetting *Guards* and *Watches* againſt it, and are defending that, 'which ſtands againſt it; and the *Lambs* of *Chriſt* are almoſt *torn to 'pieces* amongſt you, who are like *Wolves*? for the Lord hath now 'ſent his *Lambs* amongſt *Wolves*. And have not you profeſt the *words* 'of *Chriſt*, and of the *Prophets* and *Apoſtles*, as the *Jews* had long 'profeſt the Scriptures, the *words* of *Moſes*, and of the *Prophets*, that pro-

'propheſied of *Chriſt*, that was to come; and ſtood againſt him, 1656.
'when he was come? as you do in this Day of his Reign, and in this
'*Day* of his glorious *Goſpel*, who are *perſecuting* the Meſſengers of it, Lancaſton Gaol.
'*impriſoning* them, perſecuting them in your *Streets* and *High-ways*,
'and now ſetting up your *Watches* againſt them, who bring you the
'*glad Tidings* of *Peace* to your Souls; *whoſe Feet are beautiful a Top of*
'*the Mountains*; Mark, a *Top* of the *Mountains*, that, againſt which the
'*Mountains rage* and *ſwell*: but God will make them to *melt*; the *Sun*
'is riſen, which will make them to *melt*. And God will cleave the *Rocks*
'and *Mountains* aſunder, and make the *Hills* to bow perpetually: for
'his *Son* he will exalt, and his Glory he will give to him, and not to ano-
'ther. Therefore be awakened, ye *Rulers* of the Earth, and take Counſel
'of the *Lord*, and take not Counſel together againſt him. Make not your
'Bonds ſtrong; and ſet not your ſelves in Battel againſt him: for ye will
'be found but as *Briers* and *Thorns* before him, which the *Fire* ſhall
'conſume. Therefore be awakened, all ye that be *Talkers* of the
'*Scripture*, and that gather your ſelves together by your *Multitudes*
'and *Meetings*, and have had your *Teachers*; but not having the
'*Spirit*, that gave forth the Scriptures, the Lord God of Glory, the
'*Father* of *Spirits* will *ſcatter* you: all your *Bonds* will not hold you
'together, who are out of the *Spirit*, which is the *Bond* of *Peace*.
'The *Threſhing Inſtrument* is gone forth, which will beat the *Hills* to
'pieces: *Sion* is riſen to *Threſh*; out of the holy Mountain is the
'*Trumpet* ſounded. Stand not up againſt the Lord: for all *Nations*
'are with the Lord as the *Drop* of a *Bucket*. He that meaſures the
'*Waters* in the hollow of his Hand, and weighs the *Earth* in *Scales*,
'the *Lord* of *Hoſts* is his Name; who is now riſen and riſing, to plead
'the *Cauſe* of the *Innocent*: who is exalting his *Son*, and bringing his
'*Sheep* to him. Now are they ſeen and known, that feed upon *wind*,
'that are lifted up, given up to believe *Lies*; who report, and ſay,
'*Report*, *and we will report it*. Now are they ſeen, who have a *Form*
'of *Godlineſs*, but the *Power* is denied by them; ſo *Chriſt* is denied,
'the *Power* it ſelf is denied: for Chriſt is the *Power* of *God*. And the
'*Power* being denied by you, that have a *Form* of *Godlineſs*, that
'have the *words* of the *Scriptures*, the *Goſpel* is denied: for the *Goſpel*
'is the *Power* of *God*. And thus it is among you, that have the
'*Knowledge* and *Wiſdom* that is *ſenſual*, *earthly* and *deviliſh*: Doth
'it not appear ſo? Let your *Gaols* and *Watches* witneſs your *Fruits*
'in every Town. Your *Wiſdom* is earthly, ſenſual and *Devilliſh*: ſo
'you have a *Knowledge* and *Wiſdom*, but not that which is from above;
'for that is *pure* and *gentle*, and ſo is not your *knowledge*: But to *know*
'*Chriſt*, is *Life Eternal*. Now your *Fruits* have manifeſted, that you
'are not of this; and ſo out of the *Power* of *God*, which is the *Croſs*
'of *Chriſt*: For you are found in the *World*, out of the *Power* of
'*God*, out of the *Croſs* of *Chriſt*, *perſecuting*. So that which doth
'*perſecute*, and ſend forth *Writings* and *Decrees* to *ſtop all*, *and take*
'*up all*, and ſet *Watches*, and prepare *Bonds to ſtint the* Lord; *to Im-
'priſon and perſecute*, *and ſuffer none to go to viſit them*; This ſhews,
'you are not *Chriſtians*, but ſtand againſt a *Chriſtian*'s Life, which is
'to *love your Enemies*. Where is your *Heaping up Coles of Fire*? your
'*Love to your Enemies*, who are thus perſecuting your *Friends*? *He*

1656. Lancefton Gaol.

'*came to his own, and his own received him not:* Here is a turning the '*Sword* againſt the *Juſt*. Do you ſhew here a *Chriſtian*'s *Life*, or your 'ſelves *Chriſtians*, who are filling your *Gaols* with the *Chriſtians* in 'the *Spirit*, you that be in the *Letter* (in *Shadows*) as the *Jews* in 'the *Letter* did put the *Jews* in the *Spirit* into *Priſon?* Is not this the '*Fruit* in our Days of the *Chriſtians* in the *Letter*, to put the *Chriſti*-'*ans* in the *Spirit* into *Priſon?* And doth not this ſhew, that your '*Decrees*, which you have ſent forth, proceed from *Death*, who thus 'Act againſt the *Life*, and them that be in it; which the *Scriptures* 'were given forth from? Is it not here, as it was with *Saul*, when 'he went to *perſecute*, to *hale* to *Priſon*, and *bind* all, that he could 'find, calling upon that *Name*, who were *Chriſtians* in the *Life*, the '*Spirit*, ſuch as now you are *perſecuting*, becauſe they are in the '*Life*, though you profeſs their *Words?* Are not your *Decrees* gone 'forth from the ſame *Spirit* of *Envy*, againſt the ſame *Spirit* of *Chriſt* 'they were in? Is it not manifeſt to all, that fear God, and to the 'ſober-minded and honeſt-hearted People, that ſee your *Practices*, 'your *Decrees*, your *Letters* to *ſtop*, to *moleſt*, to *hinder*, to *Impriſon* 'them that are moved of the *Lord* to do his *Will*, or to go to *Viſit* '*Priſoners*, whom you have *Impriſoned?* Doth this ſhew you to have 'a *Spirit* like *Paul*, yea, or nay? or are you not quite contrary, like 'to them, that *perſecuted Paul?* The Day hath declared it. To *that* 'of *God* in you all I ſpeak, which ſhall witneſs it at the *Laſt Day*, in 'the *Day* of *Judgment*. *Perſecution* was *blind* in all Ages; and *Mad*-'*neſs* and *Folly* led it: Yet *Perſecution* got always a *Form* or *Preſence* 'of *Godlineſs*, or to talk of *Religion*, as in the *Days* of *Moſes*, in the 'Days of *Jeremy*, in the Days of *Chriſt*, and of the *Apoſtles*. Come, 'ſaith the *Council*, *Let us cruſh them, while they are Young; they have* '*almoſt over-ſpread the Nation in every Corner*. This is as much as to 'ſay; *Let us put this Birth to Death, as* Pharaoh *and* Herod *did the* '*Children*: But the Lord cauſed his *Truth* the more to *ſpread*. For 'you may read, what *Numbers* came out of *Egypt!* and what *Multi*-'*tudes* followed *Chriſt!* Therefore, with Conſideration read theſe '*Lines*, and not with *Fury*; and let not *Fooliſhneſs* appear: But 'conſider in *Humility* your *Ways* you act in, and your *Paths* you go 'in; and what *Spirit* you are of, and what the *End* of your *Conver*-'*ſation* is, now ſee: For in *Love* to your *Souls* I write, that in the '*Day* of your *Viſitation* you may conſider it.

'*From him who loveth Righteouſneſs, and the eſtabliſhing of it, and* 'Truth, *and* Peace, *and* Faith, *which is by* Chriſt Jeſus (Mercy '*and* Peace *be multiplied among ſuch!*) *But a Witneſs againſt all* 'Hypocrites, *and all who have a* Profeſſion, *but live out of the* 'Poſſeſſion; *who are in an* Hypocritical Religion, *in the* Luſts '*and* Faſhions *of the* World, *having a* Form *of* Godlineſs, *but* '*ſtanding againſt the* Power *with might and main,* Sword *and* Staff. '*Which things declare your* Converſation *and* Practices *to be out of* 'Chriſt's Life, *againſt the* Goſpel-practice, *and contrary to the* 'Manner *and* Order *of the* Saints.

G. F

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We were continued in *Priſon*, till the next *Aſſize*: before which time divers *Friends*, both Men and Women, were ſent to *Priſon*, that had been taken up by the *Watches*. When the *Aſſize* was come, ſeveral of theſe were called before the *Judge*, and *Indicted*: and tho' the *Jailer* brought them into *Court*, yet they *Indicted* them, that they came in *by Force of Arms, and in an hoſtile manner*: And the *Judge fined* them, becauſe they would not *put off their Hats*. But we were not called before the *Judges* any more; but they let us alone. 1656. Lancefton Aſſize.

Great *Work* we had, and *Service* for the *Lord*, both between the *Aſſizes*, and after, amongſt the *Profeſſors* and *People* of all ſorts: for many came to ſee us, and to reaſon with us. And *Elizabeth Trelawny* of *Plimouth* (who was the Daughter of one called a *Baronet*) being *Convinced*, (as was formerly mentioned) the *Prieſts* and *Profeſſors*, and ſome *great Perſons* of her *Kindred* were in a great *Rage* concerning her; and writ *Letters* to her. And ſhe being a *Wife* and *Tender Woman*, and fearing to give them any *Advantage*, ſent their *Letters* to me; and I anſwered them, and returned them to her again, for her to ſend the *Anſwers* to them. Which ſhe did: till growing in the *Power* and *Spirit*, and *Wiſdom* of God, ſhe came her ſelf to be able to Anſwer the wiſeſt *Prieſt* and *Profeſſor* of them all; and had a Dominion over them all in the Truth, through the *Power* of the *Lord*, by which ſhe was kept faithful to her *Death*.

Now, while I was in *Priſon* here, the *Baptiſts* and *Fifth-Monarchy-Men* propheſied, *That this Year Chriſt ſhould come, and Reign upon Earth a Thouſand Years*. And they looked upon this *Reign* to be *Outward*: When as he was come *inwardly* in the *Hearts* of his *People*, to *Reign* and *Rule* there; and theſe *Profeſſors* would not Receive him there: So they failed in their *Prophecy* and *Expectation*, and had not the *Poſſeſſion* of him. But *Chriſt* is come, and doth dwell in the *Hearts* of his *People*; and *Reigns* there: And *Thouſands*, at the *Door* of whoſe *Hearts* he hath been knocking, have opened to him; and he is come in, and doth *Sup* with them, and they with him, the *heavenly Supper* with the *heavenly* and *ſpiritual Man*. So many of theſe *Baptiſts* and *Monarchy*-People turned the greateſt *Enemies* to the *Poſſeſſors* of *Chriſt*: But he *Reigns* in the Hearts of his *Saints* over all their *Envy*. Lancefton Gaol.

At the *Aſſize* divers *Juſtices* came to us, and were pretty *Civil*, and Reaſoned of the *things* of *God* pretty ſoberly; expreſſing a *Pity* to us. There came alſo Capt. *Fox*, who was Governour of *Pendennis-Caſtle*, and lookt me in the Face, and ſaid never a word; but went his ways to his Company: and told them; *He never ſaw a ſimpler Man in his Life*. I called after him, and ſaid; 'Stay *Man*, we will ſee, who is 'the *ſimpler Man*. But he went his way: *A light, Chaffy Man*.

There came alſo at the *Aſſize*, one *Thomas Lower* to Viſit us: and he offered to give us *Money*, which we refuſed; *accepting* nevertheleſs of his *Love*. He asked us many *Queſtions* concerning our *denying the Scriptures to be the Word of God?* and concerning the *Sacraments*, and ſuch like: To all which he received *Satisfaction*. And I ſpake

1656. unto him; and he afterwards said: My *Words were as a flash of Lightning, they ran so through him.* And he said, *He never met with such wise Men in his Life, for they knew the Thoughts of his Heart; and were, as the wise Master-Builders of the Assemblies, that fastned their Words, like Nails.* He came to be *Convinced* of the *Truth*, and remains a *Friend* to this Day. When he came home to his Aunt *Hambley*'s (where he then lived) and made *Report* to her concerning us; She, with her Sister *Grace Billing*, hearing the *sound* of *Truth*, came afterwards to *Visit* us in *Prison*, and was *Convinced* also. And great *Sufferings* and *Spoilings* of *Goods* both *he* and his *Aunt* have undergone for the *Truth's sake.*

Lancaster Gaol.

About this time I was moved to give forth the following *Paper* to *Friends* in the *Ministry.*

Friends,

'IN the Power of *life* and *wisdom*, and *dread* of the *Lord God* of *life*, 'and Heaven and Earth dwell; that in the *wisdom* of *God* over all ye 'may be preserved, and be a *Terror* to all the *Adversaries* of *God*, and 'a *Dread*, answering *that* of God in them all, spreading the *Truth* 'abroad, awakening the *Witness*, confounding the *Deceit*, gathering 'up out of Transgression into the *Life*, the Covenant of *Light* and 'Peace with God. Let all Nations hear the *sound* by *Word* or *Writing*: 'Spare no *Place*, spare no *Tongue*, nor *Pen*; but be obedient to the 'Lord God: go through the *Work*, and be valiant for the *Truth* 'upon Earth; tread and trample all that is Contrary, under. Ye 'have the *Power*, do not *Abuse* it; and *Strength* and *Presence* of the '*Lord*, eye it, and the *Wisdom*: that with it you may all be ordered 'to the Glory of the Lord God. Keep in the Dominion, keep in the 'Power over all *Deceit*; tread over them in that, which lets you see to 'the *Worlds End*, and the utmost *Parts* of the *Earth*. Reign and 'Rule with *Christ*, whose *Scepter* and *Throne* is now set up, whose Do'minion is over all to the *Ends* of the *Earth*; whose *Dominion* is an 'everlasting *Dominion*, *Throne* an everlasting *Throne*, *Kingdom* an 'everlasting *Kingdom*, *Power* above all *Powers*. Therefore this is the 'Word of the *Lord God* to you all: *Keep in the wisdom of God*, that 'spreads over all the Earth; the *wisdom* of the *Creation*, that is *Pure* 'from Above, not destructive. For now shall *Salvation* go out of '*Zion*, to Judge the *Mount* of *Esau*: and now shall the *Law* go forth 'from *Jerusalem*, to Answer the *Principle* of God in all; to hew down 'all *Inventors* and *Inventions*. For all the *Princes* of the Earth is but 'as *Air* to the *Power* of the *Lord God*, which you are in, and have 'tasted of: Therefore *Live in it*, that is the *Word* of the *Lord God* to 'you all; and do not Abuse it: And keep down and *Low*; and take 'heed of *false Joys*, that will Change.

'Bring all into the Worship of God: Plow up the *fallow Ground*, 'thresh and get out the *Corn*; that the *Seed*, the *Wheat*, may be ga'thered into the *Barn*: that to the *Beginning* all People may come, 'to Christ, that was, before the *World* was made. For the *Chaff* is 'come upon the *Wheat* by *Transgression*: he that treadeth it out, is 'out of *Transgression*, and fathoms *Transgression*; and puts a diffe-'rence

'rence between the *precious* and the *vile*; and can pick out the 1656.
'*Wheat* from the *Tares*, and gather into the *Garner*: so brings to the
'lively *Hope* the Immortal *Soul* into *God*, out of which it came. Lancaster Gaol.
'And none *worships God*, but who comes to the *Principle* of *God*,
'which they have transgressed; and none are *plowed up*, but who
'comes to the *Principle* of *God* in him, that he hath transgressed:
'then he doth *service* to *God*, then is the *planting* and the *watering*;
'and the *Increase* from *God* cometh. So the *Ministers* of the *Spirit*
'must *minister* to the *Spirit*, *that is in Prison*, which hath been in
'*Captivity* in every one; that with the *Spirit* of *Christ* People may
'be led out of *Captivity* up to *God*, the *Father* of *Spirits*, and do *ser*'*vice* to him, and to have *Unity* with him, with the *Scriptures*, and
'one with another. And this is the *Word* of the *Lord God* to you all,
'and a *Charge* to you all in the presence of the living God, Be *Patterns*,
'be *Examples* in all *Countries*, *Places*, *Islands*, *Nations*, where-ever
'you come; that your *Carriage* and *Life* may preach among all sorts
'of *People*, and to them: then you will come to walk Cheartully
'over the World, Answering *that* of *God* in every one, whereby in
'them *ye* may be a *Blessing*, and make the *Witness* of *God* in them to
'*bless* you: Then to the *Lord God* you will be a *sweet Savour*, and a
'*Blessing*.

'Spare no *Deceit*, lay the *Sword* upon it; go over it: Keep your
'selves clear of the *Bloods* of *all Men*, either by *Word*, or *Writing*,
'or *Speaking*; and keep your selves clean, that you may stand in
'*your Throne*, and every one have his *Lot*, and stand in the *Lot* in the
'*Ancient* of *Days*. And so the *Blessing* of the *Lord* be with you, and
'keep you over all the *Idolatrous Worships* and *Worshippers*: let them
'know the *Living God*; for *Teachings*, *Churches*, *Worships* must be
'thrown down with the *power* of the *Lord God*, set up by Man's
'earthy *Understanding*, *Knowledge* and *Wills*. For this all must be
'thrown down with that, which gave forth *Scripture*; and who be in
'that, Reigns over it all: That is the *Word* of the *Lord God* to you
'all. In that is God *Worshipped*, that brings to declare his *Will*; and
'brings to the *Church* in *God*, the *Ground* and *Pillar* of *Truth*: for
'now is the mighty *Day* of the *Lord* appeared, and the *Arrows* of the
'*Almighty* gone forth; which shall stick in the *Hearts* of the *Wicked*.
'Now will I *Arise*, saith the *Lord God* Almighty, to trample and
'Thunder down *Deceit*, which hath long *reigned*, and *stained* the
'Earth: Now will I have my Glory out of every one. The *Lord*
'*God* Almighty over all in his *Strength* and *Power* you keep, to his Glo'ry, that you may come to Answer *that* of *God* in every one in the
'World. Proclaim the mighty *Day* of the *Lord* of *Fire* and *Sword*,
'who will be worshipped in *Spirit* and in *Truth*; and keep in the
'*Life* and *Power* of the Lord God, that the Inhabitants of the Earth
'may *tremble* before you: That the Lord God's *Power* and *Majesty*
'may be Admired among the *Hypocrites* and *Heathens*, and ye in the
'*Wisdom*, *Dread*, *Life*, *Terror* and *Dominion* Preserved to his Glory:
'that nothing may Rule or Reign, but *Power* and *Life* it self; and in
'the *Wisdom* of *God* ye may be preserved in it. And this is the *Word*
'of the *Lord God* to you all, and the *Call* is now *Out of Transgression*;
'the *Spirit* bids, *Come*: and the *Call* is now from all *false Worships*

'and

1656. Lancefton Gaol.

'and *Gods*, and from all *Inventions* and *dead Works* to ſerve the living 'God; and the *Call* to *Repentance*, to the *Amendment* of *Life*, where-'by *Righteouſneſs* may be brought forth; which ſhall go through-'out the Earth. Therefore ye, that be *Choſen* and *Faithful*, which 'are with the *Lamb*, go through your *Work faithfully*, and in the '*Strength* and *Power* of the Lord: and be obedient to the *Power*; for 'that will ſave you out of the Hands of *unreaſonable Men*, and pre-'ſerve you over the *World* to himſelf: hereby you may live in the '*Kingdom*, that ſtands in *Power*, which hath no end; where *glory* 'and *life* is.

For *Tho. Mounts.* G. F.

After the *Aſſize*, the *Sheriff*, with ſome *Souldiers* came to guard a *Woman* to *Execution*, that was ſentenced to *die*; and we had a great deal of *Diſcourſe* with them. *One* of them wickedly ſaid, *That* Chriſt *was as paſſionate a Man, as any that lived upon the Earth:* for which *wicked Saying* we rebuked him. Another time we asked the *Jailer*, what Doings there were at the *Seſſions?* and he ſaid, *Small Matters*; only about *Thirty* for *Baſtardy*. We thought it very ſtrange, that they, who profeſſed themſelves *Chriſtians*, ſhould make *ſmall Matters* of ſuch things: But this *Jailer* was very *bad* himſelf, and I often admoniſhed him to *Sobriety*; but he would *Abuſe People*, that came to *Viſit* us. *Edward Pyot* had a *Cheeſe* ſent him from *Briſtol* from his Wife; and the *Jailer* took the *Cheeſe* from him, and carried it to the *Mayor*, to ſearch it for *Treaſonable Letters*, as he ſaid: And though they found no *Treaſon* in the *Cheeſe*, they kept it from us. This *Gaoler* might have been made *Rich*, if he had carried himſelf *Civilly*; but he ſought his own *Ruin*. Which ſoon after came upon him: For the next Year he was turned out of his Place, and for ſome *wickedneſs* was caſt into the *Jail* himſelf; and there *begged* of our *Friends*. And for ſome *Unrulineſs* in his *Carriage*, he was by the ſucceeding *Jailer* put into *Doomſdale*, and lockt in *Irons*, and beaten; and bid to *Remember*, *how he had abuſed thoſe good Men, whom he had wickedly, without any Cauſe, caſt into that naſty* Dungeon: and told, *That now he deſervedly ſhould ſuffer for his wickedneſs; and the ſame Meaſure he had meted to others, he ſhould have meted out to himſelf.* He grew to be very *poor*, and *died* in *Priſon*; and his Wife and Family came to *Miſery*.

While I was in *Priſon* in *Lanceſton*, there was a *Friend* went to *Oliver Cromwel*, and offered himſelf *Body* for *Body*, to lie in *Doomſdale-Priſon* for *me*, or *in my ſtead*; if he would take him, and let me go at *Liberty*. Which thing ſo *ſtruck* him, that he ſaid to his *great Men* and *Council*; *VVhich of you would do ſo much for me, if I were in the ſame Condition?* And though he did not accept of the *Friend's Proffer*, but ſaid, *He could not do it, for that it was contrary to* Law; yet however, the *Truth* thereby came mightily over him. A good while after this he ſent down Major General *Desborow*, pretending to ſet us at *Liberty*: And when he came, he proffered us, If we would ſay, *VVe would go home, and preach no more*, we ſhould have our Liberty;

Liberty; but we could not promiſe him ſo. Then he urged, that we ſhould *promiſe to go home, if the Lord permit*: Whereupon *Edward Pyot* writ him this following *Letter*. 1656. Lancefton Gaol.

To Major General Desborow.

Friend,

'THough much might be ſaid, as to the *Liberty* of *Engliſh-men*, 'to *Travel* in any part of the *Nation* of *England*, it being as 'the *Engliſh-man's Houſe* by the *Law*, and he to be *protected* in any 'part of it; and if he tranſgreſs the *Law*, the *penalty* upon the *Tranſ-'greſſor* is to be inflicted. And as to *Liberty* of *Conſcience*, which is 'a *natural Right*, and a *Fundamental*; and the Exerciſe of it, by thoſe who 'profeſs *Faith* in *God* by *Jeſus Chriſt*, is to be protected: as by the *Inſtru-'ment* of *Government* appears; though they differ in *Doctrine*, *Wor-'ſhip* and *Diſcipline*: provided, the *Liberty* extend not to *Popery*, or '*Prelacy*, nor to *Licentiouſneſs*. Where theſe *Rights* are denied us, 'our *Liberties* are infringed; which are the *Price* of much *Blood* and '*Treaſure* in the late Wars. Yet in the *Power* of *God* over all, by 'which all are to be ruled, are we, and in it dwell, and by it alone 'are guided to do the *Will* of *God*; whoſe *Will* is *free*: and we, in 'the *freedom* of his *Will* walk by the *Power*, either as it *Commands* 'or *Permits*, without any *Condition* or *Enforcement* thereunto by Men; 'but as the *Power* moves either by *Command*, or *Permiſſion*. And 'although we cannot *Covenant* or *Condition* to *go forth* of theſe Parts, 'or to do this or that thing, *if the Lord permit* (for that were to do 'the *will* of *Man* by *God's Permiſſion*) yet 'tis like, we may *paſs forth* 'of theſe Parts in the liberty of the *will* of *God*, as we may be ſe-'verally moved, and guided by the *pure Power*, and not of *Neceſ-'ſity*. We, who were firſt *Committed*, were *paſsing homewards*, 'when we were apprehended; and, as far as I know, we might '*paſs*, if the *Priſon-Doors* were Commanded to be *Opened*, and we '*freed* of our *Bonds*. Should we *ſtay*, if the *Lord* commands us to '*go*; or ſhould we *go*, if the *Lord* command us to *ſtay*; Or having 'no Command to *ſtay*, but being *permitted* to *paſs* from hence, the '*pure Power* moving thereto, and we yet *ſtay*; or *go*, when as before 'commanded to *ſtay*; we ſhould then be *Wanderers* indeed: for ſuch 'are *Wanderers*, who *wander out* from the *Will* and *Power* of *God*, 'abroad, at large, in their own *Wills* and earthly *Minds*. And ſo, 'in the *fear* of the *Lord God* well weigh and conſider, with the *juſt* 'Weight and *juſt Ballance*, that *Juſtice* thou may'ſt do to the *Juſt* and '*Innocent* in *Priſon*.

Edward Pyot.

Some time having paſſed, after the *fore-going* was delivered him, and he not giving any *Order* for our *Diſcharge*, I alſo writ unto him, as followeth:

To

1656. Lancefton *Gaol.*

To Major General Desborow.

Friend,

'WE, who be in the *Power* of *God*, the *Ruler* of all, the *Upholder* of all things, and know and dwell in his *Power*, to it we muſt be *Obedient*; which brings us to ſtand out of all *Men's Wills*, not limited. To ſay, *We will, if the Lord permit*, in a Caſe of *Buying* and *Selling* to get *gain*, if the *Intent* be ſo to do, may be done: but we ſtanding in the *Power* of *God* to do his *Will*, and to ſtand out of *Man's will*, If *Man* propound, *We ſhall have our Liberty, if we will ſay, we will go to our outward Being, if the Lord permit, if it be the Will of God.*; and becauſe we cannot ſay theſe Words truly. For to ſay, *We will go to our outward Habitation, if it be according to the will of God*, when we know, the *will* of *God* is otherwiſe; we cannot ſpeak ſo *truly* and *clearly*. Neither can any Man ſay ſo to him, that requires it of him; who ſtands in the *Power*, and knows the *Power* of *God* to lead him, according to *God's will*, and it leads him to another *place*, than that which is called the *outward Home*. But the *Son* of *God*, who came to do, and did the *will* of *God*, had no *place*, whereon to lay his *Head*: And the *Apoſtles*, and many of the *Followers* of *Chriſt*, had no certain *dwelling-place*. Now, if theſe ſhould have been *reſtrained*, becauſe they could not ſay, they would go to that which the *world* calls their outward *Homes*, if it were the *will* of *God*; when they knew, it was the *will* of *God*, they ſhould not; and they could not do the *will* of *God* in doing ſo: and therefore could not ſpeak thoſe *words*, to ſatisfy man's *mind and will*; would not that have been *Evil? Abraham* could not do the *will* of *God*, but in going from his *Native Country*: And who are of *Faith*, are of *Abraham*, of whom Chriſt came according to the *Fleſh*. Now, if thou alledge and ſay, *This is to let all looſe, and at Liberty to Idleneſs*; I ſay, No: ſuch as be in the *Power* of *God*, who do the *will* of *God*, come to receive his *wiſdom*, by which all his *Creatures* were *created*; by which to uſe them to his *Glory*. So this I ſhall ſay: who are moved by the *Lord God* of Glory and Power, to go to their outward *Beings* or *Habitations*, ſuch of us may go to our outward *Beings* or *Homes*; and there be diligent in ſerving the *Lord God*, that they may be a *Bleſſing* from the *Lord God* in their Generation; diligently ſerving him in *Life* and *Doctrine*, in *Manners*, in *Converſation*, in all things. And who are moved of the *Lord* to go to any other *Place*; we ſtanding in his *will*, and being moved by his *Power*, which comprehends all things, and is not to be limited; we ſhall do his *will*, which we are commanded to do. So the *Lord God* open your Underſtandings, that you may ſee this great *Power* of the *Lord*, which he is now manifeſting among his *Children* in this his Day; that ye may not withſtand it in our *Friends*, that are come into the *Power* of *God*, and to *God*, and know him, by whom the *world* was *made*: by whom all things were

were Created, that were created; and there was not any thing made, of all that was made, but what was made *for him*, and *to him*, and *by him*: who is the *Power* of *God*, who doth *Enlighten every Man, that cometh into the world.* Now, our *Friends* being come to this *Light*, which cometh from *Chriſt*, and having received *Power* from him, by whom all things were Created, who hath all *Power* in *Heaven* and *Earth* given to him, who is the *wiſdom* of *God*; we have received *wiſdom* and *power* from him: by which the *Lord* doth give us to know, how to uſe and order the *Creatures* to the *glory* of him, who is the *Creator* of all things. So, our *Friends* here are taught of the *Lord* to be *diligent*, ſerving him; and who come into the *Life*, the *Scriptures* were given forth from, are given up to *ſerve* the *Lord*: And of this I have in all your Conſciences a *Witneſs*. So, if thou open the *Priſon-Door*, we ſhall not ſtay there. If thou ſend a *Liberate*, and ſet us *free*, we ſhall not ſtay in *Priſon*: for *Iſrael* is to go out *free*, whoſe *freedom* is purchaſed by the *Power* of *God*, and the *Blood* of *Jeſus*. But who goeth out of the *Power* of *God*, loſeth his *Freedom.*

1656. Lancefton *Gaol.*

The 13th of the 6th Month. 1656.

George Fox, *and the reſt who are* Sufferers *for the* Truth *in* Lancefton-Gaol.

After this Major *Desborow* came to the *Caſtle-green*, and there plaid at *Bowles* with the *Juſtices* and others. And ſeveral *Friends* were moved to go to him, and admoniſh him and them of their *ſpending their Time ſo vainly*; bidding them *Conſider, That though they profeſſed themſelves to be Chriſtians, yet they gave themſelves up to their Pleaſures, and kept the Servants of God mean while in Priſon*: and told them; *The Lord would plead with them, and viſit them for ſuch things.* But notwithſtanding what was writ or ſaid unto him, he went away, and left us in *priſon*: Yet we underſtood afterwards, that he left the Buſineſs to *Colonel Bennet*; who had the *Command* of the *Gaol*. For ſometime after *Bennet* would have ſet us at *Liberty*, if we would have *paid* his *Gaoler's Fees*: But we told him, *We could give the* Gaoler *no Fees*; *for we were innocent Sufferers*: and how could they expect Fees *of us, who had ſuffered ſo long wrongfully?* After a while this Colonel *Bennet* coming to Town, ſent for us to an *Inn*, and inſiſted again upon *Fees*; which we refuſed: And at laſt the *Power* of the *Lord* came ſo over him, that he *freely ſet us at Liberty*. It was on the *Thirteenth Day* of the *Seventh Month*, 1656. that we were *ſet* at *Liberty*: and we had been *Priſoners Nine Weeks* at the firſt *Aſſize*, called the *Lent-Aſſize*, which was in the *Spring* of the *Year*.

Obſerving, while I was here a *Priſoner*, how much the People (they eſpecially, who were called the *Gentry*) were addicted and given to *Pleaſures*, and vain *Recreations*; I was moved, before I left the Place, to give forth ſeveral *Papers*, as a *Warning* unto them, and unto all, that ſo *Miſpend* their Time. One of which was thus directed:

1656.
Lanceſton Gaol.

This to go abroad among them, who are given to Pleaſures *and* Wantonneſs.

'SOdom and *Gomorrah* their Sins were *Pride*, *Fulneſs* of Bread 'and abundance of *Idleneſs*; whoſe *filthy Converſation* vexed 'the righteous Soul of the *Juſt Lot* Day by Day, and would not 'take *Warning*: on whom God ſent *Fire*, and turned them into '*Aſhes*. And in Spiritual *Sodom* and *Egypt* was our Lord *Jeſus Chriſt* 'crucified; And it is written, *The People ſate down to eat and to drink*, '*and roſe up to play: with whom God was not well-pleaſed*; *and there* '*fell three and twenty thouſand in one Day*: Theſe the *Apoſtle* com-'manded the *Saints*, that they ſhould not follow; for theſe things 'happened to them for *Examples*, and are written for our *Admonition*. 'And God ſpared not the *Old World*; but reſerving *Noah*, a *Preacher* 'of *Righteouſneſs*, brought the *Flood* upon the *World* of the Ungodly, 'making them an *Example* to all, that after ſhould live *Ungodly*. 'Mark, ye *Ungodly ones*, who are as *natural brute Beaſts*, who 'ſpeak great *ſwelling Words* of *Vanity*, alluring through the *Luſts* of 'the *Fleſh*, through much *Wantonneſs*, as they that count it *Pleaſure* 'to *Riot* in the Day-time, *ſporting* your ſelves with your own deceiv-'ings; ye ſhall receive the *Reward* of *Unrighteouſneſs*. Ye are as '*Dogs* and *Swine* turned to the *Vomit*, and wallowing in the *Mire*, 'ſpeaking evil of things that ye know not; and unleſs ye *Repent*, 'ye ſhall utterly periſh in your own Corruptions. Ye have lived in '*Pleaſure* on the Earth, and been wanton; ye have nouriſhed your 'Hearts, as in a *Day* of *Slaughter*: ye have condemned and *killed* the '*Juſt*, and he doth not reſiſt you. Go to, *Weep* and *Houl* for the '*Miſery*, that is coming upon you; and ſhe that liveth in *Pleaſures*, 'is *dead*, while ſhe *liveth*. God condemned the Cities of *Sodom* and '*Gomorrah*, making them an *Example* to all thoſe, that after ſhould 'live *Ungodly*, in the *wicked*, *filthy Converſation*: Mark, here is 'your Example. Hear this, ye that are given to *Pleaſures*, and read 'your *Examples*.

G. F.

Another *Paper*, upon my taking Notice of the *Bowlers*, that came to *ſport* themſelves in the *Caſtle-green*, was as followeth:

'THE *VVord* of the *Lord* to all you *vain* and *idle-minded People*, 'who are *Lovers* of *Sports*, *Pleaſures*, and *fooliſh Exerciſes*, and '*Recreations*, as you call them; Conſider of your Ways, what it is 'you are doing. Was this the End of your Creation? Did *God* make 'all things for you, and you to ſerve your *Luſts* and *Pleaſures?* Did not 'the *Lord* make all things for you, and *you* for himſelf, to fear and 'worſhip him in *Spirit* and in *Truth*, in *Righteouſneſs* and *true Ho-'lineſs?* But where is your *Service* of *God*, ſo long as your *Hearts*

'run

'run after *Luſts* and *Pleaſures*? ye cannot *ſerve God*, and the *fooliſh* 1656.
'*Pleaſures* of the World, as *Bowling*, *Drinking*, *Hunting*, *Hawking*, Lanceſton Gaol.
'and the like: If theſe have your *Hearts*, *God* will not have your 'Lips: Conſider, for 'tis true. Therefore from the *Lord* muſt you 'all witneſs *VVo* and *Miſery*, *Tribulation* and *VVrath*, who conti-'nue in the Love and Practice of your vain *Sports*, *Luſts* and *Plea-'ſures*. Now is the *Day*, when all every-where are exhorted to '*Repentance*: O *fooliſh People*, *wicked* and *ſlow of Heart* to believe 'the *Threatnings* of the Great *Jehovah* againſt the *wicked!* What 'will you do in the Day of the *Lord*'s fierce *wrath*, that makes haſte 'to Come upon the *world* of *ungodly Men!* And what good have 'your fooliſh *Sports* and *Delights* done you, now they are paſt? Or 'what good will they do you, when the *Lord* calls for your *Souls*? 'Therefore all now *Awake* from Sleep, and ſee where you are: And 'let the *Light* of *Jeſus Chriſt*, that ſhines in every one of your Con-'ſciences, ſearch you throughly; and it will let you clearly ſee, for 'all your *Profeſſion* of *God*, *Chriſt* and the *Scriptures*, you are *Ignorant* 'of them, and *Enemies* to them all, and your own *Souls* alſo: And 'being found living in *Pleaſures*, you are *dead*, while you *live*. And 'therefore doth the *Lord* by many *Meſſengers* forwarn you, and calls 'you to *Repentance* and deep *Humiliation*; that you may forſake the '*Evil* of your *Doings*, and ſo own this *Day* of your *Viſitation*, and 'while you have *Time*, to *priſe* it: leſt the things, which belong to 'your *Peace*, be hid from your Eyes, for your *Diſobedience* and *Re-'bellion* againſt the *Holy One*. And then had it been good, that you 'never had been born: *Repent*, for the *Kingdom* of *Heaven* is at 'hand; again I ſay, *Repent!*

To the Bowlers in the Green.

Given forth in Lanceſton-Gaol *in* Cornwall.

Being *Releaſed*, we got Horſes, and rid up into the *Country* towards *Humphry Lower*'s; and met him upon the *Road* coming towards us. He told us, *He was much troubled in his Mind concerning us, and could not reſt at home; but was going to Colonel* Bennet *to ſeek our Liberty.* But when we told him, *VVe were ſet at liberty, and were going to his Houſe*; he was exceeding glad. So to his *Houſe* we went: and there we had a fine, precious *Meeting*; and many were *Convinced*, and turned by the *Spirit* of the *Lord*, to the Lord *Jeſus Chriſt*'s Teaching. *Cornwall.*

From his Houſe we went to *Loveday Hambleys*, where alſo we had a fine large *Meeting*: and the *Lord*'s *Power* was over all, and many were *Convinced* there alſo; and turned to the Lord *Jeſus Chriſt*, their *Teacher*.

After we had tarried there *Two* or *Three Days*, we came to *Thomas Mounce*'s, where we had a *general Meeting* for the whole *County*; which, being very large, was held in his *Orchard*. *Friends* from *Plimouth* were there, and from many Places; and the *Lord*'s *Power* was over all: and a great *Convincement* there was in many Places of the *County*. And all their *Watches* were down in all thoſe *Countries*;

1656. and all was plain and open: for the *Lord* had let me see, before I was set at *Liberty*, that he would make all the *Country plain* before us.

Cornwall. Now *Thomas* and *Ann Curtis*, with another, an *Alderman* of *Reading*, who was *Convinced*, had come to *Lancester* to see us, while I was a *Prisoner*: And when *Ann*, and the other man returned, *Thomas Curtis* staid behind in *Cornwall*, and did good *Service* for the *Lord* there at that Time.

Lancester From *Thomas Mounce*'s we passed to *Lancester* again, and visited that little *Remnant* of *Friends*, that had been raised up there, while we were there in *Prison*; and the *Lord*'s *Plants* grew finely, and were established on *Christ*, their *Rock* and *Foundation*. As we were going out of Town again, the *Constable* of *Lancester* came running to us with the *Cheese*, that had been taken from *Edward Pyot*; which they had kept from us all this while, and were tormented with it. But we, being now set at *Liberty*, would not receive it.

Okington. From *Lancester* we came to *Okington*; and lay at an *Inn*, which the *Mayor* of the *Town* kept. He had stopt and taken up several *Friends*, but was very *Civil* to us; and was *Convinced* in his Judgment.

Exeter. From thence we came through the Countries to *Exeter*, where many *Friends* were in *Prison*; and amongst the rest *James Nayler*. For a little before the Time, that we were set at *Liberty*, *James* run out into *Imaginations*, and a *Company* with him; and they raised up a great *Darkness* in the *Nation*. And he came to *Bristol*, and made a *Disturbance* there: And from thence he was coming to *Lancester*, to see me; but was *stopt* by the *Way*, and *Imprisoned* at *Exeter*: As were also several others, that were coming to see me; one of whom, an *honest*, *tender Man*, died in *Prison* there: whose *Blood* lieth on the Heads of his *Persecutors*.

That Night, that we came to *Exeter*, I spake with *James Nayler*: for I saw, he was out, and *wrong*; and so was his *Company*. The *next day*, being the *First-day* of the *week*, we went to the *Prison*, to visit the *Prisoners*; and had a Meeting with them in the *Prison*: but *James Nayler*, and some of them could not stay the *Meeting*. There came a *Corporal* of *Horse* into the *Meeting*, and was *Convinced*; and remained a very good *Friend*. The *next day* I spake to *James Nayler* again; and he *slighted*, what I said, and was *dark*, and much out: yet he would have come, and *kissed* me. But I said, 'Since he 'had turned against the *Power* of *God*, I could not receive his shew of 'Kindness: So the *Lord God* moved me to *slight* him, and to set the *Power* of *God* over him. So after I had been *warring* with the *World*, there was now a *wicked Spirit* risen up amongst *Friends* to *war* against: and I admonished *him* and his *Company*. And when he was come to *London*, his *Resisting* the *Power* of *God* in me, and the *Truth* that was declared to him by me, became one of his greatest *Burdens*. but he came to see his *Out-going*, and to *Condemn* it; and after some Time he returned to Truth again: as in the *printed Relation* of his *Repentance*, *Condemnation* and *Recovery* may be more fully seen.

We

1656. We passed from *Exeter* through *Collumpton* and *Taunton*, visiting *Friends*; and had *Meetings* amongst them, and declared the *Word* of *Life* unto them. And from thence we came to *Puddimoor*, to *William Beaton*'s; and on the *First-day* we had a very large *Meeting* there. For a great *Convincement* there was all up and down that *Country*, and many *Meetings* we had, and the *Lord*'s *Power* was over all; and many were turned, by the Power and Spirit of God, to the Lord *Jesus Christ*, who *died* for them, and they came to sit under his *free Teaching*.

Cullumpton. Taunton. Puddimoor.

From thence we went to *John Dandy*'s, where we had another precious *Meeting*; and the *Lord*'s *Power* was over all, and many were *Convinced* of God's Eternal *Truth*. Some *Contention* was raised by *Professors* and *Baptists*, in some *Places*; but the *Lord*'s *Power* came over them. From thence we came to *Edward Pyot*'s house near *Bristol*. It was the *Seventh-day* at Night, that we came thither: And it was quickly noised over the *Town*, that I was come. Now I had never been there before.

—near Bristol.

On the *First-day Morning* I went to the *Meeting* in *Broadmead* at *Bristol*; and a great *Meeting* there was, and quiet. Notice was given of a *Meeting* to be in the *Afternoon* in the *Orchard*. There was at *Bristol* a rude *Baptist*, named *Paul Gwin*, who had used before to make great *disturbance* in our *Meetings*; being encouraged and set on by the *Mayor*, who, as it was reported, would sometimes give him his *Dinner* to *Incourage* him. And such *multitudes* of *rude People* would he gather after him, that it was thought, there had been sometimes *Ten thousand people* at our *Meeting* in the *Orchard*. As I was going along into the *Orchard*, the People told me, *That* Paul Gwin, *the rude*, *jangling* Baptist, *was going to the Meeting*: But I bid them, 'Never heed; It was nothing to me, who went to it. When I was come into the *Orchard*, I stood upon the *Stone*, that *Friends* used to stand on, when they spake: and I was moved of the *Lord*, to *put off my Hat*, and to stand a pretty while; and let the People look at me: for some *Thousands* of People were there. While I thus stood *silent*, this *Rude Baptist* began to *find Fault* with my *Hair*; but I said nothing to him. Then he run on into *Words*; and at last, *Ye wise men of* of Bristol, said he, *I strange at you, that you will stand here, and hear a Man speak and affirm that, which he cannot make good.* Then the *Lord* opened my Mouth (for as yet I had not spoken a Word) And I asked the People, 'Whether they ever heard me 'speak before: or ever *saw* me before? And I bid them, 'Take 'notice, what kind of *Man* this was amongst them, that should so 'impudently say, That I *spake* and *Affirmed*, *that which I could not* 'make good; and yet neither he, nor they ever *heard* me, or *saw* me 'before. Therefore that was a *lying*, *envious*, *malicious Spirit*, that 'spake in him; and it was of the *Devil*, and not of *God*. Therefore 'I charged him in the *Dread* and *Power* of the *Lord*, to be *silent*: And 'the Mighty *Power* of *God* came over him, and all his *Company*. And 'then a glorious, peaceable *Meeting* we had, and the *Word* of *Life* 'was divided amongst them; and they were turned from the *Dark*-'*ness* to the *Light*, and to *Jesus* their *Saviour*. And the *Scriptures* 'were largely opened to them; and the *Traditions*, and *Rudiments*,

Bristol-Meeting.

'and

1656. 'and *ways*, and *Doctrines* of Men were laid open before the People,
'which they had been in; and they were turned to the *Light* of
Briſtol. '*Chriſt*, that with it they might ſee *them*, and ſee *him* to lead them
'out of them. I opened alſo to them the *Types*, and *Figures*, and
'*Shadows* of Chriſt in the time of the *Law*; and ſhewed them,
'That *Chriſt* was come, and had ended the *Types*, and *Shadows*, and
'*Tithes*, and *Oaths*, and put down *Swearing*; and had ſet up *Yea* and
'*Nay* inſtead of it, and a *free Miniſtry*: for he was now come to
'*Teach People himſelf*, and his heavenly *Day* was ſpringing from on
'high. So for many *hours* did I declare the *Word* of *Life* amongſt
them in the Eternal *Power* of *God*; that by him they might come
up into the *Beginning*, and be Reconciled to him. And having
turned them to the *Spirit* of *God* in themſelves, that would lead into
all *Truth*, I was moved to *pray* in the mighty *Power* of *God*; and the
Lord's *Power* came over all. But when I had done, this *Fellow* began
to *babble* again; and *John Audland* was moved to bid him *Repent*,
and *fear God*. So his own *People* and *Followers* being aſhamed of
him, he paſſed away, and never came again to *diſturb* the *Meeting*.
And the *Meeting* brake up quietly, and the *Lord*'s *Power* and *Glory*
ſhined over all: a bleſſed Day it was, and the *Lord* had the Praiſe.
After a while this *Paul Gwin* went beyond the *Seas*; and many *Years*
after, I met with him again at *Barbado's*: of which in its Place.

From *Briſtol* we returned to *Edward Pyot*'s, where we had a great
Meeting; and the Lord's Power was over all, and Truth was declared and ſpread abroad, and many were turned to *Chriſt Jeſus*, their
Life, their *Prophet* to teach them, their *Shepherd* to feed them, and
their *Biſhop* to overſee them. After the *Meeting* was done, I had
ſome Reaſoning with ſome *Profeſſors*; and the *Lord*'s *Truth* and *Power* came over them.

Slattenford. From *Edward Pyot*'s we paſſed to *Slattenford*, where we had a
very large *Meeting* (*Edward Pyot* and another *Friend* being ſtill with
me;) and a great turning of People there was to the Lord *Jeſus*
Chriſt, their Teacher: and People were glad, that they were brought
to know their *Way*, and their *free Teacher*, and their Saviour *Chriſt*
Jeſus.

Wiltſhire. On the *Firſt-day* following we went to *Nathaniel Crips* his Houſe,
who had been a *Juſtice* of Peace in *Wiltſhire*; where it was ſuppoſed,
there were between *Two* and *Three Thouſand* People at a *Meeting*,
and all was quiet: And 'the mighty Power of *God* was manifeſt,
'and People were turned to the *Grace* and *Truth* in their Hearts, that
'came by *Jeſus Chriſt*, which would *Teach them to deny all Ungodli-*
'neſs and wordly Luſts, and to live ſoberly and godly in this preſent world.
'So that every Man and Woman might know the *Grace* of *God*,
'which had appeared to all Men, and which was *ſaving*, and ſuffi-
'cient to bring their *Salvation*. This was to be their *Teacher*, the
'*Grace* of *God*, which would teach them how to live, what to do,
'and what to deny: and would ſeaſon their Words, and eſtabliſh
'their Hearts. And this was a *free Teacher* to every one of them:
'ſo that they might come to be *Heirs* of this *Grace*, and of *Chriſt*, by
'whom it came; who hath ended the *Prophets*, and the *Prieſts* that
'took *Tithes*, and the *Jewiſh Temple*. And as for theſe *Hireling-*
Prieſts

'*Prieſts* that take *Tithes* now, and their *Temples* (which *Prieſts* were 1656.
'made a *Schools* and *Colledges* of Man's ſetting up, and not by
'*Chriſt*) they, with all their *Inventions* were to be denied. For the Wiltſhire.
'*Apoſtles* denied the *true Prieſthood* and *Temple*, which *God* had com-
'manded, after *Chriſt* had put an End thereto. So the *Scriptures*,
'and the *Truths* therein contained were largely opened, and the Peo-
'ple turned to the *Spirit* of *God* in their Hearts; that by it they
'might be led into all *Truth*, and underſtand the *Scriptures*, and
'know *God* and *Chriſt*, and come to have Unity with them, and one
'with another in the ſame *Spirit*. And the People went away gene-
rally ſatisfied, and were glad, that they were turned to *Chriſt Jeſus*,
their *Teacher* and *Saviour*.

The next day we went from thence to *Marlborough*, where we had Marlebo-
a little *Meeting*. And the *Seſſions* being in that Town that day, they rough.
were granting forth a *Warrant* to ſend for me: But one Juſtice
Stooks being at the *Seſſions*, ſtopt them; telling them, There was a
Meeting at his Houſe yeſterday, at which were ſeveral *Thouſands*.
So the *Warrant* was *ſtopt*, and our *Meeting* was quiet; and ſeveral
received Chriſt Jeſus their Teacher, and came into the *New Covenant*,
and abode in it.

From hence we went to *Newberry*, where we had a large, bleſſed Newberry
Meeting; and ſeveral were *Convinced* there. Thence we paſſed on
to *Reading*, where we had a large, precious *Meeting* in the *Lord's* Reading.
Power amongſt the *Plants* of *God*; and many of the *World* came in,
and were reached, and added to the *Meeting*: and all was quiet, and
the *Lord's Power* was over all. We went from *Reading* to *Kingſton* Kingſton
upon *Thames*, where a few came in to us, that were turned to the upon
Lord *Jeſus Chriſt*: but ſince, it is become a Larger *Meeting*. Thames.

Leaving *Kingſton*, we rode to *London*. And when we came near Hide-park
Hide-Park, we ſaw a great *Concourſe* of *People*: and looking to-
wards them, we eſpied the *Protector* coming in his *Coach*. Where-
upon I rode up to his *Coach-ſide*: and ſome of his *Life-Guard* would
have put me away; but he forbad them. So I rode down by his
Coach-ſide with him, 'declaring, what the *Lord* gave me to ſay unto
'him, of his *Condition*, and of the *Sufferings* of *Friends* in the *Nati-*
'on; ſhewing him, 'how contrary this *Perſecution* was to *Chriſt* and
'his *Apoſtles*, and to *Chriſtianity*. When we were come to *James's* London.
Park-gate, I left him; and at parting he deſired me to come to his
Houſe. The *next Day*, one of his *Wife's Maids*, whoſe Name was
Mary Sanders, came up to me at my Lodging, and ſaid; *Her Maſter came to her, and told her, he would tell her ſome good News:* And
when ſhe asked him, *What it was*? He told her, *George Fox was come to Town.* She replied, *That was good News indeed* (for ſhe was
one, that had received *Truth*) but ſhe ſaid, *She could hardly believe him*; till he told her, *how I met him, and rode from* Hide-Park *down to* James's Park *with him.*

After a little time *Edward Pyot* and I went to *Whitehall*: And Whitehal.
when we came before him, there was one called *Dr. Owen*, *Vice-*
chancellor of *Oxford*, with him. We were moved to 'ſpeak to *Oliver*
'*Cromwel* concerning the *Sufferings* of *Friends*, and laid them before
'him; and directed him to the *Light* of *Chriſt*, who had enlight-
'ned

1660. Lancaster-Castle.

'THe *Papists, Common-Prayer-Men, Presbyterians, Independents* and *Baptists perſecute* one another about their Inventions, which they 'have invented, their *Maſs*, their *Common-Prayer*, their *Directory*, 'their *Church-Faith*, which they have made and framed; their Inven- 'tions and Handy-works, and not for the *Truth*: For they know not, 'what *Spirit* they be of, who *perſecute*, and would have Mens Lives 'deſtroyed about *Church-Worſhip* and *Religion*, as ſaith Chriſt; who 'alſo ſaid, He came not to *deſtroy Men's Lives*, but to *ſave* them. 'Now they, that know not, what *Spirit* they be of, but will *perſecute* 'and *deſtroy* Men's Lives, and not *ſave* them; we cannot truſt our 'Bodies, Souls nor *Spirits* into their hands: They know not, what 'Spirit they be of themſelves; and therefore they are not fit to be 'truſted with others. They would deſtroy by a *Law*, as the Diſci- 'ples once would have done by *Prayer*; who would have command- 'ed *Fire to come down from Heaven*, to deſtroy them that would not 'receive Chriſt. But Chriſt rebukes them, and tells them, They did 'not know, what *Spirit* they were of. And if they did not know, 'what *Spirit* they were of; do theſe, who have *perſecuted* about 'Church and *Religion* ſince the Apoſtles days, who would Compel 'Mens *Bodies, Goods, Lives, Souls* and *Eſtates* into their hands by a 'Law, or make them ſuffer elſe? Thoſe that *deſtroy* Mens *Lives*, are 'not the *Miniſters* of *Chriſt*, the *Saviour*: And ſeeing they know not 'what *Spirit* they be of; the *Lives, Bodies* and *Souls* of Men are not 'to be truſted in their hands. And ye, that do *perſecute*, ſhall have 'no *Reſurrection* to *Life* with God, except ye *repent*. But they that 'do know, what *Spirit* they are of themſelves, they are in the unre- 'bukable *Zeal*; and by the *Spirit* of *God* they offer up their *Spirits*, 'Souls and *Bodies* to the *Lord*, which are *his*, to keep them.

G. F.

While yet I was kept in *Lancaſter-Jail*, I was moved to give forth the following *Paper, For the Staying the Minds of any ſuch, as might be hurried, or troubled about the* Change *of* Government.

'ALL *Friends*, Let the *Dread* and *Majeſty* of *God* fill you! And as 'concerning the *Changing* of *Times* and *Governments*, let not that 'trouble any of you; for *God* hath a mighty *Work* and *Hand* therein. 'And he will yet *Change* again, until that come up, which muſt *Reign*; 'and in vain ſhall *Powers* and *Armies* withſtand the *Lord*: for his *de- 'termined Work* ſhall come to paſs. But what is now come up, it is 'juſt with the *Lord*, that it ſhould be ſo; and he will be ſerved by 'it. Therefore let none murmur, nor diſtruſt *God*; for *God* will pro- 'voke many to *Zeal* againſt *Unrighteouſneſs*, and for *Righteouſneſs*, 'through things, which are ſuffered now to work for a Seaſon: yea 'many, whoſe *Zeal* was even dead, ſhall revive again; and they ſhall 'ſee their *Backſlidings*, and bewail them bitterly. For *God ſhall thun- 'der down from Heaven, and break forth in a mighty Noiſe; and his 'Enemies ſhall be aſtoniſhed, and the Workers of Iniquity confounded: 'and all, that have not on the Garment of* Righteouſneſs, *ſhall be*

'*amazed at the mighty and ſtrange* Work *of the* Lord, *which ſhall be* 1660. 'certainly brought to paſs. But, *my Babes*, look ye not out, but *be* 'ſtill in the *Light* of the *Lamb*; and he ſhall *fight* for you. So the Lancaſter-Caſtle. 'Almighty Hand, which muſt *break*, and *ſplit*, and *divide* your Ene- 'mies, and take away Peace from them, preſerve and keep you 'whole, and in *Unity* and *Peace* with itſelf, and one with another. '*Amen.*

G. F.

I was moved alſo to write *To the King, both to Exhort him to exer- ciſe* Mercy *and* Forgiveneſs *towards his Enemies, and to warn him to Reſtrain the* Prophaneneſs *and* Looſeneſs, *that was gotten up in the Na- tion upon his Return.* It was thus:

To the KING.

King Charles,

'THou cameſt not into this Nation by *Sword*, nor by *Victory* of 'War; but by the *Power* of the *Lord*: Now if thou doſt not 'live in it, thou wilt not proſper. And if the *Lord* hath ſhewed thee '*Mercy*, and *forgiven* thee, and thou doſt not ſhew *Mercy*, and *for- 'give*; the *Lord God* will not hear thy *Prayers*, nor them that *pray 'for thee*. And if thou do not ſtop *Perſecution*, and *Perſecutors*, and 'take away all *Laws*, that do hold up *Perſecution* about *Religion*; but 'if thou do perſiſt in them, and uphold *Perſecution*; that will make 'thee as *blind*, as them that have gone before thee. For *Perſecution* 'hath always *blinded* thoſe, that have gone into it: And ſuch *God* by 'his Power *overthrows*, and doth his Valiant Acts upon; and bring- 'eth Salvation to his *Oppreſſed* ones. And if thou doſt bear the '*Sword in vain*, and let *Drunkenneſs, Oaths, Plays, May-games*, (with 'Fidlers, Drums, Trumpets, to play at them) with ſuch like Abomi- 'nations and Vanities be encouraged, or go unpuniſhed; as ſetting up 'of *May-poles*, with the Image of the *Crown* a top of them, &c. the 'Nations will quickly turn like *Sodom* and *Gomorrah*, and be as bad as 'the *Old World*; who grieved the Lord, till he overthrew them: 'And ſo he will you, if theſe things be not ſuddenly prevented. Hard- 'ly was there ſo much *Wickedneſs* at Liberty before now, as there is 'now at this day; as though there was no *Terror*, nor *Sword* of *Ma- 'giſtracy*: which doth not grace a *Government*, nor is a Praiſe to them 'that do well. Our *Prayers* are for them that are in *Authority*; that 'under them we may live a *Godly Life*, in which we have *Peace*: and 'that we may not be brought into Ungodlineſs by them. So hear, 'and conſider, and *do good* in thy time, whilſt thou haſt Power: and '*be Merciful* and *forgive*; that is the way to *Overcome*, and obtain 'the *Kingdom of Chriſt*.

G. F.

It

1660. So that he had quickly enough of the *Court*, and ſoon returned into the *Country*. Mean while the *Jailer* ſeemed very *fearful*, and ſaid, Lancaſter-Caſtle. he was afraid, *Major Porter would hang him, becauſe he had not put me in the Dark-Houſe*, But when the *Jailer* went to wait on him, after he was come back from *London*, he was very *blank* and *down*; and asked, *how I did?* pretending, that he would find a way to ſet me at Liberty. But having overſhot himſelf in his *Mittimus*, by ordering me *to be kept Priſoner, till I ſhould be delivered by the* King *or* Parliament, he had put it out of his Power to *Releaſe* me, if he would. He was the more down alſo, upon reading a *Letter*, which I ſent him. For when he was in the height of his *Rage* and *Threats* againſt me, and thought to ingratiate himſelf into the *King's Favour*, by *Impriſoning* me, I was moved to write to him, and put him in mind, *How fierce he had been againſt the* King *and his Party, though now he would be thought zealous for the* King. And among other Paſſages in my *Letter*, I called to his remembrance, how, when he held *Lancaſter-Caſtle* for the *Parliament*, againſt the *King*, he was ſo rough and fierce againſt thoſe that favoured the *King*, that he ſaid, *He would leave them neither Dog nor Cat, if they did not bring him in Proviſion to his Caſtle.* I asked him alſo, *Whoſe great* Bucks-Horns *thoſe were, that were in his Houſe? and where he had both them and the* Wainſcot, *that he Ceiled his Houſe withal? Had he them not from* Hornby-Caſtle?

About this time *Ann Curtis* of *Reading* came to ſee me: and underſtanding, how I ſtood Committed; it was upon her alſo to go to the *King* about it. For her *Father*, who had been *Sheriff* of *Briſtol*, was *hanged near his own Door*, for *endeavouring to bring the* King *in*: Upon which Conſideration ſhe had ſome hopes, that the *King* might hear her on my behalf. Accordingly when ſhe returned to *London*, ſhe and *Margaret Fell* went to the *King* together: Who, when he underſtood, whoſe *Daughter* ſhe was, received her kindly. And her Requeſt to him being *To ſend for me up, and hear the Cauſe himſelf*; he promiſed her, he would: and commanded his *Secretary* to ſend down an *Order*, for the bringing me up. But when they came to the *Secretary* for the *Order*, he (being no Friend to us) ſaid, *It was not in his Power; but that he muſt go according to* Law, *and I muſt be brought up by an* Habeas Corpus *before the Judges.* So he writ to the *Judge* of the *King's-Bench*, ſignifying, That it was the *King's* Pleaſure, that I ſhould be ſent for up by an *Habeas Corpus*. Accordingly a *Writ* was ſent down, and delivered to the *Sheriff*; but becauſe it was directed to the *Chancellor* of *Lancaſter*, the *Sheriff* put it off to him: On the other hand, the *Chancellor* would not make the *Warrant* upon it; but ſaid, the *Sheriff* muſt do that. At length both *Chancellor* and *Sheriff* were got together: But being both *Enemies* to *Truth*, they ſought occaſion for *Delay*; and found (they ſaid) an *Error* in the *Writ*, which was, that being directed to the *Chancellor*, it ſaid, *Geo. Fox in Priſon under YOUR Cuſtody*; whereas the *Priſon* I was in, was not (they ſaid) in the *Chancellor's Cuſtody*, but in the *Sheriff's*: So the Word *YOUR* ſhould have been *HIS*. Upon this they Returned the *Writ* to *London* again; only to have that one Word altered. When it was altered, and came down again, the *Sheriff* refuſed

fuſed to carry me up; unleſs I would Seal a Writing to him, and be- 1660.
come *bound*, and pay for the *Sealing*, and the *Charge of carrying me up*: Which I denied; telling them, I would not *Seal* any thing to them, Lancaſter Caſtle.
nor be *Bound*: So the matter reſted a while; and I continued in *Priſon*. Mean while the *Aſſize* came on: But inaſmuch as there was a *Writ* come down for removing me up, I was not brought before the *Judge*. At the *Aſſize* many People came to ſee me, and I was moved to ſpeak out at the *Jail-Window* to them, and ſhew them, 'How 'uncertain their *Religion* was, and that every ſort that had been up-'permoſt, perſecuted the reſt. For when *Popery* was uppermoſt, Peo-'ple had been perſecuted for not following the *Maſs*; and they that 'did hold up the *Maſs*, cried then, *It was the Higher Power*, and Peo-'ple muſt be ſubject to the *Higher Power*. Afterwards, they that 'held up the *Common-Prayer*, perſecuted others for not following 'that; and they ſaid, *It was the Higher Power* then alſo, *and we muſt 'be ſubject to that*. Since that, the *Preſbyterians* and *Independents* cried 'each of them, *We muſt be ſubject to the Higher Power, and ſubmit to 'the Directory of the one, and the Church-Faith of the other.* Thus 'all, like the *Apoſtate-Jews*, have cried, *Help Men of* Iſrael *againſt 'the True Chriſtians*: So People might ſee, how uncertain they are 'of their *Religions*. But I directed them to *Chriſt Jeſus*, that they 'might be built upon him, the *Rock* and *Foundation* that changeth 'not. Much, on this wiſe, I declared to them, and they were quiet, and very attentive. Afterwards I gave forth a *little Paper* concerning *True Religion*, as followeth:

'TRue *Religion* is the *True Rule*, and right way of ſerving God. 'And *Religion* is a pure Stream of *Righteouſneſs*, flowing from 'the Image of God, and is the *Life* and *Power* of *God* planted in the 'Heart and Mind by the *Law* of *Life* in the Heart, which bringeth 'the Soul, Mind, Spirit and Body to be Conformable to *God*, the Fa-'ther of Spirits, and to *Chriſt*; ſo that they come to have Fellowſhip 'with the *Father* and the *Son*, and with all his Holy Angels and Saints. 'And this *Religion* is pure from Above, undefiled before God, and is 'to viſit the *Fatherleſs*, and *Widows*, and *Strangers*, and keeps from 'the *Spots* of the *World*. So this *Religion* is above all the defiled, 'ſpotted *Religions* in the *World*, that keep not themſelves from De-'filement and Spots, but are Impure, and below, and ſpotted; whoſe 'Fatherleſs, and *Widows*, and *Strangers* do *beg* up and down the 'Streets.

G. F.

Soon after this, I gave forth another *Paper* againſt *Perſecution*, as followeth:

1660. Lancaster-Castle.

'THe *Papists, Common-Prayer-Men, Presbyterians, Independents* and *Baptists perſecute* one another about their Inventions, which they 'have invented, their *Maſs*, their *Common-Prayer*, their *Directory*, 'their *Church-Faith*, which they have made and framed; their Inven- 'tions and Handy-works, and not for the *Truth*: For they know not, 'what *Spirit* they be of, who *perſecute*, and would have Mens Lives 'deſtroyed about *Church-Worſhip* and *Religion*, as ſaith Chriſt; who 'alſo ſaid, He came not to *deſtroy Men's Lives*, but to *ſave* them. 'Now they, that know not, what *Spirit* they be of, but will *perſecute* 'and *deſtroy* Men's Lives, and not *ſave* them; we cannot truſt our '*Bodies*, *Souls* nor *Spirits* into their hands: They know not, what '*Spirit* they be of themſelves; and therefore they are not fit to be 'truſted with others. They would deſtroy by a *Law*, as the Diſci- 'ples once would have done by *Prayer*; who would have command- 'ed *Fire to come down from Heaven*, to deſtroy them that would not 'receive Chriſt. But Chriſt rebukes them, and tells them, They did 'not know, what *Spirit* they were of. And if they did not know, 'what *Spirit* they were of; do theſe, who have *perſecuted* about 'Church and *Religion* ſince the Apoſtles days, who would Compel 'Mens *Bodies*, *Goods*, *Lives*, *Souls* and *Eſtates* into their hands by a 'Law, or make them ſuffer elſe? Thoſe that *deſtroy* Mens *Lives*, are 'not the *Miniſters* of *Chriſt*, the *Saviour*: And ſeeing, they know not 'what *Spirit* they be of; the *Lives*, *Bodies* and *Souls* of Men are not 'to be truſted in their hands. And ye, that do *perſecute*, ſhall have 'no *Reſurrection* to *Life* with God, except ye *repent*. But they that 'do know, what *Spirit* they are of themſelves, they are in the unre- 'bukable *Zeal*; and by the *Spirit* of *God* they offer up their *Spirits*, 'Souls and *Bodies* to the *Lord*, which are *his*, to keep them.

G. F.

While yet I was kept in *Lancaſter-Jail*, I was moved to give forth the following *Paper*, *For the Staying the Minds of any ſuch, as might be hurried, or troubled about the* Change *of* Government.

'ALL *Friends*, Let the *Dread* and *Majeſty* of *God* fill you! And as 'concerning the *Changing* of *Times* and *Governments*, let not that 'trouble any of you; for *God* hath a mighty *Work* and *Hand* therein. 'And he will yet *Change* again, until that come up, which muſt *Reign*; 'and in vain ſhall *Powers* and *Armies* withſtand the *Lord*: for his *de- 'termined Work* ſhall come to paſs. But what is now come up, it is 'juſt with the *Lord*, that it ſhould be ſo; and he will be ſerved by 'it. Therefore let none murmur, nor diſtruſt *God*; for *God* will pro- 'voke many to *Zeal* againſt *Unrighteouſneſs*, and for *Righteouſneſs*, 'through things, which are ſuffered now to work for a Seaſon: yea 'many, whoſe *Zeal* was even dead, ſhall revive again; and they ſhall 'ſee their *Backſlidings*, and bewail them bitterly. For *God ſhall thun- 'der down from Heaven, and break forth in a mighty Noiſe*; *and his 'Enemies ſhall be aſtoniſhed, and the Workers of Iniquity confounded: 'and all, that have not on the Garment of* Righteouſneſs, *ſhall be 'amazed*

'*amazed at the mighty and ſtrange* Work *of the* Lord, *which ſhall be* 1660. '*certainly brought to paſs.* But, *my Babes*, look ye not out, but *be* '*ſtill* in the *Light* of the *Lamb*; and he ſhall *fight* for you. So the Lancaſter-Caſtle. 'Almighty Hand, which muſt *break*, and *ſplit*, and *divide* your Ene- 'mies, and take away Peace from them, preſerve and keep you 'whole, and in *Unity* and *Peace* with itſelf, and one with another. '*Amen.*

G. F.

I was moved alſo to write *To the King, both to Exhort him to exer- ciſe* Mercy *and* Forgiveneſs *towards his Enemies, and to warn him to Reſtrain the* Prophaneneſs *and* Looſeneſs, *that was gotten up in the Na- tion upon his Return.* It was thus:

To the KING.

King Charles,

'THou cameſt not into this Nation by *Sword*, nor by *Victory* of 'War; but by the *Power* of the *Lord*: Now if thou doſt not 'live in it, thou wilt not proſper. And if the *Lord* hath ſhewed thee '*Mercy*, and *forgiven* thee, and thou doſt not ſhew *Mercy*, and *for- 'give*; the *Lord God* will not hear thy *Prayers*, nor them that *pray 'for thee*. And if thou do not ſtop *Perſecution*, and *Perſecutors*, and 'take away all *Laws*, that do hold up *Perſecution* about *Religion*; but 'if thou do perſiſt in them, and uphold *Perſecution*; that will make 'thee as *blind*, as them that have gone before thee. For *Perſecution* 'hath always *blinded* thoſe, that have gone into it: And ſuch *God* by 'his Power *overthrows*, and doth his Valiant Acts upon; and bring- 'eth Salvation to his *Oppreſſed* ones. And if thou doſt bear the '*Sword in vain*, and let *Drunkenneſs*, *Oaths*, *Plays*, *May-games*, (with '*Fidlers*, *Drums*, *Trumpets*, to play at them) with ſuch like Abomi- 'nations and Vanities be encouraged, or go unpuniſhed; as ſetting up 'of *May-poles*, with the Image of the *Crown* a top of them, *&c.* the 'Nations will quickly turn like *Sodom* and *Gomorrah*, and be as bad as 'the *Old World*; who grieved the Lord, till he overthrew them: 'And ſo he will you, if theſe things be not ſuddenly prevented. Hard- 'ly was there ſo much *Wickedneſs* at Liberty before now, as there is 'now at this day; as though there was no *Terror*, nor *Sword* of *Ma- 'giſtracy*: which doth not grace a *Government*, nor is a Praiſe to them 'that do well. Our *Prayers* are for them that are in *Authority*; that 'under them we may live a *Godly Life*, in which we have *Peace*: and 'that we may not be brought into Ungodlineſs by them. So hear, 'and conſider, and *do good* in thy time, whilſt thou haſt Power: and '*be Merciful* and *forgive*; that is the way to *Overcome*, and obtain 'the *Kingdom of Chriſt*.

G. F.

It

1660. It was long, before the *Sheriff* would yield to *Remove* me to *London*; unleſs I would *Seal* a *Bond* to him, and bear their *Charges*: which I ſtill refuſed to do. Then they Conſulted, how to convey me up; and at firſt concluded, to ſend up a Party of *Horſe* with me. And I told them, *If I were ſuch a Man, as they had repreſented me to be, they had need ſend a* Troop *or* two *of Horſe to Guard me.* When they conſidered, what a *Charge* it would be to them, to ſend up a *Party* of *Horſe* with me, they alter'd their purpoſe; and concluded, to ſend me up *guarded only by the Jailer and ſome Bayliffs.* But upon further Conſideration they found, that would be a great *Charge* to them alſo: and thereupon ſent for me down from the *Priſon* into the *Jailer's* Houſe, and told me, If I would put in *Bail*, that I would be in *London* ſuch a *Day* of the *Term*, I ſhould have leave to go up with ſome of my own *Friends.* I told them, I would neither put in any *Bail*, nor give one *piece* of *Silver* to the *Jailer*; for I was an *Innocent Man*, and they had *Impriſoned* me *wrongfully*, and laid a *falſe Charge* upon me. Nevertheleſs, I ſaid, If they would let me go up with *one* or *two* of my *Friends*, to bear me Company, I might go up, and be in *London* ſuch a Day, if the Lord did permit; and if they deſired it, *I*, or any of my *Friends*, that went with me, would carry up their *Charge* againſt my ſelf. So at laſt, when they ſaw, they could do no otherwiſe with me, the *Sheriff* yielded, and came under; conſenting, that *I ſhould come up, with ſome of my* Friends, *without any other Engagement, than my Word*, as aforeſaid, *to appear before the* Judges *at* London *ſuch a day of the Term, if the Lord did permit.* Whereupon I was ſet out of *Priſon*, and went to *Swarthmore*; where I ſtay'd *two* or *three days*; and from thence went to *Lancaſter* again, and ſo to *Preſton*; having *Meetings* amongſt *Friends* in the way, till I came into *Cheſhire* to *William Gandy's*; where was a large *Meeting* without *Doors* (the Houſe not being ſufficient to contain it.) That Day the Lord's everlaſting Seed was ſet over all, and *Friends* were turned to it, who is the Heir of the Promiſe. Thence paſſing on, I came into *Staffordſhire* and *Warwickſhire*, till I came to *Anthony Bickliff's*; and at *Nun-Eaton*, at a *Prieſt's Widow's* Houſe, we had a bleſſed *Meeting*, wherein the everlaſting *Word* of *Life* was powerfully declared, and many ſettled in it. Then Travelling on again through the Countries, viſiting *Friends Meetings*, as I went, in about *three Weeks* time from my coming out of *Priſon*, I came to *London*; *Richard Huberthorn* and *Robert Withers* being with me.

Lancaſter Caſtle. Swarthmore. Lancaſter. Preſton. *Cheſhire.* *Staffordſhire.* *Warwickſhire.* Non-Eaton. London.

When we came to *Charing-Croſs*, there were Multitudes of People gathered together, to ſee the *Burning* of the *Bowels* of ſome of them, that had been the *Old King's Judges*, and had been *hanged*, *drawn* and *quartered.*

We went next Morning to *Judge Mallet's Chamber*, who was putting on his *Red Gown*, to go fit upon ſome more of the *King's Judges*: He was then very peeviſh and froward; and ſaid, I might come another time. We went another time to his *Chamber*, and then there was with him *Judge Foſter*, who was called the *Lord Chief Juſtice* of *England*: With me was one called *Eſquire Marſh*, who was one of the *Bed-Chamber* to the *King.* When we had delivered to the *Judges* the *Charge*, that was againſt me, and they had read to thoſe Words, *That I and my Friends were Imbroiling the Nation in Blood*, &c. they ſtruck their

their Hands on the Table. Whereupon I told them, *I was the Man*, 1660. *whom that Charge was againſt*; *but I was as Innocent of any ſuch thing, as a new-born Child, and had brought it up my ſelf: and ſome of my* Friends *came up with me without any Guard.* As yet they had not minded my *Hat*; but now, ſeeing my *Hat* on, they ſaid, *What, did I ſtand with my Hat on!* I told them, I did not ſtand ſo in any *Contempt* to them. Then they commanded one to take it off: And when they had called for the *Marſhal* of the *King's-Bench*, they ſaid to him; You muſt take this Man, and ſecure him: but you muſt let him have a *Chamber*, and not put him amongſt the *Priſoners.* *My Lord*, ſaid the *Marſhal*, I have no *Chamber* to put him into; my Houſe is ſo full, that I cannot tell where to provide a *Room* for him, but amongſt the *Priſoners.* Nay, ſaid the *Judges*, you muſt not put him amongſt the *Priſoners.* But when he ſtill anſwered, He had no other place to put me in; Judge *Foſter* ſaid to me, *Will you appear to morrow about* Ten *of the Clock, at the King's Bench-Bar in* Weſtminſter-Hall? I ſaid, Yes, if the Lord give me Strength. Then ſaid *Judge Foſter* to the other *Judge*, *If he ſay Yes, and promiſes it, you may take his Word*: So I was diſmiſſed for that time. And next day I appeared at the *King's Bench-Bar* at the hour appointed, *Robert Withers*, *Richard Huberthorn*, and that *Eſquire Marſh* before named going with me. I was brought into the *middle* of the *Court*; and as ſoon as I was come in, I was moved to look about, and turning to the People, ſaid, *Peace be among you*; and the *Power* of the *Lord* ſprang over the *Court.* The *Charge* againſt me was read openly: the People were moderate, and the *Judges* cool and loving; and the *Lord's Mercy* was to them. But when they came to that part of it, which ſaid, *That I and my Friends were Imbroiling the Nation in Blood, and raiſing a new War*; *and that I was an Enemy to the King*, &c. they lifted up their hands. Then, ſtretching out my Arms, I ſaid, 'I am the the Man, whom that 'Charge is againſt; but I am as *Innocent*, as a Child, concerning the 'Charge, and have never learned any *War-Poſtures.* And, ſaid I, do 'ye think, that if *I* and my *Friends* had been ſuch Men, as the 'Charge declares, that I would have Brought it up my ſelf againſt my 'ſelf? Or that I ſhould have beed ſuffered to come up with only *one* 'or *two* of my *Friends* with me? For had I been ſuch a Man, as this 'Charge ſets forth, I had need have been guarded up with a *Troop* or *two* 'of *Horſe.* But the *Sheriff* and *Magiſtrate* of *Lancaſhire* had thought 'fit to let *me* and my *Friends* come up with it our ſelves, almoſt *two* 'hundred *Miles*, without any *Guard* at all; which ye may be ſure, 'they would not have done, if they had looked upon me to be ſuch 'a Man. Then the *Judge* asked me, Whether it ſhould be *Filed?* or what I would do with it? I anſwered, Ye are *Judges*, and able (I hope) to *Judge* in this matter: therefore do with it, what ye will: for I am the Man theſe *Charges* are againſt; and here ye ſee, I have brought them up my ſelf: Do ye what ye will with them, I leave it to you. Then *Judge Twiſden* beginning to ſpeak ſome angry Words, I appealed to *Judge Foſter* and *Judge Mallet*, who had heard me overnight. Whereupon they ſaid, They *did not accuſe me, for tney had nothing againſt me.* Then ſtood up he that was called *Eſquire Marſh*, who was of the *King's Bed-Chamber*, and told the *Judges*, *It was the*

King's Bench Bar.

King's

1660. King's Bench-Bar.

King's Pleaſure that I ſhould be ſet at Liberty, ſeeing no Accuſer came up againſt me. Then they asked me, *Whether I would put it to the King and Council.* I ſaid, *Yes, with a good Will.* Thereupon they ſent the *Sheriff's Return*, which he made to the *Writ* of *Habeas Corpus*, containing the matter charged againſt me in the *Mittimus*, to the *King*, that he might ſee, for what I was *Committed.* Now the *Return* of the *Sheriff* of *Lancaſter* was thus:

BY Vertue of his Majeſty's Writ to me directed, and hereunto annexed, I certifie, that before the Receipt of the ſaid Writ, George Fox, *in the ſaid Writ mentioned, was committed to his Majeſties Jail, at the Caſtle of* Lancaſter, *in my Cuſtody, by a Warrant from* Henry Porter, *Eſq. one of his Majeſty's Juſtices of Peace within the County Palatine aforeſaid, bearing Date the Fifth of* June *now laſt paſt; for that he, the ſaid* George Fox, *was generally ſuſpected to be a common Diſturber of the Peace of this Nation, an Enemy to our Sovereign Lord the* King, *and a chief Upholder of the* Quakers *Sect; and that he, together with others of his Fanatick Opinion, have of late endeavoured to make Inſurrections in theſe parts of the Country, and to Imbroil the whole Kingdom in Blood. And this is the Cauſe of his taking and detaining. Nevertheleſs, the Body of the ſaid* George Fox *I have ready before* Thomas Mallet *Knight, one of his Majeſty's Juſtices, aſſigned to hold Pleas before his ſaid Majeſty, at his Chamber in* Sergeants Inn *in* Fleet-ſtreet, *to do and receive thoſe things, which his Majeſties ſaid Juſtice ſhall determin concerning him in this behalf, as by the aforeſaid Writ is required.*

GEORGE CHETHAM, *Eſq.* Sheriff.

Upon Peruſal of this, and Conſideration of the whole matter, the *King*, being ſatisfied of my *Innocency*, commanded his *Secretary* to ſend an *Order* to *Judge Mallet* for my *Releaſe*; which the *Secretary* did, thus:

IT is his Majeſty's Pleaſure, That you give Order for the Releaſing, and ſetting at full Liberty, the Perſon of George Fox, *late a Priſoner in* Lancaſter-Goal, *and commanded hither by an* Habeas Corpus. *And this ſignification of his Majeſty's Pleaſure ſhall be your ſufficient Warrant. Dated at* Whitehall *the* 24th *of* October, 1660.

For Sir Thomas Mallet, *Kt. one of the Juſtices of the King's Bench.* EDWARD NICHOLAS.

When this Order was delivered to *Judge Mallet*, he forthwith ſent his *Warrant* to the *Marſhal* of the *King's-Bench*, for my *Releaſe*. Which *Warrant* was thus Worded:

By

1660. King's Bench Priſon.

BY Vertue of a Warrant, which this morning I have received from the Right Honourable Sir Edward Nicholas, *Kt. one of his Majeſty's Principal Secretaries, for the releaſing and ſetting at Liberty of* George Fox, *late a Priſoner in* Lancaſter-Jail, *and from thence brought hither by* Habeas Corpus, *and yeſterday committed unto your Cuſtody; I do hereby require you accordingly to Releaſe, and ſet the ſaid Priſoner* George Fox *at Liberty: For which this ſhall be your Warrant and Diſcharge. Given under my Hand the* 25th day *of* October, *in the Year of our Lord God* 1660.

To Sir John Lenthal *Knight, Marſhal of the King's-Bench, or his Deputy.*

THOMAS MALLET.

London.

Thus, after I had been a *Priſoner* ſomewhat more than *Twenty Weeks*, I was freely ſet at liberty, by the *King's Command*; the *Lord's Power* having wonderfully wrought for the clearing of my *Innocency*; and *Porter*, who committed me, not daring to Appear, to make good the *Charge* he had falſly ſuggeſted againſt me. But after it was known, I was *diſcharged*, there was a Company of envious, wicked Spirits, that were troubled I was ſet at *Liberty*; and *Terror* took hold of *Juſtice Porter*: For he was afraid, I would take the advantage of the *Law* againſt him for my wrong *Impriſonment*, and thereby undo him, his *Wife* and *Children*. And indeed, I was put on by ſome in *Authority*, to have made him, and the reſt, *Examples*: But I ſaid, I ſhould leave them to the *Lord*; if the *Lord* did *forgive* them, I ſhould not trouble my ſelf with them.

Now did I ſee the End of the *Travel*, which I had had in my ſore Exerciſe at *Reading*: for the everlaſting *Power* of the *Lord* was over all, and his bleſſed *Truth*, *Life* and *Light* ſhined over the Nation, and great and glorious *Meetings* we had, and very quiet; and many flocked in unto the *Truth*. For *Richard Hubberthorn* had been with the *King*, and the *King* ſaid, *None ſhould moleſt us ſo long as we lived peaceably*; and promiſed this to us upon the *Word* of a *King*; telling him, We might *make* uſe of his *Promiſe*. Some *Friends* alſo were admitted to go into the *Houſe* of *Lords*, before them and the *Biſhops*, and had liberty given them to declare their *Reaſons*, Why they could not pay *Tithes*, nor *Swear*, nor go to the *Steeplehouſe-Worſhip*, or join with others in *Worſhip*: and they heard them moderately. And there being about *Seven Hundred Friends in Priſon* in the Nation, who had been committed under *Oliver's* and *Richard's Government*, upon *Contempts* (as they call them,) when the *King* came in, he ſet them all at *Liberty*. For there ſeemed at that time an Inclination and *Intention* in the *Government* to have granted *Friends Liberty*, becauſe they were ſenſible, that we had *ſuffered*, as well as they, in the *former Power's days*. But ſtill, when any thing was going forward in order thereunto, ſome *dirty Spirits* or other, that would ſeem to be for us, threw ſomething in the way to ſtop it. It was ſaid, there was an *Inſtrument* drawn up, for *Confirming* our *Liberty*, and that it only wanted *Signing*; when on a ſuddain that *wicked Attempt* of the *Fifth-Monarchy*

1660. *narchy-People* brake forth, and put the *City* and *Nation* in an Up-roar. This was on a *First-Day* Night; and very glorious *Meetings* London. we had had that Day, wherein the *Lord's Truth* ſhined over all, and his *Power* was exalted above all: But about *Mid-night*, or ſoon after, the *Drums* beat, and the Cry was, *Arm, Arm.* I got up out of Bed, and in the Morning took Boat, and Landing at *Whitehall Stairs*, wal- *Whitehall.* ked through *Whitehall*. They looked ſtrangely on me there; but I *Pell-mell.* paſſed through them, and went to the *Pell-Mell*, whither divers *Friends* came to me, though it was now grown dangerous paſſing the Streets: For by this time both the *City* and *Suburbs* were up in *Arms*, and exceeding rude the *People* and *Souldiers* were; inſomuch that a *Friend, Henry Fell*, going to a *Friends* Houſe, the *Soldiers* knockt him down: and he had been *killed*, if the *Duke* of *York* had not come by. Great *Miſchief* was done in the *City* this Week; and when the next *First-Day* came, that *Friends* went to their *Meetings*, as they uſed to do, many were taken *Priſoners*. I ſtay'd at the *Pell-mell*, intending to be at the *Meeting* there: But on the *Seventh-Day* at Night, a *Company* of *Troopers* came, and knockt at the Door. The *Maid* letting them in, they ruſhed into the Houſe, and ſtrait laid hold upon me: and there being amongſt them one, that had ſerved under the *Parliament*, he clapt his Hand to my Pocket, and asked, *Whether I had any Piſtols?* I told him, He knew, I did not uſe to carry *Piſtols*; why therefore did he ask ſuch a Queſtion of me, whom he knew to be a *Peaceable Man?* Others of the *Souldiers* run up into the Chambers, and there found in Bed that *Squire Marſh* before mentioned; who, tho' he was one of the *King's Bed-Chamber*, out of his love to me, came, and lodged where I did. When they came down again, they ſaid, *Why ſhould we take this Man away with us? We will let him alone.* Oh, ſaid the *Parliament-Souldier*, he is one of the *Heads*, and a chief *Ring-leader*. Upon this the *Souldiers* were taking me away; but—— *Marſh* hearing of it, he ſent for him that *Commanded* the *Party*, and deſired him to let me alone; for he would ſee me forth-coming in the Morning. In the *Morning*, before they could fetch me, and before the *Meeting* was gathered, there came a *Company* of *Foot* to the Houſe; and one of them drawing out his *Sword*, held it over my Head. I asked him, *Wherefore he drew his Sword at a Naked Man?* At which his Fellows being aſhamed, bid him, put up his *Sword*. Theſe *Foot-* G. F. taken *Souldiers* took me away to *Whitehall*, before the *Troopers* came for me. Priſoner. *Whitehall.* As I was going out, ſeveral *Friends* were coming in to the *Meeting*, whoſe Boldneſs and Chearfulneſs I commended, and encouraged them to perſevere therein. When I was brought to *Whitehall*, the *Soldiers* and *People* were exceeding rude; yet I declared *Truth* to them: But ſome *great Perſons* coming by, who were very full of Envy, *What*, ſaid they, *do ye let him Preach? Put him into ſuch a place, where he may not ſtir.* So into that *place* they put me, and the *Soldiers* watched over me: I told them, Though they could confine my *Body*, and ſhut that up; yet they could not ſtop up the *Word* of *Life*. Some thereupon came, and asked me, *What I was?* I told them, I was a *Preacher* of *Righteouſneſs*. After I had been kept there *two* or *three Hours*, ------- *Marſh* ſpake to him, that was called the *Lord Gerrard*; and he came, and bid them ſet me at *liberty*. Then the *Marſhal*, when

when I was diſcharged, demanded *Fees*. I told him, I could not give 1660. him any; neither was it our Practice: And I asked him, How he *Whitehall.* could demand *Fees* of me, who was *Innocent?* Nevertheleſs, I told him, in my own Freedom I would give him *Two Pence*, to make him and the *Souldiers* drink: But they ſhouted at that, and took it diſdainfully. So I told them, If they would not accept it, chooſe they: for I ſhould give them no *Fees*. Then went I through the *Guards*, the *Lord's Power* being over them; and after I had declared *Truth* to the *Guards* and *Souldiers*, I went up the Streets with two *Iriſh Colonels*, that came from *Whitehall*, and went to an *Inn*, where many *Friends* were at that time *Priſoners* under a *Guard*. I deſired thoſe *Colonels* to ſpeak to the *Guard* to let me go in, to viſit my *Friends*, that were *Priſoners* there: but they would not. Then I ſtept to the *Centry*, and deſired him to let me go up; and he did ſo. While I was there, the *Souldiers* went to the *Pell-Mell* again, to ſearch for me there: but not finding me, they turned towards the *Inn*, and bid all come out, that were not *Priſoners*; ſo they went out. But I asked the *Souldiers*, that were within, Whether I might not ſtay there a while with my *Friends?* And they ſaid, *Yes*. I ſtay'd a while, and ſo eſcaped their Hands again. Towards Night I went down to the *Pell-Mell*, to ſee, how it was with the *Friends* there; and after I had ſtay'd a while, I went up into the City. Great *Rifling of Hou-* London. *ſes* there was at this time, to ſearch for *People*: but I went to a private *Friend*'s Houſe, and *Richard Huberthorn* was with me. There we drew up a *Declaration* againſt *Plots* and *Fightings*, to be preſented to the *King* and *Council*: But when we had finiſhed it, and ſent it to the *Preſs*, it was taken in the *Preſs*.

Upon this *Inſurrection* of the *Fifth Monarchy-Men*, great *Havock* was made both in *City* and *Country*, ſo that it was dangerous for ſober People to ſtir abroad for ſeveral Weeks after; and hardly could either Men or Women go up and down the Streets to buy Proviſions for their Families, without being *abuſed*. In the *Countries* they dragged Men and Women out of their Houſes, and ſome *Sick Men* out of their *Beds* by the Legs. Nay, one *Man*, that was in a *Fever*, the *Souldiers* dragged out of his Bed to *Priſon*; and when he was brought thither, he *died*. His Name was *Thomas Pachyn*.

Margaret Fell went to the *King*, and told him, what ſad Work there was in the *City*, and in the *Nation*; and ſhewed him, that we were an *Innocent, peaceable People*, and that we muſt keep our *Meetings*, as we uſed to do, whatever we ſuffered: but that it concerned him to ſee, that *Peace* was kept, that ſo no *Innocent Blood* might be ſhed.

Now were the *Priſons* every where filled with *Friends*, and others, in *City* and *Country*; and the *Poſts* were ſo laid, for the ſearching of *Letters*, that none could paſs unſearched: Yet we heard of ſeveral *Thouſands* of our *Friends*, that were caſt into *Priſon* in ſeveral places throughout the Nation; and *Margaret Fell* carried an *Account* of them to the *King* and *Council*. The next Week we had an Account of *ſeveral Thouſands* more, that were caſt into *Priſon*: and ſhe went, and laid them alſo before the *King* and his *Council*. They wondered, how we could have ſuch Intelligence, ſeeing they had given ſuch *ſtrict*

1660. London. *Charge* for the intercepting of all *Letters:* But the *Lord* did ſo order it, that we had an *Account*, notwithſtanding all their Stoppings. For in the deep Senſe I had of the *grievous Sufferings*, *Friends* underwent, and of their *Innocency* towards God and Man, I was moved to ſend the following *Epiſtle* to them, as a *Word* of *Conſolation*, and to put them upon ſending up their *Sufferings*.

My Dear Friends,

'IN the *Immortal Seed* of *God*, which will plead its own *Innocency*, 'who be Inheritors of an Everlaſting Kingdom, that is Incorruptible; and of a World and Riches, that fade not away, *Peace* and '*Mercy* be multiplied amongſt you in all your *Sufferings*, who never 'feared them; whoſe *Backs* were not unready, but your *Hair* and '*Cheeks* prepared; who never feared *Sufferings*, as knowing it is your 'Portion in the World, from the Foundation of which the *Lamb* was '*ſlain*; who reigns in his Glory, which he had with his *Father*, before 'the World began: who is your *Rock* in all *Floods* and *Waves*, upon 'which ye can ſtand ſafe, with a chearful Countenance, beholding the '*Lord God* of the whole Earth on your ſide. So in the *Seed* of *God*, 'which was before the Unrighteous World, in which the *Sufferings* 'are, *live* and *feed*, wherein the *Bread* of *Life* is felt, and no cauſe of 'Complaint of *Hunger* or *Cold*. *Friends*, your *Sufferings* all, that are 'or have been of late in *Priſon*, I would have you ſend up an *Account* of 'them, and how things are amongſt you; that it may be delivered to 'the *King* and his *Council*; for things are pretty well here, after the '*Storm*.

London, *the* 28*th of the Eleventh Month*, 1660. *G. F.*

Having loſt our former *Declaration* in the *Preſs*, we made haſte, and drew up another againſt *Plots* and *Fighting*, and got it Printed; and ſent ſome of them to the *King* and *Council*: others of them were ſold up and down the Streets, and at the *Exchange*. Which *Declaration* was ſome Years after Re-printed, and is as followeth:

1660. London.

A Declaration *from the Harmleſs and Innocent* People *of* God, *called* Quakers, *againſt all* Sedition, Plotters *and* Fighters *in the World: For the removing of the* Ground *of* Jealouſie *and* Suſpicion *from both* Magiſtrates *and* People *in the* Kingdom, *concerning* Wars *and* Fightings.

Preſented *unto the* King, *upon the* 21*th day of the* 11*th Month*, 1660.

'OUR *Principle* is, and our *Practices* have always been, to ſeek '*Peace*, and enſue it, and to follow after Righteouſneſs, and the 'Knowledge of God; ſeeking the *Good* and *Welfare*, and doing that 'which tends to the *Peace* of *All*. We know, that *Wars* and *Fightings* proceed from the *Luſts* of *Men*, as *Jam.* 4. 1, 2, 3. out of which '*Luſts* the Lord hath redeemed us; and ſo out of the *Occaſion* of *War*: 'the occaſion of which *War*, and the *War* itſelf (wherein envious 'Men, who are lovers of themſelves more than lovers of God, *Luſt*, '*Kill*, and deſire to have Men's *Lives* or *Eſtates*) ariſeth from the '*Luſt*. All *Bloody Principles* and *Practices* We (as to our own particular) do utterly deny; with all outward *Wars* and *Strife*, and *Fightings* with Outward Weapons, for any end, or under any pretence 'whatſoever: and this is our Teſtimony to the whole World.

'And whereas it is Objected:

'But although you now ſay, *That you cannot* Fight, *nor take up* 'Arms *at all*; *yet if the Spirit do move you, then you will change your* '*Principle, and then you will ſell your Coat, and buy a* Sword, *and* Fight '*for the Kingdom of Chriſt.*

'*Anſw.* As for this, we ſay to you, that Chriſt ſaid to *Peter*, *Put* '*up thy Sword in his place*; though he had ſaid before, he that had no '*Sword*, might ſell his Coat and buy one, (to the fulfilling of the Law 'and Scripture) yet after, when he had bid him put it up, he ſaid, '*He that taketh the Sword, ſhall periſh with the Sword.* And further, 'Chriſt ſaid to *Pilate*, *Thinkeſt thou, that I cannot now pray to my Fa*'*ther, and he ſhall preſently give me more than twelve Legions of An*'*gels?* And this might ſatisfie *Peter*, *Luke* 22. 36. after he had put 'up his *Sword*, when he ſaid to him, *He that took it, ſhould periſh by* '*it*; which ſatisfieth us, *Mat.* 26. 51, 52, 53. And in the *Revelati*'*on* it's ſaid; *He that kills with the* Sword, *ſhall periſh with the* Sword; '*and here is the Faith and the Patience of the Saints.* And ſo *Chriſt's* '*Kingdom* is not of this World, therefore do not his Servants *Fight*; 'as he told *Pilate* the *Magiſtrate*, who Crucified him: and did they 'not look upon Chriſt, as a *Raiſer* of *Sedition*? and did not he ſay, '*Forgive them?* But thus it is, that we are numbred amongſt Tranſgreſſors,

1660. 'greſſors, and numbred amongſt *Fighters*, that the Scriptures might
'be fulfilled.

London. 'That *Spirit* of Chriſt, by which we are guided, is not changeable,
'ſo as once to command us *from* a thing, as *Evil*, and again to move
'*unto* it; and we do certainly know, and ſo teſtifie to the World, That
'the *Spirit* of *Chriſt*, which leads us into all Truth, will never move
'us to *Fight* and *War* againſt any Man with outward Weapons, nei-
'ther for the *Kingdom* of *Chriſt*, nor for the *Kingdoms* of this *World*.

'*Firſt*, Becauſe the *Kingdom* of Chriſt *God* will exalt, according to
'his Promiſe, and cauſe it to grow and flouriſh in Righteouſneſs; *Not*
'*by Might, nor by Power (of outward Sword) but by my Spirit, ſaith the*
'*Lord*, Zech. 4. 6. So thoſe that uſe any Weapon to *Fight* for Chriſt,
'or for the eſtabliſhing of his Kingdom or Government, both the *Spi-*
'*rit*, *Principle* and *Practice* in that, we deny.

'*Secondly*, We do earneſtly deſire and wait, That (by the Word of
'God's Power, and its effectual Operation in the Hearts of Men) the
'*Kingdoms* of this *World* may become the *Kingdoms* of the *Lord*, and
'of his *Chriſt*; that he might Rule and Reign in Men by his *Spirit*
'and *Truth*: that thereby all People out of all different Judgments
'and Profeſſions, might be brought into *Love* and *Unity* with God,
'and one with another; and that they might all come to witneſs the
'Prophets Words, who ſaid, *Nation ſhall not lift up* Sword *againſt*
'*Nation, neither ſhall they learn* War *any more*, Iſa. 2. 4. Mich. 4. 3.

'So we, whom the Lord hath called into the Obedience of his Truth,
'*have denied Wars* and *Fightings*, and cannot again any more learn it.
'And this is a certain Teſtimony unto all the World, of the Truth of
'our Hearts in this particular, that as *God* perſwadeth every Man's
'Heart to believe, ſo they may receive it. For we have not (as ſome
'others) gone about cunningly with deviſed Fables; nor have we
'ever denied in *Practice*, what we have profeſſed in *Principle*; but in
'Sincerity and Truth, and by the *Word* of *God* have we laboured to
'be made manifeſt unto all Men, that both we and our ways might
'be witneſſed in the Hearts of all People. And whereas all manner
'of *Evil* hath been falſly ſpoken of us, we hereby ſpeak forth the
'plain Truth of our Hearts, to take away the occaſion of that Of-
'fence: that ſo we being *Innocent*, may not ſuffer for other Men's *Of-*
'*fences*, nor be made a Prey upon by the Wills of Men for that, of which
'we were never Guilty; but in the Uprightneſs of our Hearts we
'may, under the *Power* ordained of *God* for the Puniſhment of Evil-
'doers, and for the Praiſe of them that do well, live a *peaceable* and
'*godly Life*, in all Godlineſs and Honeſty. For although we have al-
'ways *ſuffered*, and do now more abundantly *ſuffer*; yet we know,
'that it's for *Righteouſneſs* ſake: *For our rejoycing is this, the Teſtimo-*
'*ny of our Conſciences, that in Simplicity and godly Sincerity, not with*
'*fleſhly Wiſdom, but by the Grace of God we have had our Converſation*
'*in the World*, 2 Cor. 1. 12. Which for us is a Witneſs, for the con-
'vincing of our Enemies. For this we can ſay to all the World, we
'have wronged no Man's *Perſons* or *Poſſeſſions*; we have uſed no *Force*
'nor *Violence* againſt any Man; we have been found in no *Plots*, nor
'guilty of *Sedition*; when we have been wronged, we have not ſought
'to revenge our ſelves; we have not made reſiſtance againſt Autho-
rity:

'rity: but wherein we could not obey for Conſcience-ſake, we have 1660.
'*ſuffered* even the moſt of any People in the Nation. We have been
'counted as Sheep for the *Slaughter*, *Perſecuted* and *Deſpiſed*, *Beaten*, London.
'*Stoned*, *Wounded*, *Stocked*, *Whipped*, *Impriſoned*, *Haled out* of Syna-
'gogues, caſt into *Dungeons* and *Noiſom Vaults*, where many have
'*died in Bonds*, ſhut up from our *Friends*, denied needful Suſtenance
'for many days together; with other the like Cruelties. And the
'Cauſe of all theſe our Sufferings is not for any *Evil*, but for things re-
'lating to the Worſhip of our God, and in obedience to his Requirings
'of us; *For which Cauſe we ſhall freely give up our Bodies a Sacrifice,*
'*rather than diſobey the Lord*: For we know, as the Lord hath kept
'us *Innocent*, ſo he will plead our Cauſe, when there is none in the
'Earth to plead it. So we, in Obedience unto his Truth, do not love
'our *Lives* unto *Death*, that we may do his *Will*, and wrong no Man
'in our Generation; but ſeek the Good and Peace of all Men. And
'he that hath commanded us, *That we ſhall not* Swear *at all*, Matth.
'5. 34. hath alſo commanded us, *That we ſhall not* Kill, *Matth.* 5. So
'that we can neither *Kill* Men, nor *Swear* for, nor againſt them. And
'this is both our *Principle* and *Practice*, and hath been from the Be-
'ginning; ſo that if we ſuffer, as *ſuſpected to take up Arms*, or *make*
'*War* againſt any, it is without any Ground from us: For it neither
'is, nor ever was in our Hearts, ſince we owned the *Truth* of God;
'neither ſhall we ever do it: becauſe it is contrary to the *Spirit* of
'*Chriſt*, his Doctrine, and the *Practices* of his *Apoſtles*; even contra-
'ry to him, for whom we *ſuffer* all things, and endure all things.

'And whereas Men come againſt us with *Clubs*, *Staves*, *Drawn*
'*Swords*, *Piſtols cock't*, and do *beat*, *cut* and *abuſe* us; yet we never
'reſiſted them, but to them our *Hair*, *Backs* and *Cheeks* have been
'ready: But it is not an *Honour* to Manhoood or Nobility, to run up-
'on harmleſs People, who lift not up an Hand againſt them, with *Arms*
'and *Weapons*.

'Therefore conſider theſe things, ye Men of Underſtanding: For
'*Plotters*, *Raiſers* of *Inſurrections*, *Tumultuous* Ones, and *Fighters*,
'running with *Swords*, *Clubs*, *Staves* and *Piſtols* one againſt another;
'we ſay, theſe are of the World, and have their Foundation from this
'Unrighteous World; from the Foundation of which, the *Lamb* hath
'been ſlain: which *Lamb* hath redeemed us from this unrighteous
'World, and we are not of it; but are *Heirs* of a *World*, in which
'there is no End; and of a *Kingdom*, where no corruptible thing en-
'ters. And our Weapons are *Spiritual*, and not *Carnal*, yet *Mighty*
'*through God, to the pulling down of the Strong Holds of* Sin *and Satan*,
'who is Author of *Wars*, *Fighting*, *Murder*, and *Plots*; and our
'*Swords* are broken into *Plow ſhares*, and *Spears* into *Pruning-hooks*;
'as Propheſied of in *Micah* 4. Therefore we cannot learn *War* any
'more, neither riſe up againſt Nation or Kingdom with *outward Wea-*
'*pons*, tho' you have numbred us amongſt the Tranſgreſſors and Plot-
'ters: the Lord knows our *Innocency* herein, and will plead our Cauſe
'with all Men and People upon Earth, at the day of their Judg-
'ment, when all Men ſhall have a Reward according to their
'Works.

There-

1660. London.

'Therefore in love we warn you for your Souls good, *not to wrong* 'the *Innocent*, nor the Babes of Christ, which he hath in his Hand, 'which he tenders as the Apple of his Eye; neither seek to destroy the 'Heritage of God, neither turn your Swords *backward*, upon such as 'the *Law* was not made for, *i. e.* the *Righteous*; but for the Sinners 'and Transgressors, to keep them down. For those are not the Peace-'makers, neither the Lovers of Enemies; neither can they overcome 'Evil with Good, who wrong them that be *Friends* to *You* and *All* 'Men, and wish Your Good, and the good of all People on the Earth. 'If you oppress us, as they did the Children of *Israel* in *Egypt*; and 'if you oppress us, as they did, when *Christ* was Born, and as they 'did the Christians in the Primitive Times; we can say, *The Lord* 'forgive you: and leave the Lord to deal with you, and not revenge 'our selves. And if you say, as the *Council* said to *Peter* and *John*, *You* 'must speak no more in that Name; and if you serve us, as they served 'the *Three Children* spoken of in *Daniel*; God is the same, as ever he 'was, that lives for Ever and Ever, who hath the *Innocent* in his *Arms*.

'Oh *Friends!* Offend not the *Lord* and his *Little Ones*, neither af-'flict his *People*; but consider, and be moderate. And do not run 'hastily into things; but mind, and consider *Mercy*, *Justice* and 'Judgment: that is the way for you to prosper, and get the Favour 'of the Lord. Our *Meetings* were stopped and broken up in the days 'of *Oliver*, in pretence of *Plotting* against him; and in the days of 'the *Committee* of *Safety* we were looked upon, as *Plotters*, to bring 'in KING *CHARLES*: and now our *Peaceable Meetings* are 'termed *Seditious*. Oh that Men should lose their Reason, and go 'contrary to their own Conscience; knowing, that we have *suffered* 'all things, and have been accounted *Plotters* all along, though we 'have declared against them both by *Word* of Mouth, and *Printing*, 'and are clear from any such thing! Though we have suffered all a-'long, because we would not take up Carnal *Weapons* to *fight* withal 'against any; and are thus made a Prey upon, because we are the In-'nocent Lambs of Christ, and cannot avenge our selves! These things 'are left upon your Hearts to consider: But we are out of all those 'things, in the Patience of the Saints: and we know, that as Christ 'said, *He that takes the* Sword, *shall perish with the* Sword, *Mat.* 26. 52. 'Rev. 13. 10.

This is given forth from the People called Quakers, *to satisfie the* King *and his* Council, *and all those, that have any Jealousie concerning Us; that all occasion of Suspicion may be taken away, and our Innocency cleared.*

Given forth on the behalf of the whole Body of the Elect People of God, who were called *Quakers*, in the Year 1660.

POST-

1660. London.

POSTSCRIPT.

'*Though we are numbred amongst Transgressors, and so have been* 'given up *to all Rude, Merciless Men, by which our* Meetings '*are broken up, in which we Edified one another in our Holy Faith, and* 'prayed *together to the Lord, that lives for ever; yet he is our Pleader* 'for us in *this Day.* 'The *Lord saith,* They that feared his Name, 'spake often together, (*as in* Malachy) *which were as his Jewels:* 'And *for this Cause, and no Evil-doing, are we cast into* Holes, Dun-'geons, Houses *of* Correction, Prisons, (*they sparing neither Old nor* 'Young, *Men nor Women*) *and made a Prey on in the sight of all Nati-*'ons, *under pretence of being* Seditious, &c. *so that all rude People run* 'upon us to take Possession: *For which we say,* The Lord forgive them, 'that have thus done to us; *who doth, and will enable us to suffer;* 'and never *shall we lift up hand against any Man, that doth thus use us:* 'But *that the Lord may have mercy upon them, that they may consider,* 'what *they have done. For how is it possible for them, to requite us for* 'the *Wrong they have done to us? Who to all Nations have sounded us* 'abroad *as* Seditious, *or* Plotters, *who were never found* Plotters *against* 'any *Power or Man upon the Earth, since we knew the* Life *and* Power 'of Jesus Christ *manifested* in us, *who hath redeemed us from the World,* 'and *all Works of Darkness, and* Plotters *that be in it; by which we* 'know *our Election, before the World began. So we say, The Lord have* 'Mercy *upon our Enemies, and forgive them, for that they have done* 'unto *us.*

'*Oh! do as you would be done by; and do unto all* Men, *as you would* 'have *them do unto you; for this is but the Law and the Prophets.*

'*And all* Plots, Insurrections *and* Riotous Meetings *we do deny,* 'knowing *them to be of the* Devil, *the* Murtherer; *which we in Christ* '(*who was before they were*) *Triumph over them. And all* Wars *and* 'Fightings *with Carnal Weapons we do deny, who have the* Sword *of the* 'Spirit: *and all that wrong us, we leave them to the Lord. And this* 'is *to clear our Innocency from that Aspersion cast upon us,* That we are 'Seditious or Plotters.

Added in the Reprinting.

Courteous Reader,

'This was our Testimony above *Twenty Years* ago; and since 'then we have not been found Acting contrary to it, nor ever 'shall: For the *Truth*, that is our Guide, is unchangeable. And this 'is now *Reprinted* to the Men of this Age, many of whom were 'then *Children*; and doth stand, as our certain *Testimony* against all 'Plotting and Fighting with *Carnal Weapons*: And if any by *depart-*'*ing from the Truth*, should do so, this is our *Testimony* in the *Truth* 'against them, and will stand over them, and the *Truth* will be clear 'of them.

1660.
London. This *Declaration* did ſomewhat clear the *Dark Air*, that was over the *City* and *Country*. And ſoon after the *King* gave forth a *Proclamation, That no Soldiers ſhould go to ſearch any Houſe, but with a Conſtable.* But the *Jails* were ſtill full, many *Thouſands* of *Friends* being in *Priſon* in the *Nation*: Which *Miſchief* was occaſioned by that wicked *Riſing* of thoſe *Fifth-Monarchy-Men*. But when thoſe of them, that were taken, came to be executed, they did us that Right, to *clear us openly, from having any hand in, or knowledge of their Plot.* And after that the *King*, being continually Importuned thereunto, Iſſued forth a *Declaration, That* Friends *ſhould be ſet at liberty, without paying Fees.* But great Labour and Travel, Care and Pains was taken in it, before this was obtained; for *Thomas Moor* and *Margaret Fell* went often to the *King* about it.

Much *Blood* was ſhed this Year; many of them, that had been the *Old King's Judges*, being *hanged, drawn* and *quartered*. And amongſt them, that ſo ſuffered, *Col. Hacker* was one; he who ſent me *Priſoner* from *Leiceſter* to *London* in *Oliver's* time: of which an Account is given before. A *ſad Day* it was, and a *Repaying* of *Blood* with *Blood*. For in the time of *O. Cromwel*, when ſeveral Men were put to *Death* by him, being *hanged, drawn* and *quartered* for pretended *Treaſons*; I felt from the *Lord God*, that their *Blood* would not be put up, but would be *required*: And I ſaid as much then to ſeveral. And now, upon the *King's Return*, when ſeveral of them that had been againſt the *King*, were put to *Death*, as the others, that were for the *King*, had been before by *Oliver*: This was *ſad Work*, deſtroying of People contrary to the *Nature* of *Chriſtians*, who have the Nature of *Lambs* and *Sheep*. But there was a *Secret Hand* in bringing this *Day* upon that *Hypocritical Generation* of *Profeſſors*; who being got into *Power*, grew *Proud, Haughty* and *Cruel* beyond others, and *perſecuted* the *People* of *God* without pity. Therefore when *Friends* were under *cruel Perſecutions* and *Sufferings* in the *Common-wealth's* time, I was moved of the *Lord* to write unto *Friends*, to draw up their *Sufferings*, and lay them before the *Juſtices* at their *Seſſions*. And if they would not do them *Juſtice*, then to lay it before the *Judges* at the *Aſſize*: And if *they* would not do them *Juſtice*, then to lay it before the *Parliament*, and before the *Protector* and his *Council*; that they might all ſee, what was done under their *Government*: And if *they* would not do *Juſtice*, then to lay it before the *Lord*; who would hear the *Cries* of the *Oppreſſed*, and of the *Widows* and *Fatherleſs*, that they had made ſo. For that which we *ſuffered* for, and which our *Goods* were *ſpoiled* for, it was for our *Obedience* to the *Lord* in his Power and in his Spirit, who was able to help and to ſuccour; and we had no Helper in the Earth, but him. And he did hear the *Cries* of his *People*, and did bring an overflowing *Scourge* over the Heads of all our *Perſecutors*; which brought a *Quaking*, and a *Dread*, and a *Fear* amongſt and on them all: So that they, who had nick-named us (who are the *Children* of *Light*) and in ſcorn called us *Quakers*, the Lord made them *Quake*; and many of them would have been glad to have *hid* themſelves amongſt us: and ſome of them, through the *Diſtreſs* that came upon them, did at length come to *Confeſs* to the *Truth*. Oh! the daily *Reproaches*

Reproaches, Revilings and *Beatings* we underwent amongſt them, even in the *High-ways*, becauſe we could not *put off our Hats* to them; and for ſaying *Thou* and *Thee* to them! Oh! the *Havock* and *Spoil* the *Prieſts* made of our *Goods*, becauſe we could not put into their Mouths, and give them *Tithes!* Beſides caſting into *Priſons*; and beſides the great *Fines* laid upon us, becauſe we could not *Swear!* But for all theſe things did the *Lord God* plead with them. Yet ſome of them were ſo hardened in their Wickedneſs, that, when they were turned out of their *Places* and *Offices*, they ſaid; *If they had Power, they would do the ſame again.* And when this *Day* of *overturning* was come upon them, they ſaid; *It was all long of us.* Wherefore I was moved to write to them, and to ask them, 'Did we ever reſiſt them, 'when they took away our *Ploughs* and *Plough-Gears*, our *Carts* and 'Horſes, our *Corn* and *Cattel*, our *Kettles* and *Platters* from us, and 'whipt us, and ſet us in the *Stocks*, and caſt us into *Priſon*; and all 'this only for ſerving and worſhipping God in Spirit and Truth, and 'becauſe we could not Conform to their *Religions, Manners, Cuſtoms* 'and *Faſhions*? Did we ever reſiſt them? Did we not give them our 'Backs to beat, and our *Cheeks* to pull off the Hair, and our *Faces* 'to ſpit on? Had not their *Prieſts*, that prompted them on to 'ſuch Work, plucked *them* with *themſelves* into the Ditch? Why then 'would they ſay, *It was all long of us*? when it was long of themſelves, and their *Prieſts*, their *blind Prophets*, that followed their own 'Spirits, and could fore-ſee nothing of theſe times and things, that were 'come upon them, which we had long forewarned them of; as *Jeremiah* and *Chriſt* had forewarned *Jeruſalem*. And they thought to 'have wearied us out, and *undone* us; but they *undid* themſelves: 'Whereas we could praiſe God, notwithſtanding all their *plundering* of 'us, that we had a *Kettle*, and a *Platter*, and an *Horſe*, and *Plow* ſtill.

Many ways were theſe *Profeſſors* warned, both by *Word*, by *Writing* and by *Signs*; but they would believe none, till it was too late. *William Sympſon* was moved of the *Lord* to go at ſeveral times for *Three Years, Naked* and *Bare-foot* before them, as a *Sign* unto them, in *Markets, Courts, Towns, Cities*, to *Prieſt's* Houſes, and to *Great Men's* Houſes, telling them; *So ſhould they be all ſtripped* Naked, *as he was ſtripped* Naked! And ſometimes he was moved to put on *Hair-Sack-cloth*, and to *beſmear his Face*, and to tell them; *So would the* Lord God *beſmear all their Religion, as he was beſmeared!* Great Sufferings did that *poor Man* undergo, ſore *Whippings* with *Horſe-whips* and *Coach-whips* on his bare Body, grievous *Stonings* and *Impriſonments* in three years time, before the *King* came in, that they might have taken Warning, but they would not; but rewarded his Love with *cruel Uſage*. Only the *Major* of *Cambridge* did nobly to him; for he put his *Gown* about him, and took him into his Houſe.

Another *Friend*, one *Robert Huntington*, was moved of the *Lord* to go into *Carliſle-Steeple-houſe* with a *White Sheet* about him, amongſt the great *Presbyterians* and *Independents* there, to ſhew them, that the *Surplice* was coming up again: and he put an *Halter* about his *Neck*, to ſhew them, That an *Halter* was coming upon them: which was fulfilled upon ſome of our *Perſecutors* not long after.

1660. Another, whoſe Name was *Richard Sale*, living near *Weſt-Cheſter*, and being *Conſtable* of the place, where he lived, had a *Friend* ſent
London. to him with a *Paſs*, (whom thoſe wicked *Profeſſors* had taken up for a *Vagabond*, becauſe he travelled up and down in the *Work* of the *Miniſtry*) and this *Conſtable* being *convinced* by the *Friend*, that was thus brought to him, gave him his *Paſs* and *Liberty*; and was afterwards himſelf caſt into *Priſon*. After this, on a *Lecture*-day, this *Richard Sale* was moved to go to the *Steeple-houſe* in the time of their Worſhip, and to carry thoſe perſecuting *Prieſts* and *People* a *Lanthorn* and *Candle*, as a Figure of their *Darkneſs*: But they cruelly abuſed him, and like *dark Profeſſors*, as they were, they put him into their *Priſon*, called *Little-Eaſe*; and ſo ſqueezed his Body therein, that not long after he *Died*. Many *Warnings* of many ſorts were *Friends* moved in the *Power* of the *Lord* to give unto that *Generation*; which they not only rejected, but abuſed *Friends*, calling us *Giddy-headed Quakers*: But *God* brought his Judgments upon thoſe *Perſecuting Prieſts* and *Magiſtrates*. For when the *King* came in, moſt of them were turned out of their *Places* and *Benefices*; and the *Spoilers were Spoiled*: And then we could ask them, Who were the *Giddy-heads* now? Then many did confeſs, we had been *True Prophets* to the Nation; and ſaid, *Had* we cried againſt *ſome Prieſts only*, they ſhould have liked us then; but we crying againſt *All*, that made them diſlike us: *But* now they did ſee, that thoſe *Prieſts*, which then were looked upon to be the *beſt*, were as *bad* as the *Reſt*. For indeed, ſome of thoſe, that were counted the *moſt-Eminent Prieſts*, were the bittereſt and greateſt Stirrers up of the *Magiſtrates* to *Perſecution*: And it was a *Judgment* upon them, to be denied the *Free Liberty* of their *Conſciences*, when the *King* came in; becauſe when they were uppermoſt, they would not have had *Liberty* of *Conſcience* been granted unto *others*. For there was one *Hewes* of *Plymouth*, a *Prieſt* of great Note in *Oliver*'s Days, who, when ſome *Liberty* was granted, pray'd, *That God would put it into the Hearts of the Chief Magiſtrates of the Nation, to remove this curſed* Toleration: And others of them prayed againſt it, by the name of *Intolerable Toleration*. But a while after, when the *King* was come in, and Prieſt *Hewes* turned out of his great *Benefice*, for not Conforming to the *Common-Prayer*; a *Friend* of *Plymouth* meeting with him, asked him, *Whether he would account* Toleration *Accurſed now?* And *Whether he would not now be glad of a* Toleration? To which the *Prieſt* returned no *Anſwer*, ſave by the ſhaking of his Head. But as ſtiff as this ſort of Men were then againſt *Toleration*, it is well known, that many of them *petitioned* the *King* for *Toleration*, and for *Meeting-Places*; and paid for *Licences* too. But to return to the preſent Time, the latter end of the Year 1660. and beginning of 1661.

Although thoſe *Friends*, that had been *Impriſoned* upon the Riſing of thoſe *Monarchy-Men*, were ſet at *Liberty*; yet *Meetings* were much diſturbed, and great *Sufferings Friends* went under: For beſides what was done by *Officers* and *Souldiers*, many wild Fellows and rude People often came in. There came one time, when I was at *Pell-Mell*, an *Embaſſador* with a Company of *Iriſh Men* with rude Fellows: The *Meeting* was done before they came, and I was gone up

up into a Chamber, where I heard one of them ſay, he would *kill* 1660.
all the Quakers. So I went down to him, and was moved in the
Power of the *Lord* to ſpeak to him: and I told him, The *Law* ſaid, London.
An Eye for an Eye, and a *Tooth for a Tooth*: but thou threatens *to kill all the* Quakers, *though they have done thee no hurt*. But ſaid I, here is *Goſpel* for thee: *Here's my Hair, and here's my Cheek, and here's my Shoulder*, turning it to him. This came ſo over him, that he and his *Companions* ſtood as Men amazed, and ſaid; If that was our *Principle*, and if we were as we ſaid, they never ſaw the like in their Lives. I told them, What I was in *Words*, I was the ſame in *Life*. Then the *Embaſſador* came in (for he had ſtood without; for he ſaid, that *Iriſh Colonel* was ſuch a *deſperate Man*, that he durſt not come in with him, for fear, he ſhould have done us ſome *Miſchief*:) but *Truth* came over him, and he carried himſelf lovingly towards us; and ſo did the *Embaſſador* alſo: for the *Lord's Power* was over them all.

At *Mile-End Friends* were kept out of their *Meeting-Place* by *Souldiers*; but *Friends* ſtood Nobly in the *Truth*, and were Valiant for the *Lord's Name*: and at laſt the *Truth* gave them Dominion.

About this time we had Account, that *John Love*, a *Friend*, that was moved to go and bear *Teſtimony* againſt the *Idolatry* of the *Papiſts*, was *dead in Priſon* at *Rome*: and it was ſuſpected, he was privately put to Death in *Priſon*. *John Perrot* was alſo *Priſoner* there; and being releaſed, came over again: But after his Arrival here, he with *Charles Baily*, and ſome others, turned aſide from the *Unity* of *Friends* and *Truth*. Whereupon I was moved to give forth a *Paper*, declaring, how the *Lord* would *blaſt them all*, both him and his *Followers* (if they did not *Repent* and *Return*) and that they ſhould *wither*, like the *Graſs* on the *Houſe-top*: and ſo many of them did; but others of them *returned* and *repented*.

Alſo before this time we received Account from *New-England*, 'That the *Government* there had made a *Law* to *Baniſh the Quakers* 'out of their Colonies, *upon pain of Death, in caſe they returned*; and 'that ſeveral of our *Friends*, having been ſo *baniſhed*, and *returning*, 'were thereupon taken, and actually *Hanged*: and that divers more 'were in *Priſon*, in danger of the like *Sentence* to be executed upon 'them. When thoſe were put to *Death*, I was in *Priſon* at *Lancaſter*, and had a perfect Senſe of their *Sufferings*, as though it had been my ſelf; and as though the *Halter* had been put about my own *Neck*; though we had not at that time heard of it. But as ſoon as we heard of it, *Edward Burrough* went to the *King*, and told him; *There was a Vein of* Innocent Blood *opened in his Dominions, which, if it were not ſtopt, would over-run all.* To which the *King* replied, *But I will ſtop that Vein. Edward Burrough* ſaid; Then do it ſpeedily; for we know not, how many may ſoon be put to *Death*. The *King* anſwered, *As ſpeedily, as ye will. Call* (ſaid he to ſome preſent) *the Secretary, and I will do it preſently* So the *Secretary* being called, a *Mandamus* was forthwith granted. A Day or two after, *Ed. Burrough* going again to the *King*, to deſire, the matter might be expedited; the *King* ſaid, He had no Occaſion at preſent to ſend a *Ship* thither: but if we would ſend one, we might do it, as ſoon as we would. *Ed. Burrough* then asked the *King*, If it would pleaſe him,

to

1660. to grant his *Deputation* to one called a *Quaker*, to carry the *Mandamus* to *New-England*, (which is hereafter inserted.) He said, *Yes, to whom ye will.* Whereupon *E. B.* named one *Samuel Shattock* (as I remember) who being an Inhabitant of *New-England*, was *banished* by their *Law*, to be *hanged*, if he came again: and to him the *Deputation* was granted. Then we sent for one *Ralph Goldsmith*, an honest *Friend*, who was *Master* of a good *Ship*; and with him we agreed for *Three Hundred Pounds*, (Goods, or no Goods) to *Sail* in *Ten* Days. He forthwith prepared to set Sail; and with a prosperous Gale, in about *Six Weeks* time, arrived before the Town of *Boston* in *New-England*, upon a *First-Day* Morning, called *Sunday*. With him went many *Passengers*, both of *New* and *Old England*, that were *Friends*, whom the *Lord* did move to go to bear their *Testimony* against those *Bloody Persecutors*, who had exceeded all the World in that Age, in their *Bloody Persecutions*. The *Townsmen* at *Boston*, seeing a *Ship* come into the *Bay* with *English Colours*, soon came on Board, and asked for the *Captain*: *Ralph Goldsmith* told them, He was the *Commander*. They asked him, if he had any *Letters*? He said, *Yes*. They asked, If he would deliver them? He said, *No, not to day*. So they went a-shore, and reported, There was a *Ship* full of *Quakers*, and that *Samuel Shattock* was among them; who they knew, was by their *Law* to be put to *Death*, for coming again after *Banishment*: but they knew not his *Errand*, nor his *Authority*. So all being kept close that day, and none of the *Ships-Company* suffered to go on *Shore*; next morning *Samuel Shattock*, the *King's Deputy*, and *Ralph Goldsmith*, the *Commander* of the *Vessel*, went on *Shore*; and sending back to the *Ship* the Men that landed them, they *two* went through the *Town* to the *Governour's*, *John Endicott's*, Door, and knock't. He sent out a *Man*, to know their Business: They sent him Word, their Business was from the *King* of *England*, and they would deliver their *Message* to none, but the *Governour* himself. Thereupon they were admitted to go in, and the *Governour* came to them; and having received the *Deputation* and the *Mandamus*, he laid off his Hat, and look'd upon them: then going out, he bid the *Friends* follow him. So he went to the *Deputy-Governour*; and after a short Consultation, came out to the *Friends*, and said, *We shall obey his Majesty's Commands*. After this the *Master* gave liberty to the *Passengers* to come on *Shore*; and presently the *Noise* of the business flew about the *Town*: and the *Friends* of the *Town*, and the *Passengers* of the *Ship Met* together, to offer up their *Praises* and *Thanksgivings* to *God*, who had so wonderfully delivered them from the *Teeth* of the *Devourer*. While they were thus met, in came a *poor Friend*, who being *Sentenc'd* by their *bloody Law* to *Die*, had lain some time in *Irons*, expecting *Execution*. This added to their *Joy*, and caused them to lift up their Hearts in *High Praises* to *God*, who is worthy for ever to have the *Praise*, the *Glory* and the *Honour*; for he only is able to deliver, and to save, and to support all, that sincerely put their Trust in him. Here follows a Copy of the said *Mandamus*.

London.

CHARLES

1661.

London.

CHARLES *R.*

TRusty and Well Beloved, We Greet you Well. *Having been Informed, that several of Our Subjects amongst you, called* Quakers, *have been and are Imprisoned by you, whereof some have been Executed, and others (as hath been represented unto Us) are in Danger to undergo the like; We have thought fit to signifie our Pleasure in that behalf for the future: And do hereby require, That if there be any of those* People *called* Quakers *amongst you, now already Condemned to suffer Death, or other Corporal* Punishment; *or that are Imprisoned, and obnoxious to the like Condemnation, you are to forbear to proceed any further therein; but that you forthwith send the said Persons (whether Condemned or Imprisoned) over into this our Kingdom of* England, *together with the respective Crimes or Offences laid to their Charge: to the end such Course may be taken with them here, as shall be agreeable to our Laws, and their Demerits. And for so doing, these our Letters shall be your sufficient Warrant and Discharge. Given at Our Court at* Whitehall, *the* 9th *day of* September, 1661. *in the Thirteenth Year of Our Reign.*

Subscribed: *To Our Trusty and Well Beloved* John Endicot, *Esq. and to all and every other the Governour or Governours of our Plantations of* New-England, *and of all the Colonies thereunto belonging, that now are, or hereafter shall be; and to all and every the Ministers and Officers of our Plantations and Colonies whatsoever, within the Continent of* New-England.

By His Majesty's *Command.*

WILLIAM MORRIS.

Some time after this, several of *New-England's Magistrates* came over hither, and one of their *Priests*; and we had several *Discourses* with them, at several times, concerning their *Murdering our Friends*, the *Servants* of the *Lord*: but they were ashamed to stand to their *Bloody Actions*. At one of those *Meetings* I asked *Simon Broadstreet*, (who was one of the *New England-Magistrates*) *Whether* he had not an hand in *putting to Death* those *Four Servants* of *God*, whom they *hanged* for being *Quakers* only, as they had nick-named them? And he confessed, *he had*. I then asked him, and the rest of his *Associates*, that were present; *Whether* they would acknowledge themselves to be *Subjects* to the *Laws* of *England*? And if they did, By what *Law* they had put our *Friends* to *Death*? They said; They were *Subjects* to the *Laws* of *England*; and they had *put our Friends to Death by the same Law, as the* Jesuits *were put to Death here in* England. I asked them then; *Whether* they did believe, that those *Friends* of ours, whom they had *put to Death*, were *Jesuits*, or *Jesuitically* affected? And the said, *Nay*. Then, said I, Ye have *murdered* them, if ye have put

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'appeared to all Men. *Jude* saith; *Behold, the Lord cometh with Ten* 'Thousands of his Saints, to execute Judgment upon all, and to convince 'all that are Ungodly among them, of all their ungodly Deeds, which 'they have ungodly committed, and of all their hard Speeches, which ungodly Sinners have spoken against him, (ver. 15.) Here *mark* again; 'Him that cometh with ten Thousands of his Saints, to Convince all 'of their ungodly Deeds, and hard Speeches: Here it is, *All* of their 'ungodly Deeds; and *All* of their hard Speeches: none left out, 'but *All* to be Convinced and Judged, the World Reproved, by 'him who comes with *ten Thousands* of his *Saints*, and will Reign, 'and be King and Judge. And have not ye all something in you, 'that doth *Reprove* you for your *hard Speeches*, and your *ungodly* 'Deeds, the Ungodliest of you all, who live in your *hard Speeches* 'against him, and against his *Light* and spiritual Appearance in his 'People?

'Again, the Apostle writing to the *Gentiles*, saith, *But unto every* 'one of us is given Grace, according to the Measure of the gift of 'Christ, (Ephes. 4. 7.) Now mark, Here is the Measure of the 'Gift of Christ, *who lighteth every Man, that cometh into the World,* '(Joh. 1. 9.) *that all Men through him might believe. He that be-* 'lieveth on him, is not condemned: but he that believeth not, is con- 'demned, &c. *And this is the Condemnation, that Light is come into* 'the World, &c. (Joh. 3. 18, 19.) Now every Man, that cometh 'into the World, being enlightned, *One*, he loveth it, and brings 'his Deeds to the *Light*, that with the *Light* he may see, whether 'they be wrought in God: The *Other*, he hates the *Light*, because 'his Deeds are Evil; and he will not bring his Deeds to the *Light*, 'because he knows, the *Light* will reprove him. So he that hates 'the *Light*, wherewith Christ hath enlightned him, knows, the 'Light will reprove him for his evil Deeds; and therefore he will 'not come to the *Light*.

'Again, the *Lord* by his *Prophet* saith concerning *Christ*; *I will* 'give him for a Light to the Gentiles, that he may be my Salvation to 'the Ends of the Earth, (Isa. 49. 6.) And what is that, which the 'Children, that walk according to the *Course* of this *World*, accord- 'ing to the *Prince* of the Power of the *Air*, the *Spirit*, that now 'worketh in the *Children* of *Disobedience*, (Ephes. 2. 2.) are diso- 'bedient to? Mark, and read your selves, who being *disobedient*, 'walk according to the *Course* of the *World*, according to the Power 'of the *Prince* of the *Air*; Mark, I say, what it is, that all such are 'disobedient to? He that hath an *Ear*, let him *hear*. The Apostle 'saith to the *Colossians*, *The wrath of God cometh upon the Children of* 'Disobedience, (Col. 3. 6.) Come ye *Professors*, let us see, Is not 'this *something* of God, that is disobey'd? Is it not *that* which is *of* 'God manifest in them, which God hath shewed them, which lets 'them see, God's *Judgments* are upon such, when they act *unrighte-* 'ously? Is not this the *Measure* of God, (Mark) and the *Spirit* that is 'in *Prison?* and the *Spirit* of God, that is grieved?

'And ye *Professors*, come, let us read the Parable of the *Talents*, 'and reckon with you, and see, who it is, that hath hid the *Lord*'s 'Money in the Earth? Come ye, that have *gained*, enter ye 'into

'into your *Master's Joy*: Go thou, that hast *hid* the *Lord's Money* 1656. 'in the Earth, into *utter Darkness*; *Take it from him, and give it to* London. 'him that hath: and every Man shall have his Reward. For the 'Lord hath given *to every Man, according to his several Ability* (Mat. '25. 15.) Mark that, *To every Man according to his several Ability*: 'Read this, if you can: And now is the *Lord* coming to call *every* 'Man severally to *Accompt*, to whom he hath given *severally, accord-* 'ing to their Ability. And now the *wicked* and *slothful Servant*, who 'hid the *Lord's Money* in the Earth, will be found out; and the 'Lord's Money will be taken from him, although he hath hidden it: 'To him the *Lord's Commands* have been grievous; but to us they are 'not, who love God and keep his Commandments. *And*, saith the Apostle 'to the *Romans*, *I say, through the Grace given unto me, to every Man that* 'is among you, not to think of himself more highly, than he ought to think; 'but to think soberly, according as God hath dealt to every Man the measure 'of Faith, (Rom. 12. 3.) Read and mark, here is a *Measure* of *Faith*.

'*And*, saith another Apostle, *As every one hath received the Gift,* 'even so minister the same one to another, as good Stewards of the mani- 'fold grace of God, (1 Pet. 4. 10.) *For the grace of God hath appear-* 'ed to all Men. Now, the *good Stewards* can give their Accompt 'with Joy: But ye *bad Stewards*, that turn the *grace of God into La-* 'sciviousness, now ye will be reckoned withal; now ye shall have 'your Reward. *But*, say the World, *Must every one minister, as he* 'hath received the Gift? Yea, say I, *but let him speak, as the Oracles* 'of God; *and let him do it, as of the Ability, which God giveth,* '(ver. 11.) *John* in the *Revelation* saith, *They were judged every* 'Man according to their works, (Rev. 20. 13.) Christ saith, *Every* 'idle Word, that Men shall speak, they shall give Account thereof in 'the day of Judgment, (Mat 12. 36.) *So ye, that name the Name of* 'Christ, depart from Iniquity, (2 Tim. 2. 19.) *The Son of Man shall* 'come in the glory of his Father, with his Angels; and then he shall re- 'ward every Man according to his Works, (Mat 16. 27.) He who is 'gone into a *far Country*, and hath given the *Talents* to every one of 'you, *according to your several Ability*, will render to every Man 'according to his *Deeds*, (Rom. 2. 6.) *And further I say unto you,* 'If any Man have not the Spirit of Christ, he is none of his. *And if* 'Christ be in you, the Body is dead because of Sin; but the Spirit is Life, 'because of Righteousness, (Rom 8. 9, 10.) So let the *Light*, which 'cometh from Christ, Examin: for the Lord is appearing. Ye that 'have received *according to your Ability*, smite not your *Fellow-ser-* 'vant; and think not, that the *Lord* delayeth the *Time* of his *Coming*: Be 'not, as they that said, *Let us Eat and Drink, for to Morrow we shall die.*

'The Apostle tells the *Ephesians*, that unto him *this grace was* 'given——*to make all Men see, what is the Fellowship of the Mystery,* 'which from the beginning of the World hath been hid in God, who cre- 'ated all things by Jesus Christ, (Eph. 3. 9.) Read and understand 'every one with the *Light*, which comes from *Christ*, the *Mystery*; 'which will be your *Condemnation*, if ye believe not in it. This is to 'all, who stumble at the *work* of the *Spirit* of God, the *manifestation* 'of it, which *is given to every Man, to profit withal.* Come, ye *Pro-* 'fessors, who stumble at it; Let us read the Parables. *A Sower* 'went forth to sow; *and some Seed fell on the High-way-ground,*

1656. London.

'*and ſome on ſtony ground, and ſome on thorny ground: The Seed is* '*the word, the Son of Man is the Seeds-man. He that hath an Ear, let* '*him hear,* (Mat. 13.) Now look, all ye *Profeſſors,* which *Ground* 'ye are? And what ye have brought forth? And whether the *wicked* '*Seeds-man* hath not got his *Seed* into your Ground? *He that hath an* '*Ear, let him hear it.* And come, read another Parable, of the '*Houſholder,* hiring *Labourers* to go into the Vineyard, and agreeing 'with every Man for a *Penny,* (Mat. 20.) Every Man is to have his '*Penny*; the *Laſt* that went in, as well as the *Firſt:* and the *Laſt* 'ſhall be *Firſt,* and the *Firſt* ſhall be *Laſt*; *for many are called, but* '*few are choſen.* He that hath an Ear, let him hear. There is a '*Promiſe* ſpoken to *Cain,* that if he did well, he ſhould be accepted, '(Gen. 4.7.) And *Eſau* had a *Birth-right,* but deſpiſed it. Yet is it not '*of him that willeth,* (Rom. 9.16.) *but by grace ye are ſaved,* (Epheſ. 2.8.) 'And *ſtand ſtill,* and ſee your *Salvation,* (Exod. 14.13.) And ye that be '*Children* of *Light,* put on the *Armour* of *Light,* that ye may come into 'the Unity of the *Faith,* and of the knowledge of the *Son* of *God*; unto 'a *perfect Man, unto the meaſure of the Stature of the fulneſs of Chriſt:* '*that henceforth ye be no more Children toſſed to and fro,* (Eph. 4. 13.)

'And the Lord ſaid, he would make a new Covenant, by *writing his* '*Law in People's Hearts, and putting his Spirit in their inward parts*; 'whereby they ſhould all come to *know* the *Lord,* him by whom the '*World* was made. Now every one of you mind the *Law written in your* '*Hearts,* and this *Spirit put in your inward parts*; that it need not be ſaid 'to you, *Know the Lord:* but that ye may witneſs the *Promiſe* of *God* 'fulfilled in you. But, ſay the *World* and *Profeſſors, If every one muſt come* '*to witneſs the Law of God written in their Hearts, and the Spirit put in the* '*inward parts; what muſt we do with all our Teachers?* As we come to wit-'neſs that, we need not any Man to *Teach* us to know the Lord, having 'his Law written in our *Hearts,* and his *Spirit* put in our inward 'parts. This is the Covenant of Life, the everlaſting Covenant, 'which decays not, nor changes not: and here is the way to the *Fa-*'*ther,* without which no Man cometh unto the *Father.* And here 'is the Everlaſting *Prieſthood,* the *End* of the *Old Prieſthood,* whoſe 'Lips were to preſerve Knowledge: but now ſaith Chriſt, *Learn of* '*me*; who is the *High-Prieſt* of the *New Prieſthood.* And, ſaith the 'Apoſtle,——*That ye may grow up in the Knowledge of* Jeſus Chriſt, '*in whom are hid the Treaſures of Wiſdom and Knowledge.* So we are 'brought off from the *Old Prieſthood,* that did change, to Chriſt, to the '*New Prieſthood,* that doth not change; and off from the *firſt Covenant,* 'that doth decay, to the Everlaſting *Covenant,* that doth not decay, *Chriſt* '*Jeſus,* the *Covenant* of *Light,* from whom every one of you have a *Light,* 'that ye might believe in the *Covenant* of *Light.* If ye do not believe, ye 'are condemned: for *Light* is come into the World; and Men love *Darkneſs* 'rather than *Light,* becauſe their Deeds are evil. *I am come a Light into* '*the World,* ſaith Chriſt, *that whoſoever believeth in me, ſhould not* '*abide in Darkneſs, but have the Light of Life,* (Joh. 12. 46.) And, '*Believe in the Light, that ye may be Children of the Light.* But ye, 'who do not believe in the *Light,* but hate it, becauſe it manifeſts 'your *Deeds* to be *evil*; ye are they, that are condemned by the *Light.* 'Therefore while ye have *Time,* prize it: Seek the *Lord,* while he 'may be found, and call upon him, while he is nigh; leſt ye ſay, '*Time is paſt:* for the *Rich Glutton's Time* was *paſt.* Therefore

'while

'while *Time* is not quite paſt, conſider and ſearch your ſelves, and 1656.
'ſee, if ye be not they, that hate the *Light*; and ſo are *Builders,* that
'ſtumble at the *Corner-ſtone:* for they that hated the *Light,* and did London.
'not believe in the *Light,* did ſo in Ages paſt. *I am the Light of the* '*World,* ſaith Chriſt, *and who doth enlighten every Man, that cometh* '*into the World:* and he alſo ſaith, *Learn of me*; and of him God 'ſaith, *This is my beloved Son, hear ye him:* Here is your *Teacher.* But 'ye that hate the *Light,* do not learn of *Chriſt,* and will not have him 'to be your *King,* to reign over you; him, to whom all Power in 'Heaven and Earth is given, who bears his *Government* upon his '*Shoulders,* who is now come to reign: who lighteth every Man, that 'cometh into the World; and who will give to every Man a *Reward,* 'according to his *Works,* whether they be *good* or *evil.* So every 'Man, with the *Light* that comes from *Chriſt,* will ſee his *Deeds,* 'both he that *hates* it, and he that *loves* it. And he that will not 'bring his *Deeds* to the *Light,* becauſe the *Light* will reprove him, 'that is his *Condemnation*; and he ſhall have a *Reward* according to 'his *Deeds.* For the *Lord* is come to reckon with you, and he looks 'for *Fruits*; and now the *Ax* is laid to your Root, and every '*Tree* of you, that bears not good *Fruit,* muſt be hewen down, and 'caſt into the *Fire.*

G. F.

Having ſtaid ſometime in *London,* and viſited the Meetings of *Friends* in and about the *City,* and cleared my ſelf, of what *Services* the *Lord* had at that time laid upon me there, I left the Town; and travelled into *Kent, Suſſex* and *Surrey,* viſiting *Friends* in thoſe *Coun-* *Kent.*
ties: amongſt whom I had great *Meetings*; and many times met with *Suſſex.*
Oppoſition from *Baptiſts,* and other jangling *Profeſſors:* but the *Lord's* *Surrey.*
Power went over them.

We lay one Night at *Farnham,* where we had a little *Meeting*; Farnham.
and the People were exceeding *Rude:* But at laſt the *Lord's Power* came over them. After *Meeting* we went to our *Inn,* and gave no-tice, *That any, that feared God, might come to our Inn to us:* And there came abundance of *rude People,* and the *Magiſtrates* of the *Town* alſo; and ſome *Profeſſors.* I declared the *Truth* unto them; and thoſe of the *People,* that behaved themſelves *rudely,* the *Ma-giſtrates* put out of the *Room.* When they were gone, there came up another *Rude Company* of *Profeſſors,* and ſome of the *Chief* of the *Town:* and they called for *Faggots* and *Drink,* though we forbad them; and were as *Rude* a carriaged People, as ever I met withal. The *Lord's Power* chained them, that they had not power to do us any *Miſchief:* but when they went away, they left all their *Fag-gots* and *Beer,* which they had called for into the *Room,* for us to *pay for* in the *Morning.* We ſhewed the *Inn-keeper,* what an *Unworthy thing* it was; but he told us, *we muſt pay it:* and *pay* it we did. And before we left the *Town,* I writ a *Paper* to the *Magiſtrates* and *Heads* of the *Town,* and to the *Prieſt,* ſhewing them and him, *how he had*

1656. *taught his People*; and laying before them their *rude* and *uncivil Carriage* to *Strangers*, that fought their *good*.

Basingstoke. Then leaving that Place, we came to *Basingstoke*, a very *Rude Town*; where they had formerly very much *abused Friends*. There I had a *Meeting* in the *Evening*, which was *quiet*; for the *Lord*'s *Power* chained the *Unruly*. At the *Close* of the *Meeting* I was moved to *put off my Hat*, and to *pray to* the *Lord* to *open their Understandings*: upon which they raised a Report, *That I put off my Hat to them, and bid them Good Night*; which was never in my Heart. After the *Meeting*, when we came to our *Inn*, I sent for the *Inn-keeper* (as I used to do;) and he came into the *Room* to us, and shewed himself a very *Rude Man*. I admonished him to be *sober*, and *fear the Lord*: but he called for *Faggots*, and a *pint* of *Wine*, and *drank* it *off* himself; and then called for *another*: and called up *half* a *dozen men* into our *Chamber*. Thereupon I bid him *go out* of the *Chamber*, and told him, he should not *drink* there; for we sent for him up to *speak* to him concerning his *Eternal good*: And he was exceeding *mad*, *rude* and *drunk*. When he continued his *Rudeness*, and would not be gone, I told him, *The Chamber was mine, for the Time I lodged in it*; and I called for the *Key*: and then he went away in a great *Rage*. In the *Morning* he would not be seen: but I told his Wife of his *Unchristian* and *Rude Carriage* towards us.

Bridport. After this we passed through the Country, till we came to *Bridport*; having *Meetings* in the way. We went to an *Inn* there, and sent into the Town for *such as feared God, to come to us*: and there came a *Shop-keeper*, a *Professor*, and *put off* his *Hat* to us: and seeing, we did not the like to him again, but said *Thou* and *Thee* to him, he told us; *He was not of our Religion*: and after some discourse with him, he went away; his *Wife* (who came with him) being somewhat *loving*. Then went he, and stirred up the *Priest* and *Magistrates* against us: and after a while sent to the *Inn* to us, to desire us *to come to his House*; *for there were some would speak with us*, he said. *Thomas Curtis* was then with me, and he went down to the *Man*'s *House*: where when he came, the *Man* had laid a *snare* for him; for he had gotten the *Priest* and *Magistrates* thither: and they *boasted* much, that they had catched *George Fox*, taking him for me. When they perceived their *Mistake*, they were in a great *Rage*: yet the *Lord*'s *Power* came over them, so that they let him go again. Mean while I had an Opportunity of speaking to some *sober People*, that came to the *Inn*. And when *Thomas* was come back, and we were passing out of the *Town*, some of them came to us, and said; *The Officers were coming to fetch me*: But the *Lord*'s *Power* came over them all, so that they had not power to *touch* me. There were some *Convinced* in the *Town* that time, who were turned to the *Lord*; and have stood faithful in their *Testimony* to the *Truth* ever since, and a fine *Meeting* there is there.

1657. Portsm. Pool. Ringwood Weym. Dorchester. Passing from hence we visited *Portsmouth* and *Pool*, where we had glorious *Meetings*; and many were turned to the *Lord*. And at *Ringwood* we had a large *general Meeting*, where the *Lord*'s *Power* was over all. And at *Weymouth* we had a *Meeting*: and from thence came to *Dorchester*, and so to *Lime*, where the *Inn* we went to,

to, was taken up with *Mountebanks*; so that there was hardly any room for us, or our *horses*. In the Evening we drew up some *Queries* concerning the *ground* of all *Diseases*, and the *Natures* and *Vertues* of *Medicinable Creatures*, and sent them to the *Mountebanks*; letting them know, *If they would not answer them, we would stick them on the Cross next Day*: This brought them down, and made them *Cool*; for they could not answer them: But in the Morning they reasoned a little with us: And we left the *Queries* with some *friendly People*, that were *Convinced* in the *Town*, to *stick upon the Market-Cross*. And the *Lord*'s *Power* reached some of the *sober People* in that place, who were turned by the *Light* and *Spirit* of *Christ* to his free *Teaching*. 1657. Lime.

Then traveled we on through the Country, till we came to *Exeter*: and there, at the *Sign* of the *Seven Stars*, an *Inn* at the *Bridge-foot*, we had a *general Meeting* of *Friends* out of *Cornwal* and *Devonshire*; to which came *Humphry Lower*, and *Thomas Lower*, and *John Ellis* from the *Land*'s *End*, and *Henry Pollexfen*, and *Friends* from *Plimouth*, *Elizabeth Trelawny*, and divers other *Friends*. A blessed, heavenly *Meeting* we had, and the *Lord*'s everlasting *Power* came over all; in which I saw, and said, *That the Lord's power had surrounded this Nation round about, as with a Wall and Bulwark; and his Seed reached from Sea to Sea*: And Friends were established in the everlasting Seed of Life, *Christ Jesus*, their *Life*, *Rock*, *Teacher* and *Shepherd*. Exeter.

The next Morning after the *Meeting*, Major *Blackmore* sent *Souldiers* to apprehend me; but I was gone, before they came: and as I was riding up the Street, I saw the *Officers* going down. So the *Wolf* missed the *Lamb*; and the *Lord* crossed them in their *Design*: and *Friends* passed away *peaceably* and *quietly*. The *Souldiers* examined some *Friends*, after I was gone, *What they did there?* but when they told them, *They were in their Inn, and had occasions and business in the City*; they passed away without meddling any further with them.

From *Exeter* I travelled through the Countries, taking *Meetings* as I went, till I came to *Bristol*; and was at the *Meeting* there. After the *Meeting* was done, I did not stay in the Town; but passed up into *Wales*, and had a Meeting at the *Slone*: and so passed through the Country to *Cardiff*; where a *Justice* of *Peace* sent to me, desiring, *I would come up, with half a dozen of my Friends to his House*. So I took a *Friend* or *two*, and went up to him; and he and his *Wife* received us very civilly. The next Day we had a *Meeting* in *Cardiff* in the *Town-Hall*; and that *Justice* sent about *seventeen* of his *Family* to the *Meeting*. There came some *disturbers*; but the *Lord*'s *Power* was over them: and many were turned to the *Lord* there. There were some, that had *run out* with *James Naylor*, that did not come to *Meetings*; to whom I sent Word, *That the Day of their Visitation was over*: and they never prospered after. Bristol. WALES. Slone. Cardiff.

We travelled from *Cardiff* through the Country, to *Swanzey*, where we had a blessed *Meeting*: and a *Meeting* was settled there in the *Name* of *Jesus*. In our way thither we passed over in a *Passage-boat* with the *high-Sheriff* of the *County*: and the next Swanzey.

Day

1657. Day I went to have ſpoken with him; but he would not be ſpoken withal.

From thence we went to another *Meeting* in the Country; where the *Lord's Preſence* was much with us. And from thence we went to a *Great Man's Houſe*, who received us very lovingly; but the next Morning he would not be ſeen: *One*, that in the mean time came to him, had ſo *eſtranged* him, that we could not get to him to *ſpeak* with him again, he was ſo *Changed*; and yet over-night was exceeding *Loving*.

We paſſed ſtill on through the Countries, having *Meetings*, and gathering People in the *Name* of *Chriſt*, to him their heavenly *Teacher*; till we came to *Brecknock*: where we ſet up our Horſes at an *Inn*. There went with me *Thomas Holmes*, and *John ap John*; who was moved of the Lord to *ſpeak in the Streets*. I walked out but a little into the *Fields*: and when I came in again, the *Town* was up in an *Uproar*. When I came into the *Chamber* in the *Inn*, it was full of *People*; and they were ſpeaking in *Welch*: I deſired them to ſpeak in *Engliſh*; and they did: and much diſcourſe we had. After a while they went away. But towards Night the *Magiſtrates* gathered together in the *Streets*, with a *multitude* of *People*; and they bid them *ſhout*: and gathered up the Town: So that for about *Two Hours* together, there was ſuch a *Noiſe*, as the like we had not heard; and the *Magiſtrates* ſet them on to *ſhout again*, when they had given over. We thought, it looked like the *Uproar*, which we read was amongſt *Diana's Handicrafts-Men*: This *Tumult* continued, till it was *within Night*; and if the *Lord's Power* had not limited, them, they ſeemed likely to have *pulled down* the *Houſe*, and *us to pieces*.

Brecknock.

After it was Night, the *Woman* of the *Houſe* would have had us go to *Supper* in another Room: but we diſcerning her *Plot*, refuſed. Then ſhe would have had *half a dozen* Men come into the *Room* to us, under pretence of diſcourſing with us: but we told her; That *no Perſons ſhould come into our Room that Night, neither would we go to them*. Then ſhe told us, we ſhould *ſup in another Room*: but we told her, we would have no *Supper*, if we had it not in our own *Room*. At length when ſhe ſaw, ſhe could not get us out; ſhe brought up our *Supper* in a great *Rage*. So *She* and *They* were croſſed in their *Deſign*: for they had an Intent to have done us *Miſchief*; but the Lord God prevented them. Next Morning I writ a *Paper* to the Town concerning their *Unchriſtian Carriages*; ſhewing the *Fruits* of their *Prieſts* and *Magiſtrates*: and as I paſſed out of the Town, I ſpake to the *People*, and told them; They were a *ſhame to Chriſtianity, and Religion*.

From this Place we went to a great *Meeting* in a *Steeple-houſe-yard*; where was a *Prieſt*, and *Walter Jenkin*, who had been a *Juſtice*, and another *Juſtice*: and a bleſſed, glorious *Meeting* we had. And there being many *Profeſſors*, I was moved of the *Lord* to open the *Scriptures* to them, and to Anſwer the *Objections*, which they ſtuck at in their *Profeſſion* (for I knew them very well;) and to turn them to *Chriſt*, who had *enlightned* them: with which *Light* they might ſee their *Sins* and *Treſpaſſes* they had been *dead* in, and their *Saviour*, him

him that came to *Redeem* them out of them, who was to be their *Way* to *God*, the *Truth* and the *Life* to them, and their *Prieſt* made higher than the Heavens, ſo that they might come to ſit under his *Teaching*. A peaceable *Meeting* we had; and many were *Convinced*, and ſettled in the *Truth* that day. After the *Meeting* was over, I went with *Walter Jenkin* to the other *Juſtice's* Houſe; and he ſaid unto me, *You have this day given great ſatisfaction to the People, and anſwered all the Objections, that were in their Minds*. For the People had the *Scriptures*, but they were not turned to the *Spirit*, which ſhould let them ſee that, which gave them forth, the *Spirit* of *God*; which is the *Key* to *open* them. 1657. *Brecknock.*

From hence we paſſed to *Pontamile*, to *Richard Hamborow's*, where was a great *Meeting*; to which there came another *Juſtice* of Peace, and ſeveral Great People: whoſe Underſtandings were opened by the *Lord's Spirit* and *Power*, and the *Light* of *Jeſus Chriſt*; and they came to be turned to the Lord *Jeſus Chriſt*, from whence it came. A great *Convincement* there was; and a large *Meeting* is gathered in thoſe parts, and ſettled in the *Name* of *Jeſus*. *Pontamile*

After this we returned back to *England*, and came to *Shrewsbury*, where we had a great *Meeting*: and viſited *Friends* all up and down the Countries in their *Meetings*, till we came to *William Gandy's* in *Cheſhire*; where we had a *Meeting* of between *two* and *three thouſand* People (as it was thought:) and the everlaſting *Word* of *Life* was held forth, and received that day. A bleſſed *Meeting* it was; for *Friends* were ſettled by the *Power* of *God* upon Chriſt Jeſus, the *Rock* and *Foundation*. *England.* Shrewſbury. *Cheſhire.*

At this time there was a great *Drought*: And after this *general Meeting* was ended, there fell ſo *great* a *Rain*, that *Friends* ſaid; they thought we could not *Travel*, the *Brooks* and *Waters* would be ſo riſen. But I believed, the *Rain* had gone *ſo far*, as they had come that day to the *Meeting*. And the *next* day in the Afternoon, when we turned back into ſome parts of *Wales* again, the ways were *duſty*; and no *Rain* had fallen thereabouts.

And when *Oliver Cromwel* ſet forth a *Proclamation* for a *Faſt* throughout the Nation, for *Rain*, when there was a very *great Drought*, it was obſerved, that as far as *Truth* had ſpread in the *North*, there were pleaſant *Showers* and *Rain* enough; when in the *South*, in many places, they were almoſt *ſpoiled* for *want* of *Rain*. At that time I was moved to write an *Anſwer* to the *Protector's Proclamation*; wherein I told him: 'If he had come to own God's 'Truth, he ſhould have had *Rain*: And that *Drought* was a *Sign* unto 'them of their *Barrenneſs*, and *Want* of the *Water* of *Life*. And about the ſame time was writ the following *Paper* to *Diſtinguiſh betwixt the true and falſe Faſts*.

Concerning

1656. London.

Concerning the True Faſt *and the* Falſe.

'TO all you, that be keeping *Faſts*, who *ſmite with the fiſt of wickedneſs, and faſt for Strife and Debate*; againſt you hath the *Voice* cried aloud, like a *Trumpet*, that you may come to know the *true faſt*, which is accepted; and the *faſt*, which is in the *Strife* and the *Debate*, and *ſmiting with the fiſts of wickedneſs*: Which *faſt* is not required of the Lord. *Behold, in the day of your faſt you find Pleaſure, and exact all your Labour: Behold* (mark, take notice) *ye faſt for Strife and Debate, and to ſmite with the fiſt of wickedneſs: Ye ſhall not faſt, as ye do this day, to make your Voice known on High. Is it ſuch a faſt, that I have choſen*, ſaith the Lord, *a day for a Man to afflict his Soul? Is it to bow down his Head, like a Bulruſh, and to ſpread Sack-cloth under him? Wilt thou call this a faſt, and an acceptable day to the Lord?*

'Conſider all you, that do *faſt*, ſee, if it be not *hanging down the Head for a day, like a* Bulruſh; and are in *Strife* and *Debate*, and to *ſmite with the fiſts of wickedneſs, to make your Voice to be known on high?* But this *faſt* is not with the Lord accepted: but that, which leads you from *Strife*, from *Debate*, from *Wickedneſs*; which is not the *bowing down of the Head, as a Bulruſh for a day*, and yet live in *Exacting* and *Pleaſure*; this is not accepted with the *Lord*: but that which ſeparates from all theſe before-mentioned. Which ſeparates from *Wickedneſs, Debate, Strife, Pleaſures, ſmiting with the fiſt of wickedneſs*, that which ſeparates from that, brings to know the *true faſt*, which *breaks the bonds of Iniquity, and deals the bread to the hungry; brings the poor, that are caſt out, to his own Houſe; and when he ſees any Naked, he covers them, and hides not himſelf from his own Fleſh.* Here is the *true faſt*, which ſeparates from them, where the *bonds* of *Iniquity* are ſtanding, and the *heavy burthens* of the Oppreſſed remaining, and the *Yoke* not broken; who deals not the Bread to the *Hungry*, and brings not the *Poor* to their own Houſe; and ſees the *Naked*, but lets him go uncloathed, and hides himſelf from his own Fleſh. Yet ſuch will make their *Voice* to be heard on high, as Chriſt ſpeaks of the *Phariſees*, which *ſounded a Trumpet before them, and diſfigured their Faces*, to appear to Men to *faſt*; but the *bonds* of *Iniquity* were ſtanding, *Strife* and *Debate* was ſtanding, *ſtriking with the fiſts of wickedneſs* ſtanding; that made their *Voice heard on high*, who had their *Reward*.

'But that which brings to the *true faſt*, which appears not to Men to *faſt*, but unto the *Father, which ſees in ſecret; and the Father, that ſeeth in ſecret, ſhall reward thee openly.* This *faſt* ſeparates from the *Phariſees-faſt*, and them that *bow the Head for a day, like a Bulruſh*: And this is it, which brings *to deal the Bread to the hungry, and cloath thine own fleſh, when thou ſeeſt them naked; and bring the Poor to thine Houſe, and to looſe the bonds of Wickedneſs*, mark, this is the *faſt*; and *to undo every heavy burthen* (mark again) *and to let the oppreſſed go free*; this is the *faſt*: and *to break every Yoke*.

'And

'And thou, that obſerveſt this *faſt, Then ſhall thy light break forth, as the Morning, and thine Health ſhall ſpring forth ſpeedily, and thy Righteouſneſs ſhall go before thee: the glory of the Lord ſhall be thy Re-reward. Then ſhalt thou call, and the Lord ſhall anſwer; thou ſhalt cry, and he ſhall ſay, here I am: If thou take away from the midſt of thee the Yoke, the putting forth of the Finger, and ſpeaking Vanity: and if thou draw out thy Soul to the hungry, and ſatisfy the afflicted Soul; then ſhall thy light ariſe in obſcurity, and thy darkneſs be as the Noon-day.* The *Light* brings to know this *faſt*; and walking in it, this *faſt* is kept: and he that believeth in the *Light*, in *darkneſs* abides not. And again; *The Lord ſhall guide thee continually, and ſatisfy thy Soul in drought, and make fat thy Bones; and thou ſhalt be like a watered Garden, and like a Spring of Water, whoſe Waters fail not*, Iſa. 58. 11. Theſe are them, that are guided with the *Light*, which comes from *Chriſt*, where the *Springs* are. 1657. London.

'And again: *They that ſhall be of thee*, (that keeps this *faſt*) *ſhall build the old waſte Places, and thou ſhalt raiſe up the foundations of many Generations; and thou ſhalt be called the Repairer of the breach, the Reſtorer of paths to dwell in*, Iſa. 58. 12. Now that, which gives to ſee the *foundation of many Generations*, is the *Light*, which ſeparates from all, which is out of the *Light*: and they that go out of the *Light*, though they may pretend a *faſt*, and *bowing down the Head* for a time; yet they are far from this *faſt*, that doth raiſe up the *Foundation of many Generations*; and is the *Repairer* of the *breach*, and *Reſtorer* of the *paths to dwell in*. That which doth give to *ſee* this *foundation of many Generations*, and theſe *Breaches*, that are to be repaired and reſtored, and *Paths* to dwell in, is the *Light*, which brings to know the *true faſt*: and where this *faſt* is known, which is from *Wickedneſs*, from *Debate*, from *Strife*, from *Pleaſures*, from *Exacting*, from the *Voice* that is heard on *high*, from the *ſpeaking* of *Vanity*, from the *bonds* of *Iniquity*, which *breaks every Yoke, and lets the Oppreſſed go free*; here the *Health* grows. Where the *Morning* is known, *Righteouſneſs* goes forth; the *Glory* of the *Lord* is the Re-reward, and the *Light* riſeth, and the *Soul* is drawn out to the *Hungry*, and ſatisfies the *afflicted Soul*; and the *Springs* of living Water are known and felt. The *Waters* fail not here; the Lord guides continually, and the *Foundation of many Generations* comes to be ſeen and raiſed up: And the *Repairer* of *Breaches* is here witneſſed, and the *Reſtorer* of *Paths* to dwell in.

'But all ſuch, as be from the *Light*, which the *Prophets* were in, with which they ſaw *Chriſt*, and ſuch to be in *Faſts*, where was *Strife*, where was *Wickedneſs*, where was *Debate*, where was *bowing down the Head like a Bulruſh for a day*, lifting their *Voice on high*, and the *bonds* of *wickedneſs* yet ſtanding, and the *Burthens* unlooſed, and the *Oppreſſed* not let go free, and the *Yoke* not broken, the *Nakedneſs* not cloathed, the Bread not dealt to the *Hungry*, and this *foundation* of many Generations, not raiſed up; until theſe things before-mentioned be broken down, on ſuch the *Light* breaks not forth, as the *Morning*, and the Lord hears them not. And ſuch have their Reward, and their *Iniquities* have ſeparated them from their *God*, and their *Sins* have hid his Face from them, that he will

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'not hear: and ſuch their Hands are defiled with *Blood*, and their 'Fingers with *Iniquity*; whoſe Lips have ſpoken *Lies*, and Tongues 'have muttered *Perverſneſs*. *None calleth for Juſtice, nor any Plead 'for Truth; they truſt in Vanity, and ſpeak Lies, they conceive Miſ- 'chief, and bring forth Iniquity. They hatch Cockatrice-Eggs, and 'weave the Spiders-Web: he that eateth of their Eggs, dies; and that 'which is cruſhed, breaks out into a Viper: their Webbs ſhall not become 'Garments, neither ſhall they cover themſelves with their Works.* Mark 'and take notice; *Their works are works of Iniquity, and the Act of 'Violence is in their Hands: Their Feet run to do evil, and they make 'haſte to ſhed innocent Blood. Their Thoughts are Thoughts of Iniqui- 'ty, Waſting and Deſtruction are in their Paths; the way of Peace they 'know not, and there is no Judgment in their Doings. They have made 'them a crooked Path; whoſoever goes therein, ſhall not know Peace:* 'Mark: Such go from the *Light*, therefore is *Judgment* far; neither 'doth *Juſtice* overtake. And here is *Obſcurity*, and here is the walk- 'ing in *Darkneſs*; and here is the groping, like *blind Men*, as though 'they had no Eyes, and their ſtumbling at Noon-day in the deſolate 'Places, like *blind Men*. And here is the *roaring like Bears, and 'mourning ſorely like Doves*; and here *Judgment* is looked for, but 'there is none, and *Salvation* is put far off: For the *Light* is denied, 'which gives to ſee it. But here the multiplying of *Tranſgreſſion*, 'and their *Sins* teſtifying againſt them, and the *Tranſgreſſion* that was 'within them, and their *Iniquities*, which they knew in *tranſgreſſing* 'and *lying* againſt the Lord, ſpeaking the things they ſhould not; 'when that they *knew* with *that* of *God in them*, they ſhould not ſpeak 'it. So departing from the *way* of *God*, ſpeaking *Oppreſſion*, revolt- 'ing, conceiving and uttering forth from the Heart *words* of *Fal- 'ſhood*; here is *Judgment* turned away backward, and *Juſtice* 'ſtands afar off: *Truth* is fallen in the Streets, and *Equity* cannot 'enter. Yea, *Truth faileth*; *and he that departeth from Evil, makes 'himſelf a Prey*: Yea, the *Lord* ſaw it, and it diſpleaſed him. Theſe 'are ſuch, that are in the *Faſt*, which God doth not accept; and 'are not in the *true faſt*, whoſe *Light breaks forth as the Morning*: 'but theſe are ſuch, that be in the *falſe faſt*, who grope, like *blind 'Men*.

'And that which gives to know the *true faſt*, and the *falſe faſt*, 'is the *Light*, which is the Eye, that gives to ſee each *faſt*; where 'the *true Judgment* is, and the *Iniquity* ſtandeth not, nor the *Tranſ- 'greſſor*, nor the *Speaker of Lies*: but that is judged and condemned 'with the *Light*, which makes it manifeſt. And who be in this *faſt*, 'when they call upon the *Lord*, the *Lord* will anſwer them, *here am I:* 'and here *Truth* is pleaded for, and *Falſhood* flies away. But who 'be out of this *faſt* in the *Perverſeneſs*, *Tongues* uttering *perverſe 'things*; are ſtumbling and groping like *blind Men*, which be from 'the *Light* in the *Iniquity*, which ſeparates from *God*, who hides his 'Face from them, that he will not hear: going from the *Light*, goes 'from the *Lord*, and his *Face*. So this is it, which muſt be *faſted* 'from; for this is it, which ſeparates from *God*: and here comes 'the *Reward* openly, which condemns all that before-mentioned, 'which is contrary to the *Light*; *Injuſtice, Iniquity, Tranſgreſſion,*

'*Vanity*,

'*Vanity*, and that which brings forth Miſchief; which hatcheth the 1657. 'Cockatrice-Eggs and weaves the *Spiders Web*: he that eateth of London. 'theſe *Eggs, dies*. Mark, *That which is cruſhed, breaks out into a Vi- 'per*: mark again, *Their Web ſhall not become Garments, neither 'ſhall they cover themſelves with their Works of Vanity: Acts of Vio- 'lence are in their Hands*: This is all from the *Light* in the wickedneſs. '*Their Feet run to do evil, and they make haſte to ſhed innocent blood; their 'thoughts are thoughts of Vanity, waſting and deſtruction is in their 'Path*: This is all from the *Light*. Again: *The way of Peace they 'know not, there is no Judgment in their Goings: they have made them 'crooked Paths, whoſoever goes therein, ſhall not know Peace.* Mark; 'who goes in their way, that know not the *way* of *Peace*, ſhall they 'know *Peace? Whoſe Path is crooked, where there is no Judgment in 'their Goings*; Take notice, *No Judgment in their Goings*: And this 'is all from the *Light*, which manifeſteth that, which is to be judged; 'where the *Covenant* of *Peace* is known, where all that, which is 'contrary to it before-mentioned, is kept out. Which all, who live 'in thoſe things before-mentioned contrary to the *Light*, in the *falſe 'faſt*, they may mark their *Path*, and behold their *Reward*; who be 'out of the *Light*, ſtumbling and groping like *blind Men*. Which 'they that be in the *true faſt*, are from all them ſeparated; their '*words*, their *actions* and *fruits*, and their *faſt*: whoſe *faſt* breaks the '*bonds* of *Iniquity*, and whom the *Lord* hears, and to whom *Righte- 'ouſneſs* ſprings forth, and goes before them, the *Glory* of the *Lord* is 'the *Re-reward*.

G. F.

We paſſed up into *Wales* through *Montgomeryſhire*, and ſo into *Radnorſhire*, where there was a *Meeting* like a *Leaguer*, for Multitudes. I walked a little aſide, whilſt the *People* were gathering: and there came to me *John ap John*, a *Welch-man*, whom I ſpake to, to go up to the *People*; and if he had any thing upon him from the *Lord* to *ſpeak* to them, he might *ſpeak* to them in *Welch*, and thereby gather them more together. Then came *Morgan Watkins* to me, who was then become *loving* to *Friends*; *And*, ſaid he, *the People lie like a Leaguer, and the Gentry of the Country is come in*. I bad him go up alſo, and leave me: for I had a great *Travel* upon me for the *Salvation* of the *People*. When they were well gathered together, I paſſed up into the *Meeting*, and ſtood upon a *Chair* about *three Hours*. And I ſtood a pretty while, before I began to ſpeak: After ſome time I felt the *Power* of the *Lord* went over the whole *Aſſembly*; and the *Lord*'s Everlaſting *Life* and *Truth* ſhined over all: and 'the *Scri- 'ptures* were *opened* to them, and the *Objections* they had in their 'Minds, were Anſwered. And they were every one directed to the '*Light* of *Chriſt*, the *heavenly Man*; that by it they might all ſee 'their *Sins*, and *Chriſt Jeſus* to be their *Saviour*, their *Redeemer*, 'their *Mediator*, and come to feed upon him, the *Bread* of *Life* from 'Heaven. Many were turned to the *Lord Jeſus Chriſt*, and to his *free 'Teaching* that Day; and all were bowed down under the *Power* of

Montgomeryſhire. *Radnorſhire.*

1657. 'God: ſo that, though the *Multitude* was ſo *great*, that many ſate on
'*Horſe-back* to hear; there was no *Oppoſition* made by any. And a
Radnorſhire '*Prieſt* ſate with his *Wife* on *horſe-back*, and heard Attentively; and
'made noObjection: But the *People* parted peaceably and quietly, with
'great *Satisfaction*; many of them ſaying, *They never heard ſuch a*
'*Sermon before, and the Scriptures ſo opened.* For the *New Covenant*
'was opened, and the *Old*, and the *Nature* and *Terms* of each; and
'the *Parables* were explained: and the *State* of the *Church* in the
'*Apoſtles Days* was ſet forth, and the *Apoſtacy* ſince laid open; and
'the *free Teaching* of *Chriſt* and the *Apoſtles* was ſet a top of all the
hireling-Teachers: and the *Lord* had the *Praiſe* of all, for many were
turned to him that Day.

Lemſter. I went back from thence to *Lemſter*, where there was a great *Meeting* in a *Cloſe*; many *hundreds* of *People* being gathered together. There were a Matter of *ſix Congregational Preachers* and *Prieſts* amongſt the People; and *Thomas Taylor*, who had been a *Prieſt*, but was now become a *Miniſter* of *Chriſt Jeſus*, was with me. I ſtood up, and declared about *three Hours*; and none of the *Prieſts* were able to open their *Mouths* in *Oppoſition:* the *Lord*'s *Power* and *Truth* ſo reached them, and bound them down. At length one *Prieſt* went off about a *Bow-ſhot* from me; and drew ſeveral of the *People* after him, and there ſet a *preaching* to them: So I kept our *Meeting*, and he kept his. But after a while *Thomas Taylor* was moved to go to him, and ſpake to him; and he gave over: and then he, and the *People* he had drawn off, came up to us again; and the *Lord*'s *Power* went over them all. At laſt a *Baptiſt*, that was *Convinced*, ſaid; *Where's Prieſt* Tombs? *how chance, he doth not come out?* This *Tombs* was *Prieſt* of *Lemſter*. Hereupon ſome went, and told the *Prieſt*; and up comes he with the *Bailiffs* and other *Officers* of the *Town:* And when he was come, they ſet him upon a *Stool* over againſt me. Now I was ſpeaking of the heavenly, divine *Light* of *Chriſt*, which he *Enlightens every one, that cometh into the World* withal; and turning them to it, *to give them the Knowledge of the glory of God in the Face of Chriſt Jeſus*, their Saviour. When Prieſt *Tombs* heard this, he cried out; *That is a Natural Light, and a made Light.* Then I deſired the *People* to take out their *Bibles:* and I asked the *Prieſt*, 'Whether he did Affirm, that that was a *Created, natural, made Light*, 'which *John*, a Man that was *ſent* from *God*, did bear witneſs to, 'and did ſpeak of, when he ſaid; *In him* (to wit, in the *Word*) 'was *life, and that life was the Light of Men*, Joh. 1.4. Doſt thou 'affirm and mean, ſaid I, that this *Light* here ſpoken of, was a *Cre*-'*ated, Natural, Made Light?* And he ſaid, *Yes.* Then ſaid I, Be-'fore I have done with thee, I will make thee *bend* to the *Scriptures*. 'Then I ſhewed by the *Scriptures*, that the *Natural, created, made* '*Light* is the outward *Light* in the outward *Firmament*, proceeding 'from the *Sun, Moon* and *Stars:* And doſt thou Affirm (ſaid I) 'that God ſent *John* to bear witneſs to the *Light* of the *Sun, Moon* and '*Stars?* Then ſaid he, *Did I ſay ſo?* I replied, 'Didſt thou not 'not ſay, it was a *Natural, Created, Made Light*, that *John* bore 'witneſs unto? If thou doſt not like thy Words, take them again 'and mend them. Then he ſaid, *That Light, which I ſpake of, was a* '*natural,*

'*natural, created Light.* I told him, He had not at all mended his 1657.
'Cauſe: for that *Light*, which I ſpake of, was the very ſame, that
'*John* was ſent of *God* to bear witneſs to; which was the *Life* in the Lemſter.
'*Word*, by which all the *natural Lights*, as *Sun, Moon* and *Stars* were
'made. *In him* (to wit, the *Word*) *was Life, and that Life was the*
'*Light of Men.* So I directed the People to turn to the Place in their *Bibles*, and I recited to them the Words of *John*, how that *In the Beginning was the Word, and the Word was with God, and the Word was God. The ſame was in the beginning with God: All things were made by him, and without him was not any thing made, that was made.* (So all *natural, created Lights* were made by *Chriſt* the *Word.*) *In him was life, and the life was the light of Men: And that was the true light, which lighteth every Man, that cometh into the World.* And Chriſt ſaith of himſelf (*John* 8. 12.) *I am the light of the World:* And bids them, *Believe in the light* (John 12. 36.) And God ſaid of him by the Prophet *Iſaiah* (*ch.* 49. 6.) *I will alſo give thee for a light to the Gentiles, that thou mayeſt be my Salvation to the Ends of the Earth:* So Chriſt in his *Light* is *ſaving.* And the Apoſtle ſaid, *The light, which ſhined in their Hearts, was to give them the light of the knowledge of the Glory of God in the face of Jeſus Chriſt:* And that was their Treaſure in their earthen Veſſels. 2 *Cor.* 4. 6, 7.

When I had thus opened the matter to the People, the *Prieſt* cried to the *Magiſtrates*; *Take this man away, or elſe I ſhall not ſpeak any more.* But, ſaid I, 'Prieſt *Tombs*, deceive not thy ſelf, thou art not in thy *Pulpit* now, nor in thy Old *Maſs-houſe*; but we are in the *Fields.* So he was ſhuffling to be gone: and *Thomas Taylor* ſtood up, and undertook to make out our *Principle* by *Chriſt*'s *Parable* concerning the *Sower*, Matth. 13. Then ſaid the *Prieſt*, *Let that Man ſpeak, and not the other.* So he got up into a little *Jangling* for a while; till the *Lord*'s *Power* catched him again, and ſtopt and confounded him. Afterwards a *Friend* ſtood up and told him, *How he had ſued him for Tithe-Eggs, and other Friends for other Tithes:* for he was an *Anabaptiſt Preacher*, and yet had a *Parſonage* at *Lemſter*; and had ſeveral *Journey-men* under him. And he ſaid; *He had a Wife, and he had a Concubine; and his Wife was the Baptized People, and his Concubine was the World.* But the *Lord*'s *Power* came over him and them all, and the everlaſting *Truth* was declared that Day; and many were turned by it to the *Lord Jeſus Chriſt*, their *Teacher* and *Way* to *God:* And of great *Service* that *Meeting* was in thoſe Parts. The next day *Thomas Taylor* went to this *Prieſt*, and reaſoned with him; and came over him by the *Power* of the *Word.*

From this place I travelled on in *Wales*, having ſeveral *Meetings* Tenby.
as I went, till I came to *Tenby:* where, as I rode up the *Street*, a *Juſtice* of *Peace* came out of his *Houſe*, *and deſired me to alight, and ſtay at his Houſe:* and I did ſo. On the *Firſt-day* the *Mayor* and his *Wife*, and ſeveral others of the *Chief* of the *Town* came in about the *tenth Hour*, and ſtay'd all the Time of the *Meeting:* and a glorious *Meeting* it was. *John ap John* being then with me, left the *Meeting*, and went to the *Steeple-houſe*; and the *Governour* caſt him into *Priſon.* On the *Second-day* Morning the *Governour* ſent one of his *Officers* to the *Juſtice*'s Houſe to fetch me: which grieved the *Mayor* and the *Juſtice*;

for

1657. Tenby. for they were both with me in the *Justice's House*, when the *Officer* came. So the *Mayor* and the *Justice* went up to the *Governour* before me; and a while after I went up with the *Officer*. When I came in, I said; *Peace be unto this House:* And before the *Governour* could Examin me, I asked him, 'Why he did cast my *Friend* into *Prison?* He said; *For standing with his Hat on in the Church.* I said, 'Had 'not the Priest *two Caps* on his Head, a *black* one, and a *white* one? 'and cut of the *brims* of the *Hat*, and then my *Friend* would have 'but one; and the *brims* of the *Hat* were but to defend him from 'Weather. *These are frivolous things*, said the *Governour:* 'Why 'then, said I, dost thou cast my *Friend* into *Prison* for such *frivolous* 'things? Then he asked me, *Whether I owned Election and Reprobation?* 'Yes, said I, and thou art in the *Reprobation.* At that he was in a *Rage*, and said; *He would send me to Prison, till I proved it:* But I told him, 'I would prove that quickly, if he would confess 'Truth. Then I asked him, Whether *Wrath, Fury* and *Rage*, and 'Persecution were not Marks of *Reprobation?* for he that was *born* 'of the *Flesh*, persecuted him that was *born* of the *Spirit*; 'but *Christ* and his *Disciples* never *persecuted*, nor *imprisoned* any. Then he fairly Confest, *That he had too much Wrath, Haste and Passion in him:* And I told him, 'Esau was up in him, the *first-Birth*; not 'Jacob, the *second-Birth.* The Lord's Power so reached the Man, and came over him, that he confess'd to *Truth*; and the other Justice came, and shook me kindly by the Hand.

As I was passing away, I was moved to speak to the *Governour* again; and he *Invited me to Dinner with him*; and set my *Friend* at *Liberty.* I went back to the other *Justice's* House: And after some time the *Mayor* and his *Wife*, and the *Justice* and his *Wife*, and divers other *Friends* of the *Town* went about *half a Mile* out of *Town* with us, to the *Water-side*, when we went away; and there, when we parted from them, I was moved of the *Lord* to 'kneel down with 'them, and *pray* to the *Lord* to preserve them. So after I had recommended them to the *Lord Jesus Christ*, their *Saviour* and free *Teacher*, we passed away in the *Lord's Power*; and the *Lord* had the Glory: And there is a *Meeting* continues in that *Town* to this Day.

Pembrockshire. Pembrock Haverford west. So we travelled through the Country to *Pembrockshire*; and in *Pembrock Town* we had some *Service* for the *Lord.* From thence we passed to *Haverford-west*, where we had a great *Meeting*, and all was quiet; and the *Lord's Power* came over all, and many were settled in the New Covenant, *Christ Jesus*, and built upon him, their *Rock* and *Foundation:* and they stand a precious *Meeting* to this *Day.* The next day, being their *Fair-day*, we passed through their *Fair*, and founded the *Day* of the *Lord*, and his Everlasting *Truth* amongst them.

After this we came into another *County:* and at *Noon* came into a great *Market-Town*; and went into several *Inns*, before we could get any *Meat* for our *Horses.* At last we came to an *Inn*, where we did get some *Meat* for our *Horses:* and then *John ap John* being with me, went, and spake through the *Town*, declaring the *Truth* to the *People*; and when he came to me again, he said he thought, *All the Town was as people asleep.* After a while he was moved to go and declare *Truth* in

in the *Streets* again; and then the *Town* was all in an *Uproar*, and cast him into *Prison.* Presently after, several of the *Chief* of the *Town* came down, with others, to the *Inn* where I was, and said; *They have cast your Man into Prison.* 'For what? said I; *He preached in our Streets*, said they. Then I asked them, 'What did he 'say? Had he reproved some of the *Drunkards* and *Swearers*, and 'warned them to *Repent*, and leave off their *evil Doings*, and turn 'to the *Lord?* I asked them, Who cast him into *Prison?* And they said, *The High-Sheriff, and the Justices, and the Mayor.* 'I asked the 'Names of them, and whether they did understand themselves? 'And whether that was their Carriage to *Travellers*, that passed 'through their *Town*; and to *Strangers*, that did admonish them, and 'exhort them to *fear* the *Lord*, and *reproved Sin in their Gates?* So these went back, and told the *Officers*, what I said: And after a while they brought down *John ap John* guarded with *Halberts*, to the *Inn-door*, in order *to put him out of the Town.* I being at the *Inn-door*, bid the *Officers*, take their Hands off of him: They said; *The Mayor and Justices had commanded them to put him out of Town.* 'I told 'them, I would talk with their *Mayor* and *Justices* anon, concerning 'their uncivil and unchristian Carriage towards him. So I spake to *John* to go look after the Horses, and get them ready; and charged the *Officers* not to touch him. And after I had declared the *Truth* to them, and shewed them the *Fruits* of their *Priests*, and their Incivility and unchristian-like Carriage, they went away and left us. They were a kind of *Independents*; but a very *wicked Town*, and *false.* We bid the *Inn-keeper* give our *Horses* a *Peck* of *Oats*; and no sooner had we turned our Backs, but the *Oats* were *stolen* from our *Horses.* After we had refresht our selves a little, and were ready; we took Horse, and rode up to the *Inn*, where the *Mayor*, and Sheriff and Justices were: And I called to speak with them, and asked them the Reason, 'Wherefore they had Imprisoned *John ap John*, and kept 'him in *Prison two* or *three hours?* But they would not answer me a Word; only looked out at the *Windows* upon me. So I shewed them, 'how *unchristian* their *Carriage* was to *Strangers* and *Travellers*, and 'manifested the *Fruits* of their *Teachers*; and I declared the *Truth* un-'to them, and warned them of the *Day* of the *Lord*, that was coming 'upon all the *Evil-Doers:* and the *Lord's Power* came over them, that they looked *ashamed*; but not a *Word* could I get from them in *Answer.* So when I had warned them to Repent, and *Turn* to the *Lord*, we passed away: And at Night came to a little *Inn*, very *poor*, but very *cheap*; for our own *Provision*, and our *two Horses* cost but *Eight Pence:* But the Horses would not eat their *Oats.* We declared the *Truth* to the *People* of the Place, and founded the *Day* of the *Lord* through the *Countries.*

1657. WALES. Travelling from thence, we came to a great *Town*, and went to an *Inn.* And *Edward Edwards* went into the *Market*, and declared the *Truth* amongst the *People*; and the *People* followed him down to the *Inn*, and filled the *Inn-yard*, and were exceeding *rude:* Yet a good *Service* he and we had for the *Lord* amongst them. For the *Life* of *Christianity*, and the *Power* of it tormented their *chaffy Spirits*, and came over them, so that some were reached and *Convinced*; and the

Lord's

1657. *Lord's Power* came over all: and the *Magistrates* were bound, they had no *Power* to *meddle* with us.

WALES. After this we passed away, and came to another great *Town* on a *Market day*; and *John ap John* declared the Everlasting *Truth* through the *Streets*, and proclaimed the *Day* of the *Lord* amongst them. In the Evening many People gathered about the *Inn*; and some of them being *drunk*, they would fain have had us forth into the *Street* again: but we seeing their *Design*, I told them; 'If there 'were any, that *feared God*, and desired to hear *Truth*, they might 'come into our *Inn:* or else we might have a *Meeting* with them next 'Morning. So some *Service* for the *Lord* we had amongst them, both over *Night* and in the *Morning:* And though the *People* was *hard* to receive the *Truth*, yet the *Seed* was *sown*; and thereabouts the *Lord* hath a *People* gathered to himself. In that *Inn* also I turned but my Back to the *Man*, that was giving *Oats* to my *Horse*; and I looked back again, and he was filling his *Pockets* with the *Provender*, that was given to my *Horse*. A *wicked*, *theevish People*, to rob the *poor*, *dumb Creature* of his *Food!* I had rather they had robbed me.

Leaving this *Town*, and travelling on, there was a *Great Man* overtook us on the *Way*; and he purposed (as he told us afterward) to have taken us up at the next *Town* for *High-way-men*. But before we came to the *Town*, I was moved of the *Lord* to speak to him: And what I spake, reached to the *Witness* of *God* in the *Man*; and he was so affected therewith, that he had us to his *House*, and entertained us very *civilly*. And he and his *Wife* desired us to give them some *Scriptures*, both for *proof* of our *Principles*, and against the *Priests*. We were glad of the *Service*, and furnished him with *Scriptures* enough: And he writ them down, and was *Convinced* of the *Truth*, both by the *Spirit* of *God* in his own Heart, and by the *Scriptures*, which were a *Confirmation* to him. Afterwards he set us on in our Journey: And as we travelled, we came to an *Hill*, which the People of the *Country* say, is *two* or *three Miles high*; from the *Side* of this *Hill* I could see a great Way. And I was moved to set my Face several ways, and to *sound* the *Day* of the *Lord* there: And I told *John ap John* (a faithful *Welch* Minister) in what *Places* God would raise up a *People* to himself, to sit under his own *Teaching*. Those *Places* he took notice of; and since there hath a *great People* arisen in those *Places*. The like I have been moved to do in many other *Places* and *Countries*, which have been *rude Places*; and yet I have been moved to declare, the *Lord* had a *Seed* in those *Places:* and afterwards there hath been a *brave People* raised up in the *Covenant* of *God*, and gathered in the *Name* of *Jesus*; where they have *Salvation* and *free Teaching*.

Dalgelthly From this *Hill* we came down to a *Place* called *Dalgelthly:* and we went to an *Inn*; and *John ap John* declared through the *Streets:* and the *Town's People* rose, and gathered about him. And there being *two Independent-Priests* in the *Town*, they both came out, and discoursed with him both together. I went up to them: and finding them speaking in *Welch*, I asked them, 'What was the *Subject* they 'spake upon, and why they were not more *moderate*, and spake one 'by

'by one? For the *things* of *God*, I told them, were *weighty*, and they 1657.
'should speak of them with *Fear* and *Reverence*. Then I desired
'them to speak in *English*, that I might discourse with them: and *WALES.*
they did so. Now they affirmed, *That the* Light, *which* John *came* Dalgethly
to bear witness of, was a created, natural, made Light. But I took the *Bible*, and shewed them (as I had done to others before) 'That the 'Natural Lights, which were made and created, were the *Sun*, *Moon* 'and *Stars:* but this *Light*, which *John* bare witness to, and which 'he called the *True Light*, that *lighteth every Man, that cometh into the* 'World, is the *Life* in *Christ* the *Word*, by which all things were 'made and created. The same, that is called the *Life* in *Christ*, is 'called the *Light* in *Man:* and this is an *heavenly*, *divine Light*, 'which lets Men see their *evil Words* and *Deeds*, and shews them all 'their *Sins*; and (if they would attend unto it) would bring them 'to *Christ* (from whom it comes,) that they might know him to 'save them from their *Sin*, and to blot it out. This *Light*, I told them, 'shined in the *Darkness* in their Hearts, and the *Darkness* in them 'could not comprehend it: but in those Hearts, where *God* had com-'manded it to shine out of *Darkness*, it gave unto such the *Knowledge* 'of the *glory* of *God*, *in the face of Christ Jesus*, their Saviour. Then 'I opened the *Scriptures* largely to them, and turned them to the *Spi-'rit* of *God* in their Hearts; which would reveal the *Mysteries* in the 'Scriptures to them, and would lead them into all the *Truth* thereof, 'as they became *subject* thereunto. I directed them to that, which 'would give every one of them the *Knowledge* of *Christ*, who died 'for them; that he might be their *Way* to *God*, and might make 'Peace betwixt *God* and them. The *People* were *attentive*, and I spake to *John ap John* to stand up, and speak it in *Welch* to them; which he did: and they generally *received* it, and with *Hands lifted up*, blessed and praised God. The *Priest's Mouths* were *stopt*, so that they were quiet all the while: for I had brought them to be *sober* at the first, by telling them, 'That when they speak of the *things* of 'God and of *Christ*, they should speak with *Fear* and *Reverence*. Thus the *Meeting* brake up in peace in the *Street:* and many of the People accompanied us to our *Inn*, and *rejoiced* in the *Truth*, that had been declared unto them; that they were turned to the *Light* and *Spirit* in themselves, by which they might see their *Sin*, and know *Salvation* from it. And when we went out of the *Town*, the People were so affected, that they *lifted up* their *Hands*, and blest the *Lord* for our *Coming*. A *pretious Seed* the Lord hath there-aways; and a *great People* in those Parts is since gathered to the *Lord Jesus Christ*, to sit down under his *free Teaching*; and have *suffered* much for him.

From this place we passed to a *City*, like a *Castle:* Where when we had set up our Horses at an *Inn*, and refreshed our selves, *John ap John* went forth, and *spake* through the *Streets*; which were so *strait* and *short*, that one might stand in the *Midst* of the *Town*, and see *both* the *Gates*. I followed *John ap John*, and a multitude of People were soon gathered about him; amongst whom a very *dark Priest* began to *babble:* but his *Mouth* was soon *stopped*. So when *John* had cleared himself, I declared the *word* of *Life* amongst the

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People; 'directing them to the *Light* of *Christ* in their Hearts, that 'by it they might see all their own *Ways*, *Religions* and *Teachers*, 'and might come off from them all, to *Christ*, the true and living '*Way*, and the *Free Teacher*. Some of the *People* were *rude*, but the greater part were *civil*; and told us, *They had heard, how we had been persecuted, and abused in many places, but they would not do so to us there.* I commended their *Moderation* and *Sobriety*, 'and warned 'them of the *Day* of the *Lord*, that was coming upon all *Sin* and '*Wickedness*; testifying unto them, that *Christ* was now come to 'Teach his *People* himself, by his *Spirit* and by his *Power*.

Beaumorris.

From hence we went to *Beaumorris*; a *Town*, wherein *John ap John* had formerly been *Preacher* to a *Congregation*. After we had put up our Horses at an *Inn*, *John* went forth, and *spake* through the *Street*: and there being a *Garrison* in the *Town*, they took him, and put him into *Prison*. The *Inn-keeper*'s *Wife* came, and told me, *That the Governour and Magistrates were sending for me, to send me to Prison also*: I told her, 'They had done more, than they could 'answer already; and had acted contrary to *Christianity* in *Imprison-'ing* him for *Reproving Sin* in their *Streets* and *Gates*, and for *declaring* 'the *Truth*. Soon after came other *friendly People*, and told me; *If I went out into the Street, they would Imprison me also: and therefore they desired me to keep within the Inn.* Upon this I was moved to go, and *walk* up and down in the *Streets*; and told the *People*, 'What an 'uncivil and un-Christian thing they had done, in casting my *Friend* 'into *Prison*. And, they being high *Professors*, I asked them, If this 'was the *Entertainment* they had for *Strangers?* And if they would 'willingly be so served themselves? And whether they, who looked 'upon the *Scriptures* to be their *Rule*, had any *Example* in the *Scri-'ptures* from *Christ* or his *Apostles*, for what they had done? So after 'a while they set *John ap John* at *Liberty* again.

Next Day, being *Market-day*, we were to cross over a great *Water*: and not far from the place, where we were to take *Boat*, many of the *Market-People* drew to us; amongst whom we had good *Service* for the *Lord*, 'declaring the *word* of *Life* and Everlasting *Truth* 'unto them, and proclaiming the *Day* of the *Lord* amongst them, 'which was coming upon all *wickedness*: and directing them to the 'Light of *Christ*, which he, the *heavenly Man*, had enlightned them 'withal; by which they might see all their *sins*, and all their *false* '*Ways*, *Religions*, *Worships* and *Teachers*: and by the same *Light* 'might see *Christ Jesus*, who was come to *save* them, and lead them 'to *God*. So after the *Lord*'s *Truth* had been declared to them in the *Power* of *God*, and *Christ* the *free Teacher* set over all the *Hireling-Teachers*; I bid *John ap John* get his *Horse* into the *Boat*, which was then ready. But there being a Company of *wild Gentlemen* (as they called them) got into it (whom we found very *rude*, and far from *gentleness*; they, with others, kept his *Horse* out of the *Boat*. So I rode to the *Boat*'s-side, and spake to them, shewing them, 'What an 'unmanly and *unchristian Carriage* it was; and told them, they shew-'ed an *unworthy Spirit*, below *Christianity* or *Humanity*. As I spake unto them, I leapt my *Horse* into the *Boat* amongst them; thinking, *John*'s *Horse* would have followed, when he had seen mine go in before him: but the *Water* being pretty *deep*, *John* could not get his *Horse* into the *Boat*. Wherefore I leapt out again on *Horseback* into the *Water*, and staid with *John* on that side, till the *Boat* returned. There we tarried from the *Eleventh Hour* of the *Fore-noon*, to the *Second* in the *Afternoon*, before the *Boat* came to fetch us; and then had we *forty* and *two Miles* to ride that *Evening*: and by that time we had paid for our *Passage*, we had but *one groat* left between us *both*, in *Money*. We rode about *sixteen Miles*, and then got a little *Hay* for our *Horses*: and setting forward again, we came in the Night to a little *Ale-house*, where we thought to have *staid* and *baited*. But finding, we could have neither *Oats* nor *Hay* there, we *travelled* on all *Night*: And about the *fifth Hour* in the *Morning* got to a place within *six Miles* of *Rexam*; where that Day we met with many *Friends*, and had a glorious *Meeting*, and the *Lord*'s Everlasting *Power* and *Truth* was over all: and a *Meeting* is continued there to this day. Very *weary* we were with *travelling* so hard up and down in *Wales*; and in many places we found it difficult to get *meat* either for our *Horses* or *Our selves*.

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Near Rexam.

The next Day we passed from thence into *Flintshire*, sounding the *Day* of the *Lord* through the *Towns*: and came into *Rexam* at Night. Here many of *Floyd*'s *People* came to us; but very *rude*, *wild* and *airy* they were, and little *Sense* of *Truth* they had: Yet some were *Convinced* in that *Town*. Next *Morning* one, called a *Lady*, sent for me, who kept a *Preacher* in her House. I went to her House, but found both *her* and her *Preacher* very *light* and *airy*; too *light* to receive the weighty *Things* of *God*. In her *Lightness* she came, and asked me, *If she should cut my Hair?* But I was moved to *reprove* her, and bid her *Cut down* the *Corruptions* in her self with the *Sword* of the *Spirit* of *God*. So after I had admonished her to be more *grave* and *sober*, we passed away: and afterwards in her *frothy mind* she made her *Boast*, That *she came behind me, and cut off the Curl of my Hair*; but she spake *falsly*.

Flintshire. Rexam.

From *Rexam* we came through the Country to *West-chester*; and it being the *Fair-time*, we stay'd there a while, and visited *Friends*. For I had travelled through *every County* in *Wales*, preaching the Everlasting *Gospel* of *Christ*; and a *brave People* there is now, which hath received it, and sitteth under *Christ*'s *Teaching*. But before I left *Wales*, I writ a *Paper* to the *Magistrates* of *Beaumorris* concerning their *Imprisoning* of *John ap John*; letting them see their *Conditions*, and the *Fruits* of their *Christianity*, and of their *Teachers*: And afterwards I met with *some* of them near *London*; but oh! how *ashamed* they were of their *Action!*

West-Chester.

From *West-chester* we came through the Country to *Leverpool*, where was at that time a *Fair* also. And as I rode through the *Fair*, there stood a *Friend* upon the *Cross*, declaring the *Truth* to the *People*: Who seeing me ride by, and knowing, I had appointed a *Meeting* to be the *next Day* upon an *Hill* not far off, gave *Notice* to the *People*, *That* George Fox, *the Servant of the* Lord, *would have a Meeting next day upon such an Hill*; *and if any feared the Lord, they might come there, and hear him declare the* Word *of* Life *to them.* We went that Night to *Richard Cubban*'s, who himself was *Convinced*,

Liverpool

1657. but not his *Wife*; but at that time his *Wife* was *Convinced* also.

Liverpool Next Day we went to the *Meeting* on the *Top* of the *Hill*, which was very large: and some *Rude People* with a *Priest's Wife* came, and made a *Noise* for a while; but the *Lord's Power* came over them, and the *Meeting* became *quiet*, and the *Truth* of *God* was declared amongst them: And many were that *Day* settled upon the *Rock* and *Foundation Christ Jesus*, and under his *Teaching*; who made *Peace* betwixt *God* and *them*.

Malpoth. We had a small *Meeting*, with a *few Friends* and *People*, at *Malpoth*. And from thence we came to another *place*, where we had another *Meeting*; and there came a *Bailiff* with a *Sword*, and was *rude*: but the *Lord's Power* came over him; and *Friends* were established in the *Truth*.

Manchester. From thence we came to *Manchester*: and the *Sessions* being there that Day, many *rude People* were come to the *Town* out of the *Country*. In the *Meeting* they threw at me *Coals*, and *Clods*, and *Stones*, and *Water*: Yet the *Lord's Power* bore me up over them, that they could not *strike* me *down*. At last, when they saw, they could not prevail by throwing *Water*, *Stones* and *Dirt* at me, they went and *Informed* the *Justices* in the *Sessions*; who thereupon sent *Officers* to fetch me before them. The *Officers* came in, while I was declaring the *Word* of *Life* to the *People*; and they *plucked* me *down*, and haled me up into their *Court*. When I came there, all the *Court* was in a *Disorder* and a *Noise*: Wherefore I asked; 'Where were the *Magistrates*, 'that they did not keep the *People civil?* Some of the *Justices* said, *They were Magistrates*. I asked them, '*Why* then they did not *appease* the *People*, and keep them *sober?* For one cried *I'le swear*, and another cried, *I'le swear*. So I declared to the *Justices*, 'How 'we were *abused* in our *Meeting* by the *rude People*, who threw *Stones*, 'and *Clods*, and *Dirt*, and *Water*: and how I was *haled* out of the '*Meeting*, and brought thither, contrary to the *Instrument* of 'Government, which said; *None should be molested in their Meet-*'*ings, that professed God, and owned the Lord Jesus Christ:* which I did. So the *Truth* came over them, that when one of the *rude Fellows* cried, *He would swear*; *one* of the *Justices* checked him, saying, *What will you swear? hold your Tongue*. At last they bid the *Constable*, *Have me to my Lodging*; *and there I should be secured, till to morrow Morning, that they sent for me again*. So the *Constable* had me to my *Lodging*: And as we went, the *People* were exceeding *rude*; but I let them see the 'Fruits of their *Teachers*, and how they *sha*-'*med Christianity*, and *dishonoured* the *Name* of *Jesus*, which they 'professed. At Night we went to a *Justice's* House in the *Town*, who was pretty *moderate*; and I had a great deal of *Discourse* with him. Next Morning we sent to the *Constable* to know, If he had any thing more to say to us? And he sent us Word, *He had nothing to say to us, but that we might go, whither we would*. The *Lord* hath since raised up a *People* to stand for his *Name* and *Truth* in that *Town*, over those *chaffy Professors*.

We

1657. We passed from *Manchester* through the *Country*, having many precious *Meetings* in several Places, till we came to *Preston*; between which and *Lancaster* I had a *general Meeting*: From which I went to *Lancaster*. There at our *Inn* I met with Colonel *West*, who was very glad to see me: and he meeting with Judge *Fell*, told him, *That I was mightily grown in the Truth*; when as indeed he was come *nearer* to the *Truth*, and so could better discern it.

Preston. Lancaster

We came from *Lancaster* to *Robert Widders*: and on the *First*-Day after I had a *general Meeting* near the *Sands*-side, of *Friends* of *Westmorland* and *Lancashire*, where the *Lord's* Everlasting *Power* was over all; in which the *Word* of Eternal *Life* was declared, and *Friends* were settled upon the *Foundation*, *Christ Jesus*, under his *free Teaching*: And many were *Convinced*, and turned to the *Lord*.

Sands-side.

Next day I came over the *Sands* to *Swarthmore*, where *Friends* were glad to see me: and I stay'd there *two first Days*, visiting *Friends* in their *Meetings* there-aways; who rejoiced with me in the *Goodness* of the *Lord*, who by his Eternal *Power* had carried me through, and over many *Difficulties* and *Dangers* in his *Service*: to him be the Praise for ever!

Swarthmore.

Having gotten a little Respit from *Travel*, I was moved to write an *Epistle* to *Friends*, as followeth:

'ALL *Friends* of the *Lord* every where, whose *Minds* are turned in towards the *Lord*, take heed and hearken to the *Light* 'within you, which is the *Light* of *Christ*; which, as ye love it, 'will call your *Minds inward*, that are *abroad* in the *Creatures*: so 'your *Minds* may be *renewed* by it, and turned to God in this which 'is pure, to *worship* the living *God*, the *Lord* of *Hosts* over all the 'Creatures. That which calls your *Minds* out of the *Lusts* of the '*World*, it will call them out of the *Affections* and *Desires*, and 'turn you to set your *Affections* above. The same that calls the *mind* 'out of the *World*, will give *judgment* upon the *World's Affections* 'and *Lusts*, that which calls out your *Minds* from the *World's* 'Teachers, and the *Creatures*; and so to have your *minds* renewed. 'There is your *Obedience* known and found, and there the *Image* of 'God is renewed in you; and ye come to *grow* up in it. *That* which 'calls your *minds* out of the Earth, turns them towards *God*, where 'the pure *Babe* is born of the *Virgin*; and the *Babe's food* is known, 'the *Children's Bread*, which comes from the living *God*, and nourishes 'up to *Eternal Life*: Which *Babes* and *Children* receive their *Wisdom* 'from *above*, from the pure, living *God*, and not from the *Earthly* 'Ones; for that is trodden *under Foot* with such. And all who hate 'this *Light*, whose *minds* are abroad in the *Creatures*, in the *Earth*, and 'in the *Image* of the *Devil*, get the *Words* of the *Saints* (that received their *Wisdom* from *above*) into the *old Nature*, and their *cor*-'*rupted minds*: Such are they, that are *Murderers* of the *just*, *Ene*-'*mies* to the *Cross* of *Christ*, in whom the *Prince* of the *Air* lodgeth; '*Sons* of *perdition*, *Betrayers* of the *just*. Therefore take heed to that 'Light, which is *oppress* with that *Nature*; which *Light*, as it arises, 'shall condemn all that *cursed Nature*, and shall turn it out, and shut

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'it out of the Houſe: And ſo ye will come to ſee the *Candle lighted*, 'and the *Houſe ſweeping* and *ſwept*. Then afterward the pure *Pearl* 'ariſeth; and then the Eternal *God* is *exalted*. The ſame *Light*, that 'calls in your *minds* out of the *World* (that are abroad) the ſame 'turns them to *God*, the *Father* of *Lights*. Here in the *pure mind* is 'the *pure God waited* upon for *Wiſdom* from *above*; and the pure *God* 'is ſeen *Night* and *Day*, and the Eternal *Peace*, of which there is no 'end, enjoied. People may have *Openings*, and yet their *minds* go 'into the *Luſts* of the *Fleſh*; but there the *Affections* are not *mortified*. 'Therefore hearken to that, and take heed to that, which calls your 'minds out of the *Affections* and *Luſts* of the *World*, to have them 'renewed: The ſame will turn your *minds* to *God*; the ſame *Light* 'will ſet your *Affections* above, and bring you to *wait* for the pure 'Wiſdom of God from on high, that it may be juſtified in you. *VVait* 'all in that, which calls in your *minds*, and turns them to *God*; 'Here is the true *Croſs*: that *mind* ſhall feed upon nothing, that is 'earthly; but be kept in the pure *Light* of *God* up to *God*, to feed 'upon the *living Food*, which comes from the *living God*. So the 'Lord God *Almighty* be with you all, *Dear Babes*, and keep you all 'in his *Strength* and *Power* to his *Glory*, over all the *world*, ye whoſe 'minds are called out of it, and turned to *God*, to worſhip the *Crea-* 'tor, and ſerve him, and not the *Creature*. And the *Light* of *God*, 'which calls the *mind* out of the *Creatures*, and turns it to *God*; 'brings into a *Being* of *Endleſs Joy* and *Peace*: And here is alway a 'Seeing God preſent, which is not known to the *world*, whoſe *minds* 'are in the *Creatures*, whoſe *Knowledge* is in the *Fleſh*, whoſe *minds* 'are not *renewed*. Therefore all *Friends*, the *Seed* of *God* mind and 'dwell in, to reign over the *Unjuſt*: and the *Power* of the *Lord* dwell 'in, to keep you clear in your Underſtandings, that the *Seed* of 'God may reign in you all; the *Seed* of *God*, which is but *one* in all, 'which is *Chriſt* in the *male* and in the *female*, which the *Promiſe* is 'to. *VVait* upon the *Lord* for the *Juſt* to reign over the *Unjuſt*, and 'for the *Seed* of *God* to reign over the *Seed* of the *Serpent*, and be the 'Head; and all that is *mortal*, may *die*: for out of that will riſe 'Preſumption. So *Fare ye well*, and God Almighty bleſs, and guide, 'and keep you in his *VViſdom*.

G. F.

About this time *Friends*, that were moved of the *Lord* to go to the *Steeple-houſes* and *Markets*, to *reprove Sin, and warn People of the Day of the Lord*, ſuffered much hardſhip from the *rude People*, and alſo from the *Magiſtrates*; being commonly *pulled down*, *buffeted* and *beaten*, and many Times ſent to *Priſon*. Wherefore I was moved to give forth the following *Paper*, to be ſpread abroad amongſt People, to ſhew them, How *contrary* they acted therein to the *Apoſtles Doctrine* and *Practice*; and to bring them to more *moderation*. Thus it was:

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'IS it not better for you, that have caſt into *Priſon* the *Servants* 'and *Children* of the *Lord God*, for *ſpeaking*, as they are moved, 'in *Steeple-houſes* or *Markets*, Is it not better, I ſay, for you to *Try* 'all things, *and hold faſt that which is good?* Is it not of more *Honour* 'and *Credit*, to *prove all things*, *and try all things*, *than to pluck down* 'in the Steeple-houſes, *and pull off the Hair of their Heads*, *and caſt them* 'into Priſon? Is this an *Honour* to your *Truth* and *Goſpel* you pro- 'feſs? Doth it not ſhew, that ye be out of *Truth*, and are not they, 'that are ready to *Inſtruct* the *Gainſayers?* Hath not the *Lord* ſaid, 'He will pour out of his Spirit upon all Fleſh, *and his Sons and his* 'Daughters ſhall propheſy, *and old Men ſhall dream Dreams*, *and young* 'Men ſee Viſions, *and on his Hand-maids he will pour forth of his Spirit?* 'Was not this *Prophecy* in *Ages* paſt ſtood againſt by the *Wiſe*, *learn-* 'ed Men in their own *Wiſdom*, and by the *Synagogue-Teachers?* And 'were not ſuch *haled out of the Synagogues and Temple*, who witneſſed 'the *Spirit poured forth* upon them? Doth not this ſhew, that ye 'have not received the *pourings forth of this Spirit* upon you, who 'fill the *Gaols* with ſo many *Sons* and *Daughters*, and hold up ſuch 'Teachers, as are bred up in *Learning* at *Oxford* and *Cambridge*, and 'are made by the *Will* of *Man?* Doth not this ſhew, that ye, that 'are *bred up* there, and are made *Teachers* by the *Will* of *Man*, and 'do *perſecute* for *Propheſying*, are *Strangers* to the *Spirit*, that is *poured* 'forth upon Sons and Daughters, by which *Spirit* they come to *mi-* 'niſter to the Spirits, *that are in Priſon?* The *Lord* hath a Controver- 'ſy with you, who are found *priſoning* and *perſecuting* ſuch, as the 'Lord hath *poured forth of his Spirit* upon. Do not all your *Fruits* 'ſhew, in all the Nation, where ye come, in *Towns*, *Cities*, *Villa-* 'ges and *Countries*, that ye are the *Seeds-men* made by the *Will* of 'Man, who to the *Fleſh* do *ſow*, of which nothing but *Corruption* is 'reaped in *Nations*, *Countries*, *Cities* and *Villages?* Ye are looked 'upon, and your *Fruits*; and that which may be gathered, is ſeen 'by all that be in the *Light*, as they paſs through your *Countries*, 'Towns, *Cities* and *Villages*, that ye are all the *Seeds-men*, that have 'ſown to the *Fleſh*. *Mark*, and of this take ye Notice, who are of 'that *Birth*, that is born of the *Fleſh*; and ſo ye *ſow* to your own, 'perſecuting him, that is *born* of the *Spirit*, who *ſows* to the *Spirit*, 'and of the *Spirit* reaps *Life Eternal*: Such ye, who ſow to the *Fleſh*, 'caſt into *Priſon*. Do ye not *hale* out of the *Synagogues?* and *perſe-* 'cute and *beat* in the *Synagogues*, and *knock down?* Are not theſe the 'Works of the *Fleſh?* Have not many been almoſt *murdered* and 'ſmothered in your *Synagogues?* And have not ſome been *haled* out of 'your *Synagogues*, for but *looking* at the *Prieſt*, and after caſt into 'Priſon? Doth not all this make manifeſt, what *Spirit* ye are of, 'and your *Fruits* to be of the *Fleſh?* What *Pleaſures* and *Sports* in 'every *Town* are to be ſeen among your *Flocks*, that *ſow* to the *fleſh*, 'and are born of it! Whereas the *Miniſters* of the *Spirit* cried againſt 'ſuch, as *ſported in the day-time*; and ſuch, as *ate and drank*, *and* 'roſe up to play; and ſuch, as *lived wantonly upon Earth in Pleaſures*; 'and ſuch, as lived in *fulneſs* of *Bread* and *Idleneſs*; ſuch as *defile*

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'a *Miniſter* of the *Spirit,* hath the *Wiſdom* from *above,* which is *pure,* 1657. 'which is *peaceable,* which is *gentle,* which is *eaſie* to be intreated; Swarth-'the *Wiſdom,* by which all things were made and created. *Now* is more. 'each *Wiſdom* diſcovered, and each *Seeds-man:* the *Day,* which is 'the *Light,* hath diſcovered them.

G. F.

As the fore-going *Paper* was ſent forth amongſt the *World*'s *People,* to let them ſee, from whence their *Impriſoning* and *Perſecuting, Cruelty* and *violent Dealing* ſprang; ſo I was alſo moved to give forth the following *Epiſtle* to *Friends,* to ſtir them up to be bold and valiant for the *Truth,* and to encourage them in their Sufferings for it.

'ALL *Friends* and *Brethren* every where, *Now* is the *Day* of 'your *Trial,* and *now* is the *Time* for you to be *Valiant*; and 'take heed, that the *Teſtimony* of the *Lord* doth not *fall:* For *now* is the '*Day* of *Exerciſe* of your *Gifts,* of your *Patience,* and of your *Faith.* '*Now* is the Time to be armed with *Patience,* with the *Light* and 'with *Righteouſneſs,* and with the *Helmet* of *Salvation:* And *now* is 'the *Trial* of the *Slothful Servant,* who *hides* his *Talent,* and will 'judge Chriſt *hard.* Now, happy are they that can ſay, *The Earth* '*is the Lord's, and the Fulneſs thereof, and he gives the Increaſe:* 'And therefore, who takes it from you? Is it not the *Lord* ſtill, that 'ſuffers it? For the *Lord* can *trie* you, as he did *Job,* whom he made '*Rich,* whom he made *Poor*; and whom he made *Rich* again: 'who ſtill kept his *Integrity* in all *Conditions.* So learn *Paul*'s Leſſon, '*In all States* to be content: And have his *Faith,* That *nothing is* '*able to ſeparate us from the Love of God, which we have in Chriſt Jeſus.* 'Therefore be *Rich* in *Life,* and in *Grace,* which will endure, ye who 'are *Heirs* of *Life,* and born of the *Womb* of *Eternity,* that *Noble* '*Birth,* that cannot *ſtoop* to that, that is born in *Sin,* and conceived 'in *Iniquity*; who are *better bred* and *born:* whoſe *Religion* is from '*God,* above all the *Religions,* that are from *below*; and who walk 'by *Faith,* by that which *God* hath *given* you, and not by that 'which *Men make,* who walk by *Sight,* from the *Maſs-book* to the '*Directory:* Such are ſubject to *ſtumble* and *fall,* who walk by *Sight,* 'and not by *Faith.* Therefore mind him, that deſtroys the *Original* 'of *Sin,* the *Devil* and his *Works,* and cuts off the *Entail* of *Satan,* '*viz. Sin*; who would have by *Entail* an *Inheritance* of *Sin* in *Men* 'and *Women* from *Generation* to *Generation,* and pleads for it by all his '*Lawyers* and *Counſellors.* For though the *Law* did not cut it off, 'which *made nothing perfect*; yet *Chriſt* being come, deſtroys the '*Devil* and his *Works,* and cuts off the *Entail* of *Sin:* This angers 'all the *Devil*'s *Lawyers* and *Counſellors,* that *Satan* ſhall not hold *Sin* 'by *Entail* in thy *Garden,* in thy *Field,* in thy *Temple,* thy *Taber-*'*nacle.* So keep your *Tabernacles,* that there ye may ſee the *Glory* 'of the *Lord* appear at the *Doors* thereof. And be *faithful:* for ye 'ſee, what the *Worthies* and *Valiants* of the *Lord* did attain unto by

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'*Faith*. *Enoch* by *Faith* was tranſlated: *Noah* by *Faith* was pre-
'ſerved over the Waters in his *Ark*: *Abraham* by *Faith* forſook his
'*Father*'s *Houſe* and *Religion*, and all the *Religions* of the *World*:
'*Iſaac* and *Jacob* by *Faith* followed his Steps. And ſee, how *Samuel*,
'and other of the *Lord*'s *Prophets*, with *David*, by *Faith* were pre-
'ſerved to God, over God's Enemies! And *Daniel*, and the *Three*
'*Children* by *Faith* eſcaped the *Lions* and the *Fire*, and preſerved
'their *Worſhip* clean, and by it were kept over the *Worſhips* of the
'*World*. And the *Apoſtles* by *Faith* travelled up and down the World,
'and were preſerved from all the *Religions* of the *World*, and held
'forth the *pure Religion* to the *dark World*, which they had received
'from above, from *God* (for the *Way* they walked in, and the *Wor-*
'*ſhip* they performed and taught, was received from *above*, from *God*
'and from *Chriſt Jeſus*) and likewiſe their *Fellowſhip* was received
'from above, which is in the *Goſpel*, that is *Everlaſting*. And in this
'neither *Powers*, *Principalities*, nor *Thrones*, *Dominions* nor *Angels*,
'nor *things preſent*, nor *things to come*, nor *Heights*, nor *Depths*, nor
'*Death*, *Mockings*, nor *ſpoiling* of *Goods*, nor *Priſons*, nor *Fetters*,
'were able to ſeparate them from the *Love* of *God*, which they had
'in *Chriſt Jeſus*. And *Friends*, *Quench not the Spirit*, *nor deſpiſe*
'*Propheſying*, where it moves; neither hinder the *Babes* and *Suck-*
'*lings* from crying *Hoſannah*: for out of their *Mouths* will *God*
'ordain *Strength*. There were ſome in *Chriſt*'s *Day*, that were againſt
'ſuch; whom he *reproved*: And there were ſome in *Moſes* his *Day*,
'who would have *ſtopt* the *Prophets* in the *Camp*; whom *Moſes* re-
'proved, and ſaid in Way of Incouragement to them, *Would God*,
'*that all the Lord's People were Prophets!* So I ſay now to you.
'Therefore ye, that *ſtop* it in *your ſelves*, do not *quench* it in *others*,
'neither in *Babe* nor *Suckling*; for the *Lord* hears the *Cries* of the *Nee-*
'*dy*, and the *Sighs* and *Groans* of the *Poor*. *Judge* not *that*, nor the
'*Sighs* and *Groans* of the *Spirit*, which cannot be uttered; leſt ye
'judge *Prayer*: for *Prayer* as well lies in *Sighs* and *Groans* to the
'*Lord*, as otherwiſe. So let not the *Sons* and *Daughters*, nor the
'*Hand-maidens* be ſtopt in their *Propheſyings*, nor the *Young-men* in
'their *Viſions*, nor the *Old-men* in their *Dreams*: but let the *Lord* be
'glorified in and through all, who is over all, God bleſſed for ever!
'So that every one may improve their *Talents*, and every one exer-
'ciſe their *Gifts*; and every one ſpeak, as the *Spirit* gives them *Ut-*
'*terance*. Thus every one may *miniſter*, as he hath received the
'*Grace*, as a *good Steward* to him, that hath given it him; ſo that
'all *Plants* may *bud*, and *bring forth Fruit* to the *glory* of God: *for*
'*the manifeſtation of the Spirit is given to every one to profit withal*.
'So ſee, that every one hath *profited* in heavenly things: *Male* and
'*Female*, look into your own *Vineyards*, and ſee, what *Fruit* ye bear
'to *God*; look into your own *Houſes*, ſee how they are *decked* and
'*trimmed*, and ſee, what *Odors*, *Mirrh* and *Frankincenſe* ye have there-
'in, and what a *Smell* and *Savour* ye have to aſcend to *God*, that he
'may be glorified. So bring your *Deeds* all to the *Light*, which ye
'are taught to believe in by *Chriſt*, your *Head*, the heavenly Man;
'and ſee, how they are wrought in God. And every *Male* and
'*Female*, let Chriſt dwell in your Hearts by *Faith* (Chriſt in the
'*Male*

'*Male* and in the *Female*;) and let your *Mouths* be *opened* to the *Glory* 1657.
'of *God* the *Father*, that he may rule and reign in you. We muſt not
'have *Chriſt Jeſus*, the *Lord* of *Life*, put any more in a *Stable*, Swarth-
'amongſt the *Horſes* and *Aſſes*: but he muſt now have the *beſt* more.
'*Chamber*, the *Heart*; and the rude, debauched Spirit muſt be turned
'out. Therefore let him reign, whoſe *Right* it is, who was con-
'ceived by the *Holy Ghoſt*; by which *Holy Ghoſt* ye call him *Lord*,
'in which *Holy Ghoſt* ye *pray*, and by which *Holy Ghoſt* ye have
'*Comfort*, and *Fellowſhip* with the *Son* and with the *Father*. There-
'fore know the *Triumph* in it, and in *God* and his *Power* (which the
'*Devil* is out of) and in the *Seed*, which is *firſt* and *laſt*, the *begin-*
'*ning* and *ending*, the *Top*-and *Corner-ſtone*: in which is my Love
'to you, and in which I reſt——

Your Friend, *G. F.*

POSTSCRIPT.

'And *Friends*, be careful, how ye ſet your *feet* among the tender
'*Plants*, that are *ſpringing up* out of *God*'s *Earth*; leſt ye do *tread*
'upon them, and *hurt* them, and *bruiſe* them, or *cruſh* them in *God*'s
'*Vineyard*.

Now after I had tarried *two firſt-Days* at *Swarthmore*, and had viſited *Friends* in their *Meetings* thereabours, I paſſed from thence into *Weſtmorland*, viſiting *Friends Meetings* there; till I came to *John* Weſtmor-
Audland's, where there was a *general Meeting*. The *Night* before land.
I had a *viſion* of a *deſperate Creature*, *that was coming to deſtroy me*; *but I got Victory over it*. And the *next Day* in the *Meeting-time* there came one *Otway*, with ſome *rude fellows* with him; and he *rode round about* the *Meeting* with his *Sword* or *Rapier*, and would fain have got-ten in, through the *Friends* to me: but the *Meeting* being great, the *Friends* ſtood *thick*; ſo that he could not eaſily come at me. Then when he had *rid about* ſeveral Times *raging*, and found, he could not get in, being limited by the *Lord*'s *Power*; he at length went away. It was a glorious *Meeting*, and ended peaceable; and the *Lord*'s ever-laſting *Power* came over all. But this *wild Man* went home, and be-came *diſtracted*; and not long after *died*. I ſent a Paper to *John Blaykling* to read to him, while he lay ill, ſhewing him his *wickedneſs*; and he did *acknowledge* ſomething of it.

Going from hence, I went through *Kendal*, where a *Warrant* Kendal.
had long lain to apprehend me: and the *Conſtables* ſeeing me, ran to fetch their *Warrant*, as I was *riding* through the *Town*: but be-fore they could come with it, I was gone *paſt* the *Town*; and ſo eſcaped their Hands.

I travelled on *Northwards*, viſiting *Friends Meetings*, as I went; till I came to *Strickland-head*, where I had a great *Meeting*. And Strickland
moſt of the *Gentry* of that *Country* being gathered to an *Horſe-Race*, head.
not far off from the *Meeting*, I was moved to go, and declare the

1657. *Truth* unto them; and a *Chief-Conſtable*, that was there, did alſo admoniſh them. Our *Meeting* was quiet, and the *Lord* was with us; and by his *Word* and *Power* *Friends* were ſettled in the *Eternal Truth.*

Strickland head.

Cumberland.

From hence we paſſed into *Cumberland*, where we had many precious, living *Meetings*. And after we had travelled through to *Gilſland*, and had a *Meeting* there; we came to *Carliſle*, where they had uſed to put *Friends* out of the *Town:* but there came a great *Flood*, while we were there, that they could not put us out of the *Town*; ſo we had a *Meeting* there on the *firſt-Day*. After which we paſſed through the Country to *Abby-holm*, and had a little *Meeting* there. This is a *Place*, where I told *Friends* long before, there would a great *People* come forth to the *Lord*; which hath ſince come to paſs, and a large *Meeting* there is gathered to the *Lord* in thoſe Parts.

Gilſland. Carliſle.

Abbey-holm.

Lang-lands.

I paſſed from hence to a general *Meeting* at *Langlands* in *Cumberland*, which was very large: for moſt of the *People* had ſo forſaken the *Prieſts*, that the *Steeple-houſes* in ſome places ſtood *empty*. And *John Wilkinſon*, a *Preacher*, that I have often named before, who had *three Steeple-houſes*, had ſo *few Hearers* left, that giving over *preaching* in the *Steeple-houſes*, he *firſt* ſet up a *Meeting* in his *Houſe*, and *preached* there to them that were left. *Afterwards* he ſet up a *ſilent Meeting* (like *Friends,*) to which came a *few:* for moſt of his *Hearers* were come off to *Friends*. Thus he held on, till he had not paſt *half a Dozen* left; the reſt ſtill *forſaking* him, and coming away to *Friends*. At laſt, when he had *ſo very few* left, he would come to *Pardſey-Crag* (where *Friends* had a *Meeting* of ſeveral *hundreds* of *People*, who were all come to ſit under the *Lord Jeſus Chriſt's Teaching*) and he would walk about the *Meeting* on the *firſt-Days*, like a *man* that went about the *Commons* to look for *Sheep*. Now during this time, I came to this *Pardſey-Crag-meeting*, and he with *three* or *four* of his *followers*, that were yet left to him, came to the *Meeting* that *Day*; and they were all throughly *Convinced*. After the Meeting was done, *Prieſt Wilkinſon* asked me *two* or *three Queſtions*, which I anſwered him to his *Satisfaction:* and from that time he came amongſt *Friends* to their *Meetings*, and became an *Able Miniſter*; and *preached* the *Goſpel freely*, and turned many to *Chriſt's free Teaching*. And after he had continued many Years in the *free Miniſtry* of *Chriſt Jeſus*, he *died* in the *Truth.*

SCOTLAND.

I had for ſome time felt *Drawings* on my *Spirit* to go into *Scotland*; and had ſent to one Colonel *William Osborn* of *Scotland*, deſiring him to come and meet me: and he, with ſome others with him, were come out of *Scotland* to this *Meeting*. So after the *Meeting* was over (which, he ſaid, was the moſt-glorious *Meeting*, that ever he ſaw in his *life*) I paſſed with him, and thoſe others that were with him, into *Scotland*; having *Robert Widders* with me, who was a *Thundring man* againſt *Hypocriſy* and *Deceit*, and the *Rottenneſs* of the *Prieſts.*

——— The *firſt Night* we came into *Scotland*. we lodged at an *Inn*; and the *Inn-keeper* told us: *There was an* Earl *lived about a* Quarter *of a* Mile *off, who had a deſire to ſee me; and had left word at his Houſe, that if ever I came into* Scotland, *he ſhould ſend him word.* He told us, *there were three Draw-bridges to his Houſe; and that it would be* Nine

a

a Clock, *before the* third *Bridge was drawn*. So finding, we had time in the Evening, we walked down to his *Houſe*. He received us very lovingly; and ſaid, *He would have gone with us on our Journey, but that he was before engaged to go to a Funeral.* After we had ſpent ſome time with him, we parted very *friendly*; and returned to our *Inn*. *Next Morning* we travelled on, and paſſing through *Dumfreeze*, we came to *Douglas*; where we met with ſome *Friends:* and from thence we paſſed to the *Heads*, where we had a bleſſed *Meeting* in the *Name* of *Jeſus*, and felt him in the midſt. 1657. Scotland. Dumfreez Douglaſs. Heads.

Leaving *Heads*, we went to *Badcow*, and had a *Meeting* there; to which abundance of *People* came, and many were *Convinced:* amongſt whom there was one, that was called a *Lady*, *Convinced*. From thence we paſſed towards the *High-lands* to *William Osburn's* Houſe; where we gathered up the *Sufferings* of *Friends*, and the *Principles* of the *Scotch Prieſts*, which may be ſeen in a Book called, *The Scotch-Prieſts Principles.* Badcow. Highlands

Afterwards we came back again to *Heads* and *Badcow*, and *Garſhore*, where the ſaid Lady *Margaret Hambleton* was *Convinced*; who afterwards went to warn *O. Cromwel* and *Charles Fleetwood* of the *Day* of the *Lord*, that was coming upon them. Heads. Badcow. Garſhore.

On the *Firſt-day* we had a great *Meeting*, and ſeveral *Profeſſors* came to it. Now, the *Prieſts* had frighted the People with the Doctrine of *Election* and *Reprobation*; telling them: *That God had ordained the greateſt part of Men and Women for Hell; and that, let them Pray, or Preach, or Sing, and do what they could, it was all to no purpoſe, if they were ordained for* Hell. *And that God had a certain Number, which were Elected for* Heaven; *and let them do what they would, as* David *an* Adulterer, *and* Paul *a* Perſecutor, *yet elected Veſſels for Heaven. So the fault was not at all in the* Creature, *leſs or more; but* God *had ordained it ſo.* Now I was lead to open to the *People* the *falſeneſs* and *folly* of their *Prieſts Doctrines*, and ſhewed them; 'How the *Prieſts* had abuſed thoſe *Scriptures*, which they had 'brought and quoted to them, as in *Jude*, and other Places. For 'whereas they ſaid, *There was no fault at all in the Creature*; I ſhewed 'them, that they, who *Jude* ſpeaks of, to wit *Cain*, *Core* and *Balaam*, 'who, he ſays, *were ordained of old to Condemnation*, the *fault* was *in* 'them. For did not *God* warn *Cain* and *Balaam*, and gave a *Promiſe* 'to *Cain*, *If he did well, he ſhould be accepted?* And did not the *Lord* 'bring *Core* out of *Egypt*, and his *Company?* And yet did not he 'gainſay both *God* and his *Law*, and his Prophet *Moſes?* So here 'People might ſee, that there was a *fault* in *Cain*, *Corah* and *Balaam*; 'and ſo there is in all them, that go in their *ways*. For if they, who 'are called *Chriſtians*, reſiſt the *Goſpel*, as *Core* did the *Law*, and err 'from the *Spirit* of *God*, as *Balaam* did; and if they do *Evil*, as *Cain* 'did, is not here a *fault?* Which *fault* is in themſelves, and is the 'Cauſe of their *Reprobation*, and not *God*. Doth not Chriſt ſay, *Go, preach the Goſpel to all Nations?* Which is the *Goſpel* of *Salvation*. 'He would not have ſent them out into *all Nations*, to preach the 'Doctrine of *Salvation*, if the *greateſt part* of *Men* had been *ordained* 'for *Hell*. Was not Chriſt a *Propitiation* for the *ſins* of the *whole* 'World, for thoſe that become *Reprobates*, as well as for the *Saints?*

'He

1657. Scotland.

'*He died for all* Men, the *Ungodly* as well as the *Godly*, as the Apo-
'ſtle bears witneſs, (2 *Cor.* 5. 15. *Rom.* 5. 6.) And *he enlightens*
'*every Man, that cometh into the World*, that through him they
'might all believe. And *Chriſt* bids them *believe in the Light:* But
'all they, that *hate the Light*, which *Chriſt bids all believe in*; they
'are *Reprobated*. Again, *The Manifeſtation of the Spirit of God is*
'*given to every Man to profit withal:* But they that *vex, quench* and
'*grieve* it, are in the *Reprobation*; and the *fault* is *in them*, as it is
'alſo in them that *hate* his *Light*. The *Apoſtle* ſaith, *The grace of God,*
'*which brings Salvation, hath appeared unto all Men, teaching us*, (ſaith
'he) *that denying Ungodlineſs and worldly Luſts, we ſhould live ſoberly,*
'*righteouſly and godly in this preſent World*, (Tit. 2. 11. 12.) Now
'all thoſe *Men* and *Women*, that live *Ungodly*, and in the *Luſts* of
'the *World*, that turn this *grace* of God into *Wantonneſs*, and walk
'deſpitefully againſt it, and ſo *deny God*, and the *Lord Jeſus Chriſt*,
'that bought them; the *fault* is *in all ſuch*, that turn the *grace*
'into *Wantonneſs*, and walk deſpitefully againſt that, which would
'bring their *Salvation*, and ſave them out of the *Reprobation*. But
'the *Prieſts*, it ſeems, can ſee no *fault* in ſuch as *deny God*, and the
'*Lord Jeſus Chriſt*, that hath bought them, ſuch as *deny* his *Light*,
'which they ſhould *believe in*, and his *grace*, which ſhould *teach* them
'to live *godly*, and which ſhould bring them their *Salvation*. Now
'all that *believe* in the *Light* of *Chriſt*, as he commands, are in the
'*Election*; and ſit under the *Teaching* of the *grace* of God, which
'brings their *Salvation*. But ſuch, as turn this *grace* into *Wantonneſs*,
'are in the *Reprobation:* and ſuch as *hate* the *Light*, are in the *Con-*
'*demnation*. Therefore I exhorted all the People to *believe in the*
'*Light*, as Chriſt commands, and own the *grace* of *God* their free
'Teacher; and it would aſſuredly bring them their *ſalvation:* for it
'is ſufficient. Many other *Scriptures* were opened concerning *Re-*
probation, and the People were opened to ſee; and a *ſpring* of *Life*
roſe up among them.

Theſe things ſoon came to the *Prieſts Ears:* for the *People*, that
ſate under their *dark Teachings*, began to ſee *Light*, and to come into
the *Covenant* of *Light*. So the *Noiſe* was ſpread over *Scotland*, a-
mongſt the *Prieſts*, *That I was come thither*; and a *great Cry* was
among them, that all would be *ſpoiled:* for they ſaid, *I had ſpoiled*
all the honeſt Men and Women in England *already* (ſo, upon their own
account, the *worſt* were *left* to them.) Upon this they gathered
great *Aſſemblies* of *Prieſts* together, and drew up a *Company Articles*
of *Curſes* to be read in their ſeveral *Steeple-houſes*; and that all the
People ſhould ſay, *Amen* to them. Some few of theſe I will here ſet
down; the reſt may be read in the *Book* before-mentioned of *The*
Scotch Prieſts Principles.

The firſt was; *Curſed is he, that ſaith, Every Man hath a Light*
within him ſufficient to lead him to Salvation: And let all the People
ſay, Amen.

The ſecond; *Curſed is he that ſaith, Faith is without Sin: And let*
all the People ſay, Amen.

The third; *Curſed is he, that denieth the Sabbath-day: And let all the*
People ſay, Amen.

In

In this *laſt* they make the People *Curſe themſelves:* for on the *Sab-*
bath-day (which is the *Seventh-day* of the *Week*, which the *Jews* kept
by the *Command* of *God* to them) they kept *Markets* and *Fairs*; and
ſo brought the *Curſe* of *God* upon their own *Heads.* 1657. Scotland.

And as to the *firſt*, concerning the *Light*, *Chriſt* ſaith; *Believe in*
the Light, that ye may become Children of the Light: and *he that be-*
lieveth, ſhall be ſaved; *he that believeth, ſhall have everlaſting Life:*
He that believeth, paſſes from Death to Life, and is grafted into Chriſt.
And ye do well, ſaid the Apoſtle, *that ye take heed unto the Light,*
that ſhines in the dark place, until the day dawn, and the Day-ſtar
ariſe in your Hearts. So the *Light* is ſufficient to lead unto the
Day-ſtar.

And as concerning *Faith*, it is the *gift* of *God*; and every *gift* of
God is *pure.* The *faith*, which *Chriſt* is the *Author* of, is precious,
divine and *without Sin:* And this is the *faith*, which gives *Victory*
over *Sin*, and Acceſs to God; in which *faith* they pleaſe God. But
they are *Reprobates* themſelves concerning this *faith*, and are in their
dead faith, who *Charge ſin* upon this *faith* under *pain* of a *Curſe*:
which *faith* gives *victory* over their *Curſe*, and returns it into their
own *Bowels.*

There were a Company of *Scots* near *Badcow*, who challenged a Badcow.
Diſpute with ſome of our *Scotch Friends* (for with me they would
not *diſpute:*) ſo ſome of the *Scotch Friends* met them at the *Market-*
Place. The *Diſpute* was to be concerning the *Sabbath-day*, and ſome
other of their *Principles* before-mentioned: And I having gotten their
Principles and *Aſſertions*, ſhewed the *Friends*, where they might
eaſily be *overthrown*; and a *Scotch Friend*, a *Smith*, *overthrew* them
clearly.

There were *two Independent Churches* in *Scotland*, of which many
were *Convinced:* But the *Paſtor* of the *other* was in a great *Rage*
againſt *Truth* and *Friends.* They had their *Elders*, who ſometimes
would exerciſe their *Gifts* amongſt the *Church-members*, and would
ſometimes be pretty *tender:* but their *Paſtor* ſpeaking ſo much againſt
the *Light*, and us, who are the *Friends* of *Chriſt*, he darkned his
Hearers; ſo that they grew *dark*, and *blind*, and *dry*, and loſt their
Tenderneſs. And he continued *preaching* againſt *Friends*, and againſt
the *Light* of Chriſt Jeſus, calling it *natural:* At laſt one *Day* in his
Preaching he *Curſed* the *Light*; and *fell down dead* in his *Pulpit.* The
People carried him out, and laid him upon a *Grave-ſtone*, and poured
Strong-Waters into him; which fetched him to *Life* again: and they
carried him home, but he was *Mopiſh.* After a while he *ſtripped off*
his *Cloths*, and put on a *Scotch Plod*; and went into the *Country* a-
mongſt the *Dairy-women:* and when he had ſtaid there about *two*
Weeks, he came home, and went into the *Pulpit* again. Whereupon
the *People* expected ſome great *Manifeſtation* or *Revelation* from him:
but inſtead thereof he began to tell them, what *Entertainment* he had
met with; how *One Woman* gave him *Skim'd Milk*, *Another* gave
him *Butter-milk*, and *Another* gave him *good Milk:* So the People
were fain to take him out of the *Pulpit* again, and *carry* him *home.*
He that gave me this *Account*, was one *Andrew Robinſon*, who was
one of his *Chief Hearers*; and came afterwards to be *Convinced*, and
received

1657. received the *Truth:* And he ſaid, *He never heard, that he recovered his Senſes again.* By this People may ſee the *Vengeance* of *God*, which
Scotland. came upon him, that *curſed* the *Light*; which *Light* was the *Life* in *Chriſt*, the *Word:* And it may be a *Warning* to all others, that ſpeak *Evil* againſt the *Light* of *Chriſt*.

Now were the *Prieſts* in ſuch a *Rage*, that they poſted up to *Edenborough*, to *O. Cromwel*'s *Council* there, with *Petitions* againſt me. And the *Noiſe* was, *That all was gone:* for ſeveral *Friends* were come out of *England*, and ſpread over *Scotland*, *Sounding the Day of the Lord, and preaching the everlaſting Goſpel of Salvation, and turning People to Chriſt Jeſus, who died for them, that they might receive his free Teaching.* After I had gathered up the *Principles* of the *Scotch Prieſts*, and the *Sufferings* of *Friends*, and had ſeen the *Friends* in that part of *Scotland* ſettled, by the *Lord*'s *Power*, upon *Chriſt* their *Foundation*;
Lithgow. I went up to *Edenborough*; and in the way came to *Lithgow:* Where lodging at an *Inn*, the *Inkeeper*'s *Wife*, who was *blind*, received the *Word* of *Life*, and came under the *Teaching* of *Chriſt Jeſus*, her *Saviour*. At *Night* there came in abundance of *Souldiers*, and ſome *Officers*, with whom we had much *Diſcourſe*; and ſome were *rude*: One of the *Officers* ſaid, *He would obey the* Turk's *or* Pilate's *Command, if they ſhould command him to guard* Chriſt *to crucify him.* So far he was from all *Tenderneſs*, or *Senſe* of the *Spirit* of *Chriſt*, that he would rather *crucify* the *Juſt*, than *ſuffer* for or with the *Juſt*; whereas many *Officers* and *Magiſtrates* have loſt their *Places*, before they would turn againſt the *Lord* and his *Juſt one*.

Edenburg Leith. When I was come to *Edenborough*, and had ſtayed there a while, I went from thence to *Leith*, where many *Officers* of the *Army* came in with their *Wives*; and many were *convinced*. Among thoſe that came, *Edward Billing*'s *Wife* was one: She brought a great Deal of *Coral* in her *Hand*, and threw it on the *Table* before me, to ſee, whether I would ſpeak againſt it, or no? I took no notice of it, but declared the *Truth* to her; and ſhe was *reached*. There came in many *Baptiſts* alſo, who were very *rude*; but the *Lord*'s *Power* came over them, ſo that they went away *confounded*. Then there came in *another ſort*; and one of them ſaid, *He would diſpute with me: and for Argument*'s *ſake, would* deny, *There was a God*. I told him, 'He 'was one of thoſe *fools*, that ſaid in his *Heart*, *There is no God:* but 'he ſhould know him in the *Day* of his *Judgment*. So he went his way: and a fine precious time we had afterward with ſeveral *People* of *Account*; and the *Lord*'s *Power* came over all. *William Osburn* was with me: And Colonel *Lidcot*'s *Wife* and *William Welch*'s *Wife*, and ſeveral of the *Officers* themſelves alſo, that were there, were *convinced* at that Time. Now *Edward Billing* and his *Wife* were at that time *ſeparated*, and lived apart; and ſhe being *reached* by *Truth*, and become *loving* to *Friends*, we ſent for her *Husband*, and he came: and the Lord's Power reached unto them both, and they joined together in it, and agreed to live together in Love and Unity, as *Man* and *Wife*.

After this we went back to *Edenborough* again, where many *Thouſands* of *People* were gathered together, with abundance of *Prieſts* among them, about burning of a *Witch*; and I was moved to declare the

the *Day* of the *Lord* amongſt them. Which when I had done, I went 1657.
from thence to our *Meeting*, whither many *rude People* and *Baptiſts* *Scotland.*
came. The *Baptiſts* began to *vaunt* with their *Logick* and *Syllogiſms:* Eden-
but 'I was moved, in the *Lord*'s *Power*, to *threſh* their *chaffy*, *light* borough.
'*minds*; and ſhewed the *People*, That, after that *fallacious way* of '*diſcourſing*, they might make *White* ſeem *Black*, and *Black* ſeem '*White:* as, That becauſe a *Cock* had *two Legs*; And *each* of *them* had '*two Legs*; therefore they were all *Cocks*. Thus they might turn any 'thing into *Lightneſs* and *Vanity:* but it was not the *Way* of *Chriſt*, 'or his *Apoſtles*, to *Teach*, *Speak* or *Reaſon* after that manner. Hereupon thoſe *Baptiſts* went their way; and after they were gone, we had a bleſſed *Meeting* in the *Lord*'s *Power*, which was over all.

I mentioned before, that many of the *Scotch Prieſts*, being greatly diſturbed at the *Spreading* of *Truth*, and *Loſs* of their *Hearers* thereby; were gone up to *Edenborough*, to *Petition* the *Council* againſt me. Now, when I came back from the *Meeting* to the *Inn*, where I lodged, an *Officer* belonging to the *Council*, came to me, and brought me the following *Order:*

Thurſday, the 8*th* of *October*, 1657. at his Highneſs's Council in *Scotland*.

Ordered,

THat George Fox *do appear before the Council on* Tueſday, *the* 13th *of* October *next, in the Fore-noon.*

E. Downing, Clerk *of the* Council.

When he had delivered me the *Order*, he asked me, *Whether I would Appear or no?* I did not tell him, whether I would or no; but asked him, If he had not *forged* the *Order?* He ſaid, *No; it was a real Order from the Council, and he was ſent as their Meſſenger with it.* When the Time came, I *Appeared*, and was had up into a great *Room*; where many great *Perſons* came, and looked at me. After a while the *Door-keeper* came, and had me into the *Council-Chamber:* Eden-
and as I was going in, he *took off* my *Hat*. I asked him, 'Why he borough-
'did ſo? and who was there, that I might not go in with my *Hat* *Council.*
'on? for I told him, I had been before the *Protector* with my *Hat* 'on: But he hung up my *Hat*, and had me in before them. When I was come in, and had ſtood a while, and they ſaid nothing to me; I was moved of the *Lord* to ſay, 'Peace be amongſt you, and *Wait* in 'the *Fear* of *God*, that ye may receive his *Wiſdom* from above, by 'which all things were made and created; that by it ye may all be '*Ordered*, and may *Order* all things under your Hands to *God*'s *Glory*. After I had done ſpeaking, they asked me; *What was the Occaſion of my coming into that Nation?* I told them, 'I came to viſit the *Seed* of 'God, which had long lain in *Bondage* under *Corruption:* and 'the *Intent* of my *Coming* was, that all in the *Nation*, that did pro-'feſs the *Scriptures*, the *Words* of *Chriſt*, and of the *Prophets* and

1657. *Scotland. Edenborough-Council.*

'*Apoſtles*, might come to the *Light*, *Spirit* and *Power*, which they 'were in, who gave them forth; that ſo in and by the *Spirit* they 'might underſtand the *Scriptures*, and know *Chriſt* and *God* aright, and 'have *fellowſhip* with them, and one with another. They asked me, *Whether I had any outward* Buſineſs *there?* I ſaid, *Nay.* Then they asked me, *How long I intended to ſtay in the Country?* I told them, 'I 'ſhould ſay little to that: My *Time* was not to be long; yet in my 'freedom in the *Lord* I ſtood, in the *Will* of him, that ſent me. Then they bid me withdraw; and the *Door-keeper* took me by the *Hand*, and led me forth. In a little time they ſent for me in again, and told me; *I muſt depart the Nation of* Scotland *by that day Seven-night.* I asked them, 'Why? What had I done? What was my 'Tranſgreſſion, that they paſſed ſuch a *Sentence* upon me to *depart* out 'of the *Nation?* They told me, *They would not diſpute with me.* Then 'I deſired them to *hear*, what I had to ſay to them: but they ſaid; *They would not hear me.* I told them, '*Pharaoh* heard *Moſes* and '*Aaron*, and yet he was an *Heathen*, and no *Chriſtian*; and *Herod* 'heard *John Baptiſt*: and they ſhould not be *worſe*, than theſe. But they cried, *Withdraw, withdraw:* Whereupon the *Door-keeper* took me again by the *Hand*, and *led me out.* Then I returned to my *Inn*, and continued ſtill in *Edenborough*; viſiting *Friends* there and thereabouts, and ſtrengthning them in the *Lord.* And after a little time I writ a *Letter* to the *Council*, to lay before them their *Unchriſtian Dealing*, in *baniſhing* me, an *innocent Man*, that ſought their *Salvation* and *Eternal Good*; A *Copy* of which *Letter* here followeth, directed——

To the Council of Edenborough.

'YE that ſit in *Council*, and bring before your *Judgment-ſeat* the '*Innocent*, the *Juſt*, without ſhewing the leaſt *Cauſe*, what '*Evil* I have done, or convicting me of any *Breach* of any *Law*; and 'afterward ye *baniſh* me out of your *Nation* and *Country*, without 'telling me, for what, or what *Evil* I had done: though I told you, 'when ye asked me, *How long I would ſtay in the Nation?* That my '*Time* was not *long* (I ſpake it *innocently*;) and yet ye *baniſh* me. 'Will not all, think ye, that *fear God*, judge this to be *wickedneſs?* 'Conſider, did not they ſit in *Council* about *Stephen*, when they *ſtoned* 'him to *Death?* Did not they ſit in *Council* about *Peter* and *John*, 'when they *haled* them out of the *Temple*, and put them out of their '*Council* for a little *Seaſon*, and took *Counſel* together; and then 'brought them in again, and threatned them, and charged them *To 'ſpeak no more in that Name?* Was not this to *ſtop* the *Truth* from 'ſpreading in that Time? And had not the *Prieſts* an hand in theſe 'things, with the *Magiſtrates?* and in examining *Stephen*, when 'he was *ſtoned* to *Death?* Was not the *Council* gathered together 'againſt *Jeſus Chriſt*, to put him to *Death?* and had not the *Chief* '*Prieſts* an hand in it? When they go to *perſecute* the *Juſt*, and 'crucify the *Juſt*, do they not then neglect *Judgment*, and *Mercy*, 'and *Juſtice*, and the *weighty Matters* of the *Law*, which is *juſt?* 'Was not the Apoſtle *Paul* toſſed up and down by the *Prieſts* and the '*Rulers*,

'*Rulers*, and *Priſoned?* And was not *John Baptiſt* caſt into *Priſon?* 1657.
'Are not ye doing the ſame *Work*, ſhewing, what *Spirit* ye are of? *Scotland.*
'Now, do not ye ſhew the *End* of your *Profeſſion*, the *End* of your Edenbo-
'*Prayers*, the *End* of your *Religion*, and the *End* of your *Teaching*, rough.
'who are now come to *baniſh* the *Truth*, and him that is come to 'declare it unto you? Doth not this ſhew, that ye be but in the '*Words*, out of the *Life* of the *Prophets*, *Chriſt* and his *Apoſtles?* 'for they did not uſe ſuch Practice, as to *baniſh* any. How do ye re-'ceive *Strangers*, which is a *Command* of *God* among the *Prophets*, '*Chriſt* and the *Apoſtles?* ſome by that means have entertained *An-'gels* at unawares; but ye *baniſh* one, that comes to *Viſit* the *Seed* of 'God, and is not *chargeable* to any of you. Will not all, that *fear* 'God, look upon this to be *Spight*, and *Wickedneſs* againſt the *Truth?* 'How are ye like to *love Enemies*, that *baniſh* your *Friend?* How 'are ye like to do *Good* to them that *hate* you, when ye do *Evil* 'to them that *love* you? How are ye like to heap *Coals* of *Fire* on 'their Heads that *hate* you, and to *Overcome Evil with Good*, when 'ye *baniſh* thus? Do ye not manifeſt to all, that are in the *Truth*, 'that ye have not the *Chriſtian Spirit?* How did ye do *Juſtice* to me, 'when ye could not *convict* me of any *Evil*, yet *baniſh* me? This 'ſhews, that *Truth* is baniſhed out of your Hearts, and ye have 'taken *part* againſt the *Truth* with *Evil-doers*, and the *wicked, envi-'ous Prieſts*, and *Stoners*, *Strikers* and *Mockers* in the *Streets*; with 'theſe, ye that *baniſh*, have taken *part:* whereas ye ſhould have 'been a *Terror* to *theſe*, and a *Praiſe* to them that *do well*, and *Suc-'courers* of them that be in the *Truth*; then might ye have been a '*Bleſſing* to the *Nation*, and not have *baniſhed* him, that was moved of 'the *Lord* to *viſit* the *Seed* of *God*, and thereby have brought your '*Names* upon *Record*, and made them to *ſtink* in *Ages to come*, among 'them that *fear God*. Were not the *Magiſtrates ſtirred up* in former 'Ages to *perſecute* or *baniſh*, by the corrupt *Prieſts?* and did not the 'corrupt *Prieſts* ſtir up the rude *Multitude* againſt the *Juſt* in other 'Ages? Therefore are your *Streets* like *Sodom* and *Gomorrha*. Did 'not the *Jews* and the *Prieſts* make the *Gentiles* Minds envious againſt 'the *Apoſtles?* And who were they, that would not have the Prophet '*Amos* to *propheſie at the King's Chappel*; but bad him, *fly his way?* 'And when *Jeremiah* was put in the *Priſon*, in the *Dungeon*, and in 'the *Stocks*, had not the *Prieſts* an Hand with the *Princes* in doing 'it? Now ſee all, that were in this *Work* of *baniſhing*, *priſoning*, '*perſecuting*, Whether they were not all out of the *Life* of *Chriſt*, the '*Prophets* and *Apoſtles?* To the *Witneſs* of *God* in you all I ſpeak: 'Conſider, *Whether* or no they were not always the blind *Magiſtrates*, 'which turned their *Sword* always *backward*, that knew not their '*Friends* from their *Foes*, and ſo hit their *Friends?* Such *Magiſtrates* 'were deceived by *Flattery.*

G. F.

When this was delivered, and read amongſt them, ſome of them, as I heard, were *troubled*, at what they had done; being made *ſenſible*, that they would not be ſo ſerved themſelves. But it was not

1657. long, before they that *baniſhed* me, were *baniſhed* themſelves, or glad to get *away*; who would not do good in the *Day* when they had *Power*, nor *ſuffer* others, that would.

Scotland.

After I had ſpent ſome time among *Friends* at *Edenborough*, and thereabouts, I paſſed from thence to *Heads* again, where *Friends* had been in great *Sufferings*: for the *Presbyterian Prieſts* had *Excommunicated* them, and given Charge, *That none ſhould Buy or Sell with them, nor Eat nor Drink with them.* So they could neither *Sell* their *Commodities*, nor *Buy* what they *wanted*; which made it go very *hard* with ſome of them: for if they had bought *Bread* or other *Victuals* of any of their *Neighbours*, the *Prieſts* threatned them ſo with *Curſes*, that they would run, and *fetch* it from them *again*. But Colonel *Aſhfield*, being a *Juſtice* of *Peace* in that Country, put a *ſtop* to the *Prieſts* Proceedings. This Colonel *Aſhfield* was afterwards *convinced* himſelf, and had a *Meeting* ſettled at his *Houſe*; and declared the *Truth*, and *lived* and *died* in it.

Heads.

After I had viſited *Friends* at *Heads* and there-aways, and had encouraged them in the *Lord*, I went to *Glaſcow*, where a *Meeting* was appointed; but not *One* of the *Town* came to it. As I went into the *City*, the *Guard* at the *Gates* had me up before the *Governour*, who was a *moderate Man*; and a gread deal of *Diſcourſe* I had with him: but he was too *light* to receive the *Truth*; yet he ſet me at *Liberty*, and ſo I paſſed to the *Meeting*. But ſeeing, *none* of the *Town*'s *People* came to the *Meeting*, we *declared Truth through the Town*, and ſo paſſed away; and viſited *Friends* in their *Meetings* thereabouts: and then returned towards *Badcow*. Several *Friends* went, and declared *Truth* in their *Steeple-houſes*; and the *Lord*'s *Power* was with them. And one time, as I was going with *William Osburn* to his *Houſe*, there lay a Company of *rude Fellows* by the *Way-ſide*, who had *hid* themſelves under the *Hedges* and in *Buſhes*; and I *ſpying* them, asked him, What they were? *Oh*, ſaid he, *they are Thieves*. Now *Robert Widders* being moved to go to ſpeak to a *Prieſt*, was left behind, intending to come after. So I ſaid to *William Osburn*, 'I will 'ſtay here in this *Valley*; and do thou go look after *Robert Widders*: But he was unwilling to go, being afraid to leave me there *alone*, becauſe of thoſe *Fellows*; till I told him, 'I feared them not. Then I called to them, asking them, What they lay *lurking* there for? and I bid them, Come up to me: but they were *loth* to *come up*. I charged them to *come up* to me, or elſe it might be *worſe* with them: Then they came *trembling* to me; for the *Dread* of the *Lord* had *ſtruck* them. I admoniſhed them to be *honeſt*; and directed them to the *Light* of *Chriſt* in their Hearts, that by it they might ſee, what an *Evil* it was to follow after *Theft* and *Robbery*: and the *Power* of the *Lord* came over them. So I ſtayed there, till *William Osburn* and *Robert Widders* came up; and then we paſſed on together. But it is likely, that if we *two* had gone away before, they would have *robbed Robert Widders*, when he had come after *alone*; there being *three* or *four* of them.

Glaſcow.

Badcow.

We went to *William Osburn*'s Houſe, where we had a good Opportunity to declare the *Truth* to ſeveral *People*, that came in there. And then we went among the *Highlanders*; who were ſo *Deviliſh*, they

Highlands

1657. they had like to have *ſpoiled* us and our *Horſes*: for they run at us with *Pitch-forks*; but through the *Lord*'s *Goodneſs* we eſcaped them, being preſerved by his *Power*.

Scotland.

From thence we paſſed to *Starling*, where the *Soldiers* took us up, and had us to the *Main-guard*; and after a few Words with their *Officers*, the *Lord*'s *Power* coming over them, we were ſet at *Liberty*: But no *Meeting* could we get amongſt them in the *Town*, they were ſo cloſed up in *Darkneſs*. *Next Morning* there came a *Man* with an *Horſe*, that was to run a *Race*; and moſt of the *Town*'s *People*, and the *Officers* went to ſee it. As they came back from the *Race*, I had a brave Opportunity, to declare the *Day* of the *Lord*, and his *Word* of *Life* amongſt them: Some Confeſſed to it, and ſome Oppoſed: but the *Lord*'s *Truth* and *Power* came over them all.

Starling

Leaving *Starling*, we travelled through the *Country*, till we came to *Burnt-Iſland*, where I had *two Meetings* at one Captain *Pool*'s Houſe; one in the *Morning*, and the other in the *Afternoon*. Whilſt they went to *Dinner*, I walked to the *Sea-ſide*, not having freedom to eat with them. Both he and his Wife were *Convinced*, and became good *Friends* afterward; and ſeveral *Officers* of the *Army* came in, and received the *Truth*.

Burnt-Iſland.

We paſſed from thence through ſeveral other *Places* in the *Country*, till we came to *Johnſton*'s; where were ſeveral *Baptiſts*, that were very bitter, and came in a *Rage* to *diſpute* with us: *Vain Janglers* and *Diſputers* indeed they were. And when they could not *prevail* by *diſputing*, they went, and *informed* the *Governour* againſt us; and next Morning they raiſed a whole *Company* of *foot*, and *baniſhed* me, and *Alexander Parker*, and *James Lancaſter* and *Robert Widders* out of the *Town*. As they guarded us through the Town, *James Lancaſter* was moved to *Sing* with a *Melodious Sound* in the *Power* of *God*; and I was moved to proclaim the *Day* of the *Lord*, and preach the Everlaſting *Goſpel* to the *People*. For the *People* generally came forth, ſo that the *Streets* were *filled* with them: and the *Souldiers* were ſo *aſhamed*, that they ſaid, *They had rather have gone to* Jamaica, *than have guarded us ſo*. But we were put into a *Boat*, with our *Horſes*; and carried over the *Water*, and there left. And the *Baptiſts*, who were the *Cauſe* of our being thus put out of this *Town*, were themſelves, not long after, *turned out* of the *Army*; and he that was then *Governour*, was *turned out* alſo, when the *King* came in.

Johnſtons

Being thus thruſt out of *Johnſtons*, we went to another *Market-Town*, where *Edward Billing* and many *Souldiers* quartered. We went to an *Inn*, and deſired to have a *Meeting* in the *Town*, that we might preach the Everlaſting *Goſpel* amongſt them. The *Officers* and *Souldiers* ſaid, *We ſhould have it in the Town-hall*; but the *Scotch Magiſtrates* in *ſpight* appointed a *Meeting* there that Day, for the *Buſineſs* of the *Town*. Which when the *Officers* of the *Souldiery* underſtood, and perceived, that it was done in *Malice*, they would have had us to have gone into the *Town-hall* nevertheleſs. But we told them, *No, by no means*; for then the *Magiſtrates* might inform the *Governour* againſt them, and ſay, *They took the* Town-hall *from them by force, when they were to do their Town-buſineſs therein.* But we told them, 'We would go to the *Market-place*: They ſaid, *It*

was

1657. *was Market-day*; We replied, 'It was so much the better: for we would have all *People* to hear the *Truth*, and know our *Principles*. So
Scotland. *Alexander Parker* went up, and stood upon the *Market-cross*, with a *Bible* in his Hand, and declared the *Truth* amongst the *Souldiers* and *Market-people*; but the *Scots*, being a *dark, carnal People*, gave little heed, nor hardly took notice, what was said. After a while I was moved of the *Lord God* to stand up at the *Cross*, and to declare with a loud Voice the Everlasting *Truth*, and the *Day* of the *Lord*, that was coming upon all *Sin* and *Wickedness*. Whereupon the People came running out of the *Town-hall*; and they gathered so together, that at last we had a *large Meeting*: for they sate in the *Court* but only for a *Colour*, to hinder us from having the *Hall* to *Meet* in. When the *People* were come away, the *Magistrates* followed them; and some walked by, but some staid and heard: and the *Lord's Power* came over all, and kept all quiet. And the *People* were 'Turned to 'the *Lord Jesus Christ*, who *died* for them, and had *enlightned* them; 'that with his *Light* they might all see their *evil Deeds*, and be *saved* 'from their *Sins* by him, and might come to know him to be their 'Teacher. But if they would not receive *Christ*, and own him, it 'was told them, that this *Light*, which came from him, would be 'their *Condemnation*.

Several of them were made *loving* to us, especially of the *English People*, and some came afterwards to be *Convinced*. But there was a *Souldier*, that was very *envious* against us, and *hated* both us and the *Truth*, and spake *Evil* of the *Truth*, and very despitefully against the *Light* of *Christ Jesus*, which we bore Testimony to; and mighty *Zealous* he was for the *Priests*, and their *Hearers*. As this *Man* was hearing the *Priest*, holding his *Hat* before his *Face*, while the *Priest prayed*; one of the *Priest's Hearers stabbed* him to *Death*: So he, who had rejected the *Teachings* of the *Lord Jesus Christ*, and *cried down the Servants* of the *Lord*, was *murdered* amongst them, whom he had *so cried up*, and by *one* of them.

Leith. We travelled from this *Town* through the *Country* to *Leith*, warning and exhorting People, as we went, to turn to the *Lord*. At *Leith* the *Inn-keeper* told me, that the *Council* had granted forth *Warrants* to *apprehend me, because I was not gone out of the Nation, after the* seven Days *were expired, that they had ordered me to depart the Nation in*; several *friendly People* also came, and told me the same. To whom I said: 'What do ye tell me of their *Warrants against me?* 'if there were a *Cartload* of them, I do not heed them; for the *Lord's* 'Power is over them all.

Eden-borough. So I went from *Leith* up to *Edenborough* again, where they said, the *Warrants* from the *Council* were out against me; and I went to the *Inn*, where I had lodged before: and no Man offered to meddle with me. After I had visited the *Friends* in the *City*, I desired those *Friends*, that travelled with me, to get ready their *Horses* in the *Morning*; and we rode out of *Town* together. There were with me at that time *Thomas Rawlinson*, *Alexander Parker* and *Robert Widders*. When we were come out of *Town*, they asked me, *Whether I would go?* I told them, 'It was upon me from the *Lord*, to go back
Johnstons 'again to *Johnston* (the *Town*, out of which we had been lately 'thrust)

'thrust) and to set the *Power* of *God* and his *Truth* over them also. 1657.
Alexander Parker said, *he would go along with me*: and I wisht the other *Two* to stay at a *Town*, about *three Miles* from *Edenborough*, Scotland.
till we returned. Then *Alexander Parker* and I got over the *Water*, which was about *three Miles* over; and rid on through the *Country*: Johnstons.
but in the *Afternoon*, his *Horse* being *weak*, and not able to hold up with mine, I put on, and got into *Johnston's*, just as they were drawing up the *Bridges*; the *Officers* and *Souldiers* never questioning me. So I rid up the Street to Capt. *Davenport's* House, from which *House* we had been *banished* before. There were many *Officers* with him: and when I came amongst them, they *lifted up* their *Hands*, admiring, that I should come again; but I told them, 'The *Lord God* had sent 'me amongst them again. So they went their *Way*: And the *Baptists* sent me a *Letter*, by way of *Challenge*, That *they would discourse with me the next day*: I sent them Word, 'I would *Meet* them at such an 'House, about *half* a *Mile* out of the *Town*, at such an *Hour*. For I considered, if I should stay in *Town* to *discourse* with them they might, under pretence of *discourfing* with me, have *raised Men, to put me out of the Town again*, as they had done before. At the *Time* appointed I went to the *Place* appointed, Capt. *Davenport* and his *Son* accompanying me; and there I stay'd some *Hours*, but never a *one* of them came. But while I stay'd there *waiting* for them, I spied *Alexander Parker* coming; who not being able to reach the *Town*, had lain out the *Night* before: and when I saw him, I was exceeding *glad*, that we were met again.

This Captain *Davenport* was then loving to *Friends*; but afterwards coming more into the *Obedience* to *Truth*, he was turned out of his *Place*, for *not putting off his Hat*, and for saying *Thou* and *Thee* to them.

Now when we had waited, beyond reasonable Ground to *expect* any of their *Coming*, we departed: And *Alexander Parker* being moved to go again to the *Town*, where we had the *Meeting* at the *Market-Cross*; I passed alone through the Country to Lieutenant *Foster's* Quarters, where there were several *Officers*, that were *Convinced*. From thence I went up to the *Town*, where I had left the other *two Friends*; and they and I went back to *Edenborough* together.

When we were come to the *City*, I bid *Robert Widders* follow me; and in the *Dread* and *Power* of the *Lord* we came up to the *two first Sentries*: and the *Lord's Power* came so over them, that we passed by them without any *Examination*. Then we rode up the *Street* to the *Market-place*, and by the *Main-guard* out at the *Gate* by the *third Sentry*: and so clear out at the *Suburbs*, and there came to an *Inn*, and set up our *Horses*; it being the *seventh Day* of the *Week*. Now I saw and felt, that we had rid, as it were, against the *Canon's Mouth*, or the *Sword's Point*; but the *Lord's Power* and immediate *Hand* carried us over the *Heads* of them all. *Next day* I went up to the *Meeting* in the *City*, *Friends* having notice, that I would be at it: There came many *Officers* and *Souldiers* to it, and a glorious *Meeting* it was; and the Everlasting *Power* of *God* was set over the *Nation*, and his *Son* reigned in his glorious *Power*: and all was *quiet*, and no Man

1657. Man offered to meddle with me. When the *Meeting* was ended, and I had visited *Friends*, I came out of the *City* to my *Inn* again; and the next day, being the *second day* of the *Week*, we set forward, through the *Country*, towards the *Borders* of *England*.

Eden-borough.

As we travelled along the *Country*, I spied a *Steeple-house*; and it *struck* at my *Life*. I asked, what *Steeple-house* it was? and was Answered, that it was *Dunbar*. When I came thither, and had set up at an *Inn*, I walked up to the *Steeple-house*, having a *Friend* or *two* with me. When we came into the *Steeple-house-yard*, *one* of the *chief Men* of the *Town* was walking there: So I spake to *one* of the *Friends*, that was with me, 'To go to him, and tell him, that about 'the *Ninth Hour* next Morning there would be a *Meeting* there of 'the *People* of *God* called *Quakers*; of which we desired, he would 'give notice to the *People* of the *Town*. He sent me Word, *That they were to have a* Lecture *there by the Ninth Hour; but that we might have our* Meeting *there by the* Eighth Hour, *if we would*. We concluded so; and desired him to *give Notice* of it. Accordingly in the Morning both *Poor* and *Rich* came: And there being a *Captain* of *Horse* quartered in the *Town*, *He* and his *Troopers* came also; so that we had a large *Meeting*: And a glorious *Meeting* it was, the *Lord's Power* being set over all. After some time the *Priest* came, and went into the *Steeple-house*: but we being in the *Steeple-house-yard*, most of the *People* staid with us. And *Friends* were so full, and their *Voices* so high in the *Power* of *God*, that the *Priest* could do little in the *Steeple-house*; but came quickly out again, and stood a while, and then went his Way. For after I had opened to the People, 'Where they 'might find *Christ Jesus*, having turned them to the *Light*, which 'he had *enlightned* them withal, that in the *Light* they might see *Christ*, 'that *died* for them, and turn to him, and know him to be their '*Saviour* and *free Teacher*; and had let them see, that all the *Teachers* 'they had hitherto followed, were *Hirelings*, who made the *Gospel* '*chargeable*; and had shewed them the *wrong Ways* they had walked 'in, in the *Night* of *Apostacy*, and had directed them to *Christ*, the '*new* and *living Way* to *God*; and had manifested unto them, how 'they had *lost* the *Religion* and *Worship*, which *Christ* set up in *Spirit* 'and *Truth*, and had hitherto been in the *Religions* and *Worships* of '*Mens* making and setting up; and after I had turned the *People* to 'the *Spirit* of *God*, which led the *holy Men* of *God* to give forth the '*Scriptures*; and shewed them, that they must also come to receive '*and be led by the same *Spirit* in themselves (a *Measure* of which 'was given unto *every one* of them) if ever they came to know *God* 'and *Christ*, and the *Scriptures* aright: perceiving, the other *Friends*, that were with me, to be full of the *Power* and *Word* of the *Lord*, I stepped down; giving way for them to *declare*, what they had from the *Lord* to say unto the *People*. Towards the latter End of the *Meeting* some *Professors* began to *jangle*: Whereupon I stood up again, and answered their *Questions*, so that they seemed to be satisfied; and our *Meeting* ended in the *Lord's Power*, quiet and peaceable. This was the *last* Meeting I had in *Scotland*: And the *Truth* and the *Power* of *God* was set over that *Nation*; and many, by the *Power* and *Spirit* of *God* were turned to the Lord *Jesus Christ*, their *Saviour* and *Teacher*, whose

Dunbar.

whose *Blood* was shed for them: And since there is a great *Increase*; and 1657.
great there will be in *Scotland*. For when *first* I set my Horses Feet upon the *Scottish* Ground, I felt the *Seed* of *God* to *sparkle* about me, like *innumerable Sparks* of *Fire*. Not but that there is Abundance of *thick*, *Cloddy Earth* of *Hypocrisy* and *Falseness*, that is a top, and a *briary*, *brambly Nature*, which is to be burnt up with *God's Word*, and plowed up with his *Spiritual Plow*, before *God's Seed* brings forth heavenly and spiritual *Fruit* to his *glory*. But the *Husbandman* is to wait in *Patience*.

Scotland. Dunbar.

From *Dunbar* we came to *Berwick*, where we were *questioned* a little by the *Officers*; but the *Governour* was *loving* towards us: and in the Evening we had a little *Meeting*, in which the *Power* of the *Lord* was manifested over all.

Northumberland. Berwick.

Leaving *Berwick*, we came to *Morpeth*; and so through the *Country*, visiting *Friends*, to *New-castle*, where I had been once before: For the *Newcastle-Priests* had written many *Books* against us; and one *Ledger*, an *Alderman* of the *Town*, was very *envious* against *Truth* and *Friends*. He and the *Priests* had said; *The* Quakers *would not come into any great Towns, but lived in the Fells, like Butterflies*. So I took *Anthony Pearson* with me, and went to this *Ledger*, and several others of the *Aldermen*; 'desiring, to have a *Meeting* amongst them, seeing they had written so 'many *Books* against us: for we were now come, I told them, into their 'great *Town*. But they would not yield we should have a *Meeting*, neither would they be spoken withal, save only this *Ledger*, and one other. I told them; 'Had they not called *Friends Butterflies*, and said, *We would* '*not come into any great Towns?* And now we were *come* into their *Town*, 'they would not *come* at us, though they had printed *Books* against us. 'Who are the *Butterflies* now, said I? Then *Ledger* began to plead for the *Sabbath-day*: but I told him 'They kept *Markets* and *Fairs* on that 'which was the *Sabbath-day*, for that was the *seventh day* of the *Week*; whereas that *Day*, which the professed *Christians* now *Meet* on, and call their *Sabbath*, is the *First day* of the *Week*. So when we could not have a publick *Meeting* among them, we got a little *Meeting* among *Friends* and *friendly People*, at the *Gate-side*; where a *Meeting* is continued to this day, in the *Name* of Jesus. As I was passing away by the *Market-place*, the *Power* of the *Lord* rose in me, 'To warn them of the *Day* of 'the *Lord*, that was coming upon them. And not long after, all those *Priests* of *Newcastle*, and their *Profession*, were *turned out*, when the *King* came in.

Morpeth. Newcastle

From *New-Castle* we travelled through the *Countries*, having *Meetings*, and visiting *Friends* as we went, in *Northumberland* and *Bishoprick*; and a very good Meeting we had at *Lieutenant Dove's*, where many were turned to the *Lord* and his *Teaching*. After the *Meeting* I went to visit a *Justice* of *Peace*, a very sober, loving Man; and he confessed to the *Truth*.

Northumberland. Bishoprick.

From thence we came to *Durham*, where was a *Man* come down from *London*, to set up a *Colledge* there, to make *Ministers* of *Christ*, as they said: I went, with some others, to reason with the *Man*, and to let him see, 'That to teach Men *Hebrew*, *Greek* and *Latin*, and the *Seven* '*Arts*, which was all but the *Teachings* of the *Natural Man*, was not 'the *Way* to make them *Ministers* of *Christ*. For the *Languages* began at *Babel*:

Durham.

1657. Durham. 'Babel: and to the *Greeks*, that ſpake *Greek*, as their *Mother-Tongue*, 'the *Preaching* of the *Croſs* of *Chriſt* was *fooliſhneſs*; and to the *Jews*, 'that ſpake *Hebrew*, as their *Mother-Tongue*, *Chriſt* was a *Stumbling-* 'block. And as for the *Romans*, who had the *Latin* and *Italian*, they 'perſecuted the *Chriſtians*; and *Pilat*, one of the *Roman Governours*, ſet 'Hebrew, *Greek* and *Latin* a top of Chriſt, when he *Crucified* him. 'So he might ſee, the many *Languages* began at *Babel*, and they ſet 'them a *top* of *Chriſt*, the *Word*, when they *Crucified* him. And *John* 'the *Divine*, who preached the *Word*, that was in the beginning, ſaid, 'That the Beaſt, and the Whore have Power over Tongues and Languages, 'and they are as Waters. Thus, I told him, he might ſee, the *Whore* 'and *Beaſt* have Power over the *Tongues* and the many *Languages*, which 'are in *Myſtery Babylon*: for they began at *Babel*; and the *Perſecutors* 'of *Chriſt Jeſus* ſet them over him, when he was *Crucified* by them: 'but he is *Riſen* over them all, who was before them all. Now (ſaid I 'to this Man) Doſt thou think to make *Miniſters* of *Chriſt* by theſe 'natural, confuſed *Languages*, which ſprang from *Babel*, are admired 'in *Babylon*, and ſet a top of *Chriſt*, the *Life*, by a *Perſecutor*? Oh no! So the Man confeſt to many of theſe things. Then we ſhewed him further, 'That *Chriſt* made his *Miniſters* himſelf, and gave *Gifts* unto 'them; and bid them *Pray to the* Lord *of the* Harveſt, *to ſend forth La-* 'bourers. And *Peter* and *John*, though unlearned and ignorant (as to 'School-learning) preached *Chriſt Jeſus* the *Word*, which was in the be- 'ginning, before *Babel* was. *Paul* alſo was made an *Apoſtle* not of *Man*, 'nor by *Man*, neither received he the *Goſpel* from *Man*, but from *Jeſus* 'Chriſt; who is the ſame now, and ſo is his *Goſpel*, as it was at that 'Day. When we had thus Diſcourſed with the *Man*, he became very *loving* and *tender*: and after he had conſidered further of it, he never ſet up his *College*.

Cleveland *Yorkſhire.* Holderneſs. Hull. Pomfret

From *Durham* we went to *Anthony Pearſon*'s, and from thence into *Cleaveland*; and ſo paſſed through *Yorkſhire* to the further End of *Holderneſs*, and had mighty *Meetings*, the *Lord*'s *Power* accompanying us.

Scalehouſe Swarthmore.

After we parted from *Anthony Pearſon*'s: we went by *Hull* and *Pomfret* through the *Countries* to *George Watkinſon*'s Houſe, and viſited moſt of the *Meetings* all up and down in theſe Parts, till we came to *Scale-houſe*, and ſo on to *Swarthmore*; the everlaſting *Power* and *Arm* of God carrying us through, and preſerving us. After I had viſited *Friends* up and down there-aways, I paſſed through the Countries into *Yorkſhire* again, and into *Cheſhire*; and ſo through other Counties into *Derbyſhire* and *Nottinghamſhire*: and glorious *Meetings* we had, the *Lord*'s *Preſence* being with us.

Yorkſhire. Cheſhire. Derbyſhire. Nottinghamſhire. Nottingham.

At *Nottingham* I ſent to *Rice Jones*, deſiring him 'To make his Peo- 'ple acquainted, that I had ſomething to ſay to them from the Lord. He came and told me, *Many of them lived in the Country, and he could not tell, how to ſend to them.* I told him, 'He might acquaint *them* 'about the *Town* of it, and ſend to as many in the *Country*, as he could. So the next Day we *Met* at the *Caſtle*, there being about *fourſcore Peo- ple*; to whom I declared the *Truth* for about the ſpace of *two Hours*: And the *Lord*'s *Power* was over them all, ſo that they had not Power to open their *Mouths* in *Oppoſition*. When I had done, one of them asked me a *Queſtion*, which I was loth to have anſwered; for I ſaw, it might lead

lead into *Jangling*, and I was unwilling to go into *Jangling*, for ſome of the People were tender: yet I could not tell, how well to eſcape it. Wherefore I anſwered the *Queſtion*: and was moved forthwith to ſpeak to *Rice Jones*, and lay before him, 'How that he had been the 'Man, that had *ſcattered* ſuch, as had been *Tender*, and ſome that had 'been *Convinced*, and had been led out of many *Vanities* of the *World*, 'which he had formerly *judged*; but now he *judged* the *Power* of *God* 'in them, and they, being ſimple, turned to him: and ſo he and they 'were turned to be *vainer* than the *World*: for many of his *Followers* 'were turned to be the greateſt *Foot-ball-players* and *Wreſtlers* in the 'Country. So I told him, it was the *Serpent* in him, that had *ſcat- 'tered*, and done hurt to ſuch as were *Tender* towards the *Lord*. Ne- 'verthleſs, if he did wait in the *Fear* of *God*, for the *Seed* of the *Woman*, 'Chriſt Jeſus, to bruiſe the *Serpent*'s *Head* in him, that had ſcattered, 'and done the hurt; by the *Seed* Chriſt Jeſus, (he coming into him) 'he might come to gather them again by this heavenly *Seed*: though 'it would be an *hard work* for him, to gather them again out of thoſe 'Vanities, he had led them into. At this *Rice Jones* ſaid, *Thou lieſt, it is not the* Seed *of the* Woman, *that bruiſes the Serpent's Head.* 'No! 'ſaid I, What is it then? *I ſay, it is the Law*, ſaid he. But, ſaid I, 'the Scripture ſpeaking of the *Seed* of the *Woman*, ſaith, *It ſhall bruiſe 'thy Head, and thou ſhalt bruiſe his Heel*: Now, hath the *Law* an *Heel*; 'ſaid I, to be *bruiſed*? Then *Rice Jones* and all his *Company* were at a ſtand: and I was moved in the *Power* of the *Lord* to ſpeak to him, and ſay; 'This *Seed*, Chriſt Jeſus, the *Seed* of the *Woman*, which ſhould 'bruiſe the *Serpent*'s *Head*, ſhall *bruiſe thy Head, and break you all to 'pieces*. Thus I did leave on the *Heads* of them the *Seed*, *Chriſt*: and not long after *he* and his *Company ſcattered* to *pieces*; and ſeveral of them came to be *Friends*, and ſtand to this Day. For many of them had been *Convinced* about *eight Years* before, but had been led aſide by this *Rice Jones*: For they denied the *Inward Croſs*, the *Power* of *God*, and ſo went into *Vanity*. And it was about *eight Years*, ſince I had been formerly amongſt them; in which time I was to *paſs over them* and *by them*, ſeeing they had *ſlighted* the *Lord*'s *Truth* and *Power*, and the *Viſitation* of his *Love* unto them. But now was the time, that I was moved to go to them again, and it was of great *Service*; for many of them were brought to the *Lord Jeſus Chriſt*, and were ſettled upon him, ſitting down under his *Teaching* and *Feeding*, where they were kept *freſh* and *green*: and the others, that would not be gathered to him, ſoon after *withered*. This was that *Rice Jones*, that ſome Years before had ſaid; *I was then at the higheſt, and ſhould fall*: But, *poor Man!* he little thought, how near his own *Fall* was.

1657. Nottingham.

1658. *Warwickſh. Northamptonſhire. Leiceſterſh. Bedfordſh.* Yearly Meeting.

We left *Nottingham*, and went into *Warwickſhire*: and thence paſſing through ſome parts of *Northamptonſhire* and *Leiceſterſhire*, viſiting *Friends*, and having *Meetings* with them, as we travelled, we came into *Bedfordſhire*; where we had large *Gatherings* in the *Name* of *Jeſus*. After ſome time we came to *John Crook*'s Houſe, where a *General Yearly Meeting* for the whole *Nation* was appointed to be held. This *Meeting* laſted *Three Days*, and many *Friends* from moſt Parts of the *Nation* came to it; ſo that the *Inns* and *Towns* round thereabouts were filled: for many *Thouſands* of *People* were at it. And although there were ſome *Di-*

1658. *ſturbance* by ſome *rude People*, that had *run out* from *Truth*; yet the *Lord's Power* came over all, and a glorious *Meeting* it was. And the Everlaſting *Goſpel* was preached, and many received it, (for there were many *ſorts* of *Profeſſors* came to the *Meeting*;) which *Goſpel* brought *Life and Immortality to Light* in them, and ſhined over all.

Bedfordſhire. *Yearly Meeting.*

Then was I moved, by the *Power* and *Spirit* of the *Lord*, to open unto them the 'Promiſe of *God*, how that it was made to the *Seed*, not 'to *Seeds*, as *many*, but to *One*; which *Seed* was *Chriſt*: And that all 'People, both *Males* and *Females*, ſhould feel this *Seed* in them, which 'was *Heir* of the *Promiſe*; that ſo they might all witneſs *Chriſt* in them, 'the *Hope* of *Glory*, the *Myſtery*, which had been *hid from Ages and Ge-* 'nerations, which was revealed to the *Apoſtles*, and is revealed again 'now, after this long *Night* of *Apoſtacy*. So that all might come up 'into this *Seed*, *Chriſt Jeſus*, and walk in it, and ſit down together in 'the *heavenly Places* in *Chriſt Jeſus*; who was the *Foundation* of the *Pro-* 'phets and *Apoſtles*, and the *Rock* of *Ages*, and is our *Foundation* now. 'And all ſitting down in him, ſit down in the *Subſtance*, the *Firſt* and 'the *Laſt*, that changes not, the *Seed* that bruiſes the *Serpent's Head*, and 'was, before he was; who ends all the *Types*, *Figures* and *Shadows*, and 'is the *Subſtance* of them all, in whom there is no *Shadow*. Now, theſe things were upon me to open unto all, that they might mind and ſee, what it is, they *ſit down* in.

'For *Firſt*, They that ſit down in *Adam* in the *Fall*, ſit down in *Mi-* 'ſery, in *Death*, in *Darkneſs* and *Corruption*.

'*Secondly*, They that ſit down in the *Types*, *Figures* and *Shadows*, and 'under the *firſt Prieſthood*, *Law* and *Covenant*, ſit down in that which 'muſt have an *End*; and which made nothing *perfect*.

'*Thirdly*, They that ſit down in the *Apoſtacy*, that hath gotten up 'ſince the *Apoſtles Days*, ſit down in ſpiritual *Sodom* and *Egypt*; and are 'drinking of the *Whore's Cup*, under the *Beaſt's* and *Dragon's* 'Power.

'*Fourthly*, They that ſit down in the *State*, in which *Adam* was *be-* 'fore he *fell*, ſit down in that which may be *fallen from*; for he *fell* 'from that *State*, though it was *perfect*.

'*Fifthly*, They that ſit down in the *Prophets*, ſit down in that which 'muſt be *fulfilled*: And they that ſit down in the Fellowſhip of *Water*, 'Bread and *Wine*, theſe being *temporal things*, they ſit down in that 'which is *ſhort* of *Chriſt*, and of his *Baptiſm*.

'*Sixthly*, To ſit down in a *Profeſſion* of all the *Scriptures* from *Geneſis* 'to the *Revelations*, and not be in the *Power* and *Spirit*, which they 'were in, that gave them forth; *That was to be turned away from*, by them 'that came into the *Power* and *Spirit*, which they were in, that gave 'forth the *Scriptures*.

'*Seventhly*, They that ſit down in the *heavenly Places* in *Chriſt Jeſus*, 'theſe ſit down in him, that never *fell*, nor never *changed*. Here is the 'ſafe *ſitting* for all his *Elect*, his *Church*, his *Spiritual Members*, of 'which he is the *living Head*, his *living Stones*, the *Houſhold* of *Faith*; 'of which *Houſe* he is the *Corner-ſtone*, that ſtands and abides all Wea- 'thers. *For*, as the *Apoſtle* ſaid, *He hath quickned us, who were dead in* 'Sins and Treſpaſſes, &c. *and made us to ſit together in the heavenly pla-* 'ces *in Chriſt Jeſus*; *that in the Ages to come he might ſhew the exceeding*

'*Riches*

'*Riches of his Grace, in his Kindneſs towards us, through Jeſus Chriſt.* 1658.
'Now, the *Ages* are come, that his *Kindneſs* and *exceeding Riches* to- *Bedford-*
'wards us through *Jeſus Chriſt* is truly manifeſted in us, as it was in *ſhire.*
'the *Apoſtles* days; even *in us*, who have been *dead in Sins and Treſ-*
'*paſſes*, as they were: but now are quickned, and made alive, and *Yearly*
'made to ſit together in the *heavenly Places* in *Chriſt Jeſus*, the *Firſt* and *Meeting.*
'the *Laſt*, by whom all things were created; who is aſcended above
'all, and is over all, and whoſe glorious *preſence* is now known. And
'all that *ſit down* here, in *Chriſt Jeſus*, they ſee, where all other *People*
'*ſit*, and in what. So the *Promiſe* of *God* being to the *Seed*, which is
'*one*, *Chriſt Jeſus*, every Man and Woman muſt come to witneſs this
'*Seed*, *Chriſt in them*, that they may be *Heirs* of the *Promiſe*; and in-
'heriting that, they will inherit *Subſtance*. Theſe things were largely
'declared of, and the *ſtate* of the *Church*, and the *ſtate* of the *falſe*
'*Church* ſince the *Apoſtles* days, opened; and how the *true Church* fled
'into the *Wilderneſs*: and the *ſtate* of the *falſe Prophets*, which Chriſt
'ſaid *ſhould come*, and *John* ſaw *were come*, and how all the *World* won-
'*dred after them*; and how they had filled the *World* with *falſe Doctrines*,
'*Ways*, *Worſhips* and *Religions*: and how the Everlaſting *Goſpel* was
'now preached again to all *Nations*, *Kindreds*, *Tongues* and *People*;
'for all *Nations*, *Kindreds*, *Tongues* and *People* had drunk the *Whore's*
'*Cup*, and ſhe was over them, and ſate upon them. And in this *Night*
'of *Apoſtacy* the pure Religion and *Worſhip* in *Spirit*, which was in the
'*Apoſtles* days, and the *way* of *Life* and living *Faith*, and the *Power* and
'*Holy Ghoſt* were loſt: but now they came to be ſet up again by *Chriſt*
'*Jeſus*, and his *Meſſengers* and *Miniſters* of the *Goſpel*, as in the *Apoſtles*
'*days*. For as Chriſt ſent his *Diſciples* to go and preach the Goſpel, into
'all the *World*; and after that, the *falſe Prophets* and *Antichriſts* went
'over the *World*, and preached their *falſe Doctrines* and *Traditions*, and
'*Heathenish* and *Jewiſh* Rudiments: So now again, the Everlaſting *Goſ-*
'*pel* muſt be preached to all *Nations*, and to every Creature, that they
'may come into the *pure Religion*, to worſhip God in the *Spirit* and
'*Truth*, and may know *Chriſt Jeſus*, their *Way* to *God*, and him to be
'the *Author* of their *Faith*, and may receive the *Goſpel* from *Heaven*,
'and not from *Men*; in which *Goſpel*, received from *Heaven*, is the
'Heavenly *Fellowſhip*, which is a Myſtery to all the *Fellowſhips* in the
'World. Now after theſe things had been largely opened, with many other things concerning *Chriſt Jeſus*, and his *Kingdom*, and the People were turned to the divine *Light* of *Chriſt*, and his *Spirit*, by which they might come both to know *God* and *Chriſt*, and the *Scriptures*, and to have *Fellowſhip* with them, and one with another in the ſame *Spirit*; I was moved to declare and open divers other things to thoſe *Friends*, who had received a *part* of the *Miniſtry*, concerning the *Exerciſe* of their *Spiritual Gifts* in the *Church*: Which, being taken in writing, by one that was preſent, was after this manner;

Friends,

'TAke heed of *deſtroying* that, which ye have *begotten*: for that 'which *deſtroys*, goes out, and is the *Caſt-away*. And though that 'be *true*, yea, and may be the *pure Truth*, which ſuch an one ſpeaks; 'yet if he doth not *remain* in *that*, and *live* in *that* in his own particular,

'but

1658. Bedfordshire. Yearly Meeting.

'but *goes out*, the *same*, which he is gone out from, cometh over him. 'So *that*, that calms the Spirits, and cools the Spirits, *that* goes over the 'World, and brings to the Father, to inherit the Life Eternal; and 'reaches to the *Spirits* in *Prison* in all. Therefore in the living, im- 'moveable *Word* of the *Lord God* dwell, and in the Renown thereof; 'and remain on the *Foundation*, that is *pure*, and that is *sure*: for who- 'soever goes out from the *Pure*, and *Ministers* not in and from that, he 'comes to an *End*, and doth not remain; though he may have had a '*Time*, and may have been serviceable for a *Time*, while he *lived* in the '*Thing*.

'And take heed of *many Words*, but what reacheth to the *Life*, that 'settles in the *Life*: That which cometh from the *Life*, and is received 'from *God*, that reacheth to the *Life*, and settles others in the *Life*: For 'the *Work* is not *now*, as it was at *first*; but the *Work now* is, to *settle* 'and *stay* in the *Life*. For as *Friends* have been led to *minister* in the '*Power*, and the *Power* hath gone through, so that there hath grown 'an *Understanding* among both *People* of the *World*, and *Friends*; so '*Friends* must be kept in the *Life*, which is *pure*, that with that they 'may answer the *pure Life* of *God* in *others*. For if *Friends* do not live 'in the *pure Life*, which they *speak of*, to answer the *Life* in those, that 'they *speak to*, the other part steps in; and so there comes up an *Out-* 'ward *Acquaintance*, and he lets that come over him. But as every 'one is kept living in the *Life* of *God*, over all that which is contrary, 'they are in their places; then they do not *lay Hands* on any *suddenly*, 'which is the *Danger* now: for if any one do, he may lose his *Discern-* 'ing, and may *lay Hands* on the *wrong Part*, and so let the *Deceit* come 'too near him; and the *Deceit* will steal over, so that it will be an hard 'thing for him, to get it down. There is no one *strikes* his *Fellow-ser-* 'vants, but first he is gone from the *pure* in his own particular: for 'when he goeth from the *Light*, he is enlightned withal, then he *strikes*; 'and then he hath his *Reward*: the *Light*, which he is gone from, *Christ*, 'he comes, and gives him his *Reward*. This is the *state* of the *evil Ser-* 'vants: the *boisterous*, and the *hasty* and *rash* beget nothing to *God*; but 'the *Life*, which doth reach the *Life*, is that which begets to *God*. 'Now when all are settled in the *Life*, they are in that which remains 'for ever; and what is received there, is received from the *Lord*: and 'what one receiveth from the *Lord*, he keepeth, and so he sitteth *still*, 'and *cool*, and *quiet* in his own *Spirit*, and gives it forth, as he is moved; 'but to the *Harlots*, *Judgment*.

'So *Friends*, this is the *Word* of the *Lord* to you all, be *Watchful* 'and *Careful* in all *Meetings* ye come into; for where *Friends* are sitting 'together in *silence*, they are many times gathered into their own *mea-* 'sures. Now, when a *Man* is come newly out of the *World*, from '*ministring* to the *World*'s *People*, he cometh out of the *Dirt*; and then 'he had need take heed, that he be not *Rash*. For now, when he 'comes into a *Silent Meeting*, that is another *State*; then he must come, 'and *feel* his own *Spirit*, how it is, when he comes to them, that sit '*silent*: for if he be *Rash*, they will *judge him*; that having been in the '*World*, and amongst the *World*, the *Heat* is not yet off him. For he 'may come in the *Heat* of his *Spirit* out of the *World*; whereas the *others* 'are *still* and *cool*: and his *Condition* in that, not being agreeable to

'theirs,

'theirs, he may rather do them *Hurt*, by begetting them out of the 1658. 'Cool State into the *Heating State*; if he be not in that, which *commands* 'his own *Spirit*, and gives him to know it. Bedfordshire. Yearly Meeting.

'There is a great *Danger* too in *Travelling* abroad in the *World*: The 'same *Power*, that moves any to *go forth*, is that which must keep them. 'For it is the greatest *Danger* to go abroad, except a Man be moved of 'the *Lord*, and go in the *Power* of the *Lord*: for then, he keeping in 'the *Power*, is kept by it in his *Journey*, and in his *Work*; and it will 'enable him to answer the *Transgressed*, and keep above the *Transgressor*. 'And every one feeling the *Danger* to his own particular in *Travelling* 'abroad, there the pure *Fear* of the *Lord* will be placed, and kept in. 'For now, though they that *Travel*, may have *Openings*, when they are 'abroad, to *Minister* to *others*; yet as for their own particular *Growth*, 'they must dwell in the *Life*, which doth *open*: and that will keep down 'that, which would *boast*. For the *Minister* comes into the *Death* to that, 'which is in the *Death* and in *Prison*; and so returns up again into the '*Life*, and into the *Power*, and into the *Wisdom*, to preserve him *clean*.

So this is the *Word* of the *Lord God* to you all; *Feel, that ye stand in the Presence of the Lord*: for every Man's *Word* shall be his *Burden*; but the *Word* of the *Lord* is pure, and answers the *pure* in every one. The *word* of the *Lord* is that, which was in the *Beginning*, and brings to the *Beginning*: It is an *Hammer*, to beat down the *Transgressor* (not the *Transgressed*) and as a *Fire* to burn up that, which is contrary to it. So *Friends*, come into that, which is over all the *Spirits* of the *world*, and fathoms all the *Spirits* of the *world*, and stands in the *Patience*; with that ye may see, where *others* stand, and reach *that* which is of *God* in every one. So here is no *Strife*, no *Contention*, out of *Transgression*: for he that goeth into the *Strife*, and into the *Contention*, he is from the '*pure Spirit*. For where any goeth into the *Contention*, if any thing hath been begotten by him before, then that *contentious Nature* doth get a top, and spoil that, which was begotten; and quencheth his own '*Prophesying*. So if that be not subjected by the *Power* in the Particu- 'lar, which would arise into the *Strife*, that is *dangerous*.

'Now, if any one have a *Moving* to any *Place*, and have spoken, 'what they were *moved* of the *Lord*; let them return to their *Habitation* 'again, and live in the *pure Life* of God, and in the *Fear* of the *Lord*: 'and so will ye in the *Life*, and in the *solid* and *seasoned Spirit* be kept, 'and preach as well in *Life*, as with *Words* (for none must be *light*, or '*wild*.) For the *Seed* of *God* is *weighty*, and brings to be *solid*; and leads 'into the *Wisdom* of *God*, by which the *Wisdom* of the *Creation* is known. 'But if that *Part* be up, which runs into the *Imaginations*, and that *Part* 'be standing, in which the *Imaginations* come up, and the *pure Spirit* be 'not throughly come up to *rule* and *reign*, then *that* will run out, and 'that will *glory*, and will *boast* and *vapor*; and so will such an one *spoil* 'that, which *opened* to him: And this is for *Condemnation*. So every 'one mind that, which *feels through* and *commands* his *Spirit*, whereby 'every one may know, what *Spirit* he is of: for he should first *Trie* his 'own *Spirit*, and then he may *Trie* others; and he should first *know* his 'own *Spirit*, and then he may *know* others. Therefore that, which doth '*command* all these *Spirits*, where the *Heats* and *Burnings* come in and 'get up, in that *wait*, which chains them down and *cools*: That is the

'*Elect*,

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'*Elect*, the *Heir* of the *Promise* of *God*. For no *hasty*, *rash*, *brittle Spirits* (though they have *Prophecies*) have held out, and gone through, 'they not being subjected in the *Prophecy*. The *Earthly* will not abide, 'for it is *brittle*; and in that *State* the *Ministry* was another's, not the '*Son*'s: for the *Son* hath *Life* in himself, and the *Son* hath the *Power*; 'which *Man* being obedient to, he may be *serviceable*: but if he go 'from the *pure Power*, then he *falls*, and abuseth it. Therefore let your '*Faith* stand in the *pure Power* of the *Lord God*, and do not abuse it; 'but let that *search* through, and *work* through: and let every one stand 'in the *Power* of the *Lord God*, which reacheth the *Seed* of *God*; which 'is the *Heir* of the *Promise* of *Life* without *End*. And let none be '*hasty* to *speak*; for ye have *Time enough*, and with an *Eye* ye may reach 'the *witness*: Neither let any be *backward*, when ye are *moved*; for that 'brings *Destruction*. Now, *Truth* hath an *Honour* in the Hearts of *People*, which are not *Friends*; so that all *Friends* being kept in the *Truth*, 'they are kept in the *Honour*, they are *honourable*, and *that* will *honour* 'them: but if any lose the *Power*, they lose the *Life*, they lose their '*Crown*, they lose their *Honour*, they lose the *Cross*, which should crucify '*them*, and they crucify the *Just*; and by losing the *Power*, the *Lamb* 'comes to be *slain*. And as it is *here*, so will it be in other *Nations*: 'for all *Friends*, here and there, are as *one Family*; the *Seed*, the *Plants*, 'they are as a *Family*. Now all being kept in that which *subjects* all, 'and keeps all under, to wit, the *Seed* it self, the *Life* it self, that is the '*Heir* of the *Promise*; and that is the *Bond* of *Peace*: for there is the '*Unity* in the *Spirit* with *God*, and with one another. For he that in the '*Life* is kept, hears *God*, and sees *Man*'s *Condition*; and with that he 'answers the *Life* in *others*, that hear *God* also: Thus one *Friend*, that 'is come into that, *comprehends* the *world*. But that which *Friends* do '*speak*, they must *live in*; so may they look, that others may come 'into that, which they *speak*, to *live* in the same. For the *Power* of 'the *Lord God* hath been abused by some, and the *worth* of *Truth* hath 'not been minded: there hath been a *Trampling* on, and *Marring* with 'the *Feet*, and that abuseth the *Power*. But now every *Friend* is to keep 'in the *Power*, and to take heed to *that*: for that must be kept down, 'which would *trample* and *marr* with the *Feet*, and the *pure Life* and '*Power* of *God* is to be lived in over *that*; that none with the *Feet* might '*foul* or *marr*, but every one may be kept in the *pure Power* and *Life* of 'the *Lord*: Then the *water* of *Life* cometh in; then he that *Ministreth*, '*drinketh* himself, and giveth others to *drink*.

'Now, when any shall be *moved* to go to *speak* in a *Steeple-house* or *Market*, turn in to that which *moves*, and be *Obedient* to it; that that 'which would not go, may be kept down: for that which would not 'go, will be apt to get up. And take heed on the other Hand, that the '*lavishing Part* do not get up, for it is a *bad Savour*; therefore that 'must be kept down, and be kept subject. So *wait* in the *Light* of the '*Lord God*, that ye may be all kept in the *wisdom* of *God*. For when 'the *Seed* is up in every particular, then there is no *Danger*: But when 'there is an *Opening* and *Prophecy*, and the *Power* stirs, before the *Seed* 'comes up, then there is something, that will be apt to *run* out *rashly*; 'there's the *Danger*, and there must be the *Patience* in the *Fears*. For it 'is a weighty Thing to be in the *work* of the *Ministry* of the *Lord God*, and

'and to go forth in that: It is not as a customary *Preaching*; but it is 1658.
'to bring People to the *End* of all *outward Preaching*. For when ye have
'*declared* the *Truth* to People, and they have received it, and are come Bedfordshire. Yearly Meeting.
'into that, which ye *spake* of; the uttering of *many Words*, and *long* '*Declarations* out of the *Life*, may beget them into a *Form*. And if any 'should run on *rashly* into *Words* again, without the *savour* of *Life*, then 'they, that are come into the *Thing*, that he *spake* of, will *judge* him; 'whereby he may *hurt* again that, which he had *raised up* before. So '*Friends*, ye must all come into the *Thing*, that is *spoken* in the *Openings* 'of the heavenly *Life* among you; and *walk* in the *Love* of *God*, that ye 'may answer the *Thing* spoken to.

'And take heed all of running into *Inordinate Affections*: For when '*People* come to *own* you, then there is *Danger* of the *wrong Part* to get 'up. There was a *Strife* among the *Disciples* of *Christ*, who should be 'the *Greatest*? Christ told them, *The Heathen exercise Lordship, and* '*have Dominion over one another*; *but it shall not be so among you*: For '*Christ* the *Seed* was to come up in every one of them; so then, where 'is the *Greatest*? For that part in the *Disciples*, which looked to be '*Greatest*, was the same, that was in the *Gentiles*. But who comes here 'to *live* in the *Word*, that sanctified him, having the *Heart* sanctified, 'the *Tongue* and *Lips* sanctified, living in the *Word* of *Wisdom*, that 'makes clean the *Heart*, and reconciles to *God*, all things being upheld 'by the *Word* and *Power*; as there is an abiding in the *Word* of *God*, that 'upholds *Times* and *Seasons*, and gives all things Increase, here dwelling in the *Word* of *Wisdom*, if there be but *Two* or *Three* agreed in this 'on *Earth*, it shall be done for them in *Heaven*. So in *this* must all 'things be ordered by the *Word* of *Wisdom* and *Power*, that upholds all 'things, the *Times* and the *Seasons*, that are in the *Father's Hand*; to the *glory* of *God*, whereby his *Blessing* may be felt among you: and this brings 'to the *Beginning*. So this is the *Word* of the *Lord God* to you all, *Keep* '*down*, *Keep low*, that nothing may rule nor reign in you, but *Life* it self.

'Now, the *Power* being lived in, the *Cross* is lived in: and where-'ever *Friends* come in this, they draw the *Power* and the *Life* over; 'and they leave a *Witness* behind them, answering the *Witness* of *God* 'in others. And where this is *lived* in, there is no *want* of *Wisdom*, no '*want* of *Power*, no *want* of *Knowledge*: but he that *Ministreth* in this, 'feeth with the *Eye*, which the *Lord* openeth in him, what is for the '*Fire*, and what is for the *Sword*; and what must be fed with *Judgment*, and what must be *nourished*. This brings all down, and to be *Low*, 'every one keeping to the *Power*: for let a Man get up never so *high*, 'yet he must come down again to the *Power*, where he left; and what 'he went from, he must come down again to that. So now, before all 'these *wicked Spirits* be got down, which are *rambling* abroad, *Friends* 'must have *patience*, and must *wait* in the *Patience*, and in the *cool Life*: 'and who is in this, doing the *work* of the *Lord*, he hath the *Tasting* and 'the *Feeling* of the *Lamb's Power* and *Authority*. Therefore all *Friends*, 'keep *cool* and *quiet* in the *power* of the *Lord God*; and all that is contrary, will 'be subjected: the *Lamb* hath the *victory*, in the *Seed*, through the *Patience*.

'If any have been moved to *speak*, and have *quenched* that, which *mo-'ved* them; let none such go forth afterward into *Words*, until they *feel* 'the *Power* to arise and move them thereto again: for after the first *Motion* is *quenched*, the other part will be apt to get up; and if any go

1658. 'forth in that, he goeth forth in his *own*, and the *Betrayer* will come into 'that.—— And all *Friends*, be Careful not to meddle with the
Bedfordshire Yearly Meeting. 'Powers of the *Earth*; but keep out of all ſuch things: and as ye keep in 'the *Lamb's Authority*, ye will anſwer *That* of *God* in them, and bring 'them to do *Juſtice*, which is the *End* of the *Law*. And keep out of all 'Jangling: for all that be in the *Tranſgreſſion*, they be out from the *Law* 'of *Love*; but all that be in the *Law* of *Love*, come to the *Lamb's Power*, 'in the *Lamb's Authority*, who is the *End* of the *Law outward*. For the 'Law being added becauſe of *Tranſgreſſion*, Chriſt, who was *glorified with* 'the *Father, before the world began*, is the *End* of the *Law*; bringing them 'that live in the *Law* of *Life*, to live over all *Tranſgreſſion*: which every 'Particular muſt *feel* in himſelf.

More was then ſpoken to many of theſe *Particulars*; which were not taken at large, as they were delivered.

After this *Meeting* was over, and moſt of the *Friends* gone away, as I —— was walking in *John Crook*'s Garden, there came a *Party* of *Horſe*, with a *Conſtable*, to *ſeize* on me. I heard them ask, *Who was in the Houſe?* And ſome-body made them Anſwer, *I was there:* They ſaid, *I was the Man, they looked for*; and went forthwith into the *Houſe*, where they had many *Words* with *John Crook*, and ſome few *Friends*, that were with him. But the *Lord's Power* ſo *confounded* them, that they never came into the *Garden* to look for me; but went their Way in a *Rage*. When I came into the *Houſe*, *Friends* were very glad to ſee them ſo *confounded*, and that I had eſcaped them. Next day I paſſed from thence: and after I had viſited *Friends* in ſeveral places, as I went, I came to *London*; the *Lord's Power* accompanying me, and bearing me up in his *Service*.

London. I had not been long come to *London*, before I heard, that a *Jeſuit*, who came over with an *Embaſſador* from *Spain*, had challenged all the *Quakers*, to *diſpute* with them at the *Earl* of *Newport*'s Houſe: whereupon ſome *Friends* let him know, *That we would meet him.* Then he ſent us word, *He would meet with* Twelve *of the Wiſeſt Learned-Men we had*: A while after he ſent us word, *He would meet with but* Six; and after that he ſent us word again, *He would have but* Three *to come.* We *haſt'ned* what we could, leſt, for all his great *Boaſt*, he ſhould put it *quite off* at laſt. When we were come to the *Houſe*, I bid *Nicholas Bond* and *Edward Burrough* go up, and enter the *Diſcourſe* with him; and I would walk a while in the *Yard*, and then come up after them. I adviſed them to *ſtate* this *Queſtion* to him, 'Whether *or no the Church of* Rome, *as it now ſtood*, 'was not *degenerated from the true Church, which was in the Primitive Times*, 'from the *Life and Doctrine, and from the Power and Spirit, that they were* 'in? They *ſtated* the *Queſtion* accordingly; and the *Jeſuit* affirmed, *That the Church of* Rome *now was in the Virginity and Purity of the Primitive Church.* By this time I was come to them. Then we asked him, 'Whether 'they had the *Holy Ghoſt* poured out upon them, as the *Apoſtles* had? and he ſaid, *No.* Then ſaid I, 'If ye have not the ſame *Holy Ghoſt* poured 'forth upon you, and the ſame *Power* and *Spirit*, that the *Apoſtles* had, 'then ye are *degenerated* from the *Power* and *Spirit*, which the *Primitive* 'Church was in. So there needed little more to be ſaid to that. Then I asked him, 'What *Scripture* they had for ſetting up *Cloiſters* for *Nuns*, 'Abbies and *Monaſteries* for *Men*, and for all their ſeveral *Orders*; and for 'their *Praying* by *Beads*, and to *Images*, and for making *Croſſes*, and for forbidding of *Meats* and *Marriages*, and for putting People to *Death* for *Religion?*

'*ligion?* If (ſaid I) ye are in the *Practice* of the *Primitive Church*, in its *Pu-* 1658.
'*rity* and *Virginity*, then let us ſee by *Scriptures*, where-ever they *practiſed* ~~
'any ſuch things? (For it was agreed on both hands, that both he and London.
we ſhould make good by *Scriptures*, what we ſaid.) Then he told us of a *written Word*, and an *unwritten Word*. I asked him, 'What he called his *unwritten Word?* He ſaid; *The* written *Word is the Scriptures: and the* unwritten *Word is that, which the Apoſtles ſpake by Word of Mouth; which* (ſaid he) *are all thoſe Traditions, that we practiſe.* I bid him, Prove that by *Scripture*. Then he brought that *Scripture*, where the *Apoſtle* ſays (2 *Theſſ.* 2. 5.) *When I was with you, I told you theſe things. That is,* ſaid he, *I told you of Nunneries and Monaſteries, and of putting to death for Religion, and of Praying by Beads, and to Images, and all the reſt of the Practices of the Church of* Rome; *which,* he ſaid, *was the* unwritten Word *of the Apoſtles, which they told then, and have ſince been continued down by Tradition unto theſe Times.* 'Then I deſired him to *read* that *Scri-* 'pture again, that he might ſee, how he had *perverted* the *Apoſtle*'s *Words*; 'for that, which the *Apoſtle* there tells the *Theſſalonians, he had told them* 'before, is not an *unwritten Word*, but is there *written down*; namely, 'That the *Man* of *Sin*, the *Son* of *Perdition* ſhall be *revealed*, before that 'great and *terrible Day* of *Chriſt*, which he was writing of, ſhould *come*: 'ſo this was not telling them any of thoſe things, that the *Church* of *Rome* 'practiſes. In like manner, the *Apoſtle* in the *third Chapter* of that *Epiſtle*, tells the *Church* of ſome *diſorderly Perſons, he heard, were amongſt* 'them, *buſie-bodies, who did not work at all*; *concerning whom he had com-* 'manded them by his unwritten Word, *when he was among them, that if* 'any would not work, *neither ſhould he eat: which now he commands them* 'again *in his* written Words *in this* Epiſtle, 2 *Theſſ.* 3. So this *Scripture* 'afforded no Proof for their invented *Traditions*; and he had no other *Scripture-Proof* to offer. Therefore I told him, 'This was another *De-* 'generation of their *Church* into ſuch *Inventions* and *Traditions*, as the 'Apoſtles and *primitive Saints* never practiſed.

After this he came to his *Sacrament* of the *Altar*, beginning at the *Paſchal Lamb*, and the *Shew-bread:* and ſo came to the Words of Chriſt, *This is my Body*, and to what the *Apoſtle* writ of it to the *Corinthians*; Concluding, *That after the Prieſt had Conſecrated the Bread and Wine, it was Immortal and Divine, and he that received it, received the whole Chriſt.* I followed him through the *Scriptures* he brought, till I came to *Chriſt*'s *Words* and the Apoſtle's; and I ſhewed him, 'That the ſame *Apoſtle* told the 'Corinthians, after they had taken *Bread* and *Wine* in Remembrance of 'Chriſt's Death, that they were *Reprobates, if Chriſt was not in them:* But 'if the *Bread* they ate, was *Chriſt*, he muſt of neceſſity be *in them*, after 'they had *eaten* it. Beſides, if this *Bread* and this *Wine*, which the *Co-* 'rinthians ate and *drank*, was *Chriſt*'s *Body*; then how hath *Chriſt* a *Body* 'in *Heaven?* I obſerved to him alſo, 'That both the *Diſciples* at the *Sup-* 'per, and the *Corinthians* afterwards were to eat the *Bread*, and drink 'the *Wine* in *Remembrance* of *Chriſt*, and to *ſhew forth his Death, till* 'he come; which plainly proves, the *Bread* and *Wine*, which they took, 'was not his *Body*. For if it had been his *Real Body*, that they ate, then 'he had been *Come*, and was then there *preſent*; and it had been *impro-* 'per, to have done ſuch a thing in *Remembrance* of him, if he had been 'then *preſent* with them: as he muſt have been, if that *Bread* and *Wine*, 'which they *ate* and *drank*, had been his *Real Body*. Then as to thoſe

Words

1658. London. Words of Christ, *This is my Body*, I told him, 'Christ calls himself a *Vine*, 'and a *Door*, and is called in Scripture a *Rock*; Is Christ therefore an 'outward Rock, Door or *Vine*? O, said the *Jesuit*, *Those words are to be interpreted*; 'So, said I, are those *words* of Christ, *This is my Body*. Now having stopt his Mouth as to *Argument*, I made the *Jesuit* a *Proposal* thus: 'That seeing he said, *The Bread and Wine was Immortal and Divine, and* 'the very Christ; *and that whosoever received it, received the whole Christ*: 'Let a *Meeting* be Appointed between some of them (whom the *Pope* and 'his *Cardinals* should Appoint) and *some* of *us*; and let a *Bottle* of *Wine* 'and *Loaf* of *Bread* be brought, and divided each into *two Parts*, 'and let them *Consecrate*, which of those *Parts* they would. And 'then set the *Consecrated* and the *Unconsecrated Bread* and *Wine* 'in a safe Place, with a sure *Watch* upon it; and let *Trial* thus be 'made: *Whether* the *Consecrated Bread* and *Wine* would not lose its 'Goodness, and the *Bread* grow *dry* and *mouldy*, and the *Wine* turn *dead* 'and *sour*, as well and as soon, as that which was *Unconsecrated*? By 'this means, said I, the *Truth* of this *matter* may be made manifest. And 'if the *Consecrated Bread* and *Wine* change not, but retain their *Savour* 'and *Goodness*; this may be a *Means* to draw many to your *Church*: If 'they *change*, decay and lose their *Goodness*; then ought you to *con-* 'fess, and forsake your *Error*, and shed no more *Blood* about it: for 'much *Blood* hath been shed about these things; as in Queen *Mary*'s 'Days. To this the *Jesuit* made this *Reply*: *Take* (said he) *a piece of New Cloth, and cut it into two pieces, and make two Garments of it; and put one of them upon King* David's *Back, and the other upon a* Beggar's: *and the one Garment shall wear away, as well as the other.* 'Is this thy *Answer*, 'said I? *Yes*, said he. Then (said I) by this the *Company* may all be sa- 'tisfied, that your *Consecrated Bread* and *Wine* is not *Christ*. Have ye told 'People so long, that the *Consecrated Bread* and *Wine* was *Immortal* and 'Divine, and that it was the *very* and *real Body* and *Blood* of *Christ*, and 'dost thou now say, it will *wear away, or decay, as well as the other!* I must 'tell thee, *Christ remains* the same *to day*, as *yesterday*, and never de- 'cays; but is the *Saints heavenly Food* in all Generations, through which 'they have *Life*. He replied no more to this, being willing to let it *fall*: for the *People*, that were present, *saw* his *Error*, and that he could not *defend* it. Then I asked him, 'Why their *Church* did *persecute*, and put 'People to *Death* for *Religion*? He replied, *It was not the Church did it, but the Magistrates*. I asked him, 'Whether those *Magistrates* were not 'counted and called *Believers* and *Christians*? He said, *Yes*: 'Why then, 'said I, Are they not *Members* of your *Church*? *Yes*, said he. Then I left it to the *People* to judge from his own *Confessions*, Whether the *Church* of *Rome* doth not *persecute*, and put People to *Death* for *Religion*? Thus we parted; and his *Subtilty* was comprehended by *Simplicity*.

Now, during the Time that I was at *London*, I had many *Services* lay upon me; for it was a *Time* of much *Suffering*. And I was moved to write to *O. Cromwell*, and lay before him the *Sufferings* of *Friends* both in this *Nation*, and in *Ireland*. There was also a *Talk* about this time of making *Cromwel King*: Whereupon I was moved to go to him, and *warned* him against the same, and of divers *Dangers*; which if he did not avoid, I told him, 'He would bring a *Shame* and *Ruin* upon himself and his *Po-* 'sterity. He seemed to take well, what I said to him, and thanked me: Yet afterwards I was moved to write unto him more fully concerning that matter.

About

About this time the Lady *Claypool* (so called) was sick, and much troubled in Mind, and could receive no Comfort from any that came to her; which, when I heard of, I was moved to write unto her this following *Letter*: 1658. London.

Friend,

'BE *Still* and *Cool* in thy own Mind and Spirit from thy own '*Thoughts*, and then thou wilt feel the *Principle* of *God*, to turn 'thy Mind to the Lord God, from whom *Life* comes; whereby 'thou mayest receive his *Strength* and *Power* to allay all *Blustrings*, '*Storms* and *Tempests*. That is it, which works up into Patience, in- 'to Innocency, into Soberness, into Stilness, into Stayedness, into Qui- 'etness up to God, with his Power. Therefore mind, that is the 'Word of the Lord God unto thee, that the *Authority* of *God* thou 'mayst feel, and thy *Faith* in that, to work down that which *troubles* 'thee: For that is it, which keeps *Peace*, and brings up the *Witness* 'in thee, which hath been transgressed, to feel after *God* with his 'Power and Life, who is a God of *Order* and *Peace*. When thou art 'in the *Transgression* of the Life of God in thy own particular, the 'Mind flies up in the Air, and the Creature is led into the Night, 'and Nature goes out of its Course, and an old Garment goes on, and 'an uppermost Clothing; and thy *Nature* being led out of its Course, 'it comes to be all on a *Fire*, in the *Transgression*; and that defaceth 'the Glory of the *First Body*. Therefore *be Still* a while from thy 'own *Thoughts*, *Searching*, *Seeking*, *Desires* and *Imaginations*, and be 'stayed in the *Principle* of *God* in thee, that it may raise thy Mind 'up to God, and stay it upon God, and thou wilt find *Strength* from 'him, and find him to be a God at hand, a present Help in the time 'of Trouble, and of Need. And thou being come to the *Principle* of '*God*, which hath been transgressed, it will keep thee *humble*; and 'the *humble* God will teach his way, which is *Peace*, and such he doth 'Exalt. Now as the *Principle* of *God* in thee hath been transgressed, 'come to it, that it may keep thy Mind down low to the Lord God; 'and *deny thy self*, and from thy own *Will*, that is the *Earthly*, thou 'must be kept: Then thou wilt feel the *Power* of *God*, which will 'bring *Nature* into its Course, and give thee to see the Glory of the '*First Body*. And there the *Wisdom* of *God* will be received (which is 'Christ, by which all things were made and Created) to be thereby 'preserved and ordered to God's Glory. There thou wilt come to 'receive and feel the *Physician* of *Value*, who cloaths People in their 'right Mind; whereby they may serve God, and do his Will. For 'all *Distractions*, Unruliness and Confusion is in the *Transgression*; which '*Transgression* must be brought down, before the *Principle* of *God*, 'which hath been Transgressed against, be lifted up; whereby the 'Mind may be seasoned and stilled, and a right understanding of the 'Lord may be received; whereby his Blessings enter, and are felt, over 'all that is contrary, in the Power of the Lord God, which raises up 'the *Principle* of *God* within, and gives a feeling after God, and in 'time gives Dominion. Therefore keep in the *Fear* of the *Lord God*; 'that is the *Word* of the *Lord* God unto thee: for all these things 'happen to thee for thy Good, and for the Good of those concerned

1658. London. 'for thee, to make you know your ſelves, and your own Weakneſs, 'and that ye may know the Lord's Strength and Power, and may 'truſt in him. Therefore *Let the time, that is paſt, be ſufficient* to 'every one, who in any thing hath been lifted up in *Tranſgreſſion*, out 'of the *Power* of the *Lord*: For he can bring down and abaſe the 'Mighty, and lay them in the Duſt of the Earth. Therefore all *keep* '*low* in his Fear, that thereby ye may receive the *Secrets* of *God* and 'his Wiſdom, and may know the *Shadow* of the Almighty, and ſit un- 'der it, in all *Tempeſts*, and *Storms*, and *Heats*. For God is a God at 'hand, and the *Moſt-High* rules in the Children of Men. So then, this 'is the *Word* of the *Lord* God unto you all, what the *Light* doth make 'manifeſt and diſcover, as *Temptations*, *Diſtractions*, *Confuſions*, do 'not look at the Temptations, Confuſions, Corruptions; but at the '*Light*, which diſcovers them, and makes them manifeſt. And with 'the ſame *Light* you may feel over them, to receive Power to ſtand 'againſt them. The ſame *Light*, which lets you ſee Sin and Tranſ- 'greſſion, will let you ſee the Covenant of God, which blots out your '*Sin* and *Tranſgreſſion*, which gives Victory and Dominion over it, 'and brings into Covenant with God. For looking down at Sin, and 'Corruption, and Diſtraction, ye are ſwallowed up in it: But look- 'ing at the *Light*, which diſcovers them, ye will ſee over them. That 'will give Victory; and ye will find Grace and Strength: and there 'is the firſt Step to *Peace*. That will bring Salvation, and by it ye 'may ſee to the beginning, and the *Glory that was with the Father be-* '*fore the World began*; and ſo come to know the *Seed* of *God*, which 'is the Heir of the Promiſe of God, and of the World which hath no 'end; and which bruiſes the Head of the Serpent, who ſtops People 'from coming to God. That ye may feel the Power of an endleſs 'Life, the *Power* of *God*, which is *Immortal*; which brings the *Im-* '*mortal Soul* up to the *Immortal God*, in whom it doth rejoice. So in 'the Name and Power of the Lord Jeſus Chriſt, God Almighty 'ſtrengthen thee.

G. F.

When the foregoing *Paper* was read to her, ſhe ſaid, It *ſtay'd her Mind* for the preſent. Afterwards many *Friends* got *Copies* of it, both in *England* and *Ireland*, and read it to People, that were *Troubled in Mind*; and it was made uſeful for the ſetling of the Minds of ſeveral.

About this time came forth a *Declaration* from *O. Cromwel*, the *Protector*, for a *Collection towards the Relief of divers Proteſtant Churches* (ſo called) driven out of *Poland*; and of *Twenty Proteſtant-Families* driven out of the Confines of *Bohemia*. And there having been a like *Declaration* publiſhed ſome time before, to invite the Nation to a *Day* of *Solemn Faſting* and *Humiliation*, in Order to a *Contribution* to be made for the ſuffering *Proteſtants* of the Valleys of *Lucern, Angrona, &c.* who were perſecuted by the *Duke* of *Savoy*: I was moved to write to the *Protector* and Chief Magiſtrates on this occaſion, both to ſhew them the Nature of a true *Faſt* (ſuch as God requires and accepts;) and to make them ſenſible of their Injuſtice and *Self-Condemnation*, in blaming the *Papiſts* for perſecuting the *Proteſtants* abroad, while they themſelves,

themſelves, calling themſelves *Proteſtants*, were at the ſame time perſecuting their *Proteſtant Neighbours* and *Friends* at home. That which I writ to them, was after this manner: 1658. London.

To the Heads and Governours of this Nation, who have put forth a Declaration *for the keeping of a Day of Solemn* Faſting *and* Humiliation, *for the Perſecution* (as you ſay) *of divers People beyond the Seas, profeſſing the Reformed Religion, which*, ye ſay, *hath been tranſmitted unto them from their Anceſtors.*

'A *Profeſſion* of the *Reformed Religion* may be tranſmitted to Ge- 'nerations, and ſo holden by Tradition; and in that, wherein 'the *Profeſſion* and Tradition is holden, is the *Day* of *Humiliation* 'kept; which ſtands in the *Will* of *Man*, which is not the *Faſt*, that 'the Lord requires, *To bow down the Head like a Bulruſh, for a Day*, 'and the Day following be in the ſame Condition, as they were the 'Day before. To the *Light* of *Chriſt Jeſus* in your Conſciences do I 'ſpeak, which teſtifieth for God every Day, and witneſſeth againſt 'all *Sin* and *Perſecution*; which Meaſure of God, if ye be guided by 'it, doth not limit God to a *Day*, but leads to the *Faſt*, which the 'Lord requires, which is *To looſe the Bonds of Wickedneſs, to undo the* '*heavy Burdens, to break every Yoak, and to let the oppreſſed go free*, 'Iſa. 58. 6, 7. This is the *Faſt* the Lord requires; and this ſtands not 'in the Tranſmiſſion of *Times*, nor in the Traditions of Men: But 'this ſtands in that which was before *Times* were, and which leads 'out of *Time*, and ſhall be, when *Time* ſhall be no more. And theſe 'that teach for Doctrine the Commandments of Men, are they that 'ever perſecuted the Life and Power, when it came. And whereas 'ye mention a *Decree* or *Edict*, that was made againſt the ſaid '*Perſecuted Proteſtants*; all ſuch *Decrees* or *Edicts* proceed from the 'Ground of the *Pope*'s Religion and Supremacy, and therein ſtands 'his *Tyranny* and *Cruelty*, acted in that Will, which is in that Nature, 'which exerciſeth Lordſhip over one another, (as ye may read, '*Mark* 10. 42. *Luke* 22. 25.) as all the *Heathen* do, and ever did; 'and in the *Heatheniſh* Nature is all the *Tyranny* and *Perſecution* ex- 'erciſed, by them that are out of the Obedience to the *Light* of 'Chriſt Jeſus in the Conſcience, which is the Guider and Leader of 'all, who are tender of that of God in the Conſcience. But who are 'not led by this, knew not what it is to *ſuffer for Conſcience ſake*. Now, 'whereas ye take into your Conſideration the ſad *Perſecution*, *Ty-* '*ranny* and *Cruelty* exerciſed upon them, whom ye call your *Prote-* '*ſtant Brethren*, and do Contribute and Adminiſter to their *Wants* 'outwardly; this is good in its place, and we own it; and ſee it 'good to adminiſter to the *Neceſſities* of others, and to do good to 'all: and we, who are *Sufferers* by a Law derived from the *Pope*, 'are willing to join, and to contribute with you to their outward '*Neceſſities*. For *the Earth is the Lord's, and the Fulneſs thereof*; 'who is good to all, and gracious to all, and willing, that all ſhould

1658. London. 'be ſaved, and come to the Knowledge of the *Truth*. But in the 'mean time, while ye are doing this, and taking notice of others 'Cruelty, *Tyranny* and *Perſecution*, turn your *Eye* upon *your ſelves*, 'and ſee, what ye are *doing at home* ? To the *Light* of Chriſt Jeſus 'in all your Conſciences I ſpeak, which cannot *Lie*, nor cannot *Err*, 'nor cannot bear Falſe Witneſs ; but doth bear Witneſs for God, and 'cries for *Equity*, and *Juſtice*, and *Righteouſneſs* to be executed. See 'what ye are doing, who profeſs the *Scriptures*, which were given 'forth by the Saints in *Light*, who dwelt in the *Light* and in the 'Life of them. For them, who do now witneſs the ſame *Light*, 'the ſame *Life*, and the ſame *Power*, which gave forth the *Scriptures*, 'which ye in Words profeſs, them ye *perſecute*, them ye *hale out of* '*your Synagogues* and *Markets* ; them ye *beat*, *ſtock*, and *Impriſon*. 'Now let that of God, in your Conſciences, which is *juſt*, and *righ-* 'teous, and *equal*, examin and try, whether ye have any Example, 'or *Precedent* to exerciſe this *Perſecution*, which now many in this 'Nation ſuffer under, who are a People harmleſs and innocent, walk- 'ing in Obedience towards God and Man ? And though ye account 'the way of Truth, they walk in, *Hereſie* ; yet therein do they ex- 'erciſe themſelves, to have always a *Conſcience void of Offence* '*towards God and Man*; as ye may read, the Saints of Old did ; '(*Acts* 24. 14, 15, 16.) not wronging any Man, neither giving any 'juſt Cauſe of Offence ; only being obedient to the Commands of the 'Lord, to declare. as they are moved by the Holy Ghoſt ; and 'ſtanding for the *Teſtimony* of a *Good Conſcience*, ſpeaking the *Truth* 'in Chriſt, their Conſciences bearing them witneſs, that they lie 'not : For this do they *ſuffer* under you, who in Words profeſs the 'ſame thing, for which they *ſuffer*. Now ſee, if any Age or Gene- 'ration did ever *perſecute*, as ye do ? For ye *profeſs* Chriſt Je- 'ſus, who *Reveals* the *Father* ; and *perſecute* them, that witneſs the 'Revelation of the *Father* by Chriſt Jeſus unto them. Ye *profeſs* 'Chriſt Jeſus, who is the *Light* of the *World*, *that enlightens every* '*one, that cometh into the World* ; and yet *perſecute* them, that bear 'Witneſs and give Teſtimony to this *Light*. Ye *profeſs*, that the 'Word is become *Fleſh* ; and yet *perſecute* them that witneſs it ſo. 'Ye *profeſs*, that whoſoever confeſſeth not, that Jeſus Chriſt is come 'in the Fleſh, is an *Antichriſt* ; and yet *perſecute* them, that do Con- 'feſs him come in the Fleſh, and call them *Antichriſts* and *Deceivers*. 'Ye *profeſs*, that the Kingdom of Chriſt is come ; and yet *perſecute* 'them, that witneſs it come. Ye *profeſs* Chriſt Jeſus, the Reſurrecti- 'on and the Life ; and yet *perſecute* them, that witneſs him to be ſo. 'If ye ſay, *How ſhall we know, that theſe People, who ſay, they witneſs* '*theſe things, do ſo, or no* ? I anſwer : Turn your Minds to the 'Light, which Chriſt Jeſus hath enlightned you withal, which is one 'in all ; and if ye walk in the *Light*, ye ſhall have the *Light* of *Life*, 'and then ye will know and ſee, what ye have done, who have *per-* '*ſecuted* the *Lord* of *Glory* (in his People) in whom is Life, and the 'Life is the *Light* of Men. To no other *Touchſtone* ſhall we turn 'you, but into your own *Conſciences*, and there ſhall ye find the 'Truth, of what we have declared unto you, and of what we bear 'Teſtimony to, according to the Holy Scriptures. And when the

Books

'*Books* of *Conſciences* are opened, and all judged out of them, then 1658. 'ſhall ye Witneſs us to be of God, and our Teſtimony to be true ; London. 'though now ye may ſtop your *Ears*, and harden your *Hearts*, 'while it is called to day : But then ye ſhall know, what ye have 'done, and whom ye have tranſgreſſed againſt ; and then ye will 'ſee, that no *Perſecutors*, in any Age or Generation, that ever went 'before you, did ever *Tranſgreſs* againſt that *Light*, and Meaſure of 'God made manifeſt, in ſuch manner as ye have done. For though 'Chriſt and the Apoſtles were *perſecuted* in their times, the *Jews* (for 'the moſt part of them) did not know, that he was the *Chriſt*, when 'he came, notwithſtanding that they had the *Scriptures*, which pro- 'phefied of him ; neither did they believe, that he was *Riſen* again, 'when the Apoſtles preached his *Reſurrection*. But ye ſay, *Ye be-* 'lieve he is come ; and ye ſay, *Ye believe his Reſurrection* ; and yet ye 'perſecute thoſe that witneſs him come in the Fleſh, thoſe that are bu- 'ried with him in *Baptiſm*, thoſe that are conformable to his *Death*, 'and know the Power of his *Reſurrection*, thoſe ye *perſecute*, thoſe ye 'hale before *Magiſtrates*, and ſuffer to be *beaten in your Synagogues* ; 'thoſe ye cauſe to be *whipt*, and *ſtock't*, and ſhamefully entreated, 'and into *Priſon caſt*, and *kept* ; as many *Goals* in this Nation at this 'day teſtifie to your Faces. Therefore honeſtly conſider, what ye 'are doing, while ye are taking notice of others *Cruelties*, leſt ye 'over-look your own. There is ſome difference, in many things, 'between the *Popiſh Religion*, and that which ye call the *Proteſtant* ; 'but in this *Perſecution* of yours there is no difference : For ye will 'Confeſs, that the Foundation of your *Religion* is grounded upon the '*Scriptures* ; and yet now ye are *perſecuting* them that be in the ſame 'Life, which they were in, who ſpake forth the *Scriptures* ; your 'ſelves being the mean while under a *Profeſſion* of the *Words* they 'ſpake : and this ye ſhall one day witneſs. So ye have a *Profeſſion* 'and *Form*, and *perſecute* them that are in the *Poſſeſſion*, Life and 'Power. Therefore know aſſuredly, that ye muſt come to Judg- 'ment ; for he is made manifeſt, to whom all Judgment is commit- 'ted. Therefore to the *Light* of Chriſt Jeſus in your Conſciences, 'which ſearcheth and trieth you, turn your Minds, and ſtand ſtill, 'and wait there to receive the *Righteous Law*, which is according to 'that of God in the Conſcience, which is now riſing, and is bearing 'witneſs againſt all Ungodlineſs and Unrighteouſneſs of Men ; and 'they whom ye *perſecute*, are manifeſt to God, and that of God in 'all Conſciences ſhall bear witneſs for us, that we are of God : And 'this ye ſhall one day witneſs, whether ye will hear or forbear. Our 'Rejoycing is in the *Teſtimony* of our *Conſciences*, that in Simplicity 'and Godly Sincerity (not with Fleſhly Wiſdom, but by the *Grace* of '*God*) we have had our Converſation in the World, not handling the 'Word of God deceitfully, but, in the Manifeſtation of the *Truth* ; 'commending our ſelves to every Man's Conſcience in the ſight of 'God : and if our Goſpel be hid, it is hid to them that are loſt. And 'for the witneſſing the holding the Myſtery of *Faith* in a *pure Con-* 'ſcience, do we ſuffer, and are ſubject for Conſcience ſake. This is 'thank-worthy, if a Man, for *Conſcience ſake*, endure Griefs and Suf- 'fering wrongfully. And in this is our Joy and Rejoicing, having

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1658. London. 'a good Conſcience, that whereas we are evil ſpoken of, as *Evil-*
'*Doers*, they may be aſhamed, that falſly accuſe our good Converſa-
'tion in Chriſt; which is not only the putting away of the Filth of
'the Fleſh, but the Anſwer of a good *Conſcience* towards God, by
'the Reſurrection of Jeſus Chriſt. And this we Witneſs made ma-
'niſeſt, (Eternal Praiſes to the Living God) and bear Teſtimony to
'that, which ſpake it in the Apoſtle in Life and Power: And there-
'fore do we bear witneſs and teſtifie againſt thoſe, who, being got in-
'to a *Form* and *Profeſſion* of it, do perſecute the *Life* and *Power*.
'Therefore to the Eternal *Light* of Chriſt Jeſus, the Searcher and
'Trier of all Hearts, turn your Minds, and ſee what ye are doing;
'leſt ye *overturn your Foundation*, and Bottom, whereon ye pretend
'to ſtand, while ye are *profeſſing* the *Scriptures*, and perſecuting the
'*Life*, *Light* and *Power*, which they were in, who gave them forth.
'For the *Stone*, cut out of the Mountains without Hands, is now
'ſtriking at the Feet of the Image, the *Profeſſion*, which is ſet up,
'and ſtands in the Will of Man. Now is that made manifeſt, unto
'which all muſt anſwer, and appear before the Judgment-Seat of
'Chriſt; that every one may receive the things done in his Body,
'according to that he hath done, whether it be good or bad. Know-
'ing therefore the *Terror* of the *Lord*, we perſwade Men; but we
'are made manifeſt unto God, and ſhall be made manifeſt in all your
'Conſciences, which ye ſhall witneſs.

G. F.

Divers times, both in the time of the *Long Parliament*, and of the *Protector* (ſo called) and of the *Committee of Safety*, when they proclaimed *Faſts*, I was moved to write to them, and tell them, their *Faſts* were like unto *Jeſabels*: For commonly, when they proclaimed *Faſts*, there was ſome Miſchief contrived againſt us: And I knew, their *Faſts* were for Striſe and Debate, to ſmite with the Fiſt of Wickedneſs; as the *New-England-Profeſſors* ſoon after did; who, before they put our *Friends* to Death, proclaimed a *Faſt* alſo.

Now was it a time of great *Suffering*, and many *Friends* being in *Priſons*, many other *Friends* were moved to go to the *Parliament*, to offer up themſelves to lie in the ſame *Dungeons*, where their *Friends* lay, that they, that were in *Priſon*, might go forth, and not periſh in the ſtinking *Dungeons* and *Goals*. And this we did in Love to God and our Brethren, that they might not *die* in *Priſon*; and in love to them, that caſt them in, that they might not bring *Innocent Blood* upon their own Heads; which we knew would cry to the Lord, and bring his Wrath, Vengeance and Plagues upon them. But little Favour could we find from thoſe Profeſſing *Parliaments*; but inſtead thereof they would be in a Rage, and ſometimes threaten thoſe *Friends*, that thus attended them, that they would *whip* them, and ſend them home. Then commonly ſoon after the Lord would turn them out, and ſend them home; who had not an Heart to do good in the Day of their Power. But they went not off without being forewarned: For I was moved to write to them, in their ſeveral turns, as I did to the *Long-Parliament*, unto whom I declared, before

before they were broken up, That thick *Darkneſs* was coming over them all, even a Day of *Darkneſs* that ſhould be felt. 1658. London.

And becauſe the *Parliament*, that now ſate, was made up moſtly of high *Profeſſors*, who pretending to be more Religious than others, were indeed greater *Perſecutors* of them, that were truly *Religious*, I was moved to ſend them the following Lines, as a Reproof of their *Hypocriſie*:

'O *Friends*, do not cloak and *Cover* your ſelves: There is a God,
'that knoweth your Hearts, and that will *Uncover* you. He ſeeth
'your way: Wo be to him that *Covereth*, but not with my *Spirit*,
'ſaith the Lord. Do ye do contrary to the *Law*, and then put it
'from you! *Mercy* and true *Judgment* ye neglect. Look, what was
'ſpoken againſt ſuch: My Saviour ſpake againſt ſuch; *I was ſick, and*
'ye viſited me not; I was hungry, and ye fed me not; I was a Stranger,
'and ye took me not in; I was in Priſon, and ye viſited me not. But
'they ſaid, *When ſaw we thee in Priſon, and did not come to thee? In-*
'aſmuch as ye did it not unto one of theſe Little Ones, ye did it not unto
'me. Friends, ye *Priſon* them that be in the Life and Power of *Truth*,
'and yet profeſs to be the *Miniſters* of *Chriſt*: But if Chriſt had
'ſent you, ye would bring out of Priſon, and out of Bondage, and
'receive Strangers. Ye have lived in Pleaſure on the Earth, and been
'Wanton; ye have nouriſhed your Hearts, as in a Day of Slaughter:
'Ye have condemned, and killed the Juſt, and he doth not Reſiſt
'you.

G. F.

After this, as I was going out of *Town*, having two *Friends* with me, when we were gone little more than a *Mile* out of the *City*, there met us *Two Troopers*, belonging to *Col. Hacker*'s Regiment; and they took me, and the *Friends* that were with me, and brought us back to the *Mews*, and there kept us Priſoners a little while: But the Lord's Power was ſo over them, that they did not have us before any *Officer*; but after a while ſet us at liberty again. The ſame Day, taking Boat, I went down to *Kingſton*, and from thence went Kingſton. afterward toward *Hampton-Court*, to ſpeak with the *Protector* about Hampton-Court. the *Sufferings* of *Friends*. I met him Riding into *Hampton-Court-Park*; and before I came at him, as he rode in the Head of his *Life-guard*, I ſaw and felt a *Waft* (or *Apparition*) of *Death* go forth againſt him; and when I came to him, he look'd, like a *dead Man*. After I had laid the *Sufferings* of *Friends* before him, and had warned him, according as I was moved to ſpeak to him; he bid me, come to his Houſe. So I went back to *Kingſton*, and the next day went up to *Hampton-Court* again, to have ſpoken further with him. But when I came, he was ſick, and ---------- *Harvey*, who was one that waited on him, told me, The *Doctors* were not willing I ſhould come in to ſpeak with him. So I paſſed away, and never ſaw him any more.

From

1658. From *Kingſton* I went to *Iſaac Penington*'s,in *Buckinghamſhire*,where I had appointed a *Meeting*; and the Lord's Truth and Power was
Bucks. London. Eſſex. preciouſly manifeſted amongſt us. After I had Viſited Friends in thoſe parts, I returned to *London*: And ſoon after went into *Eſſex*; where I had not been long, before I heard, that the *Protector* was *dead*, and his Son *Richard* made *Protector* in his Room. Whereupon I
London. came up to *London* again.

And before this time the *Church-Faith* (ſo called) was given forth, which was ſaid to be made at the *Savoy* in *Eleven Days* time. I got a *Copy* of it, before it was publiſhed, and writ an *Anſwer* to it: And when their *Book* of *Church-Faith* was ſold up and down the Streets, my *Anſwer* to it was ſold alſo. This angred ſome of the *Parliament-Men*; ſo that one of them told me, *They muſt have me to* Smithfield. I told him, I was over their *Fires*, and feared them not. And reaſoning with him, I wiſh'd him to conſider; Had all People been without a *Faith* theſe *Sixteen hundred Years*, that now the *Prieſts* muſt make them one? Did not the Apoſtle ſay, that *Jeſus* was the *Author* and *Finiſher* of their *Faith*? And ſince Chriſt Jeſus was the Author of the *Apoſtles Faith*, and of the *Churches Faith* in the Primitive Times, and of the *Martyrs Faith*, ſhould not all People look unto him to be the *Author* and *Finiſher* of their *Faith*, and not unto the *Prieſts*? A great deal of work we had about the *Prieſts made Faith*: For they called us *Houſe-creepers*, *leading ſilly Women Captive*, becauſe We *Met* in *Houſes*, and would not hold up their *Prieſts* and *Temples*, which they had made and ſet up. But I told them, that it was they, that *Led ſilly Women Captive*, and *Crept into Houſes*, who kept People always Learning under them, who were Covetous, and had got a Form of Godlineſs, but denied the Power and Spirit, which the Apoſtles were in. Such began to *Creep* in the Apoſtles Days; but now they had got the *Magiſtrates* on their ſide, who upheld thoſe *Houſes* for them, which they had *Crept* into, their *Temples*, with their *Tithes*: Whereas the Apoſtles brought People off from even that *Temple*, and thoſe *Tithes* and *Offerings*, which God had for a time Commanded. And the Apoſtles *Met* in ſeveral private *Houſes*, being to Preach the Goſpel in all Nations; which they did *freely*, as Chriſt had commanded them. And ſo do we, who bring People off from theſe *Prieſts*, *Temples* and *Tithes* (which God never Commanded) to Meet in *Houſes*, or on *Mountains*, as the Saints of old did, who were gathered in the Name of Jeſus; and Chriſt was their *Prophet*, *Prieſt* and *Shepherd*.

There was preſent, with the *Parliament-Man*, that I diſcourſed with, one *Major Wiggan*, a very envious Man; yet he bridled himſelf before the *Parliament-Man*, and ſome others that were there in Company. He took upon him to make a Speech, and ſaid, *Chriſt had taken away the Guilt of Sin, but had left the Power of Sin remaining in us.* I told him, that was ſtrange Doctrine: For Chriſt came to deſtroy the *Devil* and his Works, and the Power of Sin, and ſo to cleanſe Men from Sin.

So *Major Wiggan*'s Mouth was ſtopt at that time. But the *next day* deſiring to ſpeak with me again, I took a *Friend* or two with me, and went to him. Then he vented a great deal of *Paſſion* and *Rage*,

Rage, beyond the Bounds of a Chriſtian, or Moral Man: Whereupon I was made to reprove him: And having brought the Lord's Power over him, and let him ſee, what Condition he was in, I left him. 1658. London.

After ſome time I paſſed out of *London*, and had a *Meeting* at *Sergeant Birkheads* at *Twitnam*; to which many People came, and ſome of conſiderable Quality in the World. A glorious *Meeting* it was, wherein the Scriptures were largely and clearly opened, and Chriſt exalted above all, to the great Satisfaction of the Hearers. Twitnam.

But there was great *Perſecution* in many places, both by *Impriſoning*, and breaking up of *Meetings*. At a *Meeting* about Seven Miles from *London*, the *Rude People* uſually came out of ſeveral Pariſhes round about, to abuſe *Friends*, and did often *beat* and *bruiſe* them exceedingly. One day they *beat* and *abuſed* about *Eighty Friends*, that went to that *Meeting* out of *London*, tearing their *Coats* and *Cloaks* from off their Backs, and throwing them into *Ditches* and *Ponds*; and when they had beſmeared them with Dirt, then they ſaid, *They look'd like Witches.* The next *Firſt-day* after this, I was moved of the Lord to go to that *Meeting*, though at that time I was very weak. When I came there, I bid *Friends* bring a *Table*, and ſet it in the *Cloſe*, where they uſed to *Meet*, to ſtand upon. According to their wonted courſe, the *Rude People* came, and I having a Bible in my hand, ſhewed them theirs and their *Prieſts* and *Teachers Fruits*; and the People came to be aſhamed, and was quiet: And ſo I opened the *Scriptures* to them, and our *Principles* agreeing therewith; and I turned the People from the Darkneſs, to the *Light* of *Chriſt*, and his Spirit, by which they might underſtand the *Scriptures*, and ſee themſelves and their Sins, and know Chriſt Jeſus to be their Saviour. So the *Meeting* ended quietly, and the *Lord's Power* came over all, to his Glory. But it was a time of great *Sufferings*; for beſides the *Impriſonments*, (through which many *died* in *Priſons*) our *Meetings* were greatly diſturbed: For they have thrown *Rotten Eggs* and *Wild-fire* into our *Meetings*, and have brought in *Drums* beating, and *Kettles*, to make Noiſes with, that the Truth might not be heard; and among theſe, the *Prieſts* as Rude as any: as may be ſeen in the Book of the *Fighting* Prieſts, wherein a *Liſt* is given of ſome of the *Prieſts*, that had actually *beaten* and *abuſed Friends*. A Meeting near London.

Many alſo of our *Friends* were brought up to *London*, *Priſoners*, to be Tried before the *Committee*; where *Henry Vane* being *Chairman*, would not ſuffer *Friends* to come in, except they would *put off* their *Hats*: but at laſt the Lord's Power came over him, ſo that, through the Mediation of ſome others, that perſwaded him, they were admitted. Now many of us having been *Impriſoned* upon *Contempts* (as they called them) for *not putting off our Hats*, it was not a likely thing, that *Friends*, who had ſuffered ſo long for it from others, ſhould *put off their Hats* to him. But the Lord's Power came over them all, and wrought ſo, that ſeveral *Friends* were ſet at Liberty by them. Now inaſmuch as *Sufferings* grew very ſharp, I was moved of the Lord to write a few Lines, and ſend abroad amongſt *Friends*, to encourage them to go on faithfully and boldly through the Exerciſes of the day; of which a Copy here follows:

1658.
London.

'*My Dear Friends*, every where abroad, ſcattered in *Priſon*, or out of '*Priſon*; Fear not, becauſe of the Reports of *Sufferings*; let not the *Evil* '*Spies* of the Good Land make you afraid, if they tell you, the *Walls* '*are high*, and that there be *Anakims in the Land*: For at the blow- 'ing of the *Ram's-Horns* did the *Walls* of *Jericho* fall down; and they 'that brought the Evil Report, periſhed in the Wilderneſs. But dwell 'ye in the *Faith*, *Patience* and *Hope*, having the Word of Life to 'keep you, which is beyond the *Law*; and having the *Oath* of *God*, 'his *Covenant*, Chriſt Jeſus, which *divides* the *Waters* aſunder, and 'makes them to Run all on Heaps; in that ſtand: and ye will ſee all 'things work together for good, to them that love God. And in that '*Triumph*, when *Sufferings* come, what-ever they be: Your *Faith*, 'your *Shield*, your *Helmet*, your *Armour* you have on: ye are ready 'to skip over a *Mountain*, or a *Wall*, or an *Hill*, and to walk through 'the deep *Waters*, though they be Heaps upon Heaps. For the *Evil* '*Spies* of the good Land may preach up hardneſs: but *Caleb*, which 'ſignifies an *Heart*, and *Joſhua*, a *Saviour*, Triumph over all.

G. F.

Reading.

Now after a while I paſſed into the Country, and went to *Reading*, and was there under great *Sufferings* and *Exerciſes*, and in a great Travel in my Spirit for about *Ten Weeks* time: For I ſaw, there was great *Confuſion* and *Diſtraction* amongſt the People, and that the *Powers* were plucking each other to pieces. And I ſaw, how many Men were deſtroying the Simplicity, and betraying the *Truth*, and a great deal of *Hypocriſie*, and *Deceit*, and *Strife* was got uppermoſt in the People, ſo that they were ready to ſheath their *Swords* in one anothers *Bowels*. There had been a Tenderneſs in many of them formerly, when they were low; but when they were got up, and had killed, and taken Poſſeſſion, they came to be as bad as others: So that we had much to do with them about our *Hats*, and ſaying *Thou* and *Thee* to them. For they turned their Profeſſion of *Patience* and *Moderation* into *Rage* and *Madneſs*; and many of them would be like diſtracted Men for this *Hat-Honour*. For they had hardned themſelves by *perſecuting* the Innocent, and were at this time Crucifying the *Seed*, *Chriſt*, both in themſelves and others; till at laſt they fell a biting and devouring one another, until they were *Conſumed* one of another; who had turned againſt, and judged, that which God had wrought in them, and ſhewed unto them. So ſhortly after God overthrew them, and turned them upſide down, and brought the *King* over them, who were often ſurmiſing, that the *Quakers Met* together to bring in *King Charles*, (when as *Friends* did not concern themſelves with the outward *Powers*, or *Government*.) But at laſt the *Lord* brought him in, and many of them (when they ſaw, he would be brought in) *Voted* for the bringing him in. So with Heart and Voice praiſe the *Name* of the *Lord*, to whom it doth

doth belong; who over all hath the *Supremacy*, and who will Rock the Nations, for he is over them. Now I had a *Sight* and *Senſe* of the *King's Return* a good while before, and ſo had ſome others. I writ to *Oliver* ſeveral times, and let him know, that while he was *perſecuting God's People*, they whom he accounted his *Enemies*, were preparing to come upon him. And when ſome forward Spirits, that came amongſt us, would have bought *Somerſet-Houſe*, that we might have *Meetings* in it; I forbad them to do ſo: For I did then foreſee the *King's Coming in* again. Beſides, there came a *Woman* to me in the *Strand*, who had a *Prophecy* concerning *King* Charles's *coming in*, *three Years* before he came; and ſhe told me, ſhe muſt go to him to declare it. I adviſed her to wait upon the Lord, and keep it to her ſelf: For if it ſhould be known, that ſhe went on ſuch a Meſſage, they would look upon it to be *Treaſon*: But ſhe ſaid, She muſt go, and tell him, that he ſhould be brought into *England* again. I ſaw, her *Prophecy* was true, and that a great *Stroke* muſt come upon them in *Power*: For they that had then gotten *Poſſeſſion*, were ſo exceeding high, and ſuch great *Perſecution* was acted by them, who called themſelves *Saints*, that they would take from *Friends* their *Copyhold-Lands*, becauſe they could not *Swear* in their *Courts*. And ſometimes, when we laid theſe *Sufferings* before *Oliver Cromwel*, he would not believe it. Wherefore *Thomas Aldam* and *Anthony Pearſon* were moved to go through all the *Goals* in *England*, and to get *Copies* of *Friends Commitments* under the *Goalers* Hands, that they might lay the Weight of *Friends Sufferings* upon *Oliver Cromwel*. And when he would not give Order for the *Releaſing* of them, *Thomas Aldam* was 'moved to take his *Cap* from off his Head, and to *Rend it in pieces* 'before him, and to ſay unto him, *So ſhall thy Government be Rent* '*from Thee and thy Houſe*. Another *Friend* alſo, a *Woman*, was mo- 'ved to go to the *Parliament* (that was envious againſt *Friends*) with 'a *Pitcher* in her hand, which ſhe *brake into pieces* before them, and 'told them, *So ſhould they be broken to pieces*: Which came to paſs ſhortly after. And in my great *Suffering*, and *Travel* of *Spirit* for the Nation, being grievouſly burdened, and almoſt choked with their *Hypocriſie*, *Treachery* and *Falſneſs*, I ſaw, God would bring that a top of them, which they had been a top of; and that all muſt be brought down to that, which did *Convince* them, before they could get over that *bad Spirit within* and *without*: For it is the pure, Inviſible *Spirit*, that doth, and only can work down all *Deceit* in People.

1658. Reading.

Now while I was under that ſore *Travel* at *Reading*, by reaſon of Grief and Sorrow of Mind, and the great Exerciſe that was upon my Spirit, my *Countenance* was alter'd, and I looked poor and thin; and there came a Company of *Unclean Spirits* to me, and told me; *The Plagues of God were upon me*: But I told them, It was the ſame *Spirit* ſpake that in them, that ſaid ſo of *Chriſt*, when he was ſtricken and ſmitten: they *hid their Face* from him. But when I had travelled with the *Witneſs* of *God*, which they had quenched, and had gotten through with it, and over all that *Hypocriſie*, which the *Outſide-Profeſſors* were run into, and ſaw, how that would be brought down, and turned under, and that *Life* would riſe over it, I came to have

1658. Reading. Eaſe; and the *Light*, *Power* and *Spirit* ſhined over all. And then, having *Recovered*, and got through my *Travels* and *Sufferings*, my Body and Face *ſwelled*, when I came abroad into the Air; and then the bad Spirits ſaid, *I was grown fat*; and they Envied at that alſo: So I ſaw, that no Condition nor State would pleaſe that Spirit of theirs. But the Lord preſerved me by his *Power* and *Spirit*, through London. and over all; and in the Lord's Power I came to *London* again.

Now was there a great Pudder made about the Image or *Effigies* of *Oliver Cromwel* lying in State, Men ſtanding and ſounding with *Trumpets* over his *Image*, after he was *dead*. At this my Spirit was greatly grieved, and the Lord, I found, was highly offended. Then did I write the following Lines unto them, and ſent among them, to Reprove their *Wickedneſs*, and warn them to *Repent*.

'Oh *Friends*, what are ye doing! and what mean ye to *ſound* be-
'fore an *Image!* Will not all ſober People think, ye are like *mad Peo-*
'ple? *Oh, how am I grieved with your Abominations! Oh, how am I*
'wearied! *My Soul is wearied with you*, ſaith the *Lord*, *Will I not be*
'avenged of you, think ye, for your Abominations? Oh, how have ye
'plucked down and ſet up! Oh how are your Hearts made whole,
'and not Rent! And how are ye turned to *Fooleries*! Which things
'in times paſt, ye ſtood over: Therefore, how have ye left my
'Dread, ſaith the *Lord*! O! Therefore *Fear*, and *Repent*, leſt the *Snare*
'and the *Pit* take you all. The great *Day* of the *Lord* is come upon
'all your *Abominations*, and the ſwift Hand of the *Lord* is turned
'againſt them all. The ſober People in the Nations, ſtand amazed at
'your Doings, and are aſhamed, as if ye would bring in *Popery*.

G. F.

1659. About this time great Stirs were in the Nation, the Minds of People being unſetled, and much *Plotting* and *Contriving* there was by the ſeveral *Factions*, to carry on their ſeveral *Intereſts*. And a great Care being upon me, leſt any *Young* or Raw *People*, that might ſometimes come amongſt us, ſhould be drawn into that *Snare*, I was moved to give forth the following *Epiſtle*, as a *Warning* unto all ſuch.

'All *Friends* every where, keep out of *Plots*, and Buſling, and
'the *Arm* of *Fleſh*; for all that is amongſt *Adam's Sons* in the
'*Fall*, where they are *deſtroying* Mens Lives like *Dogs*, and
'*Beaſts*, and *Swine*, goaring, renting, and biting one another, and
'deſtroying one another, and wreſtling with *Fleſh* and *Blood*. From
'whence ariſe *Wars* and *Killing*, but from the *Luſts*? Now all this is
'in *Adam* in the *Fall*, out of *Adam*, that *never fell*, in whom there
'is *Peace* and *Life*. Ye are called to *Peace*, therefore follow it;
'and that *Peace* is in Chriſt, not in *Adam* in the *Fall*. All that pre-
'tend to *fight* for Chriſt, they are deceived; for *his Kingdom is not of*
'this World, therefore his Servants do not *fight*. Therefore *Fighters*
'are not of *Chriſt's Kingdom*, but are without *Chriſt's Kingdom*: For
'his Kingdom ſtands in Peace and Righteouſneſs; but *Fighters* are in
the

'the *Luſt*: And all that would *deſtroy Men's Lives*, are not of Chriſt's 1659.
'Mind, who came to *ſave Men's lives*. Chriſt's Kingdom is not of London.
'this World; it is peaceable: and all that be in *Strife*, are not of his
'Kingdom. And all that pretend to *fight* for the *Goſpel*, are decei-
'ved: For the *Goſpel* is the Power of God, which was before the *De-*
'vil, or Fall of Man was; and the Goſpel of *Peace* was, before
'*Fighting* was. Therefore they, that pretend *Fighting*, and talk of
'*Fighting* ſo, are Ignorant of the Goſpel. And all that talk of *Fight-*
'ing for *Sion*, are in *Darkneſs*: For *Sion* needs no ſuch Helpers. And
'all ſuch as profeſs themſelves to be *Miniſters* of *Chriſt*, or *Chriſti-*
'ans, and go about to beat down the *Whore* with outward, carnal
'Weapons, the *Fleſh* and the *Whore* are got up in themſelves, and
'they are in a *blind Zeal*: For the *Whore* got up by the Inward Ra-
'vening from the *Spirit* of *God*; and the beating down of the *Whore*
'muſt be by the inward Stroke of the *Sword* of the *Spirit* within.
'All ſuch as pretend Chriſt Jeſus, and confeſs him, and yet run into
'the uſe of *Carnal Weapons*, wreſtling with Fleſh and Blood, throw
'away the *Spiritual Weapons*. They that would be *Wreſtlers* with
'*Fleſh* and *Blood*, throw away Chriſt's Doctrine, and *Fleſh* is got up-
'on them, and they are weary of their Sufferings. And ſuch as
'would *Revenge* themſelves, be out of Chriſt's Doctrine. And ſuch
'as being ſtricken on the one Cheek, would not turn the other, be
'out of Chriſt's Doctrine. And ſuch as do not *love one another*, and
'love Enemies, be out of Chriſt's Doctrine. Therefore ye, that be
'Heirs of the *Bleſſings* of God, which were before the *Curſe* and the
'Fall was, come to Inherit your Portions: And ye that be Heirs of the
'Goſpel of *Peace*, which was before the *Devil* was, live in the *Goſpel*
'of *Peace*, ſeeking the Peace of all Men, and the Good of all Men:
'and live in Chriſt, who came to *ſave men's lives*, out of *Adam*
'in the *Fall*, where they *deſtroy men's lives*, and live not in him.
'For the *Jews Sword* outwardly, by which they cut down the *Hea-*
'then, was a Type of the *Spirit* of *God* within, which cuts down the
'Heatheniſh Nature within. So live in the peaceable Kingdom of
'Chriſt Jeſus, and live in the *Peace* of *God*, and not in the *Luſts*,
'from whence *Wars* ariſe, and live in Chriſt, the *Prince* of *Peace*,
'the Way of God, who is the *Second Adam*, that never fell; but live
'not in *Adam* in the Fall, in the Deſtruction, where they deſtroy one
'another. Therefore come out of *Adam* in the Fall, into the *Adam*
'that never fell; and ſo live in Love and Peace with all Men:
'and keep out of all the Buſlings in the World, and meddle not with
'the *Powers* of the Earth; but mind the Kingdom, the *Way* of
'*Peace*. Ye that be *Heirs* of *Grace*, and *Heirs* of the Kingdom, and
'*Heirs* of the Goſpel, and *Heirs* of Salvation, and *Saints* of the
'moſt-High, and *Children* of *God*, whoſe Converſations are in Hea-
'ven, that is above the Combuſtions of the Earth, let your *Con-*
'verſation Preach to all Men, and your Innocent Lives, that they
'which ſpeak Evil of you, beholding your *Godly Converſation*, may
'glorifie your Father, which is in Heaven. And all *Friends* every where,
'this I charge you, which is the Word of the Lord God unto you all,
'Live in Peace, in Chriſt the way of Peace; and therein ſeek the *Peace*
'of all Men, and no Man's Hurt. As I ſaid before, in *Adam* in the
Fall

1659. London. 'Fall is no *Peace*; but in *Adam* out of the Fall, in him is the *Peace*: 'So ye being in *Adam*, which never fell, it is *Love* that overcomes, 'and not *Hatred* with *Hatred*, nor *Strife* with *Strife*. Therefore 'live all in the peaceable Life, doing good to all Men, and seeking 'the Good and Welfare of all Men.

G. F.

It was not long after this, before *George Booth* rose in Arms in *Cheshire*, and *Lambert* went down against him. At which time some *foolish rash Spirits*, that came sometimes amongst us, were ready to have taken up *Arms*: But I was moved of the Lord to *warn* them, and forbid them, and they were quiet. In the time of the *Committee* of *Safety*, (so called) we were invited by them to have taken up *Arms*, and great *Places* and *Commands* were offered some of us; but we denied them all, and declared against it both by Word and Writing; testifying, that our *Weapons* and *Armour* were not *Carnal*, but *Spiritual*. And lest any, that came amongst us, should be drawn into that Snare, it came upon me from the *Lord*, to write a few Lines on that occasion, and send them forth, as a *Caution* to all amongst us. Of which this is a Copy:

'All *Friends* every where, Take heed to keep out of the *Powers* 'of the *Earth*, that Run into the *Wars* and *Fightings*, which make 'not for *Peace*, but go from that; such will not have the King- 'dom. And *Friends*, take heed of Joining with this or the other, 'or medling with any, or being busie with other Mens matters; but 'mind the *Lord*, and his Power, and his Service. And so let *Friends* 'keep out of other Mens matters, and keep in that which answers 'the Witness in them all, out of the *Mans-matters*-part, where they 'must expect *Wars*, and the *Dishonour*. And all *Friends* every where, 'dwell in your own, in the Power of the *Lord God*, to keep your 'Minds up to the *Lord God*, from falling down to the *Strength* of '*Egypt*, or going thither for *Strength*, after ye are come out of it, like 'the Children of *Israel*, after they were come out of outward *E*- 'gypt. But dwell in the *Power* of the *Lord God* that ye may keep 'over all the *Powers* of the *Earth*, amongst whom the just Hand of 'God is come: For they have turned against the *Just*, and disobey- 'ed the *Just* in their own particulars, and so gone on in one against 'the *Just*; therefore the *Just* sets them one against another. Now he 'that goes to help among them, is from the *Just* in himself, in the mad 'and unstay'd state, and doth not know by the All-seeing Eye, (that 'beholdeth) him that recompenseth and rewardeth, and lives not in 'the Hand, in the Power, that mangles and overturns, which vex- 'eth the *Transgressors*, that come to be *blind*, and *zealous* for they 'do not know what. Therefore keep in *Peace*, and in the Love and 'Power of God, and in Unity and Love one to another, lest any go 'out, and fall with the *Uncircumcised*: That is, they that are from the '*Spirit* in themselves, and they that go from it, go into the *Pit* to- 'gether. Therefore stand in that (it is the *Word* of the *Lord God* 'to you all) in the Fear and Dread of the Lord God, his *Power*, *Life*, *Light*,

'*Light*, *Seed* and *Wisdom*, by which ye may take away the occasion 1659. 'of *Wars*, and so know a Kingdom which hath no end, and fight London. 'for that with *Spiritual Weapons*, which takes away the occasion of 'the *Carnal*: and there gather Men to *War*, as many as ye can, and 'set up as many as ye can with these *Weapons*.

G. F.

Now after I had staid some time in *London*, and had visited *Friends Meetings* there and there-abouts, and the *Lord's Power* was set over all, I travelled into the Countries again, passing through *Essex* and *Suffolk* into *Norfolk*, visiting *Friends*; till I came to *Norwich*, where we had a *Meeting* about the time called *Christmas*. The *Mayor* of *Norwich*, having got notice before-hand of the *Meeting* I intended to have there, granted out a *Warrant* to apprehend me. Wherefore when I was come thither, and heard of the *Warrant*, I sent some *Friends* to the *Mayor* to Reason with him about it. His Answer was, The *Souldiers* should not *Meet*; and did *We* think to *Meet*? He would have had us gone out and *Met* without the City: For he said, the *Towns-People* were so *rude*, that he could hardly order them, and he feared, that our *Meeting* would make *Tumults* in the Town. But our *Friends* told him, we were a peaceable People, and that he ought to keep the *Peace*; for we could not but *Meet* to *Worship God*, as our manner was. So he became pretty moderate, and did not send his *Officers* to the *Meeting*. A large *Meeting* it was, and abundance of rude People came, with an intent to have done Mischief: But the *Lord's Power* came over them, so that they were Chained by it, though several *Priests* were there, and *Professors*, and *Ranters*. Among the *Priests*, one, whose Name was *Townsend*, stood up and Cryed; *Error*, *Blasphemy* and an *Ungodly Meeting*? I bad him not burden himself with that, which he could not make good; and I asked him, what was our *Error* and *Blasphemy*: For I told him, he should make good his Words, before I had done with him, or be shamed. As for an *Ungodly Meeting*, I said, I did believe there were many People there, that *feared God*, and therefore it was both Unchristian and Uncivil in him, to charge Civil, *Godly People* with an *Ungodly Meeting*. He said, My *Error* and *Blasphemy* was, in that I said, that *People must wait upon God* by his Power and Spirit, and feel his Presence, when they did not speak *Words*: I asked him then, Whether the Apostles, and Holy Men of God, did not hear *God speak* to them in their *Silence*, before they spake forth the Scripture, and before it was written? He replied, *Yes*: *David* and the *Prophets* did *hear God*, before they did *Pen* the *Scriptures*, and felt his Presence in *Silence*, before they spake them forth. Then said I, All People take notice, he said, this was *Error* and *Blasphemy* in me to say these Words; and now he hath confessed, it is no more, than the *Holy Men* of *God* in former times witnessed. So I shewed the People, that as the *Holy Men* of *God*, who gave forth the Scriptures, as they were moved by the Holy Ghost, did *hear* and *learn* of *God*, before they spake them forth: So must They all hearken, and *hear* what the *Spirit* saith, which will lead them into all Truth, that they may know God, and

Essex. *Suffolk.* *Norfolk.* Norwich.

1659. and Chriſt, and may underſtand the *Scriptures*. O ſaid the *Prieſt*, this is not that *George Fox* I would ſpeak withal; this is a ſubtile Norwich. Man, ſaid he. So the *Lord's Power* came over all, and the rude People were made moderate, and were reached by it; and ſome *Profeſſors*, that were there, called to the *Prieſts*, ſaying, *Prove the* Blaſphemy *and* Errors, *which ye have charged them with: Ye have ſpoken much againſt them behind their Backs, but nothing ye can prove now* (ſaid they) *to their Faces*. But the *Prieſt* began to get away: Whereupon I told him, we had many things to charge him withal, therefore let him ſet a *time* and *place* to anſwer them; which he did, and went his ways. A glorious Day this was: For *Truth* came over all, and People were turned to God by his *Power* and *Spirit*, and to the Lord *Jeſus Chriſt*, their *free Teacher*, who was Exalted over all. And as we paſſed away, generally Peoples Hearts were filled with Love towards us; yea, the Ruder ſort of them deſired another *Meeting*: For the evil Intentions that they had againſt us, were thrown out of their Hearts. At Night I paſſed out of Town to a Col. Dennis. *Friend's* Houſe, and from thence to *Col. Dennis's*, where we had a great *Meeting*: And afterwards travelled on through the Countries, Norfollk. *Hunts.* *Cambridgeſhire.* viſiting *Friends* up and down in *Norfolk*, *Huntingtonſhire* and *Cambridgeſhire*, But *George Whitehead* and *Richard Huberthorn* ſtaid about *Norwich*, to meet the *Prieſt*, who was ſoon Confounded and down, the *Lord's Power* came ſo over him.

After I had travelled through many Countries in the Lord's Service, and many were *Convinced*, notwithſtanding that in ſome places the People were very Rude; I returned to *London* again, when *Ge-* London. *neral Monk* was come up thither, and the *Gates* and *Poſts* of the *City* were pulling down. 'Long before this I had a *Viſion*, wherein I ſaw 'the *City* lie in *heaps*, and the *Gates* down; and it was then repre-'ſented to me, juſt as I ſaw it, ſeveral Years after lying in *heaps*, 'when it was burned.

Divers times had I, both by Word and Writing, forewarned the ſeveral *Powers*, both in *Oliver's* time and after, of the *Day* of *Recompence*, that was coming upon them: But they rejecting Counſel, and ſlighting thoſe *Viſitations* of *Love* to them, I was moved now, before they were quite overturned, to lay their *Back-ſliding*, *Hypocriſie* and *Treacherous Dealing* before them, thus:

'*Friends*, Now are the *Prophecies* fulfilled and fulfilling upon you, 'which have been ſpoken to you by the People of God in your *Courts*, 'in your *Steeple-houſes*, in your *Towns*, *Cities*, *Markets*, *Highways*, 'and at your *Feaſts*, when ye were in your Pleaſures, and puffed up, 'that ye would neither hear *God* nor *Man*; when ye were in your 'Highneſs and *Height* of *Authority*, though raiſed up from a mean 'State, none might come nigh you without *bowing*, or the *Reſpect* of 'Perſons, for ye were in the World's Way, *Complements* and *Faſhions*, 'which, for Conſcience ſake towards God, they could not go into, 'being redeemed there from: Therefore they were by you hated for 'that Cauſe. But how are ye to be brought *Low*, who Exalted 'your ſelves above your Brethren, and threw the *Juſt* and *Harmleſs* from

'*leſs* from among you, until at laſt God hath thrown you out: And 1658. 'when ye caſt the *Innocent* from among you, then ye fell a biting one London. 'another, until ye were Conſumed one of another. And ſo the *Day* 'is come upon you, which before to you was told, though before ye 'would not *believe* it. And are not yet your *Hearts* ſo *hardned*, that 'ye will hardly yet *believe*, though ready to go into *Captivity*? 'Was it not told you, when ye ſpilt the *Blood* of the *Innocent* in your 'Steeple houſes, in your *Markets*, in your *Highways* and *Cities*, yea, 'and even in your *Courts* alſo, becauſe they ſaid the Word *Thou* to 'you, and could not put off their *Hats* to you, *That if ſomething did* 'not ariſe up amongſt your ſelves, to avenge the Blood of the Innocent, 'there would come ſomething from beyond the Seas, which lay reſerved 'there; which, being brought by the Arm of God, the Arm of Fleſh, and 'ſtrongeſt Mountain cannot withſtand? Yet ye would not conſider, 'nor regard, nor hear; but cried, *Peace, Peace*, and feaſted your 'ſelves, and ſate down in the *Spoil* of your *Enemies*, being *Treache-* 'rous both to God and Man; And who will truſt you now? Have 'ye not taken *Covenants* and *Oaths*? And broken *Covenants* and *Oaths* 'betwixt God and Man, and made the Nations Breakers both of 'Covenants and *Oaths*; ſo that nothing but *Hypocriſie*, and *Rotten-* 'neſs, and *Falſhood* under fair Pretence, was amongſt you? When 'ye pretended to ſet up the *Old Cauſe*, it was but your ſelves; for 'which ye long ſtunk to ſober People, who ſaw, that no good ye 'would do. But it was a Joy for any of you to get up into *Autho-* 'rity, that ye might have *Praiſe*, and *Honour*, and *Reſpect*; and they 'that were in the *Self-denial*, were a *Deriſion* to you; from amongſt 'whom that was *baniſhed*. Thus ye became the Nations *Maſters*, and 'not *Servants*; whereas the *Greateſt* of all, ſhould be the *Servants* of all. 'But there ye loſt your *Authority*, not conſidering your Eſtates, from 'whence ye were, and to what end God had raiſed you up; but forgot the 'Lord, and quenched that which was Good in your ſelves, and *per-* 'ſecuted them, that lived in it: And ſo are grown ſo groſs and per-'verſe, that at laſt ye are fit for neither *God* nor *Man*. Have not ye 'uſed to call the *Quakers* the *Fanatick* People, and the *Giddy Heads*? 'But whither now are ye *Giddying*? Into *Cain's City Nod*, which ſig-'nifies *Fugitive*, or *Wandring*? Have not ye *Perſecuted*, and *Impri-* 'ſoned to *Death*, ſuch as God had Reſpect to, and is now Reproving 'you for their ſakes, by them whom ye have hated? Were not ma-'ny amongſt you *cut off* for your *Perſecution*, and yet the reſt of 'you would not take Warning? Was there not a *Book* of *Examples* 'ſet out unto you, of what *ſudden* and *ſtrange Deaths* happened upon 'the *Perſecutors* of the *Innocent*? And yet ye would not take Warn-'ing, until the *Overflowing Scourge* is now coming upon you. Are not 'ye They, that have *killed* like *Cain*, who have *killed* about your *Sa-* 'crifice, and mingled the *Blood* of the Innocent with it? Hath not 'God now *Vagabonded* you, that ye ſhould become a *Curſe* upon the 'Earth, who have *perſecuted Friends* to *Death*? Did not the *Blood* 'of the *Righteous* cry out of the Ground for Vengeance? And will 'not the *Blood* of the *Righteous* be required? Could ye think, that 'the Lord would let you ſit always with *Bloody Hands*, and *Fiſts* of

1658. 'Wickedneſs! Ah! What's become of all your *Feaſts* and your *Faſts*, ~ ' the *Prayers* and *Bleſſings* of your *Prieſts!*
London.

G. F.

Being now clear of the City, and finding my Spirit drawn to Viſit *Friends* in the *Weſtern* Parts of *England*, I went out of Town; and
Surrey. paſſing firſt into *Surrey* and *Suſſex*, came to a great Town, where
Suſſex. there was a large *Meeting*, to which ſeveral *Friends* from *Reading* came; and a bleſſed *Meeting* it was. The *Prieſt* of the Town was in a great Rage, but did not come out of his Houſe; wherefore, hearing him make a great Noiſe in his Houſe, as we were paſſing from the *Meeting*, we bid him *Come out into the Street, and we would diſcourſe with him*; but he would not. So the *Lord's Power* being over all, *Friends* were refreſhed in the *Lord's Power* and *Truth*. From thence I went to another *Market-Town*, where in the Evening we had a precious *Meeting*; and the freſh Senſe of the *Preſence* of the *Lord*
Hampſhire. *God* was ſweetly felt amongſt us. Then turning into *Hampſhire*
Dorſetſhire. and *Dorſetſhire*, I went to *Ringwood* and *Pool*, viſiting *Friends* in the
Ringwood. *Lord's Power*, and had great *Meetings* amongſt them.
Pool.

Dorcheſter At *Dorcheſter* we had a great *Meeting* in the Evening at our *Inn*, to which many *Souldiers* came, and were pretty Civil. But the *Conſtables* and *Officers* of the Town came, under pretence to look for a *Jeſuite*, whoſe Head (they ſaid) was ſhaved: And they would have all to *put off their Hats*, or elſe they would take them off, to look for the *Jeſuit's ſhaven Crown*. So they took off my *Hat* (for I was the Man they aimed at) and they looked very narrowly; but not finding any *bald* or *ſhaven place* on my *Head*, they went away with *ſhame*; and the *Souldiers*, and other ſober People were greatly offended with them. But it was of good *Service* for the *Lord*, and all things wrought together for good; for it *affected* the People: and after the *Officers* were gone, we had a fine *Meeting*; and People were turned to the *Lord Jeſus Chriſt*, their *Teacher*, who had bought them, and would reconcile them to *God*.

From thence we paſſed into *Somerſetſhire*, where the *Presbyterians*, and other *Profeſſors* were very wicked, and often uſed to diſturb
Example. *Friends Meetings*. 'One time eſpecially (as we were then informed)
'there was a very *wicked* Man, whom they had got to come to the
'*Quakers Meeting*. This *Man* put a *Bears-Skin* on his Back, and un-
'dertook with that to *play Pranks* in the *Quakers Meeting*. Accord-
'ingly, ſetting himſelf juſt oppoſite to the *Friend*, that was ſpeak-
'ing, he *Lolled his Tongue out of his Mouth, having his Bears-Skin on*
'*his Back*, and ſo made ſport to his Wicked Followers, and cauſed a
'great Diſturbance in the *Meeting*. But an Eminent *Judgment* over-
'took him, and his *Puniſhmet* ſlumbred not: For as he went back from
'the *Meeting*, there was a *Bull-baiting* in the way, which he ſtayed
'to ſee; and coming within the *Bulls* reach, the *Bull* ſtruck his *Horn*
'under the Man's Chin into his *Throat*, and ſtruck his *Tongue* out of
'his *Mouth*, ſo that it hung *Lolling* out, as he had uſed it before, in
'Deriſion, in the *Meeting*. And the *Bull's Horn* running up into the
'*Man's*

'*Man's Head*, he ſwung him about upon his *Horn*, in a moſt re- 1659.
'markable and fearful manner. Thus he that came to do *Miſchief* a-
'mongſt God's People, was *Miſchieved* himſelf: and well would it Example.
'be, if ſuch apparent *Examples* of *Divine Vengeance* would teach
others to beware.

We travelled through *Somerſetſhire*, and *Devonſhire*, till we came to *Devonſhire.*
Plymouth, and ſo went up into *Cornwal*, viſiting the *Meetings* of *Plymouth.*
Friends, till we came to *Land's-End*. Many precious and bleſſed *Cornwall.*
Meetings we had, all along through the *Countries* as we went, where-
in they that were *Convinc'd*, were eſtabliſhed, and many others were
added to them. At the *Land's-End* in *Cornwal*, there was an honeſt Lands End.
Fiſher-man Convinc'd, who became a Faithful *Miniſter* of *Chriſt*. I took
notice of him to *Friends*, and told them, *He was like* Peter.

While I was in *Cornwall*, there were great *Ship-wracks* about the *Lands-End*. Now it was the Cuſtom of that Country, that at ſuch a time both *Rich* and *Poor* went out, to get as much of the *Wrack*, as they could, not caring to *ſave* the Peoples *Lives*: And in ſome parts of the Country, they called *Shipwracks, God's Grace*. Theſe things troubled me, and grieved my Spirit, to hear of ſuch unchriſtian Actions, conſidering, how far they were below the *Heathen* at *Melita*, who received *Paul*, and made him a *Fire*, and were courteous towards him, and them, that had ſuffered *Shipwrack* with him. Wherefore I was moved to write a *Paper*, and ſend it to all the *Pariſhes*, *Prieſts* and *Magiſtrates*, *High* and *Low*, to reprove them for ſuch *greedy Actions*. and to Warn and Exhort them, that, if they could aſſiſt to *ſave* Peoples *Lives*, and preſerve their *Ships* and *Goods*, they ſhould uſe their Diligence therein, and conſider, if it had been their own Condition, they would judge it hard; if they ſhould be upon a *Wrack*, and People ſhould ſtrive to get what they could from them, and not matter their *Lives*. A Copy of that Paper here follows:

All Friends and People,

'TAke heed of *Greedineſs*, and *Covetouſneſs*: for that is *Idolatry*;
'and the *Idolater* muſt not enter into the *Kingdom* of *God*. Take
'heed of *Drunkenneſs*, and *Oaths*, and *Curſings*; for ſuch are Deſtroy-
'ers of the Creation, and make it to groan. Lay away all *Fightings*,
'and *Quarrellings*, and *Brawlings*, and *Evil Speakings*, which are the
'Works of the *Fleſh*, and not of the *Spirit*: for who follow ſuch
'things, are not like to have the Kingdom of God. Put away all
'*Corrupt Words*, which be unſavoury; and *miſnaming* one another:
'for ye muſt give an Account for every idle Word. Lay aſide all
'*Profeſſion* and *Religion* that is *vain*, and come to the *Poſſeſſion*, and
'the pure *Religion*, which is to viſit the Fatherleſs, the Widow and
'the Stranger, and receive them: For ſome thereby may entertain
'Angels unawares, and the *Servants* of the *Lord*, as *Paul* was enter-
'tained, after the *Shipwrack* at *Melita*. And do not ye take *Peoples*
'*Goods* from them, by force, out of their *Ships*, which be the *Sea-*
'*mens*, or others, neither covet ye after them; but rather endeavour
'to preſerve their *Lives* and their *Goods* for them: For that ſhews a
'Spirit of *Compaſſion*, and a Spirit of a *Chriſtian*. But if ye be greedy,

1659. 'and covetous after other men's *Goods*, not mattering, what becomes
'of the *Men*; would ye be ſerved ſo your ſelves? If ye ſhould have
Lands End. 'a Ship caſt away in other places, and the People ſhould come to tear
'the *Goods* and *Ship* in pieces, not regarding to ſave the *Men's Lives*,
'but be ready to *fight* one with another for your *Goods*, do not ye
'believe, ſuch *Goods* would become a *Curſe* to them? And may ye
'not as well believe, ſuch kind of Actions will become a *Curſe* unto
'you? When the *Spoil* of one *Ships Goods* is idly ſpent, and confu-
'med upon the Luſts in *Ale-houſes*, *Taverns*, and otherwiſe, then
'ye gape for another. Is this to *do, as ye would be done by*; which is
'the *Law* and the *Prophets*? Therefore, *Prieſt Hull*, Are theſe thy
'*Fruits*? What doſt thou take *Peoples Labour* and *Goods* for? Haſt
'thou taught the *People* no better *Manners* and *Converſation*, who are
'ſo Brutiſh and *Heathenish*? Now all ſuch things we judge in whom-
'ſoever. But if any *Friend*, or others, do preſerve Mens *Lives*,
'and endeavour to ſave their *Goods* and *Eſtates*, and reſtore, what they
'can ſave of a *Wrack*, to the *Owners*; and then if they conſider them
'for their *Labour*, doing in that caſe unto them, what they would
'have done unto themſelves; that we own. And if they *buy* or *ſell*,
'and do not make a *Prey*; that is allowed of ſtill, in the way of *do-*
'*ing, as ye would be done by*, keeping to the *Law* and to the *Prophets*:
'(that is) that if ye ſhould be in another Country, ye would have
'other People to ſave your *Lives* and *Goods*, and have your *Goods* re-
'ſtored to you again, and you to conſider them for ſo doing. All ye,
'that do otherwiſe, that wait for a *Wrack*, and get the *Goods* for
'your ſelves, not regarding the *Lives* of the Men; but if any of
'them eſcape *drowning*, let them go a *begging* up and and down the
'Country; and if any ſcape with a little, ſometimes they are rob-
'bed of it in the Country: All ſuch, that do ſo, are not for the *pre-*
'*ſerving* of the Creation, but for the *deſtroying* of it: And thoſe
'*Goods* which are ſo gotten, ſhall be a *Curſe*, and a *Plague*, and a *Judg-*
'*ment* to them; and them the *Judgments* of *God* will follow, for act-
'ing ſuch things: The Witneſs in your *Conſciences* ſhall Anſwer it.
'Therefore all ye, who have done ſuch things, *do ſo no more*, leſt a
'worſe thing come unto you. But that which is good, do; to pre-
'ſerve Men's *Lives* and *Eſtates*, and labour to reſtore the *Loſs* and
'*Breach*; that the Lord requires. Be not like a Company of *Greedy*
'*Dogs*, and worſe than *Heathens*, as if ye had never heard tell of *God*,
'nor *Chriſt*, nor the *Scriptures*, nor *pure Religion*. And *Prieſt Hull*,
'Have People ſpent their *Money* upon thee, for that which is no
'*Bread*? For a thing of nought, that thou haſt ſuch *Fruits*? All
'ſuch *Teachers*, that make a *Trade* of the *Scriptures*, (which are given
'forth from the *Spirit* of *God*, to be believed, and read, and practiſed,
'and Chriſt, whom they teſtifie of, enjoyed) we utterly deny; who
'own Chriſt, and are come off from all your *Steeple-houſes*, which
'were the *Old Maſs-houſes*: For *there* are their *bad Fruits* harboured;
'thoſe are the *Cages* of them. But come to the *Church*, which is in
'*God*, (1 *Theſſ.* 1.) and come all to the *Light*, which *Chriſt Jeſus*
'*hath enlightned you withal*, which ſhews you all the *Ungodly Words*
'ye have ſpoken, the *ungodly Thoughts* which ye have thought, the *un-*
'*godly Actions*, which ye have done. This will be your *Teacher*, if ye
'love

'love it; your *Condemnation*, if ye hate it. For the mighty *Day* of 1659.
'the *Lord* is coming upon all Wickedneſs and Ungodlineſs: There-
'fore your *Whoredoms* and *Fornications* lay aſide. And ye *Magi-* Lands End.
'*ſtrates*, who are to do *Juſtice*, think ye not, that the Hand of the
'*Lord God* is againſt you, and that his *Judgments* will come upon you,
'who do not look after theſe things, and ſtop them with the *Law*, which
'is, *To do unto all men, as they would have done unto them*, whereby ye
'might be a good Savour in your Country? Is not the *Law* to pre-
'ſerve Mens *Lives* and *Eſtates*, *Doing unto all Men, as they would*
'*Men ſhould do unto them?* For all Men would have their *Lives* and
'*Eſtates* preſerved: Therefore, ſhould not ye preſerve others, and not
'ſuffer them to be devoured and deſtroyed? The Evil of theſe things
'will lie upon you, both *Prieſts* and *Magiſtrates*?

G. F.

POSTSCRIPT.

'ALL *Dear Friends*, which fear the *Lord God*, keep out of the
'*Ravenous World's Spirit*, whoſe Spirit is to *Raven* and *De-*
'*ſtroy*; which is out of the Wiſdom of God. That when *Ships* are
'*wrackt*, ye do not run to deſtroy and make Havock of *Ship* and
'*Goods* with the World; but rather, that ye do run to ſave the *Men*,
'and the *Goods* for them: and ſo deny your ſelves, and do unto them,
'as ye would they ſhould do unto you.

G. F.

This *Paper* had a good Service among People: And *Friends* have 1660.
endeavoured much to ſave the *Lives* of the Men in times of *Wracks*,
and to preſerve the *Ships* and *Goods* for them. And when ſome, that
have ſuffered *Shipwrack*, have been almoſt *dead* and *ſtarved*, ſome
Friends have taken them to their Houſes, to ſuccour them and recover
them; which is an *Act* to be practiſed by all true *Chriſtians*.

Now turned I back again from the *Lands-End*; and after I had
had many precious and bleſſed living *Meetings* in *Cornwall*, ſeveral
Eminent People being *Convinced* in that *County*, whom neither *Prieſts*
nor *Magiſtrates*, by *ſpoiling Goods* or *Impriſonments*, could make to
forſake their *Shepherd*, the Lord Jeſus Chriſt that had bought them;
and all *Friends*, who were turned to Chriſt their Teacher and Sa-
viour, being ſetled in Peace and Quietneſs upon him, their Fundation,
we left them unto the *Lord Jeſus Chriſt's Teaching and Ordering*, freſh
and green; and *Thomas Lower*, who had accompanied me through all
that *County*, brought me over *Horſe-Bridge* into *Devonſhire* again. *Devonſhire.*
And after ſeveral *Meetings* up and down in *Devonſhire*, we came
into *Somerſetſhire*, where we had divers large and peaceable *Meetings*; *Somerſet-*
and ſo paſſing through the *County* viſiting *Friends*, till we came to *ſhire.*
Briſtol.

I came

1660. I came into *Briſtol* on the *Seventh Day* of the Week, and the Day before, the *Souldiers* came with their *Muskets* into the *Meeting*, and
Briſtol. were exceeding rude, *beating* and *ſtriking Friends* with their *Muskets*, and drove them out of the *Orchard* in a great Rage, threatning, what they would do, if *Friends* came there again. For the *Mayor* and the *Commander* of the *Souldiers* had (it ſeems) combined together to make a Diſturbance amongſt *Friends*. Now when I came to *Briſtol*, and *Friends* told me, what a Rage there was in the *Town*, how they were threatned by both the *Mayor* and *Souldiers*, and how unruly the *Souldiers* had been to *Friends* the day before; I ſent for ſeveral *Friends*, as *George Biſhop*, *Thomas Gouldney*, *Thomas Speed* and *Edward Pyot*, and deſired them, to go to the *Mayor* and *Aldermen*, and deſire them, ſeeing he and they had broke up our *Meetings*, to let *Friends* have the *Town-Hall* to *Meet* in; and for the uſe of it *Friends* would give them *Twenty Pounds* a *Tear*, to be diſtributed amongſt the *Poor*: and when the *Mayor* and *Aldermen* had buſineſs to do in it, *Friends* would not *Meet* in it, but only on the *Firſt Days*. Thoſe *Friends* were aſtoniſhed at this, and ſaid, The *Mayor* and *Aldermen* would think, that they were *Mad*: But I ſaid, *Nay*; for they ſhould offer them a conſiderable *Benefit* to the *Poor*. And it was upon me from the *Lord* to bid them *Go*; and at laſt they Conſented, and *went*, though in the *Croſs* to their own Wills. When they had laid the thing before the *Mayor*, it came ſo over him, that he ſaid, *For his part, he could conſent to it*; *but he was but one*: And he told *Friends* of another *Great Hall* they might have; but that they did not accept of, it being inconvenient: So *Friends* came away, leaving the *Mayor* in a very loving *Frame* towards them: For they felt, the *Lord's Power* had come over him. When they came back, I ſpake to them to go alſo to the *Colonel*, that Commanded the *Souldiers*, and lay before him the rude Carriage of his *Souldiers*, how they came *Armed* amongſt *naked innocent People*, *who were waiting upon, and worſhipping the Lord*: But they were backward to go to him. Next Morning, being the *Firſt Day* of the Week, we went to the *Meeting* in the *Orchard*, where the *Souldiers* had ſo lately been ſo rude. And after I had declared the *Truth* a pretty while in the *Meeting*, there came in many *rude Souldiers* and *People*, ſome with *Drawn Swords*. The *Inkeepers* had made ſome of them *drunk*; and one of them had bound himſelf with an *Oath*, *to cut down and kill the Man that ſpoke*. So he came preſſing in, through all the Crowd of People, to within *two Yards* of me, and ſtopt at thoſe *Four Friends* before-mentioned, (who ſhould have gone to the *Colonel*, as I would have had them) and fell a *jangling* with them. On a ſudden I ſaw, his *Sword was put up* and gone: For the *Lord's Power* came over all, and chained him and the reſt, and we had a bleſſed *Meeting*, and the *Lord's* Everlaſting Power and Preſence was felt amongſt us. On the Day following, thoſe *Four Friends* went and ſpake with the *Colonel*, and he ſent for the *Souldiers*, and *Cut* and *Slaſht* ſome of them before the *Friends* Faces. Which when I heard of, I blamed the *Friends* for letting him do ſo; and alſo for that they did not go on the *Seventh Day*, as I would have had them, which might have prevented this *Cutting* of the *Souldiers*, and the *Trouble* they gave at our *Meeting*. But thus the *Lord's Power* came over

over all thoſe *perſecuting*, *bloody Minds*, and the *Meeting* there was 1660.
ſettled in Peace, for a good while after without Diſturbance.

I had then alſo a *General Meeting* at *Edw. Pyot's* near *Briſtol*, at Briſtol.
which it was judged, there were divers *Thouſands* of People: For beſides *Friends* from many parts thereabouts, ſome of the *Baptiſts* and *Independents*, with their *Teachers*, came to it, and very many of the *ſober People* of *Briſtol*; inſomuch that the *People*, that ſtaid behind, ſaid, *The City looked naked*, there were ſo many gone out of it to this *Meeting*. It was a very quiet *Meeting*, and many glorious *Truths* were opened to the People, and the *Lord Jeſus Chriſt* was ſet up, who was the *End* of all *Figures* and *Shadows*, and the *Law*, and the *firſt Covenant*. And it was declared to the People, how that all *Figures* and *Shadows* were given to Man, after Man *fell*; and how that all the *Rudiments* and *Inventions* of Men, which have been ſet up in *Chriſtendom*, many of which were *Jewiſh* and *Heatheniſh Ceremonies*, were not ſet up by the *Command* of *Chriſt*; and all *Images* and *Likeneſſes* Man has made to himſelf, or for himſelf, whether of things in *Heaven* or things in *Earth*, have been, ſince he loſt the *Image* and *Likeneſs* of *God*, which *God* made him in. But now *Chriſt* was come to Redeem, Tranſlate, Convert and Regenerate *Man* out of all theſe things, that he hath ſet up in the *Fall*, and out of the true *Types*, *Figures* and *Shadows* alſo, and out of Death and Darkneſs, up into the Light, and Life, and Image and Likeneſs of God again, which Man and Woman were in, before they fell. Therefore all now ſhould come, and all might come to receive *Chriſt Jeſus*, the Subſtance, by his *Light*, *Spirit*, *Grace* and *Faith*; and ſhould live and walk in him, the Redeemer and Saviour.

And whereas we had had a great deal of work with the *Prieſts* and *Profeſſors*, who pleaded for *Imperfection*: I was opened to declare and manifeſt unto them, how that *Adam* and *Eve* were *perfect*, before they fell; and all that God made, he ſaw that it was good, and he bleſſed it. But the *Imperfection* came in by the *Fall*, through Man's and Woman's hearkening to the *Devil*, who was out of *Truth*. And though the *Law* made nothing *perfect*, yet it made way for the bringing in of the better Hope; which *Hope* is *Chriſt*, who deſtroys the *Devil* and his Works, that made Man and Woman *Imperfect*. Now *Chriſt* ſaith to his Diſciples, *Be ye perfect*, *even as your Heavenly Father is perfect*: And he, who himſelf was *perfect*, comes to make Man and Woman *perfect* again, and brings them again to the State, which God made them in. So he is the Maker up of the *Breach*, and the *Peace* betwixt *God* and *Man*. That this might the better be underſtood by the loweſt Capacities, I uſed a *Compariſon* of *Two Old People*, that had their *Houſe* broken down by an *Enemy*, ſo that they, with all their Children, were liable to all *Storms* and *Tempeſts*. And there came ſome to them, that pretended to be *Workmen*, and offered to build up their *Houſe* again, if they would give them *ſo much a Tear*: But when they had gotten their *Money*, they left their *Houſe*, as they found it. After this manner came a *Firſt*, *Second*, *Third*, *Fourth*, *Fifth* and *Sixth*, each with his ſeveral pretence, to build up the *Old Houſe*, and each got the Peoples *Money*; and then cried, *They could not rear up the Houſe*, *nor the Breach could not be made up*: For there

is

1660. is *no Perfection here.* Cry they; the *Houſe* can never be *perfectly* built up again in this *Life*: Though they have taken the Peoples *Money* for the doing of it. For all the *Sects* in *Chriſtendom* (ſo called) have pretended to build up *Adam*'s and *Eve*'s *fallen Houſe*; and when they have got Peoples *Money*, they tell them, the Work cannot be *perfectly* done here; and ſo their *Houſe* lies, as it did. But I told the People, Chriſt was come to do it *freely*, who, by one *Offering*, hath *perfected* for ever all them that are ſanctified, and renews them up into the *Image* of *God*, which Man and Woman were in, before they fell, and makes Man's and Woman's *Houſe* as *perfect* again, as *God* had made them at the *firſt*: And this *Chriſt*, the Heavenly Man, has done *freely*. Therefore all are to look unto him, and all that have received him, are to walk in him, the *Life*, the *Subſtance*, the *Firſt* and the *Laſt*, *The Rock of Ages, and Foundation of many Generations.* Largely were theſe, and many other things opened and declared unto the People, and the *Word* of *Life* was Preached, which doth live and abide; and all were Exhorted to hear and obey that, which did live and abide, that by it all might be born again of the Immortal Seed, and feed of the *Milk* of the *Word*. A glorious *Meeting* there was, wherein the *Lord*'s Everlaſting Seed, *Chriſt Jeſus*, was ſet over all, and *Friends* parted in the *Power* and *Spirit* of the *Lord*, in *Peace*, and in his *Truth*, that is over all.

Briſtol.

About this time the *Souldiers*, under *General Monk*'s Command, were rude and troubleſome at *Friends Meetings* in many places: Whereof *Complaint* being made to him, he gave forth the following *Order*, which did ſomewhat reſtrain them:

St. *James*'s the 9*th*. of *March*, 1659.

I Do Require all Officers and Souldiers, to forbear to diſturb the peaceable Meetings of the Quakers, they doing nothing prejudicial to the Parliament or Common-wealth of England.

GEORGE MONK.

Oldeſton. Nailſworth. Glouceſter

After this *Meeting* at *Edward Pyott*'s I paſſed through the Countries to *Oldeſton*, and to *Nailſworth*, and to *Nathaniel Criſp*'s, where there was a large *Meeting*, and ſeveral *Souldiers* at it, but quiet. And from thence we paſſed through *Friends* to *Glouceſter*, viſiting their *Meetings*. And in *Glouceſter* we had a *Meeting*, that was peaceable, though the *Town* was very rude, and divided: For one part of the *Souldiers* were for the *King*, and another for the *Parliament*: And as I paſſed out of the *Town* over the *Bridge*, *Edward Pyott* being with me, the *Souldiers* there ſaid, *They were for the King.* But after we were gone paſt them, and they underſtood, it was *I*, they were in a great rage, that I had *eſcaped* them; and ſaid, Had they known it, it had been *I*, they would have *ſhot* me with *Hail-ſhot*, rather than I ſhould have *eſcaped* them. But the *Lord* prevented their *Deviliſh* Deſign, and brought me ſafe to *Col. Grimes* his Houſe, where we had a large *general Meeting*, and the Lord's Truth and Power was ſet over all, and *Friends* were eſtabliſhed upon the Rock, and ſettled under the *Lord Jeſus Chriſt*'s Teaching.

1660. Glouceſter. *Col. Grimes*

We paſſed from thence to *Tewksburg*, and ſo to *Worceſter*, viſiting *Friends* in their *Meetings* in the *Towns* as we went. And in all my time I never ſaw the like *Drunkenneſs*, as then in the *Towns*: For they had been then chuſing *Parliament-Men*. But at *Worceſter* the *Lord*'s *Truth* was ſet over all, and People were finely ſettled therein, and *Friends* praiſed the Lord; Nay, I ſaw, the very *Earth* Rejoiced. Yet great *fears* and *troubles* were in many People, and a looking for the *King*'s *Coming in*, and that all things ſhould be altered: and they would ask me, what I thought of *Times* and *Things*? I told them the *Lord*'s *Power* was over all, and his *Light* ſhined over all; and that the *Fear* would take hold only on the *Hypocrites*, ſuch as had not been *faithful* to *God*; and on our *Perſecutors*. For in my *Travel* and *Sufferings* at *Reading*, when People were at a ſtand, and could not tell, what might Come in, and who might Rule; I told them, the *Lord*'s *Power* was over all (for I had travelled through in it) and his *Day ſhined*, whoſoever ſhould come in; and whether the *King* came in or no, all would be well, to them that *loved* the *Lord*, and were faithful to him. Therefore I bid all *Friends*; *Fear none but the Lord*, and keep in his Power, that was over all.

Tewksbury. Worceſter.

From *Worceſter* I came through the *Countries*, viſiting *Friends* in their *Meetings*, till I came to *Badgely*; and from thence I went to *Drayton* in *Leiceſterſhire*, to viſit my *Relations*. While I was there, one *Burton*, a *Juſtice*, hearing that I had a good *Horſe*, ſent forth a *Warrant* to ſearch for *me* and my *Horſe*: But I was gone, before they came, and ſo he miſſed of his wicked End. I paſſed on to *Twy Croſs*, and *Swanington*, and ſo to *Darby*, where I viſited *Friends*, and found my old *Goaler* amongſt them, who had formerly kept me in the *Houſe* of *Correction* there, and was now *Convinced* of the *Truth*, which I then *ſuffered* under him for. Paſſing ſtill further up into *Darbyſhire*, and *Nottinghamſhire*, I came to *Synderhill-green*, viſiting *Friends* through all thoſe parts in their *Meetings*; and ſo paſſed on to *Balby* in *Yorkſhire*, where our *Yearly Meeting* at that time was holden, in a great *Orchard* of *John Killams*, where it was ſuppos'd, ſome *Thouſands* of *People* and *Friends* were gathered together. In the Morning I heard, that a *Troop* of *Horſe* was ſent from *York*, about *Thirty Miles* off, to break up our *Meeting*, and that the *Militia* newly raiſed, was to join with them. So I went into the *Meeting*, and ſtood up on a great *Stool*; and, after I had ſpoken ſometime, *Two Trumpeters* came up, ſounding their Trumpets pretty near me; and the *Captain* of the *Troop* cried, *Divide to the Right and Left, and make way*: Then they

Badgely. Leiceſterſhire. Drayton. Twy-Croſs Swanington. Darby. Darbyſhire. Nottinghamſhire. Synderhill-green. Yorkſhire. Balby. Yearly Meeting.

1660. they rid up to me. Now I was declaring the Everlasting *Truth*, and *Word* of *Life*, in the mighty *Power* of the *Lord*. The *Captain* bid me, *Come down, for he was come* (he said) *to disperse our Meeting*. After some time I spake to him, and told him, *He*, and they all knew, we were a *peaceable People*, and that we used to have such great *Meetings*: But if he did question, that we *Met in an hostile Way*, I desired him to make *search among us*, and if he found either *Sword* or *Pistol* about any there, *let such suffer*. He told me, *he must see us dispersed; for he came all Night* on *purpose to disperse us*. I asked him, What *Honour* it would be to him, to Ride with *Swords* and *Pistols*, amongst so many *Unarmed Men* and *Women*, as there was? But if he would be still and quiet, our *Meeting* probably might not continue above *two* or *three Hours*; and when it was done, as we came *Peaceably* and *Civilly* together, so we should part: For he might perceive, the *Meeting* was so *large*, that *all the Country thereabouts could not entertain them*, but that they intended to depart towards their *Homes* at Night. He said, *He could not stay to see the* Meeting *ended, but must disperse them, before he went*. I desired him then, if he himself could not stay, that he would let a *dozen* of his *Souldiers* stay, and see the *Order* and *Peaceableness* of our *Meeting*. He said, *He would permit us an Hour's time*; and left *half a dozen Souldiers* to stay with us. Then went the *Captain* away with his *Troop*, and *Friends* of the *House* gave those *Souldiers*, that staid, and their *Horses*, some *Meat*. When the *Captain* was gone, the *Souldiers*, that were left, told us, *We might stay till Night, if we would*. But we staid but about *three Hours* after, and had a *glorious, powerful Meeting*: For the presence of the Living God was manifest amongst us, and the *Seed*, *Christ*, was set over all, and *Friends* were built upon him the Foundation, and settled under his glorious, heavenly Teaching. And after the *Meeting* was done, *Friends* passed away in Peace, greatly refreshed with the *Presence* of the *Lord*, and filled with *Joy* and *Gladness*, that the *Lord's Power* had given them such Dominion. For many of the *Militia-Souldiers* staid also, and were much vexed, that the *Captain* and *Troopers* had not *broken up* our *Meeting*; and *Cursed* the *Captain* and his *Troopers*: For it was reported, that they intended to have done us some *Mischief* that day; but the *Troopers*, instead of *Assisting* them, were rather *Assistant* unto us, in not joining with them, as they expected; but preventing them from doing the *Mischief*, they designed. And yet this *Captain* was a desperate Man: For it was he, that had said to me in *Scotland*, That *he would obey his Superiors Commands, and if it were to Crucifie* Christ, *he would do it; or execute the Great Turk's Commands against the Christians, if he were under him*. So that it was an *Eminent Power* of the *Lord*, which chained down both him, and all his *Troopers*, and those envious *Militia-Souldiers* also; so that they went away, not having power to hurt any of us, nor to break up our *Meeting*.

Balby Yearly Meeting.

Warmsworth.

The *next* day we had an heavenly *Meeting* at *Warmsworth*, of *Friends* in the *Ministry*, and several others; and then *Friends* parted: And as they passed through the *Countries*, several were taken up. For that day, that our *first Meeting* was on, *Lambert* was Routed; and it made a great *Blunder* in the Country: but *Friends* were not

not kept long in *Prison* at that time, As I went to this *Meeting* at *Balby*, there came several to me at *Skegby* in *Nottinghamshire*, that were then going to be *Souldiers* under *Lambert*, and would have bought my *Horse* of me; and because I would not sell him to them, they were in a great Rage against me, using many Threatning Words: But I told them, *God would confound and scatter them*; and within *two* or *three Days* after, they were *scattered* indeed. 1658.

Nottinghamshire. Skegby.

From *Warmsworth* I passed, in the Lord's Power, to *Barton-Abby*, where I had a great *Meeting*; and from thence to *Thomas Taylor's*, and so to *Skipton*, where there was a *General Meeting* of *Men-Friends* out of many Counties, concerning the *Affairs* of the *Church*. 'There 'was a *Friend* went *Naked* through the *Town, declaring Truth*; *and* 'he was much beaten: Some other Friends *also came to me all bloody*. And as I walked in the Street, there was a desperate Fellow, had an Intent to have done me a *Mischief*: But he was prevented, and our *Meeting* was quiet. To this *Meeting* came many *Friends* out of most parts of the Nation: for it was about *Business* relating to the *Church*, both in this Nation, and beyond the *Seas*, Several Years before, when I was in the *North*, I was moved to recommend to *Friends* the setting up of this *Meeting* for that Service: For many *Friends suffered* in divers parts of the Nation, and their *Goods* were *taken from them*, contrary to the *Law*, and they understood not, how to help themselves, or where to seek Redress. But after this *Meeting* was set up, several *Friends*, that had been *Justices* and *Magistrates*, and others, that understood something of the *Law*, came thither, and were able to Inform *Friends*, and to assist them in gathering up the *Sufferings*, that they might be laid before the *Justices*, *Judges*, or *Parliament*. Now this *Meeting* had stood several *Years*, and divers *Justices* and *Captains* had come to brake it up; but when they have understood the *Business Friends Met* about, and have seen *Friends Books*, and *Accompts* of *Collections* for *Relief* of the *Poor*, how we took Care one *County* to help another, and to help our *Friends* beyond the *Seas*, and provide for our *Poor*, that none of them should be chargeable to their *Parishes*, &c. The *Justices* and *Officers* would Confess, that *we did their Work*; and would pass away peaceably and lovingly, *Commending Friends Practices*. And sometimes there would come *Two hundred* of the *World's Poor People*, and wait there, till the *Meeting* was done (for all the *Country* knew, we met about the *Poor*) and then after the *Meeting* was over, *Friends* would send to the *Bakers* for *Bread*, and give every one of those *Poor People* a *Loaf*, how many soever there were of them: For we were taught to *do good unto all*; though *especially to the Houshold of Faith*.

Barton-Abby. T. Taylor's Skipton. General Meeting of Men-Friends.

After this *Meeting* I passed through the *Countries*, visiting *Friends* in their *Meetings*, till I came to *Lancaster*; from whence I went to *Robert Withers*, and so to *Arnside*, where I had a *General Meeting* for all the *Friends* in those *Countries*, as *Westmorland*, *Cumberland* and *Lancashire*. This *Meeting* was quiet and peaceable, and the living Presence of the Lord was amongst us. After Meeting I went back with *Robert Withers*, and *Friends* all passed away, fresh in the Life and Power of Christ, in which they had Dominion, being settled upon him, the Heavenly Rock and Foundation. But after the *Meeting*, there

Lancaster. Arnside. General Meeting. R. W.

1660. there came several *Rude Fellows* (*Serving-men*, belonging to one called Sir *George Middleton*, a *Justice*, that lived not far off) to have made Arnside. some disturbance (as it was thought;) but the *Meeting* being ended, they did nothing there: But lighting on *Three Women-Friends*, who were going from the Meeting, they set upon them with impudent *Scoffs*, and one of them (whose Name was *Thomas* -----) said, *He would kiss one of them*; and carried himself very abusively and immodestly towards them. The same *Man* did abuse other *Friends* also, and was so outragious, that he would have *Cut* Friends with an *Ax*; but that he was restrained by some of his Fellows. At another time, the same *Man* set upon *Six Friends*, that were going to a *Meeting* to wait upon the *Lord*, at a place called *Tellan*, and beat and abused them very much; so that he *bruised their Faces, and shed much of their Blood*, wounding them very sore, and one of them in several parts of his Body; yet they lifted not up an Hand against him, but gave him their *Backs* and their *Cheeks* to beat.

Swarthmore. From *Robert Withers*'s I went next day to *Swarthmore*, *Francis Howgil* and *Thomas Curtis* being with me. I had not been long there, before one *Henry Porter*, who was called a *Justice*, sent a *Warrant* by the *Chief Constable*, and *Three Petty Constables*, to apprehend me. I had a sense of the thing before-hand; and being in the *Parlour* with *Richard Richardson* and *Margaret Fell*, some of her *Servants* came, and told her, that there were some come to search the House for *Arms*: and they went up into some of the Chambers under that Pretence. It came upon me to go out to them; and as I was going by some of them, I spake some Words to them: whereupon they asked G. F. taken Prisoner. me my Name. I readily told them my Name: and then they laid hold on me, saying, I was the Man they looked for; and led me Ulverstone away to *Ulverstone*. There they kept me all Night, at the *Constables* House, and set a *Guard* of *Fifteen* or *Sixteen Men* to watch me; some of whom sate in the *Chimney*, for fear I should go up the *Chimney*: such *dark Imaginations* possessed them. They were very *Rude* and *Uncivil* to me, and would neither suffer me to speak to *Friends*, nor suffer *Friends* to bring me *Necessaries*; but with Violence thrust out *Friends*, and kept a strong *Guard* upon me. Very *Wicked* and *Rude* they were, and a great Noise they made about me. One of the *Constables*, whose Name was *Askburnham*, said, *He did not think, a Thousand Men could have taken me.* Another of the *Constables*, whose Name was *Mount*, a very wicked Man, said, *He would have served Judge* Fell *himself so, if he had been alive, and he had a* Warrant *for him.* Next Morning, about the *Sixth Hour*, I was putting on my *Boots* and *Spurs*, to go with them before some *Justice*; but they pulled off my *Spurs*, and took my *Knife* out of my Pocket, and so hastned me away along the *Town*, with a *Party* of *Horse*, and abundance of *People*; not suffering me to stay, till my own *Horse* came down. When I was gone about a *quarter* of a *Mile* with them, some *Friends*, with *Margaret Fell* and her *Children* came towards me; and then a great *Party* of *Horse* gathered about me in a mad Rage and Fury, crying out, *Will they rescue him! Will they rescue him!* Whereupon I said unto them, *Here is my Hair, here is my Back, here are my Cheeks, Strike on!* With which Words their Heat was a little assuaged. Then they

they brought a *little Horse*, and *two* of them took up one of my Legs, 1660. and put my Foot in the Stirrup, and two or three lifting over my other Leg, set me upon the *little Horse, behind the Saddle*; and so led Ulverstone the *Horse* by the *Halter*: but I had nothing to hold by. When they were come a pretty way out of the *Town*, they beat the little *Horse*, and made him kick and gallop: Whereupon I slipped off him, and told them, They should not abuse the Creature. They were much enraged at my getting off, and took me by the Legs and Feet, and set me upon the same *Horse*, behind the Saddle again; and so led the *Horse* on, about *two Miles*, till they came to a great Water, called the *Carter-Ford*. By this time my own *Horse* was come to us, Carterford and the *Water* being deep, and their little *Horse* scarce able to have carried me through, they let me get upon my own *Horse*, through the Perswasion of some of their own Company; they leading him through the Water. There was one Wicked Fellow *kneeled down*, and *lifting up his Hands, blessed God, that I was taken.* When I was come over the *Sands*, I told them, I had heard, I had liberty to choose, what *Justice* I would go before: But *Mount*, and the other *Constables* cry'd *No, I should not.* Then they led me on to *Lancaster*, about *Fourteen Miles*, and a great *Triumph* they thought to have had: but as they led me, I was moved to *sing Praises to the Lord, in his triumphing Power over all.* When I was come to *Lancaster*, the Spirits of the Lancaster. People being mightily up, I stood and looked earnestly upon them; and they cried, *Look at his Eyes!* After a while I spake to them; and then they were pretty sober. Then came a *Young Man*, and had me to his House: and after a little time the *Officers* had me to *Major Porter*'s House, who was called a *Justice*, and who had sent forth the *Warrant* against me; and he had several others with him. When I came in, I said; *Peace be amongst you.* Then *Porter* asked me, *Why I came down into the Country that troublesome time?* I told him, To visit my Brethren. *But*, said he, *you have great Meetings up and down.* I told him, Though we had so, our *Meetings* were known throughout the Nation to be *peaceable*, and we were a *peaceable People*. He said, *We saw the Devil in Peoples Faces.* I told him, If I saw a *Drunkard*, or a *Swearer*, or a *peevish heady Man*, I could not say, I saw the *Spirit* of *God* in him. And I asked him, *If he could see the Spirit of God?* He said, *We cry'd against their Ministers.* I told him, While we were as *Saul*, sitting under the *Priests*, and running up and down with their *Packets* of *Letters*, we were never called *Pestilent Fellows*, nor *Makers* of *Sects*; but when we were come to exercise our *Consciences* towards *God* and *Man*, then we were called *Pestilent Fellows*, as *Paul* was. He said, We could Express our selves well enough; and he would not *Dispute* with me: but he would restrain me. I desired to know, *for what, and by whose Order he sent forth his* Warrant *for me?* And I complained to him of the *Abuse* of the *Constables*, and other *Officers* to me, after they had taken me, and in their bringing me thither. He would not take notice of that, but told me, *He had an Order, but would not let me see it; for he would not reveal the* King's *Secrets*, he said: And besides, *A Prisoner* (he said) *was not to see, for what he was Committed.* I told him, That was not Reason: For how should he make his *Defence* then? I said, I ought to have a *Copy* of

it.

1660. it. But he ſaid, there was a *Judge* once, *that fined one, for letting a Priſoner have a Copy of his Mittimus: And,* ſaid he, *I have an Old* Lancaſter. *Clerk, though I am a young Juſtice.* Then he called to his *Clerk*, ſaying, *Is it not ready yet? Bring it*; meaning the *Mittimus*: But it not being ready, he told me, I was a *Diſturber* of the *Nation*. I told him, I had been a *Bleſſing* to the *Nation*, in and through the *Lord's Power* and *Truth*; and the *Spirit* of *God* in all *Conſciences* would anſwer it. Then he charged me to be an *Enemy to the King, that I endeavoured to raiſe a new War, and imbrue the Nation in Blood again.* I told him, I had never learned the *Poſtures* of *War*; but was Clear and Innocent, as a Child, concerning thoſe things; and therefore was bold. Then came the *Clerk* with the *Mittimus*, and the *Goaler* was ſent for, and commanded to take me, and put me into the *Dark-Houſe*; and to let none come at me, but to keep me there a *Cloſe Priſoner*, until I ſhould be delivered by the *King* or *Parliament*. Then the *Juſtice* asked the *Conſtables*, where my *Horſe* was? *For I hear*, ſaid he, *that he hath a good Horſe; have ye brought his Horſe?* I told him, where my *Horſe* was; but he did not meddle with him. As they had me to the *Jail*, the *Conſtable* gave me my *Knife* again; and then asked me, to give it him: But I told him, *Nay*; he had not been ſo civil to me. So they put me into the *Jail*, and the Under-Goaler, one *Hardy*, a very wicked Man, was exceeding *Rude* and *Cruel*, and many times would not let me have *Meat* brought in; but as I could get it *under the Door*. Many of the *World's People* came to look at me; ſome in great Rage, and very uncivil and rude. One time there came *Two Young Prieſts*, and very abuſive and rude they were; the *worſt of People* could not be *worſe*. Amongſt thoſe that came in this manner, old *Preſton* of *Howker* his *Wife* was one; and ſhe uſed many abuſive Words to me, telling me, my *Tongue ſhould be cut out*, and that *I ſhould be hanged*; ſhewing me the *Gallows*. But the Lord God *Cut her off*, and ſhe *died* in a miſerable Condition.

Lancaſter Jail. Being now a *Cloſe Priſoner* in the *Common Jail* at *Lancaſter*, I deſired *Two Friends, Thomas Cummings* and *Tho. Green*, to go to the *Goaler*, and deſire of him a *Copy* of my *Mittimus*; that I might know, what I ſtood Committed for. They went; and the *Goaler* anſwered them, *He could not give a Copy of it; for another had been Fined for ſo doing*: but he gave them liberty to read it over. And to the beſt of their remembrance, the Matters therein charged againſt me, were, *That I was a Perſon generally ſuſpected to be a common Diſturber of the Peace of the Nation, an Enemy to the King, and a chief Upholder of the* Quakers *Sect: And that I, together with others of my Fanatick Opinion, have of late endeavoured to raiſe Inſurrections in theſe parts of the Country, and to imbroil the whole Kingdom in Blood. Wherefore the Goaler was commanded to keep me in ſafe Cuſtody, till I ſhould be releaſed by Order from the King and Parliament.*

When I had thus gotten the *Heads* of the *Charge*, contained in the *Mittimus*, by which I ſtood committed, I writ a plain, down-right *Anſwer*, in *Vindication* of my *Innocency*, to each Particular, as followeth:

'I

1660.

'I am a *Priſoner* at *Lancaſter*, committed by *Juſtice Porter*. A Lancaſter Jail. '*Copy* of the *Mittimus* I cannot get; but ſuch like *Expreſſions* I am 'told are in it; which are very untrue. As that I am *generally ſuſpected to be a common Diſturber of the Nations Peace, an Enemy to the King, and that I with others ſhould endeavour to raiſe Inſurrections, to imbroil the Nation in Blood.* All which is utterly falſe; and I do, in every part thereof, deny it. For I am not a Perſon generally ſuſpected to be a *Diſturber* of the *Nations Peace*; nor have given any 'Cauſe for any ſuch *Suſpicion*: For through the *Nation* I have been 'tried of theſe things formerly. In the days of *Oliver* I was taken 'up, on pretence of *Raiſing Arms* againſt him; which was alſo falſe: 'for I medled not with *Raiſing Arms* at all. Yet I was then carried 'up *Priſoner* to *London*, and kept *Priſoner*, till I was brought before 'him; and then I cleared my ſelf, and denied the drawing of a *Carnal 'Weapon* againſt him, or any Man upon the Earth: For my *Weapons* 'are *Spiritual*, which take away the occaſion of *War*, and lead into '*Peace*: And upon my declaring this to *Oliver*, I was ſet at liberty 'by him. After this I was taken, and ſent to *Priſon* by *Major Ceely* 'in *Cornwall*, who, when I was brought before the *Judge*, informed 'againſt me, *That I took him aſide, and told him, that I could raiſe 'Forty Thouſand Men in an hours time, to involve the Nation in Blood, 'and bring in King* Charles. This alſo was utterly falſe, and a *Lie* 'of his own inventing; as was then proved upon him: For I never 'ſpake any ſuch Word to him. I never was found in any *Plot*; I ne'ver took any *Engagement*, or *Oath*, nor ever learned *War-Po'ſtures*. And as thoſe were *Falſe Charges* againſt me *then*, ſo are 'theſe, which come from *Major Porter* now, who is lately appointed 'to be *Juſtice*, but wanted Power formerly, to exerciſe his *Cruelty* 'againſt us: Which is but the Wickedneſs of the Old Enemy. For 'the *Peace* of the *Nation* I am not a *Diſturber* of, nor ever was; but 'ſeek the *Peace* of it, and of all Men, and ſtand for all *Nations* '*Peace*, and *all Men's Peace* upon the Earth; and wiſh, that all Nations, 'and Men knew my *Innocency* in theſe things.

'And whereas *Major Porter* ſaith, I am an *Enemy to the King*; 'this is falſe: For my *Love* is to *him, and to all Men*; though they 'be *Enemies* to *God*, to *themſelves*, and to *me*. And I can ſay, It is 'of the *Lord*, that he is come in, to bring down many unrighteouſly 'ſet up; of which I had a *Sight Three Years* before he came in. It 'is much, he ſhould ſay, I am an *Enemy* to the *King*; for I have no 'reaſon ſo to be, he having done nothing againſt me. Bnt I have 'been often *Impriſoned* and *Perſecuted* theſe *Eleven* or *Twelve Years*, by 'them that have been againſt both the *King*, and his *Father*; even 'the *Party*, that *Porter* was made a *Major* by, and bore *Arms* for: 'but not by them, that were for the *King*. I was never an Enemy to 'the *King*, nor to any Man's Perſon upon the Earth; but I am in the '*Love*, that fulfils the *Law*, which thinks no *Evil*, but *loves* even '*Enemies*; and would have the *King* ſaved, and come to the Know'ledge of the *Truth*, and be brought into the *Fear* of the *Lord*, to re'ceive his *Wiſdom* from above, by which all things were made and created:

1660. 'created; that with that *Wiſdom* he may order all things to the Glo-
'ry of God, by whom they were Created.

Lancaſter Jail. 'Whereas he calleth me, *A Chief Upholder of the* Quakers *Sect.* I
'Anſwer: The *Quakers* are not a *Sect*, but are in the *Power* of *God*,
'which was, before *Sects* were, and witneſs the *Election*, before the
'World began; and are come to live in the *Life*, which the *Prophets*
'and *Apoſtles* lived in, who gave forth the *Scriptures*: Therefore are
'we hated by *envious*, *wrathful*, *wicked* and *perſecuting* Men. But *God*
'is the *Upholder* of us all, by his mighty *Power*, and preſerves us from
'the *Wrath* of the *Wicked*, that would ſwallow us up.

'And whereas he ſaith, *That I, together with others of my Fanatick*
'*Opinion* (as he calls it) *have of late endeavoured to raiſe Inſurrecti-*
'*ons, and to imbroil the whole Kingdom in Blood*: I ſay, this is altogether
'falſe; to theſe things I am as a Child, and know nothing of them.
'The *Poſtures* of *War* I never learned: My *Weapons* are *Spiritual* and
'not *Carnal*; for with *Carnal Weapons* I do not fight: I am a Follow-
'er of him, who ſaid, *My Kingdom is not of this World.* And though
'theſe *Lies* and *Slanders* are raiſed upon me, I deny drawing of any
'*Carnal Weapon* againſt the *King* or *Parliament*, or any Man upon
'the Earth: For I am come to the end of the Law, *To love Enemies*,
'and *wreſtle not with Fleſh and Blood*; but am in that, which ſaves
'Men's *Lives*: And a Witneſs I am againſt all *Murderers*, *Plotters*,
'and all ſuch as would *Imbrue the Nation in Blood*; for it is not in my
'Heart to have any Man's *Life* deſtroyed. And as for the Word *Fa-*
'*natick*, which ſignifies *furious*, *fooliſh*, *mad*, &c. He might have
'conſidered himſelf, before he had uſed that Word; and have learn-
'ed the *Humility*, which goes before the *Honour*: For we are not *fu-*
'*rious*, *fooliſh* or *Mad*; but through *Patience* and *Meekneſs* have born
'*Lies* and *Slanders*, and *Perſecutions* many Years, and undergone
'great Sufferings. The *Spiritual Man*, that wreſtles not with Fleſh
'and Blood, and the *Spirit*, that reproves Sin in the Gate, which is
'the *Spirit* of *Truth*, *Wiſdom*, and ſound *Judgment*; this is not *mad*,
'*fooliſh*, *furious*, which *Fanatick* ſignifies: But all are of a *mad*, *furious*,
'*fooliſh Spirit*, that wreſtle with Fleſh and Blood with *Carnal Wea-*
'*pons*, in their *Furiouſneſs*, *Fooliſhneſs* and *Rage*. This is not the Spi-
'rit of God, but of *Error*, that *perſecutes* in a mad, blind Zeal, like
'*Nebuchadnezer* and *Saul*.

'Now, inaſmuch as I am ordered to be kept *Priſoner, till I be de-*
'*livered by Order from the King or Parliament*: therefore have I
'written theſe things to be laid before you, the *King* and *Parliament*,
'that ye may Conſider of them, before ye act any thing therein:
'that ye may weigh, in the Wiſdom of God, the *Intent* and *End* of
'*Men's Spirits*; leſt ye act the thing, that will bring the hand of the
'Lord upon you, and againſt you: as many have done before you,
'who have been in *Authority*, whom *God* hath *overthrown*; in whom
'we truſt, whom we fear and cry unto Day and Night: Who hath
'heard us, and doth hear us, and will hear us; and avenge our Cauſe.
'For much *Innocent Blood* hath been ſhed, and many have been *perſe-*
'*cuted* to *Death*, by ſuch as have been in *Authority* before you; whom
'God hath vomited out, becauſe they turned againſt the Juſt. There-
'fore conſider your Standing, now that ye have the Day; and re- 1660.
'ceive this as a *Warning* of *Love* to you,

Lancaſter-Caſtle.

From the Innocent, a Sufferer in Bonds, and
cloſe Priſoner in Lancaſter-Caſtle, *called*

GEORGE FOX.

Upon my being taken, and forcibly carried away from *Margaret Fell's* Houſe, and charged with things of ſo high a Nature, ſhe was concerned; as looking upon it, to be an *Injury* offered to her. Whereupon ſhe writ the following *Lines*, and ſent them abroad, directed thus:

To all Magiſtrates, concerning the wrong taking up, and Impriſoning of George Fox *at* Lancaſter.

'I Do Inform the *Governours* of this *Nation*, that *Henry Porter*, *Ma-*
'*jor* of *Lancaſter*, ſent a *Warrant* with *Four Conſtables* to my
'Houſe, for which he had no *Authority*, nor *Order*. They ſearched
'my Houſe, and apprehended *George Fox* in it; who was not guilty
'of the *Breach* of any *Law*, or of any *Offence* againſt any in the Na-
'tion. After they had taken him, and brought him before the ſaid
'*Henry Porter*; there was *Bail* offered, what he would demand for
'his *Appearance*, to Anſwer, what could be laid to his *Charge*: But
'he (contrary to *Law*, if he had taken him *lawfully*) denied to accept
'of any *Bail*; and clapt him up in *Cloſe Priſon*. After he was in
'*Priſon*, a *Copy* of his *Mittimus* was demanded: which ought not to
'be denied to any *Priſoner*; that ſo he may ſee, what is laid to his
'*Charge*: But it was denied him; a Copy he could not have: only
'they were ſuffered to read it over. And every thing that was there
'charged againſt him, was utterly falſe; he was not guilty of any
'one *Charge* in it; as will be proved, and manifeſted to the Nation.
'So, let the *Governours* conſider of it. I am concerned in this thing,
'inaſmuch as he was apprehended in my *Houſe*; and if he be guilty,
'I am ſo too. So I deſire to have this ſearched out.

MARGARET FELL.

After this, *Margaret Fell* determined to go to *London*, to ſpeak with the *King* about my being taken; and to ſhew him the manner of it, and the *Unjuſt Dealing* and *Evil Uſage* I had received. Which when *Juſtice Porter* heard of, he vapoured, that he would go, and meet her in the Gap. But when he came before the *King*, he having been a *Zealous Man* for the *Parliament* againſt the *King*, ſeveral of the *Courtiers* ſpake to him concerning his *plundering* of their *Houſes*:

1660. Lancaſter-Caſtle.

So that he had quickly enough of the *Court*, and ſoon returned into the *Country*. Mean while the *Jailer* ſeemed very *fearful*, and ſaid, he was afraid, *Major Porter would hang him, becauſe he had not put me in the Dark-Houſe*, But when the *Jailer* went to wait on him, after he was come back from *London*, he was very *blank* and *down*; and asked, *how I did?* pretending, that he would find a way to ſet me at Liberty. But having overſhot himſelf in his *Mittimus*, by ordering me *to be kept Priſoner, till I ſhould be delivered by the* King *or* Parliament, he had put it out of his Power to *Releaſe* me, if he would. He was the more down alſo, upon reading a *Letter*, which I ſent him. For when he was in the height of his *Rage* and *Threats* againſt me, and thought to ingratiate himſelf into the *King's Favour*, by *Impriſoning* me, I was moved to write to him, and put him in mind, *How fierce he had been againſt the* King *and his Party, though now he would be thought zealous for the* King. And among other Paſſages in my *Letter*, I called to his remembrance, how, when he held *Lancaſter-Caſtle* for the *Parliament*, againſt the *King*, he was ſo rough and fierce againſt thoſe that favoured the *King*, that he ſaid, *He would leave them neither Dog nor Cat, if they did not bring him in Proviſion to his Caſtle.* I asked him alſo, *Whoſe great* Bucks-Horns *thoſe were, that were in his Houſe? and where he had both them and the* Wainſcot, *that he Ceiled his Houſe withal? Had he them not from* Hornby-Caſtle?

About this time *Ann Curtis* of *Reading* came to ſee me: and underſtanding, how I ſtood Committed; it was upon her alſo to go to the *King* about it. For her *Father*, who had been *Sheriff* of *Briſtol*, was *hanged near his own Door*, for *endeavouring to bring the* King *in*: Upon which Conſideration ſhe had ſome hopes, that the *King* might hear her on my behalf. Accordingly when ſhe returned to *London*, ſhe and *Margaret Fell* went to the *King* together: Who, when he underſtood, whoſe *Daughter* ſhe was, received her kindly. And her Requeſt to him being *To ſend for me up, and hear the Cauſe himſelf*; he promiſed her, he would: and commanded his *Secretary* to ſend down an *Order*, for the bringing me up. But when they came to the *Secretary* for the *Order*, he (being no Friend to us) ſaid, *It was not in his Power; but that he muſt go according to* Law, *and I muſt be brought up by an* Habeas Corpus *before the Judges.* So he writ to the *Judge* of the *King's-Bench*, ſignifying, That it was the *King's* Pleaſure, that I ſhould be ſent for up by an *Habeas Corpus*. Accordingly a *Writ* was ſent down, and delivered to the *Sheriff*; but becauſe it was directed to the *Chancellor* of *Lancaſter*, the *Sheriff* put it off to him: On the other hand, the *Chancellor* would not make the *Warrant* upon it; but ſaid, the *Sheriff* muſt do that. At length both *Chancellor* and *Sheriff* were got together: But being both *Enemies* to *Truth*, they ſought occaſion for *Delay*; and found (they ſaid) an *Error* in the *Writ*, which was, that being directed to the *Chancellor*, it ſaid, *Geo. Fox in Priſon under YOU R Cuſtody*; whereas the *Priſon* I was in, was not (they ſaid) in the *Chancellor's Cuſtody*, but in the *Sheriff's*: So the Word *YOU R* ſhould have been *HIS*. Upon this they Returned the *Writ* to *London* again; only to have that one Word altered. When it was altered, and came down again, the *Sheriff* refuſed

fuſed to carry me up; unleſs I would Seal a Writing to him, and become *bound*, and pay for the *Sealing*, and the *Charge of carrying me up*: Which I denied; telling them, I would not *Seal* any thing to them, nor be *Bound*: So the matter reſted a while; and I continued in *Priſon*. Mean while the *Aſſize* came on: But inaſmuch as there was a *Writ* come down for removing me up, I was not brought before the *Judge*. At the *Aſſize* many People came to ſee me, and I was moved to ſpeak out at the *Jail-Window* to them, and ſhew them, 'How 'uncertain their *Religion* was, and that every ſort that had been up-'permoſt, perſecuted the reſt. For when *Popery* was uppermoſt, Peo-'ple had been perſecuted for not following the *Maſs*; and they that 'did hold up the *Maſs*, cried then, *It was the Higher Power*, and Peo-'ple muſt be ſubject to the *Higher Power*. Afterwards, they that 'held up the *Common-Prayer*, perſecuted others for not following 'that; and they ſaid, *It was the Higher Power* then alſo, *and we muſt 'be ſubject to that*. Since that, the *Presbyterians* and *Independents* cried 'each of them, *We muſt be ſubject to the Higher Power, and ſubmit to 'the Directory of the one, and the Church-Faith of the other.* Thus 'all, like the *Apoſtate-Jews*, have cried, *Help Men of* Iſrael *againſt 'the True Chriſtians*: So People might ſee, how uncertain they are 'of their *Religions*. But I directed them to *Chriſt Jeſus*, that they 'might be built upon him, the *Rock* and *Foundation* that changeth 'not. Much, on this wiſe, I declared to them, and they were quiet, and very attentive. Afterwards I gave forth a *little Paper* concerning *True Religion*, as followeth:

1660. Lancaſter Caſtle.

'TRue *Religion* is the *True Rule*, and right way of ſerving God. 'And *Religion* is a pure Stream of *Righteouſneſs*, flowing from 'the Image of God, and is the *Life* and *Power* of *God* planted in the 'Heart and Mind by the *Law* of *Life* in the Heart, which bringeth 'the Soul, Mind, Spirit and Body to be Conformable to *God*, the Fa-'ther of Spirits, and to *Chriſt*; ſo that they come to have Fellowſhip 'with the *Father* and the *Son*, and with all his Holy Angels and Saints. 'And this *Religion* is pure from Above, undefiled before God, and is 'to viſit the *Fatherleſs*, and *Widows*, and *Strangers*, and keeps from 'the *Spots* of the *World*. So this *Religion* is above all the defiled, 'ſpotted *Religions* in the *World*, that keep not themſelves from De-'filement and Spots, but are Impure, and below, and ſpotted; whoſe 'Fatherleſs, and *Widows*, and *Strangers* do *beg* up and down the 'Streets.

G. F.

Soon after this, I gave forth another *Paper* againſt *Perſecution*, as followeth:

1660. Lancaſter-Caſtle.

'THe *Papiſts, Common-Prayer-Men, Preſbyterians, Independents* and *Baptiſts perſecute* one another about their Inventions, which they 'have invented, their *Maſs*, their *Common-Prayer*, their *Directory*, 'their *Church-Faith*, which they have made and framed; their Inven-'tions and Handy-works, and not for the *Truth*: For they know not, 'what *Spirit* they be of, who *perſecute*, and would have Mens Lives 'deſtroyed about *Church-Worſhip* and *Religion*, as ſaith Chriſt; who 'alſo ſaid, He came not to *deſtroy Men's Lives*, but to *ſave* them. 'Now they, that know not, what *Spirit* they be of, but will *perſecute* 'and *deſtroy* Men's Lives, and not *ſave* them; we cannot truſt our 'Bodies, Souls nor Spirits into their hands: They know not, what 'Spirit they be of themſelves; and therefore they are not fit to be 'truſted with others. They would deſtroy by a *Law*, as the Diſci-'ples once would have done by *Prayer*; who would have command-'ed *Fire to come down from Heaven*, to deſtroy them that would not 'receive Chriſt. But Chriſt rebukes them, and tells them, They did 'not know, what *Spirit* they were of. And if they did not know, 'what *Spirit* they were of; do theſe, who have *perſecuted* about 'Church and *Religion* ſince the Apoſtles days, who would Compel 'Mens *Bodies, Goods, Lives, Souls* and *Eſtates* into their hands by a 'Law, or make them ſuffer elſe? Thoſe that *deſtroy* Mens *Lives*, are 'not the *Miniſters* of *Chriſt*, the *Saviour*: And ſeeing, they know not 'what *Spirit* they be of; the *Lives, Bodies* and *Souls* of Men are not 'to be truſted in their hands. And ye, that do *perſecute*, ſhall have 'no *Reſurrection* to *Life* with God, except ye *repent*. But they that 'do know, what *Spirit* they are of themſelves, they are in the unre-'bukable *Zeal*; and by the *Spirit* of *God* they offer up their *Spirits*, 'Souls and *Bodies* to the *Lord*, which are *his*, to keep them.

G. F.

While yet I was kept in *Lancaſter-Jail*, I was moved to give forth the following *Paper, For the Staying the Minds of any ſuch, as might be hurried, or troubled about the* Change *of* Government.

'ALL *Friends*, Let the *Dread* and *Majeſty* of *God* fill you! And as 'concerning the *Changing* of *Times* and *Governments*, let not that 'trouble any of you; for *God* hath a mighty *Work* and *Hand* therein. 'And he will yet *Change* again, until that come up, which muſt *Reign*; 'and in vain ſhall *Powers* and *Armies* withſtand the *Lord*: for his *de-'termined Work* ſhall come to paſs. But what is now come up, it is 'juſt with the *Lord*, that it ſhould be ſo; and he will be ſerved by 'it. Therefore let none murmur, nor diſtruſt *God*; for *God* will pro-'voke many to *Zeal* againſt *Unrighteouſneſs*, and for *Righteouſneſs*, 'through things, which are ſuffered now to work for a Seaſon: yea 'many, whoſe *Zeal* was even dead, ſhall revive again; and they ſhall 'ſee their *Backſlidings*, and bewail them bitterly. For *God ſhall thun-'der down from Heaven, and break forth in a mighty Noiſe; and his 'Enemies ſhall be aſtoniſhed, and the Workers of Iniquity confounded: 'and all, that have not on the Garment of* Righteouſneſs, *ſhall be*

'amazed at the mighty and ſtrange Work *of the* Lord, *which ſhall be* 1660. *'certainly brought to paſs.* But, *my Babes*, look ye not out, but *be* *'ſtill* in the *Light* of the *Lamb*; and he ſhall *fight* for you. So the Lancaſter-Caſtle. 'Almighty Hand, which muſt *break*, and *ſplit*, and *divide* your Ene-'mies, and take away Peace from them, preſerve and keep you 'whole, and in *Unity* and *Peace* with itſelf, and one with another. '*Amen.*

G. F.

I was moved alſo to write *To the King, both to Exhort him to exerciſe* Mercy *and* Forgiveneſs *towards his Enemies, and to warn him to Reſtrain the* Prophaneneſs *and* Looſeneſs, *that was gotten up in the Nation upon his Return.* It was thus:

To the KING.

King Charles,

'THou cameſt not into this Nation by *Sword*, nor by *Victory* of 'War; but by the *Power* of the *Lord*: Now if thou doſt not 'live in it, thou wilt not proſper. And if the *Lord* hath ſhewed thee '*Mercy*, and *forgiven* thee, and thou doſt not ſhew *Mercy*, and *for-'give*; the *Lord God* will not hear thy *Prayers*, nor them that *pray* '*for thee*. And if thou do not ſtop *Perſecution*, and *Perſecutors*, and 'take away all *Laws*, that do hold up *Perſecution* about *Religion*; but 'if thou do perſiſt in them, and uphold *Perſecution*; that will make 'thee as *blind*, as them that have gone before thee. For *Perſecution* 'hath always *blinded* thoſe, that have gone into it: And ſuch *God* by 'his Power *overthrows*, and doth his Valiant Acts upon; and bring-'eth Salvation to his *Oppreſſed* ones. And if thou doſt bear the '*Sword in vain*, and let *Drunkenneſs, Oaths, Plays, May-games*, (with '*Fidlers, Drums, Trumpets*, to play at them) with ſuch like Abomi-'nations and Vanities be encouraged, or go unpuniſhed; as ſetting up 'of *May-poles*, with the Image of the *Crown* a top of them, *&c.* the 'Nations will quickly turn like *Sodom* and *Gomorrah*, and be as bad as 'the *Old World*; who grieved the Lord, till he overthrew them: 'And ſo he will you, if theſe things be not ſuddenly prevented. Hard-'ly was there ſo much *Wickedneſs* at Liberty before now, as there is 'now at this day; as though there was no *Terror*, nor *Sword* of *Ma-'giſtracy*: which doth not grace a *Government*, nor is a Praiſe to them 'that do well. Our *Prayers* are for them that are in *Authority*; that 'under them we may live a *Godly Life*, in which we have *Peace*: and 'that we may not be brought into Ungodlineſs by them. So hear, 'and conſider, and *do good* in thy time, whilſt thou haſt Power: and '*be Merciful* and *forgive*; that is the way to *Overcome*, and obtain 'the *Kingdom of Chriſt*.

G. F.

It

1660. It was long, before the *Sheriff* would yield to *Remove* me to *London*; unleſs I would *Seal* a *Bond* to him, and bear their *Charges*: which I ſtill refuſed to do. Then they Conſulted, how to convey me up; and at firſt concluded, to ſend up a Party of *Horſe* with me. And I told them, *If I were ſuch a Man, as they had repreſented me to be, they had need ſend a* Troop *or* two *of Horſe to Guard me.* When they conſidered, what a *Charge* it would be to them, to ſend up a *Party* of *Horſe* with me, they alter'd their purpoſe; and concluded, to ſend me up *guarded only by the Jailer and ſome Bayliffs.* But upon further Conſideration they found, that would be a great *Charge* to them alſo: and thereupon ſent for me down from the *Priſon* into the *Jailer*'s Houſe, and told me, If I would put in *Bail*, that I would be in *London* ſuch a *Day* of the *Term*, I ſhould have leave to go up with ſome of my own *Friends.* I told them, I would neither put in any *Bail*, nor give one *piece* of *Silver* to the *Jailer*; for I was an *Innocent Man*, and they had *Impriſoned* me *wrongfully*, and laid a *falſe Charge* upon me. Nevertheleſs, I ſaid, If they would let me go up with *one* or *two* of my *Friends*, to bear me Company, I might go up, and be in *London* ſuch a Day, if the Lord did permit; and if they deſired it, *I*, or any of my *Friends*, that went with me, would carry up their *Charge* againſt my ſelf. So at laſt, when they ſaw, they could do no otherwiſe with me, the *Sheriff* yielded, and came under; conſenting, that *I ſhould come up, with ſome of my* Friends, *without any other Engagement, than my Word*, as aforeſaid, *to appear before the* Judges *at* London *ſuch a day of the Term, if the Lord did permit.* Whereupon I was ſet out of *Priſon*, and went to *Swarthmore*; where I ſtay'd *two* or *three days*; and from thence went to *Lancaſter* again, and ſo to *Preſton*; having *Meetings* amongſt *Friends* in the way, till I came into *Cheſhire* to *William Gandy's*; where was a large *Meeting* without *Doors* (the Houſe not being ſufficient to contain it.) That Day the Lord's everlaſting Seed was ſet over all, and *Friends* were turned to it, who is the Heir of the Promiſe. Thence paſſing on, I came into *Staffordſhire* and *Warwickſhire*, till I came to *Anthony Bickliff*'s; and at *Non-Eaton*, at a *Prieſt's Widow's* Houſe, we had a bleſſed *Meeting*, wherein the everlaſting *Word* of *Life* was powerfully declared, and many ſettled in it. Then Travelling on again through the Countries, viſiting *Friends Meetings*, as I went, in about *three Weeks* time from my coming out of *Priſon*, I came to *London*; *Richard Huberthorn* and *Robert Withers* being with me.

Lancaſter Caſtle. Swarthmore. Lancaſter. Preſton. *Cheſhire.* *Staffordſhire.* *Warwickſhire.* Non-Eaton. London.

When we came to *Charing-Croſs*, there were Multitudes of People gathered together, to ſee the *Burning* of the *Bowels* of ſome of them, that had been the *Old King's Judges*, and had been *hanged*, *drawn* and *quartered.*

We went next Morning to *Judge Mallet's Chamber*, who was putting on his *Red Gown*, to go ſit upon ſome more of the *King's Judges*: He was then very peeviſh and froward; and ſaid, I might come another time. We went another time to his *Chamber*, and then there was with him *Judge Foſter*, who was called the *Lord Chief Juſtice* of *England*: With me was one called *Eſquire Marſh*, who was one of the *Bed-Chamber* to the *King.* When we had delivered to the *Judges* the *Charge*, that was againſt me, and they had read to thoſe Words, *That I and my Friends were Imbroiling the Nation in Blood*, &c. they ſtruck their

their Hands on the Table. Whereupon I told them, *I was the Man*, 1660. *whom that Charge was againſt*; *but I was as Innocent of any ſuch thing*, *as a new-born Child, and had brought it up my ſelf*: *and ſome of my* London. Friends *came up with me without any Guard.* As yet they had not minded my *Hat*; but now, ſeeing my *Hat* on, they ſaid, *What, did I ſtand with my Hat on!* I told them, I did not ſtand ſo in any *Contempt* to them. Then they commanded one to take it off: And when they had called for the *Marſhal* of the *King's-Bench*, they ſaid to him; You muſt take this Man, and ſecure him: but you muſt let him have a *Chamber*, and not put him amongſt the *Priſoners. My Lord*, ſaid the *Marſhal*, I have no *Chamber* to put him into; my Houſe is ſo full, that I cannot tell where to provide a *Room* for him, but amongſt the *Priſoners.* Nay, ſaid the *Judges*, you muſt not put him amongſt the *Priſoners.* But when he ſtill anſwered, He had no other place to put me in; Judge *Foſter* ſaid to me, *Will you appear to morrow about* Ten *of the Clock, at the King's Bench-Bar in* Weſtminſter-Hall? I ſaid, Yes, if the Lord give me Strength. Then ſaid *Judge Foſter* to the other *Judge*, *If he ſay Yes, and promiſes it, you may take his Word*: So I was diſmiſſed for that time. And next day I appeared at the *King's Bench-Bar* at the hour appointed, *Robert Withers*, *Richard* King's-Bench-Bar. *Huberthorn*, and that *Eſquire Marſh* before named going with me. I was brought into the *middle* of the *Court*; and as ſoon as I was come in, I was moved to look about, and turning to the People, ſaid, *Peace be among you*; and the *Power* of the *Lord* ſprang over the *Court.* The *Charge* againſt me was read openly: the People were moderate, and the *Judges* cool and loving; and the *Lord's Mercy* was to them. But when they came to that part of it, which ſaid, *That I and my Friends were Imbroiling the Nation in Blood, and raiſing a new War*; *and that I was an Enemy to the King*, &c. they lifted up their hands. Then, ſtretching out my Arms, I ſaid, 'I am the the Man, whom that 'Charge is againſt; but I am as *Innocent*, as a Child, concerning the 'Charge, and have never learned any *War-Poſtures.* And, ſaid I, do 'ye think, that if *I* and my *Friends* had been ſuch Men, as the 'Charge declares, that I would have Brought it up my ſelf againſt my 'ſelf? Or that I ſhould have beed ſuffered to come up with only *one* 'or *two* of my *Friends* with me? For had I been ſuch a Man, as this 'Charge ſets forth, I had need have been guarded up with a *Troop* or *two* 'of *Horſe.* But the *Sheriff* and *Magiſtrate* of *Lancaſhire* had thought 'fit to let *me* and my *Friends* come up with it our ſelves, almoſt *two* 'hundred *Miles*, without any *Guard* at all; which ye may be ſure, 'they would not have done, if they had looked upon me to be ſuch 'a Man. Then the *Judge* asked me, Whether it ſhould be *Filed*? or what I would do with it? I anſwered, Ye are *Judges*, and able (I hope) to *Judge* in this matter: therefore do with it, what ye will: for I am the Man theſe *Charges* are againſt; and here ye ſee, I have brought them up my ſelf: Do ye what ye will with them, I leave it to you. Then *Judge Twiſden* beginning to ſpeak ſome angry Words, I appealed to *Judge Foſter* and *Judge Mallet*, who had heard me overnight. Whereupon they ſaid, They *did not accuſe me*, *for tney had nothing againſt me.* Then ſtood up he that was called *Eſquire Marſh*, who was of the *King's Bed-Chamber*, and told the *Judges*, *It was the*

King's

1660. King's Lenten-Lar.

King's Pleasure that I should be set at Liberty, seeing no Accuser came up against me. Then they asked me, *Whether I would put it to the King and Council.* I said, *Yes, with a good Will.* Thereupon they sent the *Sheriff's Return*, which he made to the *Writ* of *Habeas Corpus*, containing the matter charged against me in the *Mittimus*, to the *King*, that he might see, for what I was *Committed.* Now the *Return* of the *Sheriff* of *Lancaster* was thus:

BY *Vertue of his Majesty's Writ to me directed, and hereunto annexed, I certifie, that before the Receipt of the said Writ,* George Fox, *in the said Writ mentioned, was committed to his Majesties Jail, at the Castle of* Lancaster, *in my Custody, by a Warrant from* Henry Porter, *Esq. one of his Majesty's Justices of Peace within the County Palatine aforesaid, bearing Date the Fifth of* June *now last past; for that he, the said* George Fox, *was generally suspected to be a common Disturber of the Peace of this Nation, an Enemy to our Sovereign Lord the* King, *and a chief Upholder of the* Quakers *Sect; and that he, together with others of his Fanatick Opinion, have of late endeavoured to make Insurrections in these parts of the Country, and to Imbroil the whole Kingdom in Blood. And this is the Cause of his taking and detaining. Nevertheless, the Body of the said* George Fox *I have ready before* Thomas Mallet *Knight, one of his Majesty's Justices, assigned to hold Pleas before his said Majesty, at his Chamber in* Sergeants Inn *in* Fleet-street, *to do and receive those things, which his Majesties said Justice shall determin concerning him in this behalf, as by the aforesaid Writ is required.*

GEORGE CHETHAM, *Esq.* Sheriff.

Upon Perusal of this, and Consideration of the whole matter, the *King*, being satisfied of my *Innocency*, commanded his *Secretary* to send an *Order* to *Judge Mallet* for my *Release*; which the *Secretary* did, thus:

IT *is his Majesty's Pleasure, That you give Order for the Releasing, and setting at full Liberty, the Person of* George Fox, *late a Prisoner in* Lancaster-Goal, *and commanded hither by an* Habeas Corpus. *And this signification of his Majesty's Pleasure shall be your sufficient Warrant. Dated at* Whitehall *the* 24th *of* October, 1660.

For Sir Thomas Mallet, *Kt. one of the Justices of the King's Bench.* EDWARD NICHOLAS.

When this Order was delivered to *Judge Mallet*, he forthwith sent his *Warrant* to the *Marshal* of the *King's-Bench*, for my *Release*. Which *Warrant* was thus Worded:

By

1660. King's Bench-Prison.

BY *Vertue of a Warrant, which this morning I have received from the Right Honourable Sir* Edward Nicholas, *Kt. one of his Majesty's Principal Secretaries, for the releasing and setting at Liberty of* George Fox, *late a Prisoner in* Lancaster-Jail, *and from thence brought hither by* Habeas Corpus, *and yesterday committed unto your Custody; I do hereby require you accordingly to Release, and set the said Prisoner* George Fox *at Liberty: For which this shall be your Warrant and Discharge. Given under my Hand the* 25th day *of* October, *in the Year of our Lord God* 1660.

To Sir John Lenthal *Knight, Marshal of the King's-Bench, or his Deputy.*

THOMAS MALLET.

Thus, after I had been a *Prisoner* somewhat more than *Twenty Weeks*, I was freely set at liberty, by the *King's Command*; the *Lord's Power* having wonderfully wrought for the clearing of my *Innocency*; and *Porter*, who committed me, not daring to Appear, to make good the *Charge* he had falsly suggested against me. But after it was known, I was *discharged*, there was a Company of envious, wicked Spirits, that were troubled I was set at *Liberty*; and *Terror* took hold of *Justice Porter*: For he was afraid, I would take the advantage of the *Law* against him for my wrong *Imprisonment*, and thereby undo him, his *Wife* and *Children*. And indeed, I was put on by some in *Authority*, to have made him, and the rest, *Examples*: But I said, I should leave them to the *Lord*; if the *Lord* did *forgive* them, I should not trouble my self with them. London.

Now did I see the End of the *Travel*, which I had had in my sore Exercise at *Reading*: for the everlasting *Power* of the *Lord* was over all, and his blessed *Truth*, *Life* and *Light* shined over the Nation, and great and glorious *Meetings* we had, and very quiet; and many flocked in unto the *Truth*. For *Richard Hubberthorn* had been with the *King*, and the *King* said, *None should molest us, so long as we lived peaceably*; and promised this to us upon the *Word* of a *King*; telling him, We might *make* use of his *Promise*. Some *Friends* also were admitted to go into the *House* of *Lords*, before them and the *Bishops*, and had liberty given them to declare their *Reasons*, Why they could not pay *Tithes*, nor *Swear*, nor go to the *Steeplehouse-Worship*, or join with others in *Worship*: and they heard them moderately. And there being about *Seven Hundred Friends in Prison* in the Nation, who had been committed under *Oliver's* and *Richard's Government*, upon *Contempts* (as they call them,) when the *King* came in, he set them all at *Liberty*. For there seemed at that time an Inclination and *Intention* in the *Government* to have granted *Friends Liberty*, because they were sensible, that we had *suffered*, as well as they, in the *former Power's days*. But still, when any thing was going forward in order thereunto, some *dirty Spirits* or other, that would seem to be for us, threw something in the way to stop it. It was said, there was an *Instrument* drawn up, for *Confirming* our *Liberty*, and that it only wanted *Signing*; when on a suddain that *wicked Attempt* of the *Fifth-Monarchy*

1660. *narchy-People* brake forth, and put the *City* and *Nation* in an Uproar. This was on a *First-Day* Night; and very glorious *Meetings* we had had that Day, wherein the *Lord's Truth* ſhined over all, and his *Power* was exalted above all: But about *Mid-night*, or ſoon after, the *Drums* beat, and the Cry was, *Arm, Arm.* I got up out of Bed, and in the Morning took Boat, and Landing at *Whitehall Stairs*, walked through *Whitehall.* They looked ſtrangely on me there; but I paſſed through them, and went to the *Pell-Mell*, whither divers *Friends* came to me, though it was now grown dangerous paſſing the Streets: For by this time both the *City* and *Suburbs* were up in *Arms*, and exceeding rude the *People* and *Souldiers* were; inſomuch that a *Friend, Henry Fell*, going to a *Friends* Houſe, the *Soldiers* knockt him down: and he had been *killed*, if the *Duke* of *York* had not come by. Great *Miſchief* was done in the *City* this Week; and when the next *Firſt-Day* came, that *Friends* went to their *Meetings*, as they uſed to do, many were taken *Priſoners*. I ſtay'd at the *Pell-mell*, intending to be at the *Meeting* there: But on the *Seventh-Day* at Night, a *Company* of *Troopers* came, and knockt at the Door. The *Maid* letting them in, they ruſhed into the Houſe, and ſtrait laid hold upon me: and there being amongſt them one, that had ſerved under the *Parliament*, he clapt his Hand to my Pocket, and asked, *Whether I had any Piſtols?* I told him, He knew, I did not uſe to carry *Piſtols*; why therefore did he ask ſuch a Queſtion of me, whom he knew to be a *Peaceable Man?* Others of the *Souldiers* run up into the Chambers, and there found in Bed that *Squire Marſh* before mentioned; who, tho' he was one of the *King's Bed-Chamber*, out of his love to me, came, and lodged where I did. When they came down again, they ſaid, *Why ſhould we take this Man away with us? We will let him alone.* Oh, ſaid the *Parliament-Souldier*, he is one of the *Heads*, and a chief *Ring-leader*. Upon this the *Souldiers* were taking me away; but----- *Marſh* hearing of it, he ſent for him that *Commanded* the *Party*, and deſired him to let me alone; for he would ſee me forth-coming in the Morning. In the *Morning*, before they could fetch me, and before the *Meeting* was gathered, there came a *Company* of *Foot* to the Houſe; and one of them drawing out his *Sword*, held it over my Head. I asked him, *Wherefore he drew his Sword at a Naked Man?* At which his Fellows being aſhamed, bid him, put up his *Sword*. Theſe *Foot-Souldiers* took me away to *Whitehall*, before the *Troopers* came for me. As I was going out, ſeveral *Friends* were coming in to the *Meeting*, whoſe Boldneſs and Chearfulneſs I commended, and encouraged them to perſevere therein. When I was brought to *Whitehall*, the *Soldiers* and *People* were exceeding rude; yet I declared *Truth* to them: But ſome *great Perſons* coming by, who were very full of Envy, *What*, ſaid they, *do ye let him Preach? Put him into ſuch a place, where he may not ſtir.* So into that *place* they put me, and the *Soldiers* watched over me: I told them, Though they could confine my *Body*, and ſhut that up; yet they could not ſtop up the *Word* of *Life*. Some thereupon came, and asked me, *What I was?* I told them, I was a *Preacher* of *Righteouſneſs*. After I had been kept there *two* or *three Hours*, ------- *Marſh* ſpake to him, that was called the *Lord Gerrard*; and he came, and bid them ſet me at *liberty*. Then the *Marſhal*, when

London.

Whitehall.

Pell-mell.

G. F. taken Priſoner. Whitehall.

when I was diſcharged, demanded *Fees*. I told him, I could not give him any; neither was it our Practice: And I asked him, How he could demand *Fees* of me, who was *Innocent?* Nevertheleſs, I told him, in my own Freedom I would give him *Two Pence*, to make him and the *Souldiers* drink: But they ſhouted at that, and took it diſdainfully. So I told them, If they would not accept it, chooſe they: for I ſhould give them no *Fees*. Then went I through the *Guards*, the *Lord's Power* being over them; and after I had declared *Truth* to the *Guards* and *Souldiers*, I went up the Streets with two *Iriſh Colonels*, that came from *Whitehall*, and went to an *Inn*, where many *Friends* were at that time *Priſoners* under a *Guard*. I deſired thoſe *Colonels* to ſpeak to the *Guard* to let me go in, to viſit my *Friends*, that were *Priſoners* there: but they would not. Then I ſtept to the *Centry*, and deſired him to let me go up; and he did ſo. While I was there, the *Souldiers* went to the *Pell-Mell* again, to ſearch for me there: but not finding me, they turned towards the *Inn*, and bid all come out, that were not *Priſoners*; ſo they went out. But I asked the *Souldiers*, that were within, Whether I might not ſtay there a while with my *Friends?* And they ſaid, *Yes*. I ſtay'd a while, and ſo eſcaped their Hands again. Towards Night I went down to the *Pell-Mell*, to ſee, how it was with the *Friends* there; and after I had ſtay'd a while, I went up into the City. Great *Rifling of Houſes* there was at this time, to ſearch for *People*: but I went to a private *Friend's* Houſe, and *Richard Huberthorn* was with me. There we drew up a *Declaration* againſt *Plots* and *Fightings*, to be preſented to the *King* and *Council*: But when we had finiſhed it, and ſent it to the *Preſs*, it was taken in the *Preſs*.

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Upon this *Inſurrection* of the *Fifth Monarchy-Men*, great *Havock* was made both in *City* and *Country*, ſo that it was dangerous for ſober People to ſtir abroad for ſeveral Weeks after; and hardly could either Men or Women go up and down the Streets to buy Proviſions for their Families, without being *abuſed*. In the *Countries* they dragged Men and Women out of their Houſes, and ſome *Sick Men* out of their *Beds* by the Legs. Nay, one *Man*, that was in a *Fever*, the *Souldiers* dragged out of his Bed to *Priſon*; and when he was brought thither, he *died*. His Name was *Thomas Pachyn*.

Margaret Fell went to the *King*, and told him, what ſad Work there was in the *City*, and in the *Nation*; and ſhewed him, that we were an *Innocent, peaceable People*, and that we muſt keep our *Meetings*, as we uſed to do, whatever we ſuffered: but that it concerned him to ſee, that *Peace* was kept, that ſo no *Innocent Blood* might be ſhed.

Now were the *Priſons* every where filled with *Friends*, and others, in *City* and *Country*; and the *Poſts* were ſo laid, for the ſearching of *Letters*, that none could paſs unſearched: Yet we heard of ſeveral *Thouſands* of our *Friends*, that were caſt into *Priſon* in ſeveral places throughout the Nation; and *Margaret Fell* carried an *Account* of them to the *King* and *Council*. The next Week we had an Account of *ſeveral Thouſands* more, that were caſt into *Priſon*: and ſhe went, and laid them alſo before the *King* and his *Council*. They wondered, how we could have ſuch Intelligence, ſeeing they had given ſuch *ſtrict*

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'greſſors, and numbred amongſt *Fighters*, that the Scriptures might 'be fulfilled.

'That *Spirit* of Chriſt, by which we are guided, is not changeable, 'ſo as once to command us *from* a thing, as *Evil*, and again to move '*unto* it; and we do certainly know, and ſo teſtifie to the World, That 'the *Spirit* of *Chriſt*, which leads us into all Truth, will never move 'us to *Fight* and *War* againſt any Man with outward Weapons, nei-'ther for the *Kingdom* of *Chriſt*, nor for the *Kingdoms* of this *World*.

'*Firſt*, Becauſe the *Kingdom* of Chriſt *God* will exalt, according to 'his Promiſe, and cauſe it to grow and flouriſh in Righteouſneſs; *Not 'by Might, nor by Power (of outward Sword) but by my Spirit, ſaith the 'Lord*, Zech. 4. 6. So thoſe that uſe any Weapon to *Fight* for Chriſt, 'or for the eſtabliſhing of his Kingdom or Government, both the *Spi-'rit*, *Principle* and *Practice* in that, we deny.

'*Secondly*, We do earneſtly deſire and wait, That (by the Word of 'God's Power, and its effectual Operation in the Hearts of Men) the '*Kingdoms* of this *World* may become the *Kingdoms* of the *Lord*, and 'of his *Chriſt*; that he might Rule and Reign in Men by his *Spirit* 'and *Truth*: that thereby all People out of all different Judgments 'and Profeſſions, might be brought into *Love* and *Unity* with God, 'and one with another; and that they might all come to witneſs the 'Prophets Words, who ſaid, *Nation ſhall not lift up* Sword *againſt 'Nation, neither ſhall they learn* War *any more*, Iſa. 2. 4. Mich. 4. 3.

'So we, whom the Lord hath called into the Obedience of his Truth, '*have denied Wars* and *Fightings*, and cannot again any more learn it. 'And this is a certain Teſtimony unto all the World, of the Truth of 'our Hearts in this particular, that as *God* perſwadeth every Man's 'Heart to believe, ſo they may receive it. For we have not (as ſome 'others) gone about cunningly with deviſed Fables; nor have we 'ever denied in *Practice*, what we have profeſſed in *Principle*; but in 'Sincerity and Truth, and by the *Word* of *God* have we laboured to 'be made manifeſt unto all Men, that both we and our ways might 'be witneſſed in the Hearts of all People. And whereas all manner 'of *Evil* hath been falſly ſpoken of us, we hereby ſpeak forth the 'plain Truth of our Hearts, to take away the occaſion of that Of-'fence: that ſo we being *Innocent*, may not ſuffer for other Men's *Of-'fences*, nor be made a Prey upon by the Wills of Men for that, of which 'we were never Guilty; but in the Uprightneſs of our Hearts we 'may, under the *Power* ordained of *God* for the Puniſhment of Evil-'doers, and for the Praiſe of them that do well, live a *peaceable* and '*godly Life*, in all Godlineſs and Honeſty. For although we have al-'ways *ſuffered*, and do now more abundantly *ſuffer*; yet we know, 'that it's for *Righteouſneſs* ſake: *For our rejoycing is this, the Teſtimo-'ny of our Conſciences, that in Simplicity and godly Sincerity, not with 'fleſhly Wiſdom, but by the Grace of God we have had our Converſation 'in the World*, 2 Cor. 1. 12. Which for us is a Witneſs, for the con-'vincing of our Enemies. For this we can ſay to all the World, we 'have wronged no Man's *Perſons* or *Poſſeſſions*; we have uſed no *Force* 'nor *Violence* againſt any Man; we have been found in no *Plots*, nor 'guilty of *Sedition*; when we have been wronged, we have not ſought 'to revenge our ſelves; we have not made reſiſtance againſt Autho-rity:

'rity: but wherein we could not obey for Conſcience-ſake, we have 1660. '*ſuffered* even the moſt of any People in the Nation. We have been 'counted as Sheep for the *Slaughter*, *Perſecuted* and *Deſpiſed*, *Beaten*, London. '*Stoned*, *Wounded*, *Stocked*, *Whipped*, *Impriſoned*, *Haled out* of Syna-'gogues, caſt into *Dungeons* and *Noiſom Vaults*, where many have '*died in Bonds*, ſhut up from our *Friends*, denied needful Suſtenance 'for many days together; with other the like Cruelties. And the 'Cauſe of all theſe our Sufferings is not for any *Evil*, but for things re-'lating to the Worſhip of our God, and in obedience to his Requirings 'of us; *For which Cauſe we ſhall freely give up our Bodies a Sacrifice, 'rather than diſobey the Lord:* For we know, as the Lord hath kept 'us *Innocent*, ſo he will plead our Cauſe, when there is none in the 'Earth to plead it. So we, in Obedience unto his Truth, do not love 'our *Lives* unto *Death*, that we may do his *Will*, and wrong no Man 'in our Generation; but ſeek the Good and Peace of all Men. And 'he that hath commanded us, *That we ſhall not* Swear *at all*, Matth. '5. 34. hath alſo commanded us, *That we ſhall not* Kill, *Matth.* 5. So 'that we can neither *Kill* Men, nor *Swear* for, nor againſt them. And 'this is both our *Principle* and *Practice*, and hath been from the Be-'ginning; ſo that if we ſuffer, as *ſuſpected to take up Arms*, or *make 'War* againſt any, it is without any Ground from us: For it neither 'is, nor ever was in our Hearts, ſince we owned the *Truth* of God; 'neither ſhall we ever do it: becauſe it is contrary to the *Spirit* of '*Chriſt*, his Doctrine, and the *Practices* of his *Apoſtles*; even contra-'ry to him, for whom we *ſuffer* all things, and endure all things.

'And whereas Men come againſt us with *Clubs*, *Staves*, *Drawn 'Swords*, *Piſtols cock't*, and do *beat*, *cut* and *abuſe* us; yet we never 'reſiſted them, but to them our *Hair*, *Backs* and *Cheeks* have been 'ready: But it is not an *Honour* to Manhoood or Nobility, to run up-'on harmleſs People, who lift not up an Hand againſt them, with *Arms* 'and *Weapons*.

'Therefore conſider theſe things, ye Men of Underſtanding: For 'Plotters, *Raiſers* of *Inſurrections*, *Tumultuous* Ones, and *Fighters*, 'running with *Swords*, *Clubs*, *Staves* and *Piſtols* one againſt another; 'we ſay, theſe are of the World, and have their Foundation from this 'Unrighteous World; from the Foundation of which, the *Lamb* hath 'been ſlain: which *Lamb* hath redeemed us from this unrighteous 'World, and we are not of it; but are *Heirs* of a *World*, in which 'there is no End; and of a *Kingdom*, where no corruptible thing en-'ters. And our Weapons are *Spiritual*, and not *Carnal*, yet *Mighty 'through God, to the pulling down of the Strong Holds of* Sin *and Satan*, 'who is Author of *Wars*, *Fighting*, *Murder*, and *Plots*; and our 'Swords are broken into *Plow ſhares*, and *Spears* into *Pruning-hooks*; 'as Propheſied of in *Micah* 4. Therefore we cannot learn *War* any 'more, neither riſe up againſt Nation or Kingdom with *outward Wea-'pons*, tho' you have numbred us amongſt the Tranſgreſſors and Plot-'ters: the Lord knows our *Innocency* herein, and will plead our Cauſe 'with all Men and People upon Earth, at the day of their Judg-'ment, when all Men ſhall have a Reward according to their 'Works.

There-

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'Therefore in love we warn you for your Souls good, *not to wrong* 'the *Innocent*, nor the Babes of Chriſt, which he hath in his Hand, 'which he tenders as the Apple of his Eye; neither ſeek to deſtroy the 'Heritage of God, neither turn your Swords *backward*, upon ſuch as 'the *Law* was not made for, *i. e.* the *Righteous*; but for the Sinners 'and Tranſgreſſors, to keep them down. For thoſe are not the Peace-'makers, neither the Lovers of Enemies; neither can they overcome 'Evil with Good, who wrong them that be *Friends* to *You* and *All* 'Men, and wiſh Your Good, and the good of all People on the Earth. 'If you oppreſs us, as they did the Children of *Iſrael* in *Egypt*; and 'if you oppreſs us, as they did, when *Chriſt* was Born, and as they 'did the Chriſtians in the Primitive Times; we can ſay, *The Lord* 'forgive you: and leave the Lord to deal with you, and not revenge 'our ſelves. And if you ſay, as the *Council* ſaid to *Peter* and *John*, *You* 'muſt ſpeak no more in that Name; and if you ſerve us, as they ſerved 'the *Three Children* ſpoken of in *Daniel*; God is the ſame, as ever he 'was, that lives for Ever and Ever, who hath the *Innocent* in his *Arms*.

'Oh *Friends!* Offend not the *Lord* and his *Little Ones*, neither af-'flict his *People*; but conſider, and be moderate. And do not run 'haſtily into things; but mind, and conſider *Mercy*, *Juſtice* and 'Judgment: that is the way for you to proſper, and get the Favour 'of the Lord. Our *Meetings* were ſtopped and broken up in the days 'of *Oliver*, in pretence of *Plotting* againſt him; and in the days of 'the *Committee* of *Safety* we were looked upon, as *Plotters*, to bring 'in KING *CHARLES*: and now our *Peaceable Meetings* are 'termed *Seditious*. Oh that Men ſhould loſe their Reaſon, and go 'contrary to their own Conſcience; knowing, that we have *ſuffered* 'all things, and have been accounted *Plotters* all along, though we 'have declared againſt them both by *Word* of Mouth, and *Printing*, 'and are clear from any ſuch thing! Though we have ſuffered all a-'long, becauſe we would not take up Carnal *Weapons* to *fight* withal 'againſt any; and are thus made a Prey upon, becauſe we are the In-'nocent Lambs of Chriſt, and cannot avenge our ſelves! Theſe things 'are left upon your Hearts to conſider: But we are out of all thoſe 'things, in the Patience of the Saints: and we know, that as Chriſt 'ſaid, *He that takes the* Sword, *ſhall periſh with the* Sword, *Mat.* 26. 52. 'Rev. 13. 10.

This is given forth from the People called Quakers, *to ſatisfie the* King *and his* Council, *and all thoſe, that have any Jealouſie concerning Us; that all occaſion of Suſpicion may be taken away, and our Innocency cleared.*

Given forth on the behalf of the whole Body of the Elect People of God, who were called *Quakers*, in the Year 1660.

POST-

1660. London.

POSTSCRIPT.

'*Though we are numbred amongſt Tranſgreſſors, and ſo have been* 'given up *to all Rude, Mercileſs Men, by which our* Meetings 'are broken up, *in which we Edified one another in our Holy Faith, and* 'prayed together to the Lord, that lives for ever; yet he is our Pleader 'for us in this Day. The Lord ſaith, They that feared his Name, 'ſpake often together, (*as in* Malachy) *which were as his Jewels*: 'And for this Cauſe, and no Evil-doing, are we caſt into Holes, Dun-'geons, Houſes of Correction, Priſons, (they ſparing neither Old nor 'Young, Men nor Women) and made a Prey on in the ſight of all Nati-'ons, under pretence of being Seditious, &c. ſo that all rude People run 'upon us to take Poſſeſſion: For which we ſay, The Lord forgive them, 'that have thus done to us; who doth, and will enable us to ſuffer; 'and never ſhall we lift up hand againſt any Man, that doth thus uſe us: 'But that the Lord may have mercy upon them, that they may conſider, 'what they have done. For how is it poſſible for them, to requite us for 'the Wrong they have done to us? Who to all Nations have ſounded us 'abroad as Seditious, or Plotters, who were never found Plotters againſt 'any Power or Man upon the Earth, ſince we knew the Life and Power 'of Jeſus Chriſt manifeſted in us, who hath redeemed us from the World, 'and all Works of Darkneſs, and Plotters that be in it; by which we 'know our Election, before the World began. So we ſay, The Lord have 'Mercy upon our Enemies, and forgive them, for that they have done 'unto us.

'Oh! do as you would be done by; and do unto all Men, as you would 'have them do unto you; for this is but the Law and the Prophets.

'And all Plots, Inſurrections and Riotous Meetings we do deny, 'knowing them to be of the Devil, the Murtherer; which we in Chriſt '(who was before they were) Triumph over them. And all Wars and 'Fightings with Carnal Weapons we do deny, who have the Sword of the 'Spirit: and all that wrong us, we leave them to the Lord. And this 'is to clear our Innocency from that Aſperſion caſt upon us, That we are 'Seditious or Plotters.

Added in the Reprinting.

Courteous Reader,

'THis was our Teſtimony above *Twenty Years* ago; and ſince 'then we have not been found Acting contrary to it, nor ever 'ſhall: For the *Truth*, that is our Guide, is unchangeable. And this 'is now *Reprinted* to the Men of this Age, many of whom were 'then *Children*; and doth ſtand, as our certain *Teſtimony* againſt all 'Plotting and *Fighting* with *Carnal Weapons*: And if any by *depart-'ing from the Truth*, ſhould do ſo, this is our *Teſtimony* in the *Truth* 'againſt them, and will ſtand over them, and the *Truth* will be clear 'of them.

1660.
London. This *Declaration* did somewhat clear the *Dark Air*, that was over the *City* and *Country*. And soon after the *King* gave forth a *Proclamation, That no Soldiers should go to search any House, but with a Constable.* But the *Jails* were still full, many *Thousands* of *Friends* being in *Prison* in the *Nation*: Which *Mischief* was occasioned by that wicked *Rising* of those *Fifth-Monarchy-Men*. But when those of them, that were taken, came to be executed, they did us that Right, to *clear us openly, from having any hand in, or knowledge of their Plot.* And after that the *King*, being continually Importuned thereunto, Issued forth a *Declaration, That* Friends *should be set at liberty, without paying Fees.* But great Labour and Travel, Care and Pains was taken in it, before this was obtained; for *Thomas Moor* and *Margaret Fell* went often to the *King* about it.

Much *Blood* was shed this Year; many of them, that had been the *Old King's Judges*, being *hanged, drawn* and *quartered*. And amongst them, that so suffered, *Col. Hacker* was one; he who sent me *Prisoner* from *Leicester* to *London* in *Oliver's* time: of which an Account is given before. A *sad Day* it was, and a *Repaying* of *Blood* with *Blood*. For in the time of *O. Cromwel*, when several Men were put to *Death* by him, being *hanged, drawn* and *quartered* for pretended *Treasons*; I felt from the *Lord God*, that their *Blood* would not be put up, but would be *required*: And I said as much then to several. And now, upon the *King's Return*, when several of them that had been against the *King*, were put to *Death*, as the others, that were for the *King*, had been before by *Oliver*: This was *sad Work*, destroying of People contrary to the *Nature* of *Christians*, who have the Nature of *Lambs* and *Sheep*. But there was a *Secret Hand* in bringing this *Day* upon that *Hypocritical Generation* of *Professors*; who being got into *Power*, grew *Proud, Haughty* and *Cruel* beyond others, and *persecuted* the *People* of *God* without pity. Therefore when *Friends* were under *cruel Persecutions* and *Sufferings* in the *Common-wealth's* time, I was moved of the *Lord* to write unto *Friends*, to draw up their *Sufferings*, and lay them before the *Justices* at their *Sessions*. And if they would not do them *Justice*, then to lay it before the *Judges* at the *Assize*: And if *they* would not do them *Justice*, then to lay it before the *Parliament*, and before the *Protector* and his *Council*; that they might all see, what was done under their *Government*: And if *they* would not do *Justice*, then to lay it before the *Lord*; who would hear the *Cries* of the *Oppressed*, and of the *Widows* and *Fatherless*, that they had made so. For that which we *suffered* for, and which our *Goods* were *spoiled* for, it was for our *Obedience* to the *Lord* in his Power and in his Spirit, who was able to help and to succour; and we had no Helper in the Earth, but him. And he did hear the *Cries* of his *People*, and did bring an overflowing *Scourge* over the Heads of all our *Persecutors*; which brought a *Quaking*, and a *Dread*, and a *Fear* amongst and on them all: So that they, who had nick-named us (who are the *Children* of *Light*) and in scorn called us *Quakers*, the Lord made them *Quake*; and many of them would have been glad to have *hid* themselves amongst us: and some of them, through the *Distress* that came upon them, did at length come to *Confess* to the *Truth*. Oh! the daily *Reproaches*

Reproaches, Revilings and *Beatings* we underwent amongst them, even in the *High-ways*, because we could not *put off our Hats* to them; and for saying *Thou* and *Thee* to them! Oh! the *Havock* and *Spoil* the *Priests* made of our *Goods*, because we could not put into their Mouths, and give them *Tithes!* Besides casting into *Prisons*; and besides the great *Fines* laid upon us, because we could not *Swear!* But for all these things did the *Lord God* plead with them. Yet some of them were so hardened in their Wickedness, that, when they were turned out of their *Places* and *Offices*, they said; *If they had Power, they would do the same again.* And when this *Day* of *overturning* was come upon them, they said; *It was all long of us.* Wherefore I was moved to write to them, and to ask them, 'Did we ever resist them, 'when they took away our *Ploughs* and *Plough-Gears*, our *Carts* and '*Horses*, our *Corn* and *Cattel*, our *Kettles* and *Platters* from us, and 'whipt us, and set us in the *Stocks*, and cast us into *Prison*; and all 'this only for serving and worshipping God in Spirit and Truth, and 'because we could not Conform to their *Religions, Manners, Customs* 'and *Fashions?* Did we ever resist them? Did we not give them our 'Backs to beat, and our *Cheeks* to pull off the Hair, and our *Faces* 'to spit on? Had not their *Priests*, that prompted them on to 'such Work, plucked *them* with *themselves* into the Ditch? Why then 'would they say, *It was all long of us?* when it was long of them-'selves, and their *Priests*, their *blind Prophets*, that followed their own 'Spirits, and could fore-see nothing of these times and things, that were 'come upon them, which we had long forewarned them of; as *Jeremiah* and *Christ* had forewarned *Jerusalem*. And they thought to 'have wearied us out, and *undone* us; but they *undid* themselves: 'Whereas we could praise God, notwithstanding all their *plundering* of 'us, that we had a *Kettle*, and a *Platter*, and an *Horse*, and *Plow* still.

Many ways were these *Professors* warned, both by *Word*, by *Writing* and by *Signs*; but they would believe none, till it was too late. *William Simpson* was moved of the *Lord* to go at several times for *Three Years, Naked* and *Bare-foot* before them, as a *Sign* unto them, in *Markets, Courts, Towns, Cities*, to *Priest's* Houses, and to *Great Men's* Houses, telling them; *So should they be all stripped* Naked, *as he was stripped* Naked! And sometimes he was moved to put on *Hair-Sack-cloth*, and to *besmear his Face*, and to tell them; *So would the* Lord God *besmear all their Religion, as he was besmeared!* Great Sufferings did that *poor Man* undergo, sore *Whippings* with *Horse-whips* and *Coach-whips* on his bare Body, grievous *Stonings* and *Imprisonments* in three years time, before the *King* came in, that they might have taken Warning, but they would not; but rewarded his Love with *cruel Usage*. Only the *Major* of *Cambridge* did nobly to him; for he put his *Gown* about him, and took him into his House.

Another *Friend*, one *Robert Huntington*, was moved of the *Lord* to go into *Carlisle-Steeple-house* with a *White Sheet* about him, amongst the great *Presbyterians* and *Independents* there, to shew them, that the *Surplice* was coming up again: and he put an *Halter* about his *Neck*, to shew them, That an *Halter* was coming upon them: which was fulfilled upon some of our *Persecutors* not long after.

1660.
London.

1660. Another, whose Name was *Richard Sale*, living near *West-Chester*, and being *Constable* of the place, where he lived, had a *Friend* sent to him with a *Pass*, (whom those wicked *Professors* had taken up for a *Vagabond*, because he travelled up and down in the *Work* of the *Ministry*) and this *Constable* being *convinced* by the *Friend*, that was thus brought to him, gave him his *Pass* and *Liberty*; and was afterwards himself cast into *Prison*. After this, on a *Lecture*-day, this *Richard Sale* was moved to go to the *Steeple-house* in the time of their Worship, and to carry those persecuting *Priests* and *People* a *Lanthorn* and *Candle*, as a Figure of their *Darkness*: But they cruelly abused him, and like *dark Professors*, as they were, they put him into their *Prison*, called *Little-Ease*; and so squeezed his Body therein, that not long after he *Died*. Many *Warnings* of many sorts were *Friends* moved in the *Power* of the *Lord* to give unto that *Generation*; which they not only rejected, but abused *Friends*, calling us *Giddy-headed Quakers*: But *God* brought his Judgments upon those *Persecuting Priests* and *Magistrates*. For when the *King* came in, most of them were turned out of their *Places* and *Benefices*; and the *Spoilers were Spoiled*: And then we could ask them, Who were the *Giddy-heads* now? Then many did confess, we had been *True Prophets* to the Nation; and said, *Had* we cried against *some Priests only*, they should have liked us then; but we crying against *All*, that made them dislike us: *But* now they did see, that those *Priests*, which then were looked upon to be the *best*, were as *bad* as the *Rest*. For indeed, some of those, that were counted the *most-Eminent Priests*, were the bittersest and greatest Stirrers up of the *Magistrates* to *Persecution*: And it was a *Judgment* upon them, to be denied the *Free Liberty* of their *Consciences*, when the *King* came in; because when they were uppermost, they would not have had *Liberty* of *Conscience* been granted unto *others*. For there was one *Hewes* of *Plymouth*, a *Priest* of great Note in *Oliver*'s Days, who, when some *Liberty* was granted, pray'd, *That God would put it into the Hearts of the Chief Magistrates of the Nation, to remove this cursed* Toleration: And others of them prayed against it, by the name of *Intolerable Toleration*. But a while after, when the *King* was come in, and Priest *Hewes* turned out of his great *Benefice*, for not Conforming to the *Common-Prayer*; a *Friend* of *Plymouth* meeting with him, asked him, *Whether he would account* Toleration *Accursed now?* And *Whether he would not now be glad of a* Toleration? To which the *Priest* returned no *Answer*, save by the shaking of his Head. But as stiff as this sort of Men were then against *Toleration*, it is well known, that many of them *petitioned* the *King* for *Toleration*, and for *Meeting-Places*; and paid for *Licences* too. But to return to the present Time, the latter end of the Year 1660. and beginning of 1661.

London.

Although those *Friends*, that had been *Imprisoned* upon the Rising of those *Monarchy-Men*, were set at *Liberty*; yet *Meetings* were much disturbed, and great *Sufferings Friends* went under: For besides what was done by *Officers* and *Souldiers*, many wild Fellows and rude People often came in. There came one time, when I was at *Pell-Mell*, an *Embassador* with a Company of *Irish Men* with rude Fellows: The *Meeting* was done before they came, and I was gone up

up into a Chamber, where I heard one of them say, he would *kill all the Quakers*. So I went down to him, and was moved in the *Power* of the *Lord* to speak to him: and I told him, The *Law* said, *An Eye for an Eye*, and a *Tooth for a Tooth*: but thou threatens *to kill all the* Quakers, *though they have done thee no hurt*. But said I, here is *Gospel* for thee: *Here's my Hair, and here's my Cheek, and here's my Shoulder*, turning it to him. This came so over him, that he and his *Companions* stood as Men amazed, and said; If that was our *Principle*, and it we were as we said, they never saw the like in their Lives. I told them, What I was in *Words*, I was the same in *Life*. Then the *Embassador* came in (for he had stood without; for he said, that *Irish Colonel* was such a *desperate Man*, that he durst not come in with him, for fear, he should have done us some *Mischief*:) but *Truth* came over him, and he carried himself lovingly towards us; and so did the *Embassador* also: for the *Lord's Power* was over them all. 1660. London.

At *Mile-End Friends* were kept out of their *Meeting-Place* by *Souldiers*; but *Friends* stood Nobly in the *Truth*, and were Valiant for the *Lord's Name*: and at last the *Truth* gave them Dominion.

About this time we had Account, that *John Love*, a *Friend*, that was moved to go and bear *Testimony* against the *Idolatry* of the *Papists*, was *dead in Prison* at *Rome*: and it was suspected, he was privately put to Death in *Prison*. *John Perrot* was also *Prisoner* there; and being released, came over again: But after his Arrival here, he with *Charles Baily*, and some others, turned aside from the *Unity* of *Friends* and *Truth*. Whereupon I was moved to give forth a *Paper*, declaring, how the *Lord* would *blast them all*, both him and his *Followers* (if they did not *Repent* and *Return*) and that they should *wither*, like the *Grass* on the *House-top*: and so many of them did; but others of them *returned* and *repented*.

Also before this time we received Account from *New-England*, 'That the *Government* there had made a *Law* to *Banish the Quakers* 'out of their Colonies, upon pain of Death, in case they returned; and 'that several of our *Friends*, having been so *banished*, and *returning*, 'were thereupon taken, and actually *Hanged*: and that divers more 'were in *Prison*, in danger of the like *Sentence* to be executed upon 'them. When those were put to *Death*, I was in *Prison* at *Lancaster*, and had a perfect Sense of their *Sufferings*, as though it had been my self; and as though the *Halter* had been put about my own *Neck*; though we had not at that time heard of it. But as soon as we heard of it, *Edward Burrough* went to the *King*, and told him; *There was a Vein of* Innocent Blood *opened in his Dominions, which, if it were not stopt, would over-run all*. To which the *King* replied, *But I will stop that Vein. Edward Burrough* said; Then do it speedily; for we know not, how many may soon be put to *Death*. The *King* answered, *As speedily, as ye will. Call* (said he to some present) *the Secretary, and I will do it presently* So the *Secretary* being called, a *Mandamus* was forthwith granted. A Day or two after, *Ed. Burrough* going again to the *King*, to desire, the matter might be expedited; the *King* said, He had no Occasion at present to send a *Ship* thither: but if we would send one, we might do it, as soon as we would. *Ed. Burrough* then asked the *King*, If it would please him, to

1660. to grant his *Deputation* to one called a *Quaker*, to carry the *Mandamus* to *New-England*, (which is hereafter inſerted.) He ſaid, *Yes, to whom ye will.* Whereupon *E. B.* named one *Samuel Shattock* (as I remember) who being an Inhabitant of *New-England*, was *baniſhed* by their *Law*, to be *hanged*, if he came again: and to him the *Deputation* was granted. Then we ſent for one *Ralph Goldſmith*, an honeſt *Friend*, who was *Maſter* of a good *Ship*; and with him we agreed for *Three Hundred Pounds*, (Goods, or no Goods) to *Sail* in *Ten* Days. He forthwith prepared to ſet Sail; and with a proſperous Gale, in about *Six Weeks* time, arrived before the Town of *Boſton* in *New-England*, upon a *Firſt-Day* Morning, called *Sunday*. With him went many *Paſſengers*, both of *New* and *Old England*, that were *Friends*, whom the *Lord* did move to go to bear their *Teſtimony* againſt thoſe *Bloody Perſecutors*, who had exceeded all the World in that Age, in their *Bloody Perſecutions*. The *Townſ-men* at *Boſton*, ſeeing a *Ship* come into the *Bay* with *Engliſh Colours*, ſoon came on Board, and asked for the *Captain*: *Ralph Goldſmith* told them, He was the *Commander*. They asked him, if he had any *Letters*? He ſaid, *Yes*. They asked, If he would deliver them? He ſaid, *No, not to day*. So they went a-ſhore, and reported, There was a *Ship* full of *Quakers*, and that *Samuel Shattock* was among them; who they knew, was by their *Law* to be put to *Death*, for coming again after *Baniſhment*: but they knew not his *Errand*, nor his *Authority*. So all being kept cloſe that day, and none of the *Ships-Company* ſuffered to go on *Shore*; next morning *Samuel Shattock*, the *King's Deputy*, and *Ralph Goldſmith*, the *Commander* of the *Veſſel*, went on *Shore*; and ſending back to the *Ship* the Men that landed them, they *two* went through the *Town* to the *Governour's*, *John Endicott's*, Door, and knock't. He ſent out a *Man*, to know their Buſineſs: They ſent him Word, their Buſineſs was from the *King* of *England*, and they would deliver their *Meſſage* to none, but the *Governour* himſelf. Thereupon they were admitted to go in, and the *Governour* came to them; and having received the *Deputation* and the *Mandamus*, he laid off his Hat, and look'd upon them: then going out, he bid the *Friends* follow him. So he went to the *Deputy-Governour*; and after a ſhort Conſultation, came out to the *Friends*, and ſaid, *We ſhall obey his Majeſty's Commands*. After this the *Maſter* gave liberty to the *Paſſengers* to come on *Shore*; and preſently the *Noiſe* of the buſineſs flew about the *Town*: and the *Friends* of the *Town*, and the *Paſſengers* of the *Ship Met* together, to offer up their *Praiſes* and *Thanſgivings* to *God*, who had ſo wonderfully delivered them from the *Teeth* of the *Devourer*. While they were thus met, in came a *poor Friend*, who being *Sentenc'd* by their *bloody Law* to *Die*, had lain ſome time in *Irons*, expecting *Execution*. This added to their *Joy*, and cauſed them to lift up their Hearts in *High Praiſes* to *God*, who is worthy for ever to have the *Praiſe*, the *Glory* and the *Honour*; for he only is able to deliver, and to ſave, and to ſupport all, that ſincerely put their Truſt in him. Here follows a Copy of the ſaid *Mandamus*.

London.

CHARLES

1661.

London.

CHARLES *R.*

TRuſty and Well Beloved, We Greet you Well. *Having been Informed, that ſeveral of Our Subjects amongſt you, called* Quakers, *have been and are Impriſoned by you, whereof ſome have been Executed, and others (as hath been repreſented unto Us) are in Danger to undergo the like; We have thought fit to ſignifie our Pleaſure in that behalf for the future: And do hereby require, That if there be any of thoſe* People *called* Quakers *amongſt you, now already Condemned to ſuffer Death, or other Corporal Puniſhment; or that are Impriſoned, and obnoxious to the like Condemnation, you are to forbear to proceed any further therein; but that you forthwith ſend the ſaid Perſons (whether Condemned or Impriſoned) over into this our Kingdom of* England, *together with the reſpective Crimes or Offences laid to their Charge: to the end ſuch Courſe may be taken with them here, as ſhall be agreeable to our Laws, and their Demerits. And for ſo doing, theſe our Letters ſhall be your ſufficient Warrant and Diſcharge. Given at Our Court at* Whitehall, *the* 9th *day of* September, 1661. *in the Thirteenth Year of Our Reign.*

Subſcribed: *To Our Truſty and Well Beloved* John Endicot, *Eſq. and to all and every other the Governour or Governours of our* Plantations of New-England, *and of all the Colonies thereunto belonging, that now are, or hereafter ſhall be; and to all and every the Miniſters and Officers of our* Plantations *and Colonies whatſoever, within the Continent of* New-England.

By His Majeſty's *Command.*

WILLIAM MORRIS.

Some time after this, ſeveral of *New-England's Magiſtrates* came over hither, and one of their *Prieſts*; and we had ſeveral *Diſcourſes* with them, at ſeveral times, concerning their *Murdering our Friends*, the *Servants* of the *Lord*: but they were aſhamed to ſtand to their *Bloody Actions*. At one of thoſe *Meetings* I asked *Simon Broadſtreet*, (who was one of the *New England-Magiſtrates*) *Whether* he had not an hand in *putting to Death* thoſe *Four Servants* of *God*, whom they *hanged* for being *Quakers* only, as they had nick-named them? And he confeſſed, *he had*. I then asked him, and the reſt of his *Aſſociates*, that were preſent; *Whether* they would acknowledge themſelves to be *Subjects* to the *Laws* of *England*? And if they did, By what *Law* they had put our *Friends* to *Death*? They ſaid; They were *Subjects* to the *Laws* of *England*; and they had *put our Friends to Death by the ſame Law, as the* Jeſuits *were put to Death here in* England. I asked them then; *Whether* they did believe, that thoſe *Friends* of ours, whom they had *put to Death*, were *Jeſuits*, or *Jeſuitically* affected? And the ſaid, *Nay*. Then, ſaid I, Ye have *murdered* them, if ye have put

1661. put them to Death by the *Law*. that *Jesuits* are *put to Death here in* England; and yet confess, they were no *Jesuits*. By this it plainly
London. appears, ye have put them to Death in your own Wills, without any *Law*. Then *Simon Broadstreet*, finding himself and his Company ensnared by their own Words, said; Did we come to *Catch them?* I told them, they had *Catched themselves*, and they might *justly be questioned for their Lives*; and if the *Father* of *William Robinson* (who was one of them, that was put to Death) were in Town, it was probable, he would question them, and bring their *Lives* into Jeopardy. Hereupon they began to excuse themselves, saying; *There was no Persecution now amongst them*: But *next* morning we had *Letters* from *New-England*, giving us Account, that our *Friends were persecuted there afresh*. Thereupon we went to them again, and shewed them our *Letters*; which put them both to *Silence* and to *Shame*: and in *great Fear* they seemed to be, lest some should call them to Account, and *prosecute* them for their *Lives*; especially *Simon Broadstreet*: for he had at first, before so many *Witnesses*, confess'd, *He had a hand in putting our* Friends *to death*; that he could not get off from it; though he afterwards through Fear *shuffled*, and would have unsaid it again. But after this, he and the rest of them soon left the *City*, and got back to *New-England* again. I went also to *Governour Winthrop*, and discourse with him about these matters: but he assured me, he *had no hand in putting our* Friends *to Death, or in any way persecuting of them; but was one of them that protested against it*. Now these *stingy Persecutors* of *New-England* were a *People*, that fled out of *Old England* thither, from the *Persecution* of the *Bishops* here: But when they had got *Power* into their hands, they so far exceeded the *Bishops* in *Severity* and *Cruelty*, that whereas the *Bishops* had made them pay *Twelve Pence* a *Sunday* (so called) *for not coming to their Worship here*, they imposed a *Fine* of *Five Shillings a Day* upon such, as should not conform to their *Will-Worship* there; and spoiled the *Goods* of *Friends*, that could not pay it. Besides, many they *Imprisoned*, divers they *Whipt*, and that most *Cruelly*; of some they *Cut off Ears*, and some they *Hanged*: as the *Books* of *Friends Sufferings* in *New-England* largely shew; particularly, A Book written by *Geo. Bishop* of *Bristol*, Entituled, *New-England judged*. (In Two Parts.) Some of the old *Royalists* were earnest with *Friends* to have *prosecuted* them; but we told them, we left them to the *Lord*, to whom *Vengeance* belonged, and he would *Repay* it. And the *Judgments* of *God* have since fallen heavy on them: For the *Indians* have been raised up against them, and have *Cut off* many of them.

About this time I lost a very good *Book*, being *taken* in the *Printer's Hands*: It was a useful, teaching *Book*, containing the *Signification* and *Explanation* of *Names*, *Parables*, *Types* and *Figures* in the *Scriptures*. They who took it, were so affected with it, that they were loth to have destroyed it; but thinking to have made a great Advantage of it, they would have let us have had it again, if we would have given them a *great Sum* of *Money* for it: which we were not free to do.

And

And some time before this, while I was *Prisoner* in *Lancaster-Castle*, the *Book* called the *Battledoor* came forth, which was written 1661.
to shew, that in all Languages *Thou* and *Thee* is the proper and usual London.
Form of *Speech* to a *Single Person*; and *You* to more than one. This was set forth in *Examples* or *Instances* taken out of the *Scriptures*, and out of *Books* of *Teaching*, in about *Thirty Languages*. *John Stubbs* and *Benjamin Furly* took great Pains in the Compiling of it, which I put them upon; and some things I added to it. When it was finished, some of them were presented to the *King* and his *Council*, to the *Bishops* of *Canterbury* and *London*, and to the *Two Universities* one a piece; and many bought of them. The *King* said, It was the *proper Language of all Nations*: And the *Bishop* of *Canterbury* being asked what he thought of it, was so *at a Stand*, that he could not tell *what to say to it*. For it did so *Inform* and *Convince* People, that few afterward were so *Rugged* towards us, for saying *Thou* and *Thee* to a single Person, which before they were exceeding *fierce* against us for. For this *Thou* and *Thee* was a sore Cut to *proud Flesh*, and them that sought *Self-honour*; who though they would say it to *God* and *Christ*, would not endure to have it said to themselves. So that we were often *Beaten* and *Abused*, and sometimes in *danger* of our *Lives*, for using those Words to some *proud Men*; who would say, *What, you ill-bred Clown, do you* Thou *me!* as though there lay *Breeding* in saying *You* to *one*; which was contrary to all their *Grammars* and *Teaching-Books*, by which they had taught and instructed their *Youth*.

Now the *Bishops* and *Priests* being busie and eager, to settle and set up their *Form* of *Worship*, and *Compel* all to come to it; I was moved to give forth the following *Paper*, to open unto People the *Nature* of the *True Worship*, which Christ set up, and which God accepts; Thus:

'*Christ's Worship* is free in the *Spirit* to all Men; and such as
'Worship in the *Spirit* and in the *Truth*, are they, that God
'seeks to Worship him: for he is the *God* of *Truth*, and is a *Spirit*, and
'the *God of the Spirits of all Flesh*. And he hath given to all the Na-
'tions of Men and Women *Breath* and *Life*, to live, and move, and
'have their Being in him; and hath put into them an *Immortal Soul*.
'So all the Nations of Men and Women are to be *Temples* for him to
'dwell in; and they that defile his *Temple*, them will he *destroy*.
'Now as the outward *Jews*, while they had their outward *Temple* at
'outward *Jerusalem*, were to go up thither to *Worship* (which *Tem-*
'*ple* God hath long since thrown down, and destroyed that *Jerusalem*,
'the *Vision* of *Peace*; and cast off the *Jews* and their *Worship*: and
'in the room thereof hath set up his *Gospel-Worship* in the *Spirit* and
'in the *Truth*;) so now all are to *Worship* in the Spirit and in the
'Truth. And this is a *free Worship*: for where the *Spirit* of the *Lord*
'is, and ruleth, there is Liberty; and the *Fruits* of the *Spirit* are
'*seen*, and will manifest themselves: and the *Spirit* is not to be li-
'mited, but to be lived and walked in; that the *Fruits* of it may
'appear. The *Tares* are such, as hang upon the *Wheat* to weigh it
'down; and thereby to draw it down to the Earth: yet the *Tares* and
'the *Wheat* must grow together, till the *Harvest*; lest they, that

1661. London. 'take upon them to pluck up the *Tares*, ſhould pluck up the *Wheat* 'with the *Tares*. The *Tares* are ſuch, as *Worſhip* not God in the Spi-'rit and in the Truth; but do *grieve* the *Spirit*, and *vex* it, and *quench* 'it in themſelves, and walk not in the Truth: yet will ſcraul and hang 'about the *Wheat*, the true *Worſhippers* in the *Spirit* and in the *Truth*. '*Chriſt's Church* was never eſtabliſhed by *Blood*, nor held up by *Pri-'ſons*; neither was the Foundation of it laid by *Carnal*, *Weaponed* '*Men*, nor is it preſerved by ſuch. But when Men went from the *Spi-'rit* and *Truth*, then they took up *Carnal Weapons* to maintain their 'outward *Forms*; and yet cannot preſerve them with their Carnal '*Weapons*: For one plucketh down another's *Form* with his outward '*Weapons*. And this Work and Doing hath been among the *Chriſti-'ans* in *Name*, ſince they loſt the *Spirit*, and *Spiritual Weapons*, and 'the true *Worſhip*, which Chriſt ſet up, that is in the Spirit and in the 'Truth; which Spirit and Truth they that *Worſhip* in, are over all 'the *Tares*. All that would be plucking up the *Tares*, are forbidden 'by Chriſt, who hath all Power in Heaven and Earth given to him: 'for the *Tares* and the *Wheat* muſt grow together till the *Harveſt*; as 'Chriſt hath commanded. The *Stone*, that ſmote the *Image*, became 'a *great Mountain*, and filled the whole Earth: Now, if the *Stone* do 'fill the *whole Earth*, all Nations muſt be *Temples* for the *Stone*. And 'all that ſay, they do travel for the *Seed*, and yet bring forth nothing 'but a *Birth* of *Strife*, and *Contention*, and *Confuſion*; their *Fruit* ſhews 'their *Travel* to be wrong: for by the *Fruit* the *End* of every one's 'Work is ſeen of what ſort it is.

G. F.

About this time many *Papiſts* and *Jeſuits* began to *fawn* upon *Friends*, and talk'd up and down, where they came, that of all the Sects the *Quakers* were the *beſt* and *moſt ſelf-denying People*: And ſaid, *It was great pity, that they did not return to the Holy Mother Church*, Thus they made a *Buſz* among the *People*, and ſaid; *They would willingly diſcourſe with Friends*. But *Friends* were loth to meddle with them, becauſe they were *Jeſuits*; looking upon it to be both *dangerous* and *ſcandalous*. But when I underſtood it, I ſaid to *Friends*; *Let us diſcourſe with them, be they what they will*. So a time being appointed at *Gerrard Roberts* his Houſe, there came two of them, like *Courtiers*. When we were come together, they asked our *Names*; which we told them: But we did not ask their *Names*: for we underſtood, they were called *Papiſts*; and they knew, we were called *Quakers*. I asked them the ſame *Queſtion*, that I had formerly asked a *Jeſuit*, namely; *Whether the* Church *of* Rome *was not degenerated from the Church in the Primitive Times, from the Spirit, and Power, and Practice, that they were in in the Apoſtles times*? He to whom I put this *Queſtion*, being ſubtile, ſaid, *He would not Anſwer it*. I ask'd him, *Why?* But he would ſhew no Reaſon. His *Companion* ſaid, he would *anſwer* me: and he ſaid, *They were not degenerated from the Church in the Primitive times*. I asked the other, *Whether he was of the ſame Mind?* And he ſaid, *Yes*. Then I told them, that for the better underſtanding one another, and that there might be no Miſtake, I would repeat

repeat my *Queſtion* over again after this manner; *Whether the* Church *of* Rome *now was in the ſame Purity, Practice, Power and Spirit, that the* Church *in the* Apoſtle's *time was in*? When they ſaw, we would be exact with them; they flew off, and denied that, ſaying: *It was Preſumption in any to ſay, they had the ſame Power and Spirit, which the* Apoſtles *had*. But I told them: It was *Preſumption* in them, to meddle with the *Words* of *Chriſt* and his *Apoſtles*, and make People believe, they *ſucceeded* the *Apoſtles*, and yet be forced to Confeſs, *They were not in the ſame Power and Spirit, that the Apoſtles were in*: This, ſaid I, is a *Spirit* of *Preſumption*, and rebuked by the *Apoſtles Spirit*. Then I ſhewed them, how different their *Fruits* and *Practices* were from the *Fruits* and *Practices* of the *Apoſtles*. Then got up one of them, and ſaid; *Te are a Company of Dreamers*. Nay, ſaid I, ye are the *filthy Dreamers*, who *dream*, ye are the *Apoſtles Succeſſors*; and yet Confeſs, *Te have not the ſame Power and Spirit, which the Apoſtles were in*. And are not they *Defilers* of the *Fleſh*, who ſay, *It is Preſumption for any to ſay, they have the ſame Power and Spirit, which the Apoſtles had?* Now, ſaid I, if ye have not the ſame *Power and Spirit, which the Apoſtles had*; then it is manifeſt, that ye are led by another *Power* and *Spirit*, than the *Apoſtles* and *Church* in the Primitive times were led by. Then I began to tell them, how that *Evil Spirit*, which they were led by, had led them to *Pray* by *Beads*, and to *Images*; and to ſet up *Nunneries*, and *Frieries*, and *Monaſteries*, and to put People to *Death* for *Religion*: and this Practice of theirs I ſhewed them, was below the *Law*, and far ſhort of the *Goſpel*, in which is *Liberty*. They were ſoon weary of this *Diſcourſe*, and went their way; and gave a Charge (as we heard) to the *Papiſts*, That *they ſhould not diſpute with us, nor read any of our Books*: So we were rid of them. But we had Reaſonings with all the other Sects, as *Presbyterians*, *Independents*, *Seekers*, *Baptiſts*, *Epiſcopal-men*, *Socinians*, *Browniſts*, *Lutherans*, *Calviniſts*, *Arminians*, *Fifth-Monarchy-Men*, *Familiſts*, *Muggletonians* and *Ranters*; none of which would Affirm, they had the ſame *Power* and *Spirit*, that the *Apoſtles* had, and were in: So in that *Power* and *Spirit* the *Lord* gave us *Dominion* over them all. 1661. London.

As for the *Fifth-Monarchy-Men*, I was moved to give forth a *Paper* to them, to manifeſt their *Error* to them: For they looked for *Chriſt's Perſonal Coming* in an outward *Form* and *Manner*; and they fixed the time of it to the Year 1666; at which time ſome of them did prepare themſelves, when it *Thundered* and *Rained*, thinking *Chriſt* was then come to ſet up his Kingdom: and then they imagined, they were to *kill* the *Whore without them*. But I told them, the *Whore* was alive *in them*, and was not *burnt* with God's Fire, nor judged in them with the ſame *Power* and *Spirit*, the *Apoſtles* were in. And their looking for *Chriſt's Coming* outwardly, to ſet up his Kingdom, was like the *Phariſees Lo here*, and *Lo there*. But *Chriſt* was come, and had ſet up his *Kingdom* above *Sixteen Hundred Years* ago (according to *Nebuchadnezzar's Dream*, and *Daniel's Prophecy*) and he had daſh'd to pieces the *Four Monarchies*, the great *Image*, with its Head of *Gold*, *Breaſt* and *Arms* of *Silver*, *Belly* and *Thighs* of *Braſs*, *Legs* of *Iron*, and *Feet* part of *Iron*, part of *Clay*: and they were all blown away

1661. with God's Wind, as the *Chaff* in the *Summer-threshing-Floor*. And when *Christ* was on Earth, he said, his *Kingdom* was not of this
London. World: If it had been, his Servants would have *fought*; but it was not, therefore his Servants did not *fight*. And therefore all the *Fifth-Monarchy-Men*, that be *Fighters* with Carnal Weapons, are none of *Christ's Servants*, but the *Beast's* and the *Whore's*. Christ said, *All Power in Heaven and in Earth is given to me:* So then, his *Kingdom* was set up above *Sixteen Hundred Years* ago, and he Reigns. And we see *Jesus Reign*, said the Apostle, and he shall *Reign*, till all things be put under his Feet; though all things are not yet put under his Feet, nor subdued.

This year several *Friends* were moved to go beyond the *Seas*, to publish *Truth* in *Forreign Countries*. *John Stubbs*, and *Henry Fell*, and *Richard Costrop* were moved to go towards *China*, and *Prester John's Country*; but no *Masters* of *Ships* would carry them. With much ado they got a *Warrant* from the *King*; but the *East-India-Company* found ways to avoid it, and the *Masters* of their *Ships* would not carry them. Then they went into *Holland*, hoping to have got *Passage* there; but no *Passage* could they get there neither. Then *John Stubs* and *Henry Fell* took *Shipping* to go to *Alexandria* in *Egypt*, intending to go by the *Carravans* from thence. Mean while *Daniel Baker* being to go to *Smirna*, he drew *Richard Costrop*, contrary to his own Freedom, to go along with him. And in the *passage Richard* falling sick, *D. Baker* left him *sick* in the *Ship*; where he *died*: But that *hard-hearted Man* afterwards lost his own Condition.

John Stubbs and *Henry Fell* got to *Alexandria* in *Egypt*; but they had not been long there, before the *English Consul banished* them from thence: Yet before they came away, they dispersed many *Books* and *Papers* there, for the opening the *Principles* and *Way* of *Truth* to the *Turks* and *Grecians*. They gave the *Book* called, *The Popes Strength broken*, to an *Old Frier*, for him to give or send to the *Pope*: which *Book*, when the *Frier* had perused, he clapped his Hand upon his *Breast*, and confess'd, *What was written therein, was Truth: but*, said he, *if I should confess to it openly, they would burn me*. So *John Stubs* and *Henry Fell* not being suffered to go farther, returned to *England*; and came to *London* again. And *John* had a *Vision*, that the *English* and *Dutch*, who had *joined together* not to carry them, *would fall out one with the other*: And so it came to pass.

Having now stay'd in *London* some time, I felt drawings to visit
Essex. *Friends* in *Essex*. So I went down to *Colchester*, where I had very large
Colchester *Meetings*: and from thence to *Cogshall*; not far from which there was
Cogshall. a *Priest Convinced*, and I had a Meeting at his House. And so travelling a little up and down in those Parts, and visiting *Friends* in
London. their *Meetings* there-aways, I returned pretty quickly to *London*, where I found great *Service* for the *Lord*: For a large *Door* was *opened*, and many flocked in to our *Meetings*, and the *Lord's Truth* spread mightily this Year. Yet *Friends* had great *Travels*, and sore *Labours*; the rude People having been so heightned by the *Monarchy-Men's Rising* a little before. But the *Lord's Power* was over all, and in it *Friends* had Dominion: though we had not only those *Sufferings without*, but *Sufferings within* also by *John Perrot* and his Company; who giving heed

heed to a *Spirit* of *Delusion*, sought to introduce and set up among 1661.
Friends that evil and uncomely Practice of *keeping on the Hat in time* London.
of publick Prayers. Now *Friends* had spoken to him, and divers of his *Followers* about it; and I had written to them concerning it; but He and some others rather strengthened themselves against *Friends* therein. Wherefore feeling the *Judgment* of *Truth* rise against it, I gave forth the following *Lines*, as a *Warning to all, that were concerned* therein.

'WHosoever is tainted with this *Spirit* of *John Perrot*, it will
' perish. Mark theirs and his *End*, that are turned into those
' outward things and *Janglings* about them, and that which is not
' *savoury*; all which is for perpetual *Judgment*, and is to be swept and
' cleansed out of the *Camp* of *God's Elect*. This is to that *Spirit*, that
' is gone into *Jangling* about that, which is below, (the *Rotten Princi-*
' *ple* of the *old Ranters*) and gone from the Invisible *Power* of *God*,
' in which is the Everlasting Fellowship: and so many are become like
' the *Corn* on the *House-top*, and like the *untimely Figs*; and now cla-
' mour and speak against them, that be in the *Power* of *God*. O con-
' sider, the *Light* and *Power* of *God* goes over you all, and leaves you
' in the *fretting Nature*, out of the Unity, which is in the Everlasting
' *Light, Life* and *Power* of *God*. Consider this, before the *Day* be
' gone from you; and take heed, that your *Memorial* be not rooted
' out from among the *Righteous*.

G. F.

Among the *Exercises* and *Troubles*, that *Friends* had from without, one was concerning *Friends Marriages*, which sometimes were called in question. And in this Year there happened to be a *Cause Tryed* at the *Assize* at *Nottingham* concerning a *Friend's Marriage*: The *Case* was thus. Some Years before, *Two Friends* were joined together in *Marriage* amongst *Friends*, and lived together as *Man* and *Wife* about *two Years*. Then the *Man* died, leaving his *Wife* with *Child*; and leaving an *Estate* in *Lands* of *Copy-hold*. When the *Woman* was delivered, the *Jury* presented the Child *Heir* to its Father's Lands; and accordingly the *Child* was admitted: Afterwards another *Friend* married the *Widow*. And after that a Man, that was *Near of Kin* to her former Husband, brought his *Action* against the *Friend*, that had last married her; endeavouring to dispossess them, and deprive the *Child* of the *Inheritance*, and to possess himself thereof, as next *Heir* to the Woman's first Husband. And to effect this, he endeavoured to prove the *Child Illegitimate*, alledging; *The Marriage was not according to Law*. In opening the *Cause*, the *Plaintiff's Counsel* did use unseemly Words concerning *Friends*, saying; *That they went together like Brute Beasts*: with other ill Expressions. After the *Counsels* on both sides had pleaded, the *Judge* (*viz. Judge Archer*) took the matter in hand, and opened it to the *Jury*, telling them; *That there was a* Marriage *in* Paradise, *when* Adam *took* Eve, *and* Eve *took* Adam; *and that it was the Consent of the Parties that made a* Marriage. *And for the* Quakers, (he said) *he did not know their Opinions; but he did not believe, they*

1661. London. *they went together, as Brute Beasts, as had been said of them; but as Christians: and therefore he did believe, the* Marriage *was lawful, and the* Child *lawful Heir.* And the better to satisfie the *Jury*, he brought them a *Case* to this purpose. *A Man, that was weak of Body, and kept his Bed, had a desire in that Condition to* Marry; *and did declare before Witnesses, that he did take such a Woman to be his Wife; and the Woman declared, that she took that Man to be her Husband. This* Marriage *was afterwards called in Question*; *and* (as the *Judge* said) *all the Bishops did at that time conclude it to be a Lawful Marriage.* Hereupon the *Jury* gave in their *Verdict* for the *Friend's Child*, and against the Man, that would have deprived it of its Inheritance.

About this time the *Oaths* of *Allegiance* and *Supremacy* were tendred unto *Friends*, as a *Snare*, because it was known, we could not *Swear*; and thereupon many were *Imprisoned*, and divers *Premunired*. Upon that occasion *Friends* published in Print the *Grounds and Reasons, why they refused to swear*: Besides which I was moved to give forth these few *Lines* following, to be given to the *Magistrates*:

'THE *World* saith, *Kiss the Book*: But the *Book* saith, *Kiss the Son, lest he be angry*. And the *Son* saith, *Swear not at all*; 'but keep to *Yea* and *Nay* in all your Communications: for whatsoever is more than this, cometh of *Evil*. Again, the *World* saith, '*Lay your hand on the Book*; but the *Book* saith, *Handle the Word*: 'And the *Word* saith, *Handle not the Traditions*, nor the *Inventions*, 'nor the *Rudiments* of the *World*. And *God* saith, *This is my beloved* '*Son, hear him*; who is the *Life*, and the *Truth*, and the *Light*, and 'the *Way* to *God*.

G. F.

1662. Now there being very many *Friends* in *Prison* in the Nation, *Richard Hubberthorn* and *I* drew up a *Paper* concerning them; and got it delivered to the *King*, that he might understand, how we were dealt with by his *Officers*. It was directed thus:

For the KING.

'FRiend, who art the *Chief Ruler* of these Dominions, here is a *List* 'of some of the *Sufferings* of the People of God, in scorn called 'Quakers, that have *suffered* under the Changeable *Powers* before 'thee, by whom there have been *Imprisoned*, and under whom there 'have *suffered* for good Conscience-sake, and for bearing *Testimony* to 'the *Truth* as it is in Jesus, *Three Thousand, One Hundred, Seventy* '*Three Persons*: And there lie yet in *Prison* in the Name of the *Com*-'*monwealth, Seventy Three Persons*, that we know of. And there have '*died in Prison* in the time of the *Commonwealth*, and of *Oliver* and '*Richard* the *Protectors*, through cruel and hard *Imprisonments*, upon '*Nasty Straw*, and in *Dungeons, Thirty Two Persons*. There have been 'also *Imprisoned* in thy Name, since thy Arrival, by such as thought 'to ingratiate themselves thereby to thee, *Three Thousand, Sixty and Eight*

'*Eight Persons*. Besides this, our *Meetings* are daily *broken up* by 1661. 'Men with *Clubs* and *Arms*, (though we *Meet peaceably*, according London. 'to the Practice of God's People in the *Primitive times*) and our 'Friends are thrown into *Waters*; and *trod* upon, till the very *Blood* 'gusheth out of them: the number of which *Abuses* can hardly be 'uttered. Now this we would have of Thee, to set them at *Liberty*, 'that lie in *Prison* in the Names of the *Common-wealth*, and of the *two* '*Protectors*, and them that lie in *Thy own Name*, for speaking the '*Truth*, and for good Conscience sake; who have not lifted up an 'Hand against thee, nor any Man: and that the *Meetings* of our '*Friends*, who meet peaceably together in the Fear of God, to Wor-'ship him, may not be *broken up* by rude People with their *Clubs*, 'and *Swords*, and *Staves*. One of the greatest things, that we have '*suffered* for formerly, was, because we could not *Swear* to the *Pro*-'*tectors*, and all the changeable Governments; and now we are *Im*-'*prisoned*, because we cannot take the *Oath* of *Allegiance*. Now, if '*Yea* be not *Yea*, and *Nay*, *Nay* to thee, and to all Men upon the 'Earth, let us *suffer* as much for *breaking* of that, as others do for '*breaking* an *Oath*. We have *suffered* these many years, both in *Lives* 'and *Estates* under these Changeable *Governments*, because we cannot '*Swear*; but obey Christ's Doctrine, who commands, *We should not* '*swear at all*: (*Matth.* 5. *Jam.* 5.) and this we Seal with our *Lives* 'and *Estates*, with our *Yea* and *Nay*, according to the Doctrine of 'Christ. Hearken to these things, and so consider them in the *Wisdom* 'of *God*, that by it such *Actions* may be *stopped*, *Thou* that hast the '*Government*, and may'st do it. We desire, that all that are in *Pri*-'*son*, may be set at *Liberty*; and that for the time to come they 'may not be *Imprisoned* for Conscience, and for the *Truth*'s sake: And 'if thou question the *Innocency* of their *Sufferings*, let them and 'their *Accusers* be brought up before thee; and we shall produce a 'more particular and full *Account* of their *Sufferings*, if required.

G. F. & R. H.

I mentioned before, how that in the Year 1650. I was kept *Prisoner Six Months* in the *House* of *Correction* at *Darby*, and that the *Keeper* of the *Prison*, being a *Cruel Man*, and one that had dealt very wickedly by me, was smitten in himself, the *Plagues* and *Terrors* of the *Lord* falling upon him because thereof; this *Man* being afterwards *Convinced* of *Truth*, wrote me the following *Letter*.

Dear Friend:

HAving *such a Convenient* Messenger, *I could do no less, than give thee an Account of my present Condition; remembring, that to the first Awakening of me to a* Sense *of* Life, *and of the* Inward Principle, *God was pleased to make use of thee as an* Instrument: *So that sometimes I am taken with Admiration, that it should come by such a means, as it did, that is to say*; *That* Providence *should order thee to be my* Prisoner, *to give me my first, real* sight *of the* Truth: *It makes me many times to think of the* Jailer's Conversion *by the* Apostles. *O happy*

George

1662. George Fox! *that firſt breathed that* Breath *of* Life *within the Walls of my Habitation! Notwithſtanding my outward Loſſes are ſince that time* London. *ſuch, that I am become* nothing *in the* World; *yet I hope, I ſhall find, that all theſe light Afflictions, which are but for a moment, will work for me a far more exceeding and eternal Weight of Glory. They have taken all from me: and now inſtead of keeping a* Priſon, *I am rather waiting, when I ſhall become a* Priſoner *my ſelf. Pray for me, that my* Faith *fail not; but that I may hold out to the Death, that I may receive a* Crown *of* Life. *I earneſtly deſire to hear from thee, and of thy Condition, which would very much rejoice me. Not having elſe at preſent, but my kind Love unto thee, and all Chriſtian* Friends *with thee; in haſte, I reſt,*

Thine in Chriſt Jeſus,

Derby, *the 22th of the 4th Month,* 1662. Thomas Sharman.

There were *Two* of our *Friends* in *Priſon* in the *Inquiſition* at *Malta*; they were both *Women*: The name of the one was *Katharine Evans*, and of the other *Sarah Chevers*. I was told, that *One*, called the *Lord D'Aubeny*, could procure their *Liberty*; wherefore I went to him: And having Informed him concerning their *Impriſonment*, deſired him to write to the *Magiſtrates* there for their *Releaſe*. He readily promiſed me, he would; and ſaid, *If I would come again within a Month, he would tell me of their Diſcharge*. I went again about that time; and he ſaid, he thought, his *Letters* had *Miſcarried, becauſe he had received no Anſwer*. But he promiſed, he would write again; and he did ſo: and thereupon they were both ſet at *Liberty*.

With this *Great Man* I had a great deal of Reaſoning about *Religion*; and he did confeſs, that *Chriſt hath enlightned every Man, that cometh into the World*, with his Spiritual *Light*; and that he had taſted *Death* for every Man; and that the *Grace* of *God*, which brings Salvation, hath appeared to all Men; and that it would teach them, and bring their *Salvation*, if they did obey it. Then I asked him, What would They (the *Papiſts*) do with all their *Relicks* and *Images*, if they did own and believe in this *Light*, and receive the *Grace* to teach them, and bring their *Salvation*? And he ſaid, *Thoſe things were but Policies, to keep People in Subjection*. Very free he was in Diſcourſe; and I never heard a *Papiſt* Confeſs ſo much as he did. Now though ſeveral about the *Court* began to grow *Loving* to *Friends*, yet the *Perſecution* was very *hot*; and ſeveral *Friends died in Priſon*. Whereupon I gave forth a little *Paper*, concerning the *Grounds* and *Riſe* of *Perſecution*; which was thus:

'ALL the *Sufferings* of the People of God in all Ages were, becauſe 'they could not Join to the *National Religions* and *Worſhips*, which 'Men had made and ſet up; and becauſe they would not forſake *God's* '*Religion*, and his *Worſhip*, which he had ſet up. And ye may ſee through 'all *Chronicles* and *Hiſtories*, how that the *Prieſts* joined with the *Powers* 'of the *Nations*: The *Magiſtrates*, and *Soothſayers*, and *Fortune-tellers*, 'all

'all theſe joined againſt the *People* of *God*, and did imagin vain things 1662.
'againſt them in their *Counſels*. And when the *Jews* did *badly*, they
'turned againſt *Moſes*; and when the *Jewiſh Kings* tranſgreſſed the London.
'*Law* of *God*, then they *perſecuted* the *Prophets*: as may be ſeen in
'the *Prophets Writings*. And when *Chriſt* the *Subſtance* came, then
'the *Jews perſecuted Chriſt* and his *Apoſtles*, and *Diſciples*: And
'when the *Jews* had not Power enough of themſelves to *perſecute*
'anſwerable to their Wills; then they got the *Heathen-Gentiles* to help
'them againſt *Chriſt*, and againſt his *Apoſtles* and *Diſciples*, who were
'in the Spirit and Power of Chriſt.

G. F.

Now after I had made ſome ſtay in *London*, and had cleared my ſelf of thoſe *Services*, that at that time lay upon me there, I went into the *Country*; having with me *Alexander Parker* and *John Stubbs* (who was lately come back from *Alexandria* in *Egypt*, as was mentioned before.) We travelled down through the *Countries*, viſiting *Friends Meetings*, till we came to *Briſtol*. When we were come thither, we underſtood, that the *Officers* were likely to come, and *break up the Meeting*. Yet on the *Firſt-Day* we went to the *Meeting* at *Broadmead*: And *Alexander Parker* ſtanding up firſt to Declare, while he was ſpeaking, the *Officers* came up, and took him away. After he was gone, I ſtood up in the Eternal *Power* of *God*, and declared the Everlaſting *Truth* of the *Lord God*; and the Heavenly *Power* came over all, and the *Meeting* was quiet the reſt of the time, and brake up peaceably. I tarried, till the *Firſt-Day* following; viſiting *Friends*, and being viſited by *Friends*. On the *Firſt-Day* in the Morning ſeveral *Friends* came to me to *Edward Pyot's* Houſe, (where I lay the Night before) and uſed great Endeavours to perſwade me, not to go to the *Meeting* that day; for the *Magiſtrates* (they ſaid) had *threatned to take me, and had raiſed the Trained Bands*. I wiſht them to go their way to the *Meeting*; not telling them, what I intended to do: but I told *Ed. Pyot*, I intended to go to the *Meeting*; and he ſent his Son with me, to ſhew me the Way from his Houſe by the *Fields*. As I went, I met divers *Friends*, who were coming to me to prevent my going; and did what they could, to ſtop me: *What*, ſaid one, *Wilt thou go into the Mouth of the* Beaſt! *Wilt thou go into the Mouth of the* Dragon, ſaid another! But I put them by, and went on. When I came into the *Meeting*, *Margaret Thomas* was ſpeaking; and when ſhe had done, I ſtood up. Now I ſaw a *Concern* and *Fear* upon *Friends* for me; but the *Power* of the *Lord*, in which I declared, ſoon ſtruck the *Fear* out of them: and *Life* ſprang, and an Heavenly, Glorious *Meeting* we had. After I had Cleared my ſelf, of what was upon me from the *Lord* to the *Meeting*, I was moved to *Pray*: and after I had *prayed*, and was ſtept down; I was moved to ſtand up again, and tell *Friends*, *Now they might ſee, there was a God in* Iſrael, *that could deliver*. A very large, full *Meeting* this was, and very hot: but *Truth* was over all, and the *Life* was up, which carried through all; and the *Meeting* broke up in *Peace*. For the *Officers* and *Souldiers* had been breaking up another *Meeting*, which had taken up their time;

Briſtol.

Broadmead-*Meeting*.

1662. so that our *Meeting* was ended, before they came. But I understood afterwards, they were in a great Rage, that they had *missed* me; for they were heard to say one to another before, *I'll warrant, we shall have him:* but the *Lord* prevented them. I went from the *Meeting* to *Joan Hily's*, where many *Friends* came to see me; rejoycing and blessing God for our Deliverance. In the *Evening* I had a fine fresh *Meeting* among *Friends*, at a *Friend's* House over the *Water*, where *Friends* were much refreshed in the *Lord*. After this I stay'd most part of that Week in *Bristol*, and at *Edward Pyott's*. *Edward* was brought so low and weak with an *Ague*, that when I came first thither, he was lookt upon as a *Dying Man:* but it pleased the *Lord* to raise him up again; so that, before I went away, his *Ague* left him, and he was finely well.

Broad-mead-Meeting.

Bristol.

Now having been *two First-Days* together at the *Meeting* at *Broad-mead*, and feeling my Spirit clear of *Bristol*; I went next *First-Day* to a *Meeting* in the *Country* not far from *Bristol*. And after the *Meeting* was over, some *Friends*, that came from *Bristol*, told me, that the *Souldiers* that day had beset the *Meeting-House* round at *Bristol*; and then went up, saying, *They would be sure to have me now*: But when they came up, and found me not there, they were in a great *Rage*; and kept the *Friends* in the *Meeting-house* most part of the day, before they would let them go home; and queried of them, *Which way I was gone, and how they might send after me? For the Major*, they said, *would fain have spoken with me.* But I had a *Vision* of a great *Mastiff Dog*, that *would have bitten me: but I put one hand above his Jaws, and the other hand below, and tore his Jaws to pieces.* So the *Lord* by his *Power* tore their *Power* to *pieces*, and made way for me to escape them. Then passed I through the Countries, visiting *Friends* in *Wiltshire* and *Barkshire*, till I came to *London*; and had great *Meetings* amongst *Friends*, as I went: and the *Lord's Power* was over all; and a blessed time it was for the spreading of his glorious *Truth*. It was indeed the Immediate *Hand* and *Power* of the *Lord*, that did preserve me out of their hands at *Bristol*, and over the Heads of all our *Persecutors*; and the *Lord* alone is worthy of all the Glory, who did uphold and preserve for his *Name* and *Truth's* sake.

Wiltshire. Barkshire. London.

At *London* I staid not long this time; but was drawn in my Spirit to visit *Friends Northward*, as far as *Leicestershire*; *John Stubbs* being with me. So we travelled down through the Countries, having *Meetings* amongst *Friends*, as we went; and at *Skegby* we had a great *Meeting*. Thence passing on, we came to a place called *Barnet-Hills*, where lived then one *Captain Brown*, a *Baptist*, whose *Wife* was *Convinced* of *Truth*. This *Captain Brown*, after the *Act* for *breaking up Meetings* came forth, being afraid, lest his *Wife* should go to *Meetings*, and be cast into *Prison*, left his *House* at *Barrow*, and took a place on these *Hills*, saying; *His Wife should not go to Prison*. And this being a *free Place*, many, both *Priests* and others, got thither, as well as he. But he, who would neither stand to *Truth* himself, nor suffer his *Wife*; was in this *place*, where he thought to be *safe*, found out by the *Lord:* whose hand fell heavy upon him for his *Unfaithfulness*; so that he was sorely *plagued*, and grievously *judged* in himself for *flying*, and drawing his *Wife* into that *private place*. We went to see his *Wife*;

Leicester-shire. Notting-hamshire. Skegby. Barnet-hills.

Wife; and being come into the House, I asked him, How he did? 1662. *How do I?* said he, *The Plagues and Vengeance of God are upon me, a Runnagate, a* Cain *as I am: God may look for a* Witness *for me, and such as me; for if all were no faithfuller, than I, God would have no* Witness *left in the Earth.* In this Condition he lived there on *Bread* and *Water*; and thought, it was *too good* for him. At length he got home again with his *Wife*, to his own House at *Barrow*; where afterwards he came to be *Convinced* of God's Eternal *Truth*, and *died* in it. A little before his *Death* he said; *Though he had not born a* Testimony *for Truth in his* Life, *he would bear a* Testimony *in his* Death, *and would be buried in his Orchard:* and was so. He was an *Example* to all the *Flying Baptists* in the time of *Persecution*; who could not bear *Persecution* themselves, and yet *persecuted* us, when they had *Power*.

Barnet-Hills.

From *Barnet-Hills* we came to *Swanington* in *Leicestershire*, where *Wil. Smith*, and some other *Friends* came to me; but they passed away towards Night, leaving me at a *Friend's* House in *Swanington*. At Night, as I was sitting in the *Hall*, speaking to a *Widow-Woman* and her Daughter, there came one called *Lord Beaumont*, with a Company of *Souldiers*, who *flapping* their *Swords* on the Door, rusht into the House with their *Swords* and *Pistols* in their hands, crying, *Put out the Candles, and make fast the Doors*. Then they *seized* upon the *Friends* in the House, and asked; *If there were no more about the House?* The *Friends* told them, there was *one Man* more in the *Hall*. Now there being some *Friends*, that came out of *Darbyshire*, one of them was named *Thomas Fauks*; and this *Lord Beaumont* (so called) after he had asked all their *Names*, bid his Man, set down that *Man's Name Thomas Fox*: but the *Friend* said, *Nay*; his Name was not *Fox*, but *Fauks*. In the mean time some of the *Souldiers* came, and fetcht me out of the *Hall*, and brought me to him; and he asked me my *Name:* I told him, my Name was *George Fox*, and that I was well known by that Name. *Ay*, said he, *you are known all the World over*: I said, I was known for no *Hurt*, but for *Good*. Then he put his Hands into my Pockets to search them, and pluck'd out my *Comb-Case:* and afterwards commanded one of his *Officers* to search further, for *Letters*, as he pretended. I told him, I was no *Letter-Carrier:* and askt him, Why would he come amongst a *Peaceable People* with *Swords* and *Pistols*, without a *Constable*; which was *contrary* to the *King's Proclamation*, and to the *late Act?* For he could not say, there was a *Meeting*; I being only talking with a poor *Widow-Woman* and her *Daughter*. By reasoning thus with him, he came somewhat down: yet sending for the *Constables*, he gave them *Charge* of us that Night; and to bring us before him next Morning. Accordingly the *Constables* set a *Watch* of the *Town's People* upon us that Night; and had us up next Morning to his House, about a *Mile* from *Swanington*. When we came before him, he told us, We *Met contrary to the Act:* Whereupon I desired him to shew us the *Act*. *Why*, says he, *you have it in your Pocket*. I told him, he did not find us in a *Meeting*. Then he asked us, *Whether* we would *take the Oaths of Allegiance and Supremacy?* I told him, I never took any *Oath* in all my Life, nor *Engagement*, nor the *Covenant:* Yet still he would force the *Oath* upon us. Then I

Leicester-shire. Swaning-ton.

1662. waning-on. desired him to ſhew us the *Oath*, that we might ſee, whether we were the *Perſons* the *Oath* was to be tendred to; and whether it was not for the *Diſcovery* of *Popiſh Recuſants*. At length he brought forth a *little Book*: but we called for the *Statute-Book*. He would not ſhew us that; but cauſed a *Mittimus* to be made, which mentioned, *That we were to have had a Meeting*: And with this *Mittimus* he delivered us to the *Conſtables* to Convey us to *Leiceſter-Jail*. But when the *Conſtables* had brought us back to *Swanington*, it being *Harveſt-time*, it was hard to get any body to go with us; for the People were loth to go with their *Neighbours* to *Priſon*, eſpecially in ſuch a buſie time. They would have given us our *Mittimus*, to have carried it our ſelves to the *Jail*; for it had been uſual for *Conſtables*, to give *Friends* their own *Mittimus*, (for they durſt truſt *Friends*;) and they have gone themſelves with their *Mittimus* to the *Jailer*. But we told them, though our *Friends* had ſometimes done ſo, yet we would not take this *Mittimus*; but ſome of them ſhould go with us to the *Jail*. At laſt they hired a *poor, labouring Man* to go with us; who yet was *loth* to have gone, though *hired*. So we rid through the Country to *Leiceſter*, being *Five* of us in number; ſome carried their *Bibles* open in their hands, declaring the *Truth* to the People, as we rode, in the *Fields* and through the *Towns*, and telling them; We were the *Priſoners of the Lord* Jeſus Chriſt, *going to ſuffer Bonds for his Name and Truth-ſake*: and one *Woman's Friend* carried her *Wheel* on her *Lap*, to *ſpin* on in *Priſon*: and the People were mightily affected. At *Leiceſter* we went to an *Inn*; and the *Maſter* of the *Houſe* ſeemed to be troubled, that we ſhould go to *Priſon*: and being himſelf in *Commiſſion*, he ſent for *Lawyers* in the Town to adviſe with; and would have taken up the *Mittimus*, and kept us in his own Houſe, and not have let us gone into the *Jail*. But I told *Friends*, it would be great *Charge* to lie at an *Inn*, and many *Friends* and People would be coming to *Viſit* us; and it might be hard for him to bear our having *Meetings* in his Houſe: and beſides, we had many *Friends* in the *Priſon* already; and we had rather be with them. So we let the *Man* know, that we were ſenſible of his *Kindneſs*: and to *Priſon* we went; the *Poor Man*, that brought us thither, delivering both the *Mittimus* and us to the *Jailer*. This *Jailer* had been a very *wicked, cruel Man*: and there being *Six* or *Seven Friends* in *Priſon*, before we came, he had taken ſome occaſion to *quarrel* with them, and had thruſt them into the *Dungeon* amongſt the *Fellons*; where was hardly room for them to lie down, they were ſo thronged. We ſtay'd all that day in the *Priſon-Yard*, and deſired the *Jailer* to let us have ſome *Straw*: He ſurlily anſwered, *You do not look like Men that would lie on Straw*. After a while *William Smith*, a *Friend*, came to me; and he being acquainted in the Houſe, I asked him, What *Rooms* there were in the Houſe, and what *Rooms Friends* uſually had been put into, before they were put into the *Dungeon*? I asked him alſo, Whether the *Jailer* or his *Wife* was *Maſter*? He ſaid, The *Wife* was *Maſter*; and that, though ſhe was *Lame*, and ſate moſtly in her *Chair*, not being able to go but on *Crutches*; yet ſhe would *beat* her *Husband*, when he came within her reach, if he did not do as ſhe would have him do. Now I conſidered, that probably many *Friends* might

Leiceſter-Priſon.

might come to Viſit us; and that, if we had a *Room* to our ſelves, it would be better for them to ſpeak to me, and for me to ſpeak to them, as there ſhould be occaſion. Wherefore I deſired *William Smith* to go ſpeak with the *Woman*, and let her know, if ſhe would let us have a *Room*, and let our *Friends* come up out of the *Dungeon*; and leave it to us and them, to give her what we would, it might be better for her. He went: and after ſome reaſoning with her, ſhe conſented; and we were had into a *Room*. Then we were told, that the *Jailer* would not ſuffer us to fetch any *Drink* out of the *Town* into the *Priſon*; but that what *Beer* we drank, we muſt take of him. I told them, I would remedy that, if they would: for we would get a *Pale* of *Water*, and a little *Wormwood once a day*; and that might ſerve us: So we ſhould have none of his *Beer*; and the *Water* he could not deny us. 1662. Leiceſter-Priſon.

Before we came there, when thoſe few *Friends*, that were *Priſoners* there, did *Meet* together on the *Firſt-Days*, if any of them was moved to *pray* to the *Lord*, the *Jailer* would come up with his great *Quarter-ſtaff* in his Hand, and his *Maſtiff-Dog* at his Heels, and would pluck them down by the *Hair* of the *Head*, and ſtrike them with his *Staff*: but when he ſtruck *Friends*, the *Maſtiff-Dog*, inſtead of falling upon *Friends*, would take the *Staff* out of his Hand. Now when the *Firſt-Day* came, after we came in, I ſpake to one of my *Fellow-Priſoners*, to carry down a *Stool*, and ſet it in the *Yard*; and give notice to the *Debtors* and *Fellons*, that there would be a *Meeting* in the *Yard*; and they that would hear the *Word* of the *Lord* declared, might come thither. So the *Debtors* and *Priſoners* went into the *Yard*, and we went down, and had a very precious *Meeting*: the *Jailer* not meddling. Thus every *Firſt-Day* we had a *Meeting* there, as long as we ſtay'd in *Priſon*: and ſeveral came in out of the *City* and *Country*, and many were *Convinced*; and ſome received the *Lord's Truth* there, who ſtood *faithful Witneſſes* for it ever ſince.

When the *Seſſions* came, we were had up before the *Juſtices*; with many more *Friends*, that were ſent to *Priſon*, whilſt we were there, to the number of about *Twenty*. Being brought into the Court, the *Jailer* put us into the Place, where the *Thieves* were put; and then ſome of the *Juſtices* began to tender the *Oaths* of *Allegiance* and *Supremacy* to us. I told them: I never took any *Oath* in my Life; and they knew, we could not *Swear*, becauſe *Chriſt* and his *Apoſtle* forbad it: and therefore they put it but as a *Snare* to us. But we told them, if they could prove, that after *Chriſt* and the *Apoſtle* had forbid *Swearing*, they did ever command *Chriſtians* to *Swear*, then we would take theſe *Oaths*; otherwiſe we were reſolved, to obey *Chriſt's Command*, and the *Apoſtle's* Exhortation. They ſaid, *We muſt take the* Oath, *that we might manifeſt our Allegiance to the King*. I told them, I had been formerly ſent up a *Priſoner* by *Col. Hacker*, from that Town to *London*, under pretence, that I held *Meetings* to *plot to bring in King* Charles. I alſo deſired them to read our *Mittimus*, which ſet forth the Cauſe of our Commitment to be, that we were *To have a Meeting*; and I ſaid, he that was called *Lord Beaumont*, could not by that *Act* ſend us to *Jail*, unleſs we had been *taken at a Meeting*, and found to be ſuch *Perſons*, as the *Act* ſpeaks of: therefore we deſired, they Leiceſter-Seſſions.

1662. they would read the *Mittimus*, and see, how wrongfully we were *Imprisoned*. They would not take notice of the *Mittimus*; but called
Leicester-Sessions. a *Jury*, and Indicted us for *Refusing to take the Oaths of Allegiance and Supremacy*. When the *Jury* was *Sworn* and *Instructed*, as they were going out, *one*, that had been an *Alderman* of the City, spake to them, and bid them *Have a good Conscience*: and one of the *Jury*, being a peevish Man, told the *Justices*, There was *One affronted the Jury*: Whereupon they called him up, and tendred him the *Oath* also; and he took it.

While we were standing in the *Place*, where the *Thieves* used to stand, there was a *Cut-Purse* had his Hand in several *Friends Pockets*; and *Friends* declared it to the *Justices*, and shewed them the *Man*: They called him up before them; and upon Examination he could not deny it: yet they set him at *Liberty*.

It was not long, before the *Jury Returned*, and brought us in *Guilty*: and then, after some Words, the *Justices Whispered* together, and bid the *Jailer* take us down to *Prison* again: But the *Lord's Power* was over them, and his Everlasting *Truth*, which we declared boldly amongst them. And there being a great *Concourse* of *People*, most of them followed us; so that the *Cryer*, and *Bayliffs* were fain to call the *People* back again to the *Court*: We declared the *Truth*, as we went
Leicester-Jail. down the *Streets* all along, till we came to the *Jail*, the *Streets* being full of *People*. When we were in our *Chamber* again, after some time the *Jailer* came to us, and desired all to go forth, that were not *Prisoners*. And when they were gone, he said, *Gentlemen, it is the Court's Pleasure, that ye should all be set at liberty, except those that are in for* Tithes: *and you know, there are* Fees *due to me; but I shall leave it to you, to give me what you will.*

Thus were we all set at *Liberty* on a sudden. And being thus set at *Liberty*, the rest passed every one into their *Services*; only *Leonard Fell* (being come thither) stay'd with me, and we *two* went again to
Swaning-ton. *Swanington*. I had a *Letter* from him they called the *Lord Hastings*; who hearing of my *Imprisonment*, had written from *London* to the *Justices* at the *Sessions*, to set me at *Liberty*. Now I had not delivered this *Letter* to the *Justices*; but whether they had any knowledge of his Mind from any *other hand*, which made them discharge us so suddenly, I know not. But this *Letter* I carried to him called the *Lord Beaumont*, who had sent us to *Prison*; and when he had broken it open, and read it, he seemed much *troubled*: but at last came a little lower; yet threatned us, if we had any more *Meetings* at *Swanington*, he would break them up, and send us to *Prison* again. But notwithstanding his *Threats*, we went to *Swanington*, and had a *Meeting* with *Friends* there: and he came not, nor sent not to break it up.

From *Swanington* we passed through the Country, and came to a
Twy-Cross Place called *Twy-Cross*; where that *Great Man* formerly mentioned, whom the Lord God had raised up from his *Sickness* in the Year 1649, (and whose *Serving-man* came at me with a *Drawn Sword*, to have done me a *Mischief*) *He* and his *Wife* came to see me. From thence
Warwick-shire. we travelled through *Warwickshire*, where we had brave *Meetings*; and

and so into *Northamptonshire* and *Bedfordshire*, visiting *Friends*, till 1662. we came to *London*.

I stay'd not long at this time in *London*, but went into *Essex*, and so into the *East*, and to *Norfolk*; having great Meetings. At *Norwich*, when I came to *Capt. Lawrence*'s, there was great Threatning of *Disturbance*; but the *Meeting* was *quiet*. Passing from thence to *Sutton*, and so into *Cambridgeshire*, there I heard of *Edward Burrough's Decease*. And being sensible, how great a *Grief* and *Exercise* it would be to *Friends* to part with him, I writ the following *Lines* to *Friends*, *for the staying and settling of their Minds.*

Northamptonshire. Bedfordshire. London. Essex. Norfolk. Norwich. Sutton. Cambridgeshire.

Friends,

'BE *still* and *quiet* in your own *Conditions*, and settled in the *Seed* 'of *God*, that doth not *Change*; that in that ye may feel *Dear* '*E. B.* among you in the *Seed*, in which and by which he *begat* you 'to *God*, with whom he is: and that in the *Seed* ye may all *see* and '*feel* him, in which is the *Unity* with him in the *Life*. And so En-'joy him in the *Life*, that doth not *Change*, which is *Invisible*.

G. F.

From thence I passed to *Little-Port*, and the *Isle of Ely*; where he, that had been the *Major*, with his *Wife*, and the *Wife* of the then present *Major* of *Cambridge* came to the *Meeting*. So travelling on into *Lincolnshire* and *Huntingtonshire*, I came to *Thomas Parnel's*, where the *Major* of *Huntington* came to see me, and was very loving. From thence passing on, I came into the *Fen-Country*, where we had large and quiet *Meetings*. While I was in that *Country*, there came so great a *Flood*, that it was dangerous to get out; yet we did get out, and went to *Lyn*, where we had a blessed *Meeting*. Next Morning I went to visit some *Prisoners* there; and then went back to the *Inn*, and took Horse: And as I was riding out of the *Yard*, the *Officers* (it seems) came to search the *Inn* for me. I knew nothing of it then; only I felt a great *Burden* come upon me, as I rid out of the *Town*, till I was got without their *Gates*: and when some *Friends*, that came after, overtook me, they told me, that the *Officers* had been *searching for me in the Inn*, as soon as I was gone out of the *Yard*. So, by the *good Hand* of the Lord, I escaped their *Cruel Hands*. After this we passed through the *Countries*, visiting *Friends* in their *Meetings*. And the *Lord's Power* carried us over the *Persecuting Spirits*, and through many *Dangers*; and his *Truth* spread and grew, and *Friends* were established therein: Praises and Glory to his Name for ever!

Isle of Ely. Little-port Lincolnshire. Huntingtonshire. Fen-Country. Lyn.

And so having past'd through *Norfolk Suffolk*, *Essex* and *Hertfordshire*, we came to *London* again; where I staid a while, visiting *Friends* in their *Meetings*, which were very large, and the *Lord's Power* was over all. After some time I left the *City* again, and travelled into *Kent*, having *Thomas Briggs* with me; and we went to *Ashford*, where we had a quiet and a very blessed *Meeting*: and on the *First-Day* we had a very good and peaceable *Meeting* at *Cranbrook*. Then we went to *Tenterden*, and had

Norfolk. Suffolk. Essex. Hertfordshire. London. Kent. Ashford. Cranbrook Tenterden

1663. had a *Meeting* there, to which many *Friends* came from ſeveral parts; and many of the *World's People* came in, and were reached by *Truth.*

Tenterden When the *Meeting* was done, I walked with *Thomas Briggs* into a *Cloſe*, while our *Horſes* were got ready; and turning my Head, I ſpied a *Captain* coming, and a great *Company* of *Souldiers* with *lighted Matches* and *Muskets*. Some of the *Souldiers* came to *Thomas* and *me*, and ſaid; *We muſt go to their Captain:* and when they had brought us before him, he asked, *Where was* George Fox? *Which was he?* I ſaid, *I am the Man.* Then he came to me, and was ſomewhat ſtruck, and ſaid; *I will ſecure you among the Souldiers.* So he called for the *Souldiers* to take me; and then he took *Thomas Briggs*, and the *Man* of the *Houſe*, and many more: but the *Power* of the *Lord* was mightily over him and them all. Then he came to me again, and ſaid; *I muſt go along with him to the Town*; and he carried himſelf pretty civilly, bidding the *Souldiers*, bring the reſt after. As we walked, I asked him; *Why they did thus?* for I *had not ſeen ſo much ado a great while:* and I bid him be *Civil* to his *Neighbours*, who were *peaceable*. When we were come to the *Town*, they had us to an *Inn*, that was the *Jailer's Houſe*; and after a while the *Major* of the Town, and this *Captain*, and the *Lieutenant*, who were *Juſtices*, came together, and Examined me; *Why I came thither to make a Diſturbance?* I told them, I did not come to make a *Diſturbance*; neither had I made any *Diſturbance*, ſince I came. They ſaid, *There was a* Law, *which was againſt the* Quakers *Meetings, made only againſt them.* I told them, I knew no ſuch *Law.* Then they brought forth the *Act*, that was made againſt *Quakers* and others: I told them; That was againſt ſuch, as were a *Terror to the King's Subjects, and were Enemies, and held dangerous Principles to the Government*; and therefore that was not againſt us: for we held *Truth*, and our *Principles* were not dangerous to the *Government*, and our *Meetings* were peaceable, as they knew, who knew their Neighbours were a peaceable People. They told me, *I was an Enemy to the King:* I told them, We loved all People, and were Enemies to none: and that I, for my own part, had been caſt into *Darby-Dungeon* many years ago, about the time of *Worceſter-Fight*, becauſe I would not take up *Arms* againſt him; and that I was afterward brought up by *Col. Hacker* to *London*, as a *Plotter* to bring in *King Charles*; and was kept *Priſoner* at *London*, till I was ſet at liberty by *Oliver*. They asked me, *Whether I was Impriſoned in the time of the Inſurrection?* I ſaid, *Yes*, I had been *Impriſoned* then, and ſince that alſo; and had been ſet at Liberty by the *King's* own *Command*. So I opened the *Act* to them, and ſhewed them the *King's late Declaration*, and gave them the *Examples* of other *Juſtices*; and told them alſo, what the *Houſe* of *Lords* had ſaid of it. I ſpake alſo to them concerning their own *Conditions*; Exhorting them to live in the *Fear* of *God*, and to be *tender* towards their *Neighbours*, that feared God; and to mind *God's Wiſdom*, by which all things were made and created, that they might come to receive it, and be ordered by it; and by it order all things to God's Glory. They demanded *Bond* of us for our *Appearance* at the *Seſſions*; but we pleading our *Innocency*, refuſed to give *Bond*. Then they would have had us *promiſe to come no more there:* But we kept clear of that alſo. When they ſaw, they could not bring us

us to their *Terms*; they told us, *We ſhould ſee, they were civil to us: for it was the* Mayor's *Pleaſure, we ſhould all be ſet at liberty.* I told them, Their *Civility* was *Noble:* and ſo we parted. 1663. Tenterden

Then leaving *Tenterden*, we went into *Suſſex*, and came to *Newwick*, where were ſome *Friends*, whom we viſited; and from thence paſſed on through the Country, viſiting *Friends*, and having great *Meetings*; and all quiet and free from Diſturbance (except by ſome *Jangling Baptiſts*) till we came into *Hampſhire:* Where after we had had a good *Meeting* at *Southampton*, we went to a place called *Pulner* in the *Pariſh* of *Ringwood*, where there was to be a *Monthly Meeting* next day, to which many *Friends* came from *Southampton*, *Pool*, and other places; and the *Weather* being very *hot*, ſome of them came pretty early in the Morning. I took a *Friend*, and walked out with him into the *Orchard*, inquiring of him, how the *Affairs* of *Truth* ſtood amongſt them? (For many of them had been *Convinced* by me, before I was *Priſoner* in *Cornwal.*) While we were diſcourſing, another *Young-Man* came to us, and told us, the *Trained Bands* were raiſing; and he heard, they would come, and break up the *Meeting*. It was not yet *Meeting*-time by about *three hours*; and there being other *Friends* walking in the *Orchard* alſo, the *Friend* that I was diſcourſing with before, deſired me to walk into a *Corn-Field* adjoining to the *Orchard*; and ſo we did. After a while the *Young-Man*, that ſpake of the *Trained Bands*, left us, and went away: and when he was gone a pretty way, he ſtood, and *waved* his *Hat*. Whereupon I ſpake to the other *Young-Man*, that was with me, to go ſee, what he ailed? and he went, but came not to me again: for the *Souldiers*, it ſeems, were come, and were in the *Orchard*. And as I kept walking, I could *ſee* the *Souldiers*; and ſome of them (as I heard afterwards) did *ſee me* but had no mind to meddle. So the *Souldiers* coming ſo long before the *Meeting time*, they did not Tarry; but took, what *Friends* they found at the *Houſe*, and ſome that they met in the *Lane* coming, and drove them away. After they were gone, and it grew towards the *Eleventh Hour*, *Friends* began to come in apace; and a large and glorious *Meeting* we had: for the Everlaſting *Seed* of *God* was ſet over all, and the People were ſettled in the *New-Covenant* of *Life*, upon the Foundation *Chriſt Jeſus*. Toward the latter part of the *Meeting* there came a *Man* in *gay Apparel*, and looked into the *Meeting*, while I was declaring; and went away again preſently. This *Man* came with an evil *Intent*: for he went forthwith to *Ringwood*, and told the *Magiſtrates*: *They had taken* two *or* three *Men at* Pulner, *and had left* George Fox *there preaching to* two *or* three hundred *People.* Upon this the *Magiſtrates* ſent the *Officers* and *Souldiers* again: but the *Meeting* being near ended, when that *Man* lookt in; and he having about a *Mile* and *an half* to go with his *Information* to *Ringwood*, to ſet on the *Souldiers*, and they as much to come back, after they had received their *Orders*; before they could come, our *Meeting* was over: ending about the *third hour* peaceably and orderly. After the *Meeting* I ſpake to the *Friends* of the *Houſe*, where this *Meeting* was; (the *Woman* of the *Houſe* lying then *dead* in the Houſe) and then ſome *Friends* had me to another *Friend's* Houſe at a little diſtance from the *Meeting*-place: where, after we had refreſh'd our ſelves, I took

Suſſex. Newick. Hampſhire. Southampton. Ringwood-Pariſh. Pulner alſo. A meeting

1663. Horſe, having about *Twenty Miles* to ride that *Afternoon*, to one ------- *Frye's* Houſe in *Wiltſhire*, where a *Meeting* was appointed to be next day.

Wiltſhire at Frye's.

After we were gone, the *Officers* and *Souldiers* came in a great *Heat*; and when they found, they were come too late, and had miſſed their *Prey*, they were much *Enraged*: and the *Officers* were offended with the *Souldiers*, that they had not ſeized my *Horſe* in the Stable, the firſt time they came. But the *Lord* by his good Providence did deliver me, and prevented them of their *Miſchievous Deſign*. For the *Officers* were envious Men, and had an evil Mind againſt *Friends*: but the *Lord* brought his *Judgments* upon them; ſo that it was taken notice of by their *Neighbours*. For 'whereas before they were *Wealthy* 'Men; after this their *Eſtates* waſted away: and *John Line*, who was 'the *Conſtable*, (and who was not only very forward in putting on the 'Souldiers to take *Friends*; but alſo carried thoſe that were taken, to 'Priſon, and took a *Falſe Oath* againſt them at the *Aſſize*, upon which 'they were *Fined*, and continued *Priſoners*) he was a *ſad Spectacle* to 'behold. For his *Fleſh rotting* away, while he lived, he died in a very miſerable Condition, withing, he had never medled with the 'Quakers; and confeſſing, that he never proſpered, ſince he had an 'hand in *perſecuting* them: and that he thought, the *Hand* of the 'Lord was againſt him for it.

Example.

At ------ *Frye's* in *Wiltſhire* we had a very bleſſed *Meeting*, and quiet; though the *Officers* had a purpoſe to have broken it up, and were coming on their way in order thereunto. But before they were got to the *Meeting*, Word was brought after them, *that there was an Houſe newly broken up by Thieves*; and *they were required to go back again with ſpeed, to ſearch after and purſue the Thieves*: by which means our *Meeting* ſcaped Diſturbance, and we were delivered out of their Hands.

We paſſed through *Wiltſhire* into *Dorſetſhire*, having large and good *Meetings*, and the *Lord's* Everlaſting *Power* was with us, and carried us over all; in which we founded forth his ſaving *Truth*, and *Word* of *Life*, which many gladly received. Thus travelling through the *Countries*, we viſited *Friends*, till we came to *Topſham* in *Devonſhire*, travelling ſome Weeks *Eight* or *Nineſcore Miles* a *Week*, and had *Meetings* every day. At *Topſham* we met with *Margaret Fell*, and *two* of her *Daughters*, *Sarah* and *Mary*, and with *Leonard Fell* and *Thomas Salthouſe*. From thence we paſſed to *Totneſs*, where we viſited ſome *Friends*; and then on to *Kingsbridge*, and ſo to old *Henry Pollexfen's*, who had been an *Ancient Juſtice* of *Peace*. There we had a large *Meeting*. And from thence this old *Juſtice* paſſed with us to *Plymouth* and ſo into *Cornwall*, to one *Juſtice Porters*; and from thence to *Thomas Mount's*, where we had another large *Meeting*. After which we went to *Humphrey Lower's*, where alſo we had a large *Meeting*; and from thence to *Loveday Hamblye's*, where we had a *General Meeting* for the whole *Country*: and all was quiet.

Dorſetſhire. *Devonſhire.* Topſham. Totneſs. *Kingsbridge.* To *H. Pollexfen's.* Plymouth. *Cornwall.*

A little before this, there had been in thoſe parts *Joſeph Hellen* and *G. Bewly*, and they had been at *Loo*, to viſit one *Blanch Pope*, a *Ranting Woman*, under pretence to *Convince* and *Convert* her; but before they came from her, ſhe had ſo *darkned* them with her *Principles*, that they

they ſeemed to be like her *Diſciples*, eſpecially *Joſeph Hellen*. For ſhe had asked them, *Who made the* Devil? *Did not God?* This *Idle Queſtion* ſo puzzled them, that they could not Anſwer her. They afterwards asked me that *Queſtion*; and I told them, *No*: for all that *God* made, was *good*, and was *bleſt*; ſo was not the *Devil*. And he was called a *Serpent*, before he was called a *Devil* and an *Adverſary*; and then he had the Title of *Devil* given to him: And afterward he was called a *Dragon*, becauſe he was a *Deſtroyer*. The *Devil* abode not in the *Truth*; and by departing from the *Truth*, he became a *Devil*: and ſo the *Jews*, when they went out of the *Truth*, were ſaid to be of the *Devil*; and were called *Serpents*. Now, there is no *Promiſe* of *God* to the *Devil*, that ever he ſhall return into *Truth* again: but to *Man* and *Woman*, who have been deceived by him, the *Promiſe* of *God* is, that *The Seed of the Woman ſhall bruiſe the Serpent's Head*; ſhall break his *Power* and *Strength* to pieces. Now, when theſe things were opened more at large to the ſatisfaction of *Friends*; thoſe *Two*, who had let up the *Spirit* of that *Ranting Woman*, were judged by the *Truth*: and one of them, *viz. Joſeph Hellen*, run quite out from *Truth*, and was denied by *Friends*: But *George Bewly* was recovered; and came afterwards to be ſerviceable to *Truth*.

1663. *Cornwal.*

We paſſed from *Loveday Hambley's* to *Francis Hodges*, near *Falmouth* and *Penryn*, where we had a large *Meeting*; and from thence we went to *Helſtone* that Night, where ſome *Friends* came to viſit us: and the next day we paſſed to *Thomas Teage's*, where we had another large *Meeting*, at which many were *Convinced*: for I was led to open 'the ſtate of the *Church* in the *Primitive Times*, and the ſtate of 'the *Church* in the *Wilderneſs*, and the ſtate of the *Falſe Church*, 'that was got up ſince; and to ſhew, that now the *Everlaſting Goſpel* 'was preached again over the Head of the *Whore*, *Beaſt* and falſe 'Prophets, and *Antichriſts*, which had got up ſince the *Apoſtles days*: 'and now the *Everlaſting Goſpel* was received and receiving, which 'brought *Life* and *Immortality* to *Light*; that they might ſee over the 'Devil, that had darkned them. And the People received the *Goſpel* and the *Word* of *Life* gladly, and a glorious, bleſſed *Meeting* we had for the exalting the *Lord's* everlaſting *Truth*, and his *Name*. After the *Meeting* was done, I walked out; and as I was coming in again, I heard a Noiſe in the *Court*: and coming nearer, I found the *Man* of the *Houſe* ſpeaking to the *Tinners*, and others of the *World's People*, and telling them; It was the *Everlaſting Truth*, *that had been declared there that day*: and the People generally confeſſed to it.

Falmouth. Penryn. Helſtone.

From thence we paſſed to the *Land's End*, to *John Ellis's* houſe, where we had a precious *Meeting*: and there was a *Fiſherman*, one *Nicholas Joſe*, that was *Convinced*; and he ſpake in *Meetings*, and declared the *Truth* amongſt the People: and the *Lord's Power* was over all. I was glad, that the Lord had raiſed up his *Standard* in thoſe *dark parts* of the Nation, where ſince there is a fine *Meeting* of honeſt-hearted *Friends*; and many there are come to ſit under *Chriſt's Teaching*: and a *great People* the Lord will have in that *Country*.

Lands End

From thence we returned to *Redruth*; and the next day to *Truro*, where we had a *Meeting*. Next *Morning* ſome of the *Chief* of the *Town* deſired to ſpeak with me, and I went to them; amongſt whom was

Redruth. Truro.

1663. *Col. Rouſe.* A great deal of *Diſcourſe* I had with them concerning the *things* of *God*; and in their Reaſoning they ſaid, *The Goſpel was the*
Truro. *Four Books of* Matthew, Mark, Luke *and* John; and they called it *Natural.* But I told them, the *Goſpel* was the *Power* of *God*; which was preached, before *Matthew*, *Mark*, *Luke* and *John* or any of them were printed or written: And it was preached to *Every Creature*, (of which a great part might never ſee nor hear of thoſe *Four Books*;) ſo that *Every Creature* was to obey the *Power* of *God*: for *Chriſt*, the *Spiritual Man*, would Judge the World according to the *Goſpel*, that is, according to his *Inviſible Power.* When they heard this, they could not gain-ſay; for the *Truth* came over them. So I directed them to their *Teacher*, the *Grace* of *God*, and ſhewed them the Sufficiency of it; which would teach them how to *live*, and what to *deny*; and being obeyed, would bring them their Salvation. And ſo to that *Grace* I recommended them, and left them.

Then returned we through the Country, viſiting *Friends*, and had *Meetings* at *Humphrey Lower*'s again, and at *Thomas Mount*'s. And
Stoke. afterwards at *George Hawkins* at *Stoke* we had a large *Meeting*, to which *Friends* came from *Lanceſton*, and ſeveral other places; and a living, precious *Meeting* it was, in which the Lord's Preſence and Power was richly manifeſted amongſt us: and I left *Friends* there under the Lord *Jeſus Chriſt's Teaching.*

Example. 'In *Cornwall* I was Informed, that there was one *Col. Robinſon*, a 'very *wicked Man*, who after the *King* came in, was made a *Juſtice* of 'the *Peace*, and became a *Cruel Perſecutor* of our *Friends*; of whom 'he ſent many to *Priſon.* And hearing, that they had ſome little *Li-* 'berty, through the Favour of the *Jailer*, to come home ſometimes, 'to viſit their *Wives* and *Children*, he made a great *Complaint* thereof 'to the *Judge* at the *Aſſize* againſt the *Jailer*: Whereupon the *Jailer* 'was fined an *Hundred Marks*, and *Friends* were kept very *ſtrictly* up 'for a while. After he was come home from the *Aſſize*, he ſent to a 'Neighbouring *Juſtice*, to deſire them to go a *Fanatick-hunting* with 'him. So on the Day, that he intended and was prepared to go 'a *Fanatick-hunting*, he ſent his *Man about* with his *Horſes*, and walk- 'ed himſelf on *Foot* from his *Dwelling-Houſe* to a *Tenement*, that he 'had, where his *Cows* and *Dairy* were kept, and where his *Servants* 'were then *milking.* When he came there, he asked for his *Bull*; 'and the *Maid-Servants* ſaid, They had ſhut him into the *Field*, be- 'cauſe he was *Unruly* amongſt the *Kine*, and hindred their *Milking.* 'Then went he into the *Field* to his *Bull*; and having formerly ac- 'cuſtomed himſelf to *play* with the *Bull*, he began to *fence* at 'him with his *Staff*, as he uſed to do. But the *Bull ſnufft* at 'him, and paſſed a little back; and then turning upon him again, '*ran fiercely* at him, and *ſtruck* his *Horn* into his *Thigh*, and heaving 'him upon his *Horn*, threw him over his *Back*, and ſo tore up his '*Thigh* to his *Belly.* And when he came to the Ground again, he '*gored* him with his *Horns*, and would run them into the *Ground* in 'his *Rage* and *Violence*; and *roared*, and *licked* up his Maſter's *Blood.* 'The *Maid-Servant* hearing her *Maſter* Cry out, came running into 'the *Field*, and came to the *Bull*, and took him by the *Horns*, to pull 'him off from her *Maſter.* The *Bull*, without hurting her, put her 'gently

'gently by with his *Horns*; but ſtill fell to *goring* of him, and *licking* 1663.
'*up* his *Blood.* Then ſhe ran, and got ſome *Work-men*, that were at
'Work not far off, to come in and reſcue her *Maſter*: but they could Cornwal.
'not at all *beat off* the *Bull*, till they brought *Maſtiff-Dogs* to ſet on 'him; and then the *Bull fled* in a great *Rage* and *Fury.* Upon no- 'tice of it his *Siſter* came, and ſaid to him; *Alack* Brother, *what a* '*heavy Judgment is this, that is befallen you!* And he Anſwered, *Ah*, 'Siſter, *It is an heavy Judgment indeed:* Pray let the *Bull* be *killed*, 'and the *Fleſh* given to the *Poor*, ſaid he. So they carried him home; 'but he *died* ſoon after. And the *Bull* was grown ſo *fierce*, that they 'were forced to *ſhoot* him with *Guns*: for no Man durſt come near 'him, to *kill* him. Thus does the *Lord* ſometimes make ſome *Exam-* '*ples* of his *juſt Judgment* upon the *Perſecutors* of his People, that 'others may *fear*, and learn to beware.

Now after I had cleared my ſelf of *Cornwall*, and *Thomas Lower* (who had rid with us from *Meeting* to *Meeting* through that *County*) had brought us over *Horſe-bridge* into *Devonſhire* again, we took our Horſe-bridge. Devonſhire
leave of him. And *Thomas Briggs*, *Robert Widders* and I came through Tiverton.
the Country to *Tiverton*: and it being their *Fair*, and many *Friends* there, we had a *Meeting* amongſt them; and the *Magiſtrates* gathered in the *Street*, but the Lord's Power ſtopt them: I ſaw them in the *Street* over againſt the *Door*; but they had not *Power* to come in to meddle with us, though they had *Will* enough to have done it.

After the *Meeting* was done, we paſſed to *Collumpton* and to *Welling-* Collumpton. Wellington.
ton: For we had appointed a *Meeting Five Miles* off; where we had a large *Meeting* at a *Butcher's* Houſe, and a bleſſed *Meeting* it was: for the People were directed to their *Teacher*, the *Grace* of *God*, which would bring them *Salvation*; and many were ſettled under it's *Teach-* *ing*: and the Lord's Preſence was amongſt us, and we were refreſhed in him, in whom we laboured and travelled; and the *Meeting* was quiet. There had been very great *Perſecution* in that *Country*, and in that *Town* a little before, inſomuch that ſome *Friends* queſtioned the *Peaceableneſs* of our *Meeting*; but the *Lord's Power* chained all, and his *Glory* ſhined over all. The *Friends* told us, how they had broken up their *Meetings* by *Warrants* from the *Juſtices*, and how by their *Warrants* they were required to carry *Friends* before the *Juſtices*; and *Friends* bid them, *Carry them then.* The *Officers* told *Friends*, they muſt *Go*: but *Friends* ſaid *Nay*, that was not according to their *War-* *rants*, which required them to *Carry them.* Then they were fain to hire *Carts* and *Wagons*, and *Horſes*, and to lift *Friends* up into their *Wagons* and *Carts*, to carry them before a *Juſtice.* And when they came to a *Juſtice's Houſe*, ſometimes he happened to be *from home*: and if he were a *Moderate Man*, he would get out of the way; and then they were forced to *Carry* them before another: So that they were *Many Days Carting* and *Carrying Friends up and down from place* *to place.* And when afterward the *Officers* came to lay their *Charges* for this upon the *Town*, the *Town's People* would not *pay* it; but made them bear it themſelves: and that brake the *Neck* of their *Perſecution* there for that time. The like was done in ſeveral other places, till the *Officers* had *ſhamed* and *tired* themſelves; and then were fain to give over.

At

1663. At one place they warned *Friends* to come to the *Steeple house*; and the *Friends* met together to consider of it; and had freedom to go to the *Steeple-house*, and *Meet together* there. Accordingly when they came thither, they sate down together, to *Wait upon the* Lord *in his Power and Spirit, and minded the* Lord Jesus Christ, *their Teacher and Saviour*; but did not mind the *Priest*. When the *Officers* saw that, they came to them to put them out of the *Steeple-house* again; but the *Friends* told them, it was not time for them to *break up* their *Meeting* yet. A while after, when the *Priest* had done his *Stuff*, they came to the *Friends* again, and would have had them go home to *Dinner*; but the *Friends* told them: They did not use to go to *Dinner*; but were feeding upon the *Bread* of *Life*. So there they sate, *Waiting upon the Lord*, and enjoying his Power and Presence, till they found *Freedom* in themselves to depart. Thus the *Priest's People* were *offended*, because they could not get them to the *Steeple-house*: and when they were there, they were *offended*, because they could not get them *out again*.

Wellington.

Taunton. From the *Meeting* near *Collumpton* we went to *Taunton*, where we had a large *Meeting*; and the next day we came to a *General Meeting* in *Somersetshire*, which was very large; and the *Lord's* everlasting Word of *Life* and *Truth* was largely declared, and the People were refreshed thereby, and settled upon *Christ* their *Rock* and *Foundation*, and brought to sit under his *Teaching*: and the *Meeting* was *peaceable*. But about the *Second Hour* in the *Night* there came a *Company* of *Men* about the *House*, and knocked at the Door, and bid, *Open the Door, or they would break it open*; *for they wanted a* Man, *that they came to search the House for*. I heard the Noise, and got up; and at the Window saw a *Man* at the Door with his *Sword* by his *Side*. When they had let him in, he came into the *Chamber*, where I was, and looked on me, and said; *You are not the Man I look for:* and so went his way.

Somersetshire.

Street. Puddimore. We came from thence to *Street*, and so to *Puddimore* to *William Beaton's*, where we had a very large *General Meeting*; wherein the Lord's everlasting *Truth* was declared, and the People refreshed thereby, and all quiet. From thence we went to *John Daudy's*, where we had another large and very precious *Meeting*; and then passed on to *Bristol*, where we had good *Service* for the *Lord*, and all *quiet*. Here we met with *Margaret Fell* and her *Daughters* again. And after some time we went to *Slattenford* in *Wiltshire*, where was a very large *Meeting* in a great *Barn*; and good *Service* we had there: for the *Truth*, as it is in *Jesus*, was published amongst them, and many were gathered by it into the *Name* of the *Lord*.

Bristol.

Wiltshire. Slattenford.

Glouchestershire. Herefordshire. Hereford. After this I passed into *Glouchestershire* and *Herefordshire*, having large *Meetings* in each. In *Hereford* I had a *Meeting* in the *Inn*; and after the *Meeting* was over, and I was gone, the *Magistrates* hearing, there had been a *Meeting*, came to search the *Inn* for me; and were *vexed*, that they had missed of me. But the *Lord* so ordered it, that I escaped their *Snare*; and *Friends* were established upon *Christ* their *Foundation*, and the *Rock* of *Ages*.

Then

Then went I into *Wales*, into *Radnorshire*, and had several precious 1663. *Meetings* there: and the *Lord's Name* and *Standard* was set up, and many were gathered to it; and are settled under the *Teaching* of *Christ Jesus*, their Saviour, who hath bought them. WALES. Radnorshire.

After I was clear of *Wales*, I turned towards *England* again, and came to a *Market-Town* betwixt *England* and *Wales*, where was a great *Fair* that day: and several *Friends* being at the *Fair*, we went to an *Inn*, and *Friends* came to us. And after we had had a fine Opportunity with *Friends*, we parted from them, and went on our way. The *Officers* of the *Town* took notice (it seems) of our being there, and *Friends gathering together* to us; and they began also to *get together* to Consult among themselves, how to *ensnare* us, though it was the *Fair-time*: but before they could do any thing, we were gone on our *Journey*, and so escaped them. At a Market-Town towards ENGLAND.

From thence we came into *Shropshire*, where we had a large and precious *Meeting*: And after we had had many *Meetings* in those parts, we came into *Warwickshire*, and visited *Friends* there: and so came into *Darbyshire* and *Staffordshire*, visiting *Friends Meetings* as we went. At a place called *White-Haugh* we had a large blessed *Meeting*, and quiet: And after the *Meeting* was done, we took Horse, and rode about *Twenty Miles* that Night to one *Captain Lingard's*. We heard afterwards, that when we were gone, the *Officers* came to have seized on us; and were much disturbed, that they mist us: but the *Lord* disappointed them, and delivered us out of their *wicked Hands*; and *Friends* were joyful in the *Lord*, that we escaped them. Shropshire. Warwickshire. Darbyshire. Staffordshire. White-Haugh. At Captain Lingard's.

At *Captain Lingard's* we had a blessed *Meeting*, the *Lord's Presence* being wonderfully amongst us. After this *Meeting* we passed through the *Peak-Country* in *Darbyshire*; and after we had been at a *Friend's House* there, we went on to *Sunderhill-Green*, where we had a large *Meeting*. Here *John Whitehead* came to me, and several other *Friends*; and then I passed through the *Country*, visiting *Friends*, till I came into *Holderness*. We went to the farther End of *Holderness*, and so passed down by *Scarborough* and *Whitby*, and near *Malton*, and then to *York*, having many *Meetings* in the way, and the *Lord's* everlasting *Power* was over all. Derbyshire. Peak-Country. Sunderhil-Green. Holderness Scarborough. Whitby. Malton. York.

At *York* I heard of a *Plot*: whereupon I was moved to declare against all *Plots* and *Plotters*, both in publick and private; and also to give forth a *Paper* against *Plotting*; of which a *Copy* here followeth:

'ALL *Friends* every where: Keep out of *Plots* and *Buslings*, and 'the *Arm* of *Flesh*; for all that is among *Adam's Sons* in the 'Fall, where they are destroying Mens *Lives* like *Dogs* and *Beasts*, 'and *Swine*; *Goring*, *rending*, *biting* and *destroying* one another, and 'wrestling with *Flesh* and *Blood*. From whence riseth *Wars* and '*Killings*, but from the *Lusts*? And all this is in *Adam* in the Fall, 'out of *Adam*, that never *fell*; in whom there is *Peace* and *Life*. And 'ye are called to *Peace*, therefore follow it; and *Christ* is that *Peace*: 'for all that pretend to *Fight* for *Christ*, they are deceived; and are in 'Adam, in the *Fall*; for *Christ's Kingdom* is not of this World, there-'fore his *Servants* do not *Fight*. Therefore *Fighters* are not of *Christ's* 'Kingdom, and are without *Christ's Kingdom*; for his *Kingdom* stands

'in

1663. York. 'in Peace and Righteouſneſs. And ſo *Fighters* are in the *Luſt:* and 'all that would deſtroy Mens *Lives*, are not of *Chriſt's* Mind, who 'comes to *ſave Men's Lives*. Chriſt's *Kingdom* is not of this World, it 'is peaceable; and all that be in *Strifes*, are not of his *Kingdom*; nor 'any ſuch, as pretend to *Fight* for the *Goſpel*. The *Goſpel* is the *Pow-* 'er of *God*, which was, before the *Devil* or *Fall* of *Man* was, or 'Fighters either; which is the *Goſpel* of *Peace*: and they that pretend 'to *Fighting*, and talk ſo for *Fighting*, are Ignorant of the *Goſpel* 'of *Peace*. And all that talk of *Fighting* for *Sion*, are in *Darkneſs*; for 'Sion needs no ſuch Helpers: And all ſuch as profeſs themſelves to be 'Miniſters of *Chriſt* and *Chriſtians*, and to beat down the *Whore* with 'outward *Carnal Weapons*; the *Fleſh* and the *Whore* are got up in them-'ſelves, in a *blind Zeal*. That which *beats down* the *Whore*, which 'got up by the Inward *Ravening* from the *Spirit* of *God*, the *Beating* 'down of the *Whore*, muſt be by the *Inward Riſing* of the *Sword* of the 'Spirit within. All ſuch, as pretend *Chriſt Jeſus*, and Confeſs him, 'and run into *Carnal Weapons*, wreſtling with *Fleſh* and *Blood*, throw 'away the *Spiritual:* That are *Wreſtlers* with *Fleſh* and *Blood*, they 'throw away *Chriſt's Doctrine*, and *Fleſh* is got up in them; and they 'are weary of their *Sufferings*. And ſuch as would *Revenge* them-'ſelves, be out of *Chriſt's Doctrine*: and ſuch as would be *ſtricken* on 'the one *Cheek*, and would not turn the *other*, be out of *Chriſt's Do-'ctrine:* and ſuch as do not *love one another*, and *Love Enemies*, be 'out of Chriſt's Doctrine. And therefore you, that be *Heirs* of the 'Bleſſings of *God*; (which was before the *Curſe* and the *Fall* was) come 'to Inherit your Portions. And you that be *Heirs* of the *Goſpel* of 'Peace, before the *Devil* was, live in the *Goſpel* of *Peace*, ſeeking the 'Peace of all Men, and the *Good* of all Men. And Live in *Chriſt*, 'which comes to *ſave Men's Lives*, out of *Adam* in the *Fall*, 'where they *deſtroy Men's Lives*, and live not in him. For the *Jews* 'Sword outwardly, by which they *cut down the Heathen*, was a *Type* of 'the *Spirit* of *God within*, which *Cuts down the Heatheniſh Nature* 'within: So live in the *Peaceable Kingdom* of Chriſt Jeſus, and in the 'Peace of *God*; and not in the *Luſts*, from whence *Wars* ariſe. And 'Live in *Chriſt* the *Way* of *God*, who is the *Second Adam*, who never 'fell; and live not in *Adam* in the *Fall*, in the *Deſtruction*, where they 'deſtroy one another: Therefore come out of *Adam* in the *Fall*, in-'to that *Adam* that never *fell*; and ſo live in *Love* and *Peace* with all 'Men. And keep out of all the *Buſlings* in the *World*, and meddle 'not with the *Powers* of the *Earth*; but mind the *Kingdom*, and the 'way of *Peace*. You that be Heirs of *Grace*, and Heirs of the *King-'dom*, and Heirs of the *Goſpel*, and Heirs of *Salvation*, and Saints of 'the *Moſt-High*, and Children of *God*, whoſe *Converſations* are in 'Heaven, that is above the *Combuſtions* of the Earth, let your 'Converſations preach to all Men, and your *Innocent Lives*; that they 'beholding your *Godly Converſation*, may glorifie your Father, which is 'in Heaven. And all *Friends* every where, this I charge you, which 'is the *Word* of the *Lord God* unto you all, *Live in Peace* in *Chriſt*, 'the way of *Peace*, in which ſeek the *Peace* of all Men, and no Man's 'Hurt; as I ſaid before. In *Adam* in the *Fall* is no *Peace*; but in 'Adam out of the *Fall*, in him is the *Peace:* So you being in *Adam*,

'that

'that never *fell*; it's *Love*, that overcomes the *Evil*, and not *Hatred* 1663. 'with *Hatred*, nor *Strife* with *Strife*. And therefore Live in the York. 'Peaceable Life, doing Good to all Men, and ſeeking the Good and 'Welfare of all Men.

Let this go among Friends every where. G. F.

We went from *York* to *Burrowbridge*, where I had a glorious *Meeting*. Thence we paſſed into the *Biſhoprick*, to one *Richmond's*, where there was a *General Meeting*: and the *Lord's Power* was over all; tho' People were grown exceeding *Rude* about this time. After the *Meeting* we went to *Henry Draper's*, where we ſtay'd all Night: and the next Morning a *Friend* came to me, as I was paſſing away, and told me; *If the Prieſts and Juſtices* (for many *Prieſts* were made *Juſtices* in that *Country* at that time) *could light on me, they would Deſtroy me.* Burrowbridge. Biſhoprick of Durham

But I being clear of the *Biſhoprick*, went over *Stainmoore* into part of *Yorkſhire*, and to *Sedberg*; where having viſited *Friends*, I went into *Weſtmorland*, viſiting *Friends* there alſo. From thence I paſſed into *Lancaſhire*, and came to *Swarthmore*, where I ſtaid but a little while, before I went over the *Sands* to *Arnſide*; where I had a *General Meeting*. After that *Meeting* was ended, there came ſome Men to have *broken it up*; but underſtanding, before they got thither, that the *Meeting* was over, they turned back. I went to *Robert Widder's*, and from thence to *Underbarrow*, where I had a glorious *Meeting*; and the *Lord's Power* was ſet over all. From thence I paſſed to *Grayrigge:* and having viſited *Friends* there, I went to *Ann Audland's*; where they would have had me to have ſtaid their *Meeting* the *next day:* but I felt a ſtop in my *Spirit*, and it was upon me to go to *John Blaykling's* in *Sedberg*, and to be *next day* at the *Meeting* there; which is large, and a *precious People* there is. So we had a very good *Meeting next day* at *Sedberg*; but the *Conſtables* went to *Ann Audland's* to their *Meeting*, to look for me. Thus by the *good Hand* and Diſpoſing *Providence* of the *Lord* I eſcaped their Snare. Stainmoor Yorkſhire. Sedberg. Weſtmoreland. Lancaſhire Swarthmore. Arnſide. Underbarrow. Grayrigge Sedberg.

I went from *John Blaykling's* with *Leonard Fell* to *Strickland-head*, where on the *Firſt-Day* we had a very precious *Meeting* on the *Common*. That Night we ſtaid amongſt *Friends* there; and the *next day* paſſed into *Northumberland*. After the *Juſtices* had heard of this *Meeting* at *Strickland-head*, they made Search for me: but by the good hand of the Lord I eſcaped them again; though there were ſome very wicked *Juſtices*. We went to *Hugh Hutchinſon's* Houſe in *Northumberland* (a Friend in the Miniſtry) from whence we viſited *Friends* thereabouts; and then went to *Darwin-Water*, where we had a very glorious *Meeting*. There came an *Ancient Woman* to me, and told me, her *Husband* remembred his Love to me; and ſhe ſaid, I might call him to mind by this *Token*, that I uſed to call him, the *Tall White Old Man*. She ſaid, he was *Six ſcore* and *two Years* old; and that he would have come to the *Meeting*, but that his *Horſes* were all imployed upon ſome urgent Occaſion. I heard, he lived *ſome Years* after. Strickland-head. Northumberland. Darwinwater.

1663. Now when I had visited *Friends* in those parts, and they were settled upon *Christ*, their Foundation, their Rock and their *Teacher*; I passed
Darwin-water. through *Northumberland*, and came into *Cumberland* to old *Thomas Bewley*'s. And *Friends* came about me, and said, *Would I come there, to go into*
Cumberland. *Prison!* For there was great Persecution in that Country at that time: Yet I had a *General Meeting* at *Thomas Bewley*'s, which was large and precious: and the *Lord's Power* was over all.

One *Musgrave* was at that time *Deputy Governour* of *Carlisle*, and I passing along the *Country*, came to a Man's House, that had been *Convinced*, whose Name was *Fletcher*; and he told me, *If* Musgrave *knew, that I was there, he would be sure to send me to Prison; he was such a severe Man.* But I staid not there; only called on the way to
Wigton. see this *Man*: and then went on to one *William Pearson*'s near *Wigton*, where the *Meeting* was; which was very large and precious. Some *Friends* were then *Prisoners* at *Carlisle*; whom I visited by a *Letter*, which *Leonard Fell* carried. From *William Pearson*'s I passed
Pardsey-Crag. through the *Countries*, visiting *Friends*, till I came to *Pardsey-Crag*, where we had a *General Meeting*, which was large; and all was quiet and peaceable, and the glorious, powerful Presence of the Everlasting God was with us.

So eager were the *Magistrates* about this time to stir up *Persecution* in those parts, that they offered some *Five Shillings*, some a *Noble* a day, to any that could apprehend the *Speakers* amongst the *Quakers*: but it being now the time of the *Quarter-Sessions* in that *County*, the Men, who were so hired, were gone to the *Sessions*, to see to get their *Wages*; and so all our *Meetings* were at that time quiet.

Westmorland. From *Pardsey-Crag* we went into *Westmorland*; calling in the way
Kesewick. upon *Hugh Tickell* near *Kesewick*, and upon *Thomas Laythes*, where *Friends* came to visit us: and we had a fine opportunity to be refresh-
At Fr. Benson's. ed together. We went that Night to one *Francis Benson*'s in *Westmorland*, near Justice *Fleming*'s House. This Justice *Fleming* was at that time in a *great Rage* against *Friends*, and me in particular; insomuch that in the *open Sessions* at *Kendal* just before, he had bid *Five Pounds to any Man, that should take me*; that Friend *Francis Benson* told me. And it seems, as I went to this *Friend's* House, I met one *Man* coming from the *Sessions*, that had this *Five Pounds* offered him to *take* me, and he *knew me*; for as I passed by him, he said to his Companion, *That is* George Fox: Yet he had not Power to touch me; for the *Lord's Power* preserved me over them all. And the *Justices* being so eager to have me; and I being so often nigh them, and yet they missing me, it tormented them the more.

Lancashire. Cartmel. I went from thence to *James Taylor*'s at *Cartmel* in *Lancashire*, where I staid the *First-Day*, and had a precious Meeting; and after the *Meeting* was done, I came *over the Sands* to *Swarthmore*.

Swarthmore. When I came there, they told me, *Col. Kirby* had sent his *Lieutenant* thither to *search* for me; and that he had searched *Trunks* and *Chests* for me. That Night, as I was in *Bed*, I was moved of the
Kirby-Hall *Lord* to go next day to *Kirby-Hall*, which was *Col. Kirby*'s House, about *Five Miles* off, to speak with him; and I did so. When I came thither, I found there the *Flemmings*, and several others of the *Gentry* (so called) of the *Country*, who were come to take their Leave of *Col.*

Col. Kirby, he being then to go up to *London* to the *Parliament*. I was had into the *Parlour* amongst them; but *Col. Kirby* was not then within, being gone forth a little way: So they said little to me, nor I much to them. But after a little while *Col. Kirby* came in; and then I spake to him, and told him; 'I came to Visit him, understanding, 'that he would have seen me; and to know, what he had to say to 'me, and whether he had any thing against me? He said before all the Company; *As he was a Gentleman, he had nothing against me. But*, said he, *Mistress* Fell *must not keep great Meetings at her House; for they meet contrary to the* Act. I told him; 'That *Act* did not take 'hold on us, but on such as did *Meet to Plot and Contrive, and to* 'raise *Insurrections against the* King; whereas we were no such Peo-'ple: for he knew, that they, that met at *Margaret Fell*'s House, were 'his *Neighbours*, and a *Peaceable People*. After many Words had passed, he *shook me by the hand*, and said again, *He had nothing against me*; and others of them said, *I was a deserving Man*. So we parted, and I returned to *Swarthmore*. 1663. Kirby-Hall

Shortly after, when *Col. Kirby* was gone to *London*, there was a *private Meeting* of the *Justices* and *Deputy Lieutenants* at *Houlker-Hall*, where *Justice Preston* lived; and there they granted forth a *Warrant* to Apprehend me. I heard over Night both of their *Meeting*, and of the *Warrant*; and so could have gone away, and got out of their reach, if I would: for I had not appointed any *Meeting* at that time; and I had cleared my self of the *North*; and the *Lord's Power* was over all. But I considered, there being a Noise of a *Plot* in the *North*, if I should go away, they might fall upon poor *Friends*; but if I gave up my self to be *Taken*, it might *stop* them, and *Friends* should escape the better. So I gave up my self to be *Taken*, and prepared my self against they came. *Next Day* an *Officer* came with his *Sword* and *Pistols*, to Take me: I told him, 'I knew his *Errand* 'before, and had given up my self to be *Taken*; for if I would have 'escaped their *Imprisonment*, I could have been gone *Forty Miles* off, 'before he came: but I was an *Innocent Man*, and so mattered not, 'what they could do to me. He asked me, *How I heard of it, seeing the* Order *was made privately in a* Parlour? I said, it was no matter for that; it was sufficient, that I heard of it. Then I asked him to let me *see* his *Order*; whereupon *He laid his Hand on his Sword*, and said, *I must go with him before the Lieutenants, to answer such Questions, as they should propound to me.* I told him, it was but civil and reasonable for him to let me see his *Order*; but he would not. Then said I, I am ready. So I went along with him; and *Margaret Fell* went with us to *Houlker-Hall*. And when we came thither, there was one *Rawlinson*, called a *Justice*, and one called Sir *George Middleton*, and many more, that I did not know; besides *Old Justice Preston*, who lived there. They brought one *Thomas Atkinson*, a *Friend* of *Cartmel*, as a *Witness* against me, for some Words which he had told to one *Knipe*, who had Informed them; which Words were; *That I had written against the* Plotters, *and had knockt them down*: Which *Words* they could not make much of; for I told them, I had heard of a *Plot*, and had *written* against it. Then *Old Preston* asked me, *Whether I had an hand in that Script?* I asked him what he Swarthmore. Houlker-Hall.

meant? He said, in the *Battledoor?* I answered, *Yes.* Then he asked me, *Whether I did understand Languages?* I said, '*Sufficient* for my 'self: and that I knew no *Law*, that was transgressed by it. I told 'them also, That to understand those outward *Languages*, was *no mat-* 'ter of *Salvation*: for the many *Tongues* began but at the *Confusion* of 'Babel: And if I did understand any thing of them, I *judged* and 'knockt them *down* again, for any *matter* of *Salvation*, that was in 'them. Thereupon he turned away, and said, *George Fox knocks down all the Languages: Come*, said he, *we will examin you of higher matters.*

Then said *George Middleton*, You *deny God, and the Church, and the Faith.* I replied, 'Nay: I own *God*, and the true *Church*, and the true 'Faith. But what *Church* dost thou own, said I? (for I understood, 'he was a *Papist.*) Then he turned again, and said, *You are a Rebel,* 'and a Traytor. I asked him, Whom he spake to? or whom did he call *Rebel?* He was so full of *Envy*, that for a while he could not speak; but at last he said, *He spake it to me.* With that I struck my *Hand* on the *Table*, and told him; I had *suffered* more than *Twenty* such as he, or than any that was there: for I had been cast into 'Derby-Dungeon for *Six Months* together; and had *suffered much*, be- 'cause I would not take up *Arms* against this *King* before *Worcester-* 'Fight: And I had been sent up *Prisoner* out of my own Country by 'Col. *Hacker* to *O. Cromwell*, as a *Plotter* to bring in *King Charles*, in 'the Year 1654; and I had nothing but *Love* and *Good Will* to the 'King, and desired the Eternal *Good* and *Welfare* of him and all his 'Subjects. *Did you ever hear the like*, said *Middleton?* 'Nay, said I, 'ye may *hear* it again, if ye will. For ye talk of the *King*, a *Compa-* 'ny of you; but where were ye in *Oliver's days?* and what did 'ye do then for him? But I have more *Love* to the *King* for his *Eter-* 'nal *Good* and *Welfare*, than any of you have.

Then they asked me, *Whether I had heard of the Plot?* And I said, *Yes*, I had *heard* of it. They asked me, *How I had heard of it? and whom I knew in it?* I told them, 'I had heard of it through the *High-Sheriff* 'of *Yorkshire*, who had told Dr. *Hodgson*, *That there was a Plot in the North*; and that was the way I heard of it: But I never heard of 'any such thing in the *South*; nor till I came into the *North*. And 'as for *knowing any in the Plot*, I was as a Child in that; for I *knew* 'none of them. Then said they; *Why would you Write against it, if you did not know some, that were in it?* I said, 'My Reason was, Be- 'cause you are so forward to mash the *Innocent* and *Guilty* together; 'therefore I *writ* against it to clear the *Truth* from such things, and to 'stop all *forward*, *foolish Spirits*, from running into such things. And 'I sent *Copies* of it into *Westmorland*, *Cumberland*, *Bishoprick* and 'Yorkshire, and to you here: And I sent another *Copy* of it to the *King*, 'and his *Council*; and it is like, it may be in *Print* by this time. One of them said, *O! this Man hath great Power!* I said, *Yes*, I had *Power to write against Plotters.* Then said one of them: *You are against the* Laws *of the* Land. I answered, '*Nay*; for I and my *Friends* 'direct all the People to the *Spirit* of *God* in them, to mortifie the '*Deeds* of the *Flesh*: This brings them into the *Well-doing*, and 'from that which the *Magistrate's Sword* is against; which *eases* 'the *Magistrates*, who are for the *Punishment* of the *Evil-Doers*. So

'People

'People being turned to the *Spirit* of *God*, which brings them to 1663.
'mortifie the *Deeds* of the *Flesh*, this brings them from under the
'occasion of the *Magistrate's Sword*; and this must needs be *one* with Bankers-field.
'*Magistracy*, and *one* with the *Law*, which was added, because of
'*Transgression*, and is for the *Praise* of them that do well. So in this
'we *establish* the *Law*, and are an *Ease* to the *Magistrates*; and are
'not against, but stand for all *Good Government.*

Then *Geo Middleton* cried, *Bring the Book, and put the Oaths of Allegiance and Supremacy to him.* Now he himself being a *Papist*, I asked him, '*Whether he had taken the* Oath *of* Supremacy, *who was* 'a Swearer? But as for us, we could not *Swear at all*, because 'Christ and the *Apostle* had *forbidden* it. Some of them would not have had the *Oath* put to me; but have let me have my *Liberty*: but the rest would not agree to that: For this was their last *Snare*, and they had no other way to get me into *Prison*; for all other things had been cleared to them. But this was like the *Papists Sacrament* of the *Altar*, by which they *ensnared* the *Martyrs*. So they tendered me the *Oath*, and I could not take it: Whereupon they were about to make my *Mittimus*, to send me to *Lancaster-Jail*: But considering together of it, they only engaged me to *Appear* at the *Sessions*: and so for that time dismist me. Then I went back with *Margaret Fell* to *Swarthmore*: and soon after there came *Col. West* to see me; who was Swarth-
at that time a *Justice* of the *Peace*. He told us, *He told some of the* more.
rest of the Justices, *that he would come over to see me and* Margaret Fell; *but it may be*, said he to them, *some of you will take Offence at it.* I asked him, What he thought, they would do with me at the *Sessions?* And he said, *They would tender the* Oath *to me again.*

Now whilst I was at *Swarthmore*, there came *William Kirby* into *Swarthmore-Meeting*, and brought the *Constables* with him. I was sitting with *Friends* in the *Meeting*, and he said to me; *How now*, Mr. Fox! *you have a fine Company here. Yes*, said I, *we do meet to Wait upon the Lord.* So he began to take the *Names* of *Friends*; and them that did not readily tell him their *Names*, he committed to the *Constables* hands, and sent some to *Prison*. The *Constables* were unwilling to take them without a *Warrant*; whereupon he threatned to *set them by the Heels*: But the *Constable* told him; *He could keep them in his Presence*; *but after he was gone, he could not keep them without a* Warrant.

The *Sessions* now coming on, I went to *Lancaster*, and *Appeared* ac- Lancaster.
cording to my Engagement. There was upon the *Bench* that *Justice Flemming*, that had bidden *Five Pounds* in *Westmorland* to *any Man, that would apprehend me*: for he was a *Justice* both in *Westmorland* and *Lancashire*. There was also *Justice Spencer* and *Col. West*, and *Old Justice Rawlinson* the *Lawyer*; who gave the *Charge*, and was very *Sharp* against *Truth* and *Friends*: but the Lord's Power stopt them. The *Session* was large, and the Concourse of People great: and way Lancaster-
being made for me, I came up to the *Bar*, and stood there with my *Sessions.*
Hat on; they looking earnestly upon me, and I upon them for a pretty space. Then *Proclamation* being made *for all to keep Silence upon pain of Imprisonment*: And all being quiet, I said *twice, Peace be among you.* Then spake the *Chair-man*, and asked; *If I knew, where*

I was

1663. Lancaster-Sessions.

I was? I ſaid, 'Yes, I do; but it may be, ſaid I, my *Hat* offends 'you: that's a low thing, that's not the *Honour*, that I give to *Magi-* 'ſtrates; for the *true Honour* is from *Above*, which, ſaid I, I have re- 'ceived; and I hope, it is not the *Hat*, which ye look upon to be 'the *Honour*. The *Chair-man* ſaid, *They looked for the Hat too*; and asked. *Wherein I ſhewed my Reſpect to Magiſtrates, if I did not put off my Hat?* I replied; 'In coming, when they called me. Then they bid one, *Take off my Hat*. After which it was ſome time, before they ſpake to me; and I felt the Power of the Lord to ariſe. After ſome pauſe, old *Juſtice Rawlinſon* (the *Chair-man*) asked me, *If I did know of the Plot?* I told him, 'I had heard of it in *Yorkſhire* by a *Friend*, 'that had it from the *High-Sheriff*. Then they asked me, *Whether I had declared it to the Magiſtrates?* I ſaid, 'I had ſent *Papers* abroad 'againſt *Plots* and *Plotters*: and alſo to *you*, as ſoon as I came into 'the *Country*, to take all *Jealouſies* out of your Minds concerning me 'and my *Friends*: For it was and is our Principle, to declare againſt 'ſuch things. They asked me then, *If I knew not of an Act againſt Meetings?* I ſaid, 'I knew, there was an *Act*, that took hold of 'ſuch as *met to the terrifying of the King's Subjects*, and were *Enemies* 'to the *King*, and held *dangerous Principles*; but I hoped, they did 'not look upon us to be ſuch Men: for our *Meetings* were not to *ter-* 'riſe the *King's Subjects*, neither are we *Enemies to him*, or any Man. Then they tendered me the *Oaths* of *Allegiance* and *Supremacy*. I told them, 'I could not take any *Oath* at all, becauſe *Chriſt* and his *Apo-* 'ſtle had forbid it: And they had had ſufficient Experience of *Swear-* 'ers, (I told them) firſt *one way*, then *another*; but I had never taken 'any *Oath* in my Life. Then *Rawlinſon* the *Lawyer* asked me, *Whether I held, it was unlawful to Swear?* This Queſtion he put on purpoſe to *enſnare* me; for by an *Act* that was made, ſuch were liable to *Baniſh-ment*, or a great *Fine*, that ſhould ſay, it was *Unlawful to Swear*. But I ſeeing the *Snare*, avoided it; and told him, 'That in the time of 'the *Law*, amongſt the *Jews*, before Chriſt came, the *Law* command- 'ed them to *Swear*: but *Chriſt*, who doth fulfil the *Law*, in his *Go-* 'ſpel-time commands, *not to ſwear at all*; and the Apoſtle *James* 'forbids *Swearing*, even to them that were *Jews*, and that had the 'Law of *God*. So after much other Diſcourſe had paſſed, they called for the *Jailer*, and committed me to *Priſon*. I had about me that *Paper*, which I had written as a *Teſtimony* againſt *Plots*, which I de- ſired they would *read*, or ſuffer to be read in open *Court*; but they would not. So I being *Committed for refuſing to Swear*, 'I bid them 'and all the People take notice, that I ſuffered for the *Doctrine* of 'Chriſt, and for my Obedience to his Command. Afterwards I underſtood, the *Juſtices* did ſay, that they had private Inſtructions from *Col. Kirby* to *proſecute me*, notwithſtanding his *fair Carriage* and *ſeeming Kindneß* to me before, when he declared before many of them, *That he had nothing againſt me*. There were ſeveral *Friends* beſides Committed to *Priſon*, ſome for *Meeting* to Worſhip God, and ſome for *not Swearing*; ſo that the *Priſon* was very full. And many of them being *poor Men*, that had nothing to maintain their *Families* by, but their *Labour*, which now they were taken off from; ſeveral of their *Wives* went to the *Juſtices*, that had committed their *Husbands* to *Jail*,

G. F. committed to Priſon.

Jail, and told them, *If they kept their Husband's in Jail for nothing but the Truth of Chriſt, and for good Conſcience-ſake, they would bring their Children to be maintained.* A mighty *Power* of the *Lord* roſe in *Friends*, and gave them great *Boldneß*; ſo that they ſpake much to the *Juſtices*: *Friends* alſo, that were *Priſoners*, writ unto the *Juſtices*, laying 'the *Weight* of their *Sufferings* upon them; and ſhewing them both their 'Injuſtice, and want of *Pity* and *Compaſſion* towards their poor *Neigh-* 'bours, whom they knew to be *honeſt, conſciencious* and *peaceable* 'People, that in tenderneſs of Conſcience could not take any *Oath*; 'yet they ſent them to *Priſon*, for refuſing to take the *Oath* of *Alle-* 'giance. Though ſeveral of them, who were *Impriſoned* on that *Ac-* 'count, were known to be Men, that had ſerved the *King* in his *Wars*, 'and had hazarded their *Lives* in the *Field* in his *Cauſe*, and had *ſuf-* 'fered great *Hardſhips*, with the *loſs* of much *Blood* for him; and 'had always ſtood *faithful* to him from *Firſt* to *Laſt*, and had never 'received any *Pay* for their *Service*: and to be thus requited for all 'their *Faithful Services* and *Sufferings*, and that by them, that pre- 'tended to be the *King's Friends*, was *hard, unkind* and *ungrateful* 'Dealing. At length the *Juſtices*, being continually attended with *Complaints* of *Grievances*, releaſed ſome of the *Friends*, that were *Priſoners*, but kept divers of them ſtill in *Priſon*.

1663. Lancaſter-Priſon.

Amongſt thoſe that were then in *Priſon*, there were *Four Friends Priſoners* for *Tithes*, who were ſent to *Priſon* at the Suit of the *Counteſs* of *Derby* (ſo called) and had lain there then near *Two Years* and an *half*. One of theſe, whoſe Name was *Oliver Atherton*, being a Man of a *Weakly Conſtitution*, was through his long and hard *Impri-ſonment* in a *cold, raw, unwholſom place*, brought ſo low and weak in his Body, that there appeared no hopes of his *Recovery*, or *Life*, unleſs he might be removed from thence. Wherefore a *Letter* was writ- ten on behalf of the ſaid *Oliver Atherton* to the ſaid *Counteſs*, and ſent by his Son *Godfrey Atherton*, wherein was laid before her 'the *Rea-* 'ſons, why he, and the reſt, could not pay *Tithes*; becauſe if they 'did, they ſhould deny Chriſt come in the Fleſh, who by his coming 'had put an end to *Tithes*, and to the *Prieſthood*, to which they had 'been given, and to the *Commandment*, by which they had been paid 'under the *Law*. And his *Weak Condition* of *Body* was alſo laid be- 'fore her, and the apparent *likelyhood* of his *Death*, if ſhe did conti- 'nue to hold him there: that ſhe might be moved to *Pity* and 'Compaſſion; and alſo warned, not to draw the *Guilt* of his *Innocent* 'Blood upon her ſelf. But when his *Son* went to her with his *Father's Letter*, a *Servant* of hers abuſed him; and pluck'd off his *Cap*, and threw it away, and put him out of the Gate. Nevertheleſs the *Let-ter* was delivered into her own hand; but ſhe ſhut out all *Pity* and *Tenderneſs*, and continued him in *Priſon*, till *Death*. So when his *Son* came back to his *Father* in *Priſon*, and told him, as he lay on his *Dying-Bed*, that the *Counteſs* denied his *Liberty*, he only ſaid: *She hath been the Cauſe of ſhedding much Blood; but this will be the heavi-eſt Blood, that ever ſhe ſpilt:* and ſoon after he *died*. Then *Friends* having his *Body* delivered to them to *bury*, as they carried it from the *Priſon* to *Ormskirk*, the *Pariſh*, wherein he had lived, they ſtuck up

Papers

1663. *Papers* upon the *Croſſes* at *Garſtang*, *Preſton*, and other Towns, through which they paſſed, with this *Inſcription*:

Lancaſter-Priſon.

This is *Oliver Atherton* of *Ormskirk-Pariſh*, perſecuted to Death by the *Counteſs* of *Derby* for good Conſcience ſake towards *God* and *Chriſt*, becauſe he could not give her Tithes, *&c.*

Setting forth at large the *Reaſons* of his refuſing to pay *Tithes*, the *Length* of his *Impriſonment*, the *Hardſhips* he underwent, her *hard-heartedneſs* towards him, and the *manner* of his *Death*. After his *Death*, *Richard Cubban*, another of the ſaid *Counteſs* her *Priſoners* for *Tithe*, writ a large *Letter* to her, on behalf of himſelf, and his other *Fellow-Priſoners* at her *Suit*; laying their *Innocency* before her: *And that it was not out of Wilfulneſs, Stubbornneſs or Covetouſneſs, that they refuſed to pay her Tithes; but purely in good Conſcience towards God and Chriſt: and letting her know, that if ſhe ſhould be ſuffered to keep them there, till they every one died there, as ſhe had done their* Fellow-Sufferer, Oliver Atherton; *yet they could not yield to pay her. And therefore deſired her to conſider their Caſe in a Chriſtian* Spirit, *and not bring their Blood upon her ſelf alſo.* But ſhe would not ſhew any *Pity* or *Compaſſion* towards them, who had now ſuffered hard *Impriſonment* about *two Years* and an *half* under her; but inſtead thereof ſhe ſent to the Town of *Garſtang*, and threatned to complain to the *King* and *Council*, and bring them into trouble, *for ſuffering the* Paper *concerning* Oliver Atherton's Death *to be ſtuck upon their Croſs*. The *Rage*, that ſhe expreſs'd, made the People take the more notice of it; and ſome of them ſaid, *The* Quakers *had given her a Bone to pick*. But ſhe, that regarded not the *Life* of an *Innocent Sufferer* for *Chriſt*, lived not long after her ſelf: For *That day* three Weeks, *that* Oliver Atherton's *Body was carried through* Ormskirk *to be buried*, *ſhe* died; *and her Body was carried dead that day* Seven Weeks *through the ſame Town to her Burying Place*. And thus the Lord purſued the *hard-hearted Perſecutor*.

Lancaſter-Aſſize. As for me, I was kept to the *Aſſize*: and then *Judge Turner* and *Judge Twiſden* coming that *Circuit*, I was brought before *Judge Twiſden*, on the 14*th* day of the Month called *March*, in the latter end of the Year 1663. When I was ſet up to the *Bar*, I ſaid, *Peace be amongſt you all.* The *Judge* lookt upon me, and ſaid; *What! do you come into the Court with your Hat on!* Upon which Words the *Jailer* taking it off, I ſaid, 'The *Hat* is not the *Honour*, that comes from *God*. Then ſaid the *Judge* to me, *Will you take the Oath of Allegiance*, George Fox? I ſaid, 'I never took any *Oath* in my Life, nor 'any *Covenant* or *Engagement*. *Well*, ſaid he, *will you Swear, or no?* I anſwered, 'I am a *Chriſtian*: and *Chriſt* commands me *not to ſwear*; 'and ſo does the Apoſtle *James* likewiſe: and whether I ſhould obey '*God* or *Man*, do thou Judge. I ask you again, ſaid he, *Whether you will Swear, or no?* I anſwered again, 'I am neither *Turk*, *Jew* 'nor *Heathen*, but a *Chriſtian*, and ſhould ſhew forth *Chriſtianity*. And I asked him, 'If he did not know, that *Chriſtians* in the Primitive times

'times, under the *Ten Perſecutions*, and ſome alſo of the *Martyrs* in 1663.
'*Queen Mary*'s days refuſed *Swearing*, becauſe *Chriſt* and the *Apoſtle*
'had forbidden it? I told him alſo; They had had Experience enough, Lancaſter-Aſſize.
'how many Men had firſt *ſworn for the King*, and then *againſt the*
'*King*. But as for me, I had never taken an *Oath* in all my Life:
'and my *Allegiance* did not lie in *Swearing*, but in *Truth* and *Faith-*
'*fulneſs*; for I honour all Men, much more the *King*. But *Chriſt*,
'who is the Great *Prophet*, who is the *King* of *Kings*, who is the *Savi-*
'*our* of the World, and the great *Judge* of the whole World, he ſaith,
'I muſt *not Swear*: Now, whether muſt I obey *Chriſt*, or *Thee*? For
'it is in tenderneſs of *Conſcience*, and in Obedience to the *Commands*
'of *Chriſt*, that I do not *Swear*: And we have the *Word* of a *King*
'for *tender Conſciences*. Then I asked the *Judge*, If he did own the
'*King*? *Yes*, ſaid he, *I do own the King*. Why then, ſaid I, doſt
'thou not obſerve his *Declaration* from *Breda*, and his *Promiſes* made,
'ſince he came into *England*, *That no man ſhould be called in queſtion*
'*for matters of Religion, ſo long as they lived peaceably?* Now, if thou
'owneſt the *King*, ſaid I, why doſt thou call me into *queſtion*, and
'put me upon taking an *Oath*, which is a matter of *Religion*; ſeeing
'thou nor none elſe can charge me with *unpeaceable living*? Then
he was moved; and looking angrily at me, ſaid: *Sirrah, Will you Swear.* I told him, 'I was none of his *Sirrahs*; I was a *Chriſtian*:
'and for him, that was an *Old Man* and a *Judge*, to ſit there, and give
'*Nick-names* to *Priſoners*; it did not become either his *Gray Hairs*, or
'his *Office*. *Well*, ſaid he, *I am a Chriſtian too.* 'Then do *Chriſtians*
'*Works*, ſaid I. *Sirrah*! ſaid he, *Thou thinkeſt to frighten me with thy*
'*Words*. Then catching himſelf, and looking aſide, he ſaid; *Hearк! I am uſing the word* [Sirrah] *again*; and ſo check'd himſelf. I ſaid, 'I
'ſpake to thee in love; for that *Language* did not become thee, a
'*Judge*: Thou oughteſt to *Inſtruct* a *Priſoner* in the *Law*, if he were
'*Ignorant*, and out of the way. *And I ſpeak in Love to thee too*, ſaid
he. *But*, ſaid I, *Love gives no Nick-names*. Then he rouſed himſelf up, and ſaid; *I will not be afraid of thee*, George Fox: *Thou ſpeakeſt ſo loud, thy Voice drowns mine and the Court's; I muſt call for three or four* Criers, *to drown thy Voice: Thou haſt good Lungs*. 'I am a
'Priſoner here, ſaid I, for the Lord Jeſus Chriſt's ſake; for his ſake
'do I *ſuffer*, and for him do I ſtand this day: and if my *Voice* were
'*five times louder*, yet I ſhould lift it up, and ſound it out for *Chriſt's*
'*ſake*, for whoſe Cauſe I ſtand this day before your *Judgment-Seat*, in
'Obedience to *Chriſt*, who commands *not to Swear*; before whoſe
'*Judgment-Seat* you muſt all be brought, and muſt give an *Account*.
Well, ſaid the *Judge*, George Fox *ſay, Whether thou wilt take the* Oath, *Tea or Nay*? I replied, 'I ſay, as I ſaid before, Whether ought I to
'obey *God* or *Man*, Judge thou? 'If I could take any *Oath* at all, I
'ſhould take this: for I do not deny *ſome Oaths* only, or *on ſome Oc-*
'*caſion*; but *all Oaths*, according to Chriſt's Doctrine, who hath
'commanded his, *Not to ſwear at all*. Now if thou, or any of you,
'or any of your *Miniſters* or *Prieſts* here will prove, that ever *Chriſt*
'or his *Apoſtle*, after they had forbidden all *Swearing*, commanded
'*Chriſtians* to *Swear*, then I will *Swear*. I ſaw ſeveral *Prieſts* there;
but never an one of them offered to ſpeak. Then ſaid the *Judge*, *I am*

1663. *a Servant to the* King, *and the* King *ſent me not to diſpute with you, but to put the* Laws *in Execution: Therefore tender him the* Oath *of* Allegiance. 'If thou love the *King*, ſaid I, why doſt thou break his 'Word, and not keep his *Declarations* and *Speeches*, wherein he pro- 'miſed *Liberty* to *Tender Conſciences*? I am a Man of a *tender Con-* 'ſcience; and in obedience to *Chriſt's Command* I cannot *Swear*. *Then you will not Swear*, ſaid the *Judge*: *Take him away*, Jailer. I ſaid, 'It is for *Chriſt's* ſake, that I cannot *Swear*, and for Obedience to his 'Command I *Suffer*; and ſo the *Lord* forgive you all. So the *Jailer* took me away: but I felt, the mighty *Power* of the *Lord* was over them all.

Lancaſter-Aſſize.

Upon the *Sixteenth Day* of the *ſame Month* I was brought before *Judge Twiſden* again, and he was ſomewhat offended at my *Hat*; but it being the laſt Morning of the *Aſſize*, before he was to go out of Town, and not many People there, he made the leſs of it. He asked me, *Whether I would Traverſe, or ſtand Mute, or Submit*? But he ſpake ſo faſt, and in ſuch haſte, that it was hard to know, what he ſaid. However, I told him, 'I deſired, I might have Liberty to *Tra-* 'verſe the *Indictment*, and *Try* it. Then ſaid he, *Take him away, I will have nothing to do with him, take him away*. I ſaid, 'Well, live in the 'Fear of *God*, and do *Juſtice*.' *Why*, ſaid he, *have not I done you Juſtice*? I replied, 'That which thou haſt done, hath been againſt the 'Command of *Chriſt*. So I was taken away, and had to the *Jail* again; and there kept *Priſoner*, till the next *Aſſizes*.

Lancaſter-Priſon.

Sometime before this *Aſſize*, *Margaret Fell* was ſent *Priſoner* to *Lancaſter-Jail* by *Flemming*, *Kirby* and *Preſton* Juſtices; and at the *Aſſize* the *Oath* was tendered to her alſo, and ſhe was committed again to *Priſon*, to lie till the *next Aſſize*.

Now *Juſtice Flemming* being one of the fierceſt and moſt-violent *Juſtices* in *Perſecuting Friends*, and ſending his honeſt *Neighbours* to *Priſon* for *Religion's* ſake; and there being many *Friends* at this time in *Lancaſter-Jail* committed thither by him, and ſome having *died in Priſon*; we that were then *Priſoners*, had it upon us to write to him, as followeth.

O Juſtice Fleming!

'MErcy, and *Compaſſion*, and *Love*, and *Kindneſs* adorns and graces 'Men and *Magiſtrates*. Oh! doſt thou not hear the *Cry* of 'the *Widows*, and the *Cry* of the *Fatherleſs*, who were made ſo through 'Perſecution! Were they not driven, like *Sheep*, from *Conſtable* to 'Conſtable, as though they had been the greateſt *Tranſgreſſors*, or 'Malefactors in the Land? Which grieved and tendered the Hearts of 'many *ſober People*, to ſee, how their *Innocent Neighbours* and *Coun-* 'trymen (who were of a peaceable Carriage, and honeſt in their Lives 'and Converſations amongſt Men) were uſed and ſerved! One more 'is *dead*, whom thou ſenteſt to *Priſon*, having left *Five Children*, 'both *Fatherleſs* and *Motherleſs*. Now, how canſt thou do other- 'wiſe, than take Care of theſe *Fatherleſs Infants*, and alſo of the 'other's *Wife* and *Family*? Is it not thy place? Conſider *Job*, (c. 29th.) 'how he was a *Father* to the *Poor*; he delivered the *Poor* that *cried*, 'and

'and the *Fatherleſs*, that had none to help: how he brake the *Jaws* 1663. 'of the *Wicked*, and plucked the *Spoil* out of his Teeth. But Oh! 'meaſure thy *Life* and *his*, and take heed of the *day* of *God's Eter-* Lancaſter-Priſon. 'nal Judgment, which will come; and the *Sentence* and *Decree* from 'Chriſt, when every Man muſt give an Account, and receive a *Re-* 'ward according to his *Deeds*: and then it will be ſaid, *Oh, where are* 'the Months, that are paſt! Again, *Juſtice Fleming*, conſider; when 'John Stubbs was brought before thee, having a *Wife* and *four ſmall* 'Children, and little to live on, but what they honeſtly got by their 'own Diligence; as ſoon as he appeared, thou cried'ſt out, *Put the* 'Oath *to that Man*. And when he confeſſed, he was but a *poor Man*; 'yet then thou hadſt no regard: but caſt away *Pity*, not hearing, 'what he would ſay. And now he is kept up in *Priſon*, becauſe he 'could not *Swear*, and break the Command of Chriſt and the Apo- 'ſtle: It is to be hoped, thou wilt take *Care* for his *Family*, that his 'Children do not *ſtarve*; and ſee, that they do not *want Bread*. Can 'this be *Allegiance* to the *King*, to do that, which *Chriſt* and his *Apo-* 'ſtle ſay, is *Evil*, and brings into *Condemnation*? And would not you 'have caſt *Chriſt* and the *Apoſtle* into *Priſon*, who command *not to* 'Swear, if they had been in *your days*? Conſider alſo thy poor Neigh- 'bour *William Wilſon*, who was known to all the *Pariſh* and *Neighbours* 'to be an Induſtrious Man, and careful to maintain his *Wife* and *Chil-* 'dren; but had little, but what he got with his Hands in Diligence 'and Travels, to ſupply himſelf: How ſhould his *Wife* maintain her 'Children, when thou haſt caſt her *Husband* into *Priſon*, and thereby 'made him uncapable of *working* for them? Therefore it may be ex- 'pected, thou wilt have a care of his *Wife* and *Children*, and ſee, they 'do not *want*: for how ſhould they live, having no other way to 'be ſuſtained, but by the little that he got? Surely, the noiſe of this 'is in the very *Markets*; and the *Death* of thy *two Neighbours*, and 'the *Cry* of the *Widows*, and the *Cry* of the *Fatherleſs* is heard: And 'all thoſe *Fatherleſs*, and thoſe *Widows* are made ſo for *Righteouſneſs* 'ſake. For might not *John Stubbs* and *William Wilſon* have had their 'Liberty ſtill, if they would have *Sworn*; though they had been ſuch 'as go after *Mountebanks* and *Stage-Plays*, or run a *hunting*? O con- 'ſider! for the *Lord's Mind* is otherwiſe; for he is tender: And the 'King hath declared his *Mind* to be, that there ſhould be no *Cruelty* 'inflicted upon his *peaceable Subjects*. Beſides, ſeveral *poor, honeſt Peo-* 'ple were *Fined*, who had need to have *ſomething given* them: And 'it had been more *honourable*, to have *given* them ſomething; than to 'Fine them, and ſend them to *Priſon*: ſome of whom live upon the 'Charity of other People. Now, what *Honour* or *Grace* can it be to 'thee, to caſt thy *poor Neighbours* into *Priſon*, who be peaceable; ſee- 'ing thou knoweſt, theſe People cannot do that, which thou requi- 'reſt of them, if it were to ſave their *Lives*, or all that they have? 'becauſe in tenderneſs they cannot take any *Oath*, Thou makeſt that 'a *Snare* to them. What, thinkeſt thou, do the People ſay concern- 'ing this? *We know* (ſay they) *the* Quakers *Principle*, *that keep to* 'Yea and Nay; *but we ſee others Swear and Forſwear*: For many of 'you have *Sworn* firſt *one way*, and then *another*. So we leave it to 'the *Spirit* of *God* in thy *Conſcience*, Juſtice *Fleming*, who was't ſo eager

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'for the taking of *George Fox*, and so *offended* with them, that had not 'taken him; and now hast fallen upon thy *poor Neighbours*. But Oh! 'where's thy *Pity* for their *poor*, *Fatherless Children*, and *Motherless* '*Infants*? O take heed of *Herod's Hard-heartedness*, and casting away 'all *Pity! Esau* did so, not *Jacob*. Here is also *Thomas Walters* of '*Boulton* cast into *Prison*, and the *Oath* Imposed on him through '*Thee*; and for denying to *Swear* at all, in Obedience to *Christ's* '*Command*, he is continued in *Prison*: who hath *Five small Children*, 'and his *Wife* near *down-lying*. Surely, thou should take Care for 'them also; and see, that his *Wife* and *small Children* do not '*want*: who are as *Fatherless*, and she as a *Widow* through *Thee*. 'Dost thou not hear in thy *Ears* the *Cry* of the *Fatherless*, and the 'Cry of the *Widows*, and the *Blood* of the *Innocent speak*, who through 'thee have been *persecuted* to *Prison*, and now *dead*? Oh! *heavy* '*Sentence* at the *Day* of *Judgment!* How wilt thou *Answer*, when '*Thou* and thy *Works* come to be *Judged*, when thou shalt be brought 'before the *Judgment-Seat* and *Bar* of the *Almighty*, who in thy 'Prosperity hast made *Widows* and *Fatherless* for Righteousness sake, 'and for Tenderness of *Conscience* towards *God*? The *Lord* knows 'and sees it! O Man! Consider in thy Life-time, how thou hast '*stained* thy self with the *Blood* of the *Innocent!* When thou had'st '*Power*, and might'st have done *Good* amongst thy peaceable *Neigh-* 'bours, thou wouldest not; but used'st thy *Power* not to a good Intent, 'but contrary to the *Lord's Mind*, and to the *King's*. The *King's Fa-* 'vour, and his *Mercy* and *Clemency* to sober People, and to *tender Con-* 'sciences hath been manifested by *Declarations* and *Proclamations*; 'which thou hast abused and slighted, by persecuting his *peaceable* '*Subjects*. For at *London*, and in other parts the *Quakers Meetings* 'are *peaceable*: and if thou look but as far as *Yorkshire*, where the '*Plot* hath been, *Friends Innocency* hath cleared it self in the Hearts 'of *sober Justices*; and for you here to fall upon your peaceable '*Neighbours* and People, and to be rigorous and violent against them, 'that are *tender*, *godly* and *righteous*, it is no *Honour* to you. How 'many *Drunkards*, and *Swearers*, and *Fighters*, and such as are sub- 'ject to *Vice*, have you caused to be brought before you to your '*Courts*? It were more *honourable* for you to look after such: for 'the *Law* was not made for the *Righteous*, but for *Sinners* and *Trans-* 'gressors. Therefore Consider, and be *humbled* for these things; for 'the *Lord* may *do to thee, as thou hast done to others*: and thou dost 'not know, how soon there may be a *Cry* in thy own *Family*, as the 'Cry is amongst thy *Neighbours*, of the *Fatherless* and *Widows*, that 'are made so through thee. But the *Quakers* can and do say; *The* '*Lord forgive thee, and lay not these things to thy Charge, if it be his* '*Will*.

Besides this, which went in the *Name* of *Many*, I sent him also a *Line or two*, subscribed by my self only, and directed——

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To Daniel Fleming.

Friend,

'THou hast *Imprisoned* the *Servants* of the *Lord*, without the 'Breach of any *Law*: Therefore take heed, what thou dost, '(for in the *Light* of the *Lord God* thou art seen) lest the *Hand* of 'the *Lord* be turned against thee!

G. F.

It was not long after this, e're *Fleming's Wife* died, and left him *Thirteen* or *Fourteen Motherless* Children.

When I was *Prisoner* at *Lancaster*, there was *Prisoner* also one *Major Wiggan*, a *Baptist-Preacher*. He boasted much before-hand, what he would say at the *Assize*, if the *Oath* should be put to him; and that he would *refuse* to *Swear*. But when the *Assize* came, and the *Oath* was tendered him, he desired *Time* to consider of it: and that being granted him, till the next *Assize*; he got leave to go to *London*, before the *Assize* came again; and came no more back, but staid at *London*, till the *Plague* brake forth: and there both *he* and his *Wife* were *Cut off*. He was a very *Wicked Man*, and the *Judgments* of *God* came upon him: For he had published a very *wicked Book* against *Friends*, full of *Lies* and *Blasphemies*; the *Occasion* of which was this. Whilst he was in *Lancaster-Castle*, he challenged *Friends* to have a *Dispute* with them: Whereupon I got leave of the *Jailer* to go up to them. And entring into Discourse with him, he affirmed: *That some Men never had the Spirit of God; and that the true Light, which enlightneth every one, that cometh into the world, is natural.* For *Proof* of his *first Assertion*, he instanced *Balaam*, affirming; *That* Balaam *had not the Spirit of God.* I affirmed and proved, 'That *Bala-* 'am had the *Spirit* of *God*; and that *Wicked Men* have the *Spirit* of 'God, else how could they *quench* it, and *vex* it, and *grieve* it, and '*resist* the *Holy Ghost*, like the stiff-necked *Jews*? To his *Second As-* *sertion* I answered; 'That the true *Light*, which enlightneth every 'Man, that cometh into the World, was the *Life* in the *Word*; and 'that was *Divine* and *Eternal*, and not *Natural*. And he might as 'well say, that the *Word* was *Natural*, as that the *Life* in the *Word* 'was *Natural*. And *Wicked Men* were enlightned by this *Light*, else 'how could they *hate it*? Now it is expresly said, that they did '*hate* it: And the Reason given, why they did *hate* it, was, '*because their Deeds were evil*; and they would not *come to* 'it, because it *reproved* them: and that must needs be *in them*, that '*reproved* them. Besides, that *Light* could not be the *Scriptures* of 'the *New-Testament*; for it was testified of, before any part of the 'New-Testament was written: So it must be the *Divine Light*, which 'is the *Life* in *Christ* the *Word*, before *Scriptures* were. And the 'Grace of *God*, which brought Salvation, had appeared unto all 'Men; and *taught* the *Saints*: but they that turned it into Wan- 'tonness, and walked despitefully against the *Spirit* of *Grace*, were 'the *Wicked*. Again, the *Spirit* or *Truth*, the *Holy Ghost*, the 'Comforter, which *leads* the *Disciples of Christ into all Truth*;

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'the same should *Reprove the World of Sin, of Righteousness, and of* '*Judgment*, and of their *Unbelief*. So the *Wicked World* had it to '*reprove* them; and the true *Disciples* and Learners of Christ, that 'believed in the *Light*, as Christ commands, they had it to *lead* 'them. But the *World*, that did not believe in the *Light*, though 'they were lighted; but *hated* the *Light*, which they should have be-'lieved in, and loved the Darkness rather than it, this *World* had a '*Righteousness* and a *Judgment*, which the Holy Ghost *reproved* them 'for, as well as for their *Unbelief*. So having proved, that the *Good* and the *Bad* were enlightned, and that the *Grace* of *God* had appeared unto them all, and that all had the *Spirit* of *God*, else they could not *vex* and *grieve* it; I told *Major Wiggan*, The *least Babe* there might *see him*: and presently stood up one *Richard Cubbam*, and proved him an *Anti-christ*, and a *Deceiver*, by *Scripture*. Then the *Jailer* had me away to my *Prison* again. And afterwards *Wiggan* wrote a *Book* of this *Dispute*, and put in abundance of abominable *Lies*: But his *Book* was soon *Answered* in *Print*; and he himself not long after was *cut off*, as afore is said.

This *Wiggan* was *poor*; and while he was a *Prisoner* at *Lancaster*, he sent into the *Country*, and got *Money* gathered for *Relief* of the *Poor People of God in Prison*: and many *People* gave *freely*, thinking it had been for *Us*; when-as indeed it was for *himself*. But when we heard of it, we laid it upon him: and writ also into the *Country*, that '*Friends* might let the People know the *Truth* of the *Matter*; that it was not our manner to have *Collections made for us*: and that those *Collections* were only for *Wiggan* and another, a *drunken Preacher* of his *Society*; who would be so *drunk*, that once he lost his *Britches*.

After this it came upon me to write a *Paper* to the *Judges*, and other *Magistrates*, concerning their *Giving Evil Words and Nick-names to such, as were brought before them*. And that which I writ, was after this manner, and thus directed:

To all you, that be Judges, *or other Officers whatsoever, in the whole World, who profess your selves to be* Christians.

Friends,

'HErein and by reading the *Scriptures*, ye may see both your 'own *Words* and *Carriage*, and the *Words*, *Carriage*, and '*Practice* of both *Jews* and *Heathens*; and of the great *King* of *Kings*, 'the great *Law-giver*, and *Judge* of the whole World. *First*, For the '*Words* and *Carriage* of the *Jews*, when such as were *worthy* of *Death*, 'were brought before such as were *Rulers* amongst them. When '*Achan* had taken the *Babylonish Garment*, and the *two hundred Shekels* of *Silver*, and the *Wedge* of *Gold* of *Fifty Shekels* weight, and '*Joshua*, who was then *Judge* of *Israel*, had by the *Lot* found him 'out; he did not say unto him, *Sirrah*, nor, *You Rascal*, *Knave*, *Rogue*, 'as some, that are called *Christian Magistrates*, are too apt to do. But '*Joshua* said unto *Achan*, *My Son*; Mark his *clean Language* and Sa-'voury

'voury Expression, and gracious Words, *My Son*, said he, *give*, *I* 1664. '*pray thee*, *Glory to the Lord God of* Israel, *and make Confession unto* '*him*; *and tell me now*, *what thou hast done*; *hide it not from me*. Lancaster-Prison. 'Then *Achan* confessed, that he had *sinned against the Lord God of* 'Israel; and *thus* and *thus* he had done. And then *Joshua*, the *Judge*, 'said; *Why hast thou troubled* Israel? *The* Lord *shall trouble thee this* '*day*: *and they stoned him and his with Stones*, *and burnt his Goods* '*with Fire*. But there was no unsavoury Word given to him, that 'we read of; though he was *worthy* of *Death*. Josh. 7.

'So when the *Man*, that *gathered Sticks upon the Sabbath-day*, was 'taken, and brought before *Moses*, the *Judge* in *Israel*, and put in '*Ward*, until the *Mind* of the *Lord* was known concerning him; We 'read not of any *reviling Language* given him: but the *Lord* said to '*Moses*, and *Moses* to the *People*; *The Man shall surely be put to Death*, 'Numb. 15.35.

'So likewise in the *Rebellion* of *Corah*, *Dathan* and *Abiram*, where '*Moses* called them to *Trial*, he did not *Sirrah* them, or *mis-call* them; 'but said to *Corah* and the rest, *Hear*, *I pray you*, *ye Sons of* Levi, '*Numb.* 16. 8. And when he gave the *Sentence* against them, he 'said; *If these* Men *die the common Death of all Men*, &c. He did 'not say, If these *Rascals*, or *Knaves*, ------ as many, that profess them-'selves *Christians*, will now do.

'When *Elihu* spake to *Job*, who was a *Judge*, and to his Friends, 'and said, *Let me not*, *I pray you*, *accept any man's Person*, *neither let* '*me give flattering Titles unto Man*; *for I know not to give flattering* '*Titles*: *in so doing my Maker would soon take me away*, Job 32. *Job* 'did not say, *Sirrah*, *hold thy Tongue*; nor gave him any unsavoury 'Expression. Then for the Words of *David* and *Solomon*, and other '*Kings* and *Officers*, see in the *Books* of the *Kings* and *Chronicles* the '*Savoury Language*, that they gave to them, that were brought before 'them. Nay, though *Shimei cursed* David *the King*, yet neither did '*David* then, or afterward, nor *Solomon*, when he caused him to be '*put* to *Death*, give him any *reproachful Language*, or so much as 'call him *Sirrah*, 2 *Sam.* 16. and 1 *Kings* 2.

'Read the Prophecies of *Isaiah* and *Micha*, *Jeremiah*, *Ezekiel*, and 'the rest of the *Prophets*, who Prophesied to several Peoples, and 'against *Rulers*, *Kings* and *Magistrates*; yet where can it be found, 'that they had any *bad Language* given them, as *Sirrah*, or the like, 'by any *Ruler* either of the *Jews* or *Heathens*? Nay, though *Jeremiah* 'was cast into the *Prison*, and into the *Dungeon*; yet there was no such 'Word, as *Sirrah*, or *Knave*, given to him, *Jer.* 37.

'Then for the Words and Carriage of the *Heathens*: When *Abra-'ham* was brought before *Abimelech*, who was a *King*, he gave *Abraham* 'no *unsavoury Expressions*, Gen. 20. And when *Isaac* came before '*Abimelech*, he gave him no *taunting Language* neither, *Gen.* 26. When '*Joseph* was cast into *Prison*, and that in *Egypt*, we do not read, that he 'had any *railing Language* given him, *Gen.* 39. Neither did *Pharaoh*, 'when *Moses* and *Aaron* went before him, give them *bad Language*, as '*Sirrah*, *Knave*, or the like.

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'When *Nebuchadnezzar* Sentenced the *Three Children* to the *Fiery* 'Furnace, there was no such *Language* given them, as *Sirrah*, *Knave*, 'Rascal; but called them by the Names, they were known by, *Dan.* 3. 'And when *Daniel* was brought before *King Darius*, and sentenced to 'be cast into the *Lions Den*, he had no such *Ill Names* given him, as 'many give now; who call those, *Heathen Rulers*, but themselves '*Christians*.

'If ye look into the *New Testament*, there in the *Parable* of the '*Wedding-Supper*, the *King*, that came to view his *Guests*, did not 'say unto him, that was found without a *Wedding-Garment*, *Sirrah*, '*how camest thou in hither?* but, *Friend*, *how camest thou in hi-*'*ther?* &c. though he was one, that was to be *bound hand* and '*foot*, and *cast into utter Darkness*, Matth. 22. Nay, when *Judas* 'had betrayed his *Master*, *Christ Jesus* the *Lord* of *Life*, and had 'sold him to the *Priests*, Christ did not call him *Sirrah*, when he came 'to apprehend him; but *Friend*: Matth. 26. 50. *Stephen* in his *Ex-*'*amination*, *Sentence* and *Death* had no such reproachful Word giv-'en him, as *Sirrah*, or *Knave*, Acts 6. & 7. *Chapt.* When the *Apo-*'*stles Peter* and *John* were brought before the *High-Priest*, and *Rulers* 'of the *Jews*, and commanded not to preach in the *Name* of *Jesus*, '*Acts* 4. they were not called *Sirrah*, or *Knaves*, nor had any such Ill 'Names given them. And when *Paul* and *Silas* were cast into Pri-'son by the *Magistrates*, there was no such Word given them in their '*Examination*, nor in their *Sentence*, Acts 16. They called them *Men*, 'not *Rogues*, *Sirrahs*, nor *Knaves*. And when the *Magistrates* had 'done *contrary to Law*, they *feared:* So ye may see, how short of 'this Example many are, that call themselves *Christian Rulers*; who 'are not *afraid* to cast *Innocent People* into *Prison*, and give them '*Ill Names* besides, below both *Jews* and *Heathens*.

'When the *Uproar* was at *Ephesus* about *Diana's Shrine*, *Demetrius*, 'who bore great Sway among the *Crafts-men*, did not call *Paul Sir-*'*rah*; but called him by his Right Name *Paul*, Acts 19. And when '*Paul* was brought *Prisoner* before the *High-Priest Ananias*, and the '*Council* of the *Jews*, and told them, *He had lived in all good Con-*'*science towards God, until that day*; though they (who professed the '*Scriptures*, but lived out of the *Life* of them) could not abide to 'hear of *Living in a good Conscience* (as *Professors* of the *Scriptures* 'now, that live not in the *Life*, cannot abide to hear of *living in a good* '*Conscience* now-a-days:) But *Ananias* caused *Paul* to be *smitten on the* '*Mouth*; yet he did not call him *Knave*, nor *Sirrah*, *Acts* 23. The '*Apostate-Jews* indeed, (who, though they professed *Scripture*, were 'out of the *Life* thereof, and had rejected *Christ*) in their accusing '*Paul* before the *Roman Magistrates*, did once call him a *Pestilent* '*Fellow*, *Acts* 24. as the Accusing *Professors*, who live out of the *Life*, 'will sometimes call us now. But *Felix* gave *Paul* no such Lan-'guage; neither did *Festus*, nor *King Agrippa* in all their *Examina-*'*tions* of him, give *Paul* any such Words, as *Sirrah*. *Rascal*, *Knave*, 'or the like: but heard him patiently. So now *Christians* may see 'through all the *Scriptures*, that when any Persons were brought 'before *Rulers*, *Kings*, or *Magistrates*, whether *Jews* or *Heathen*, they 'did not use to call them *Evil Names*, as *Sirrah*, *Rascal*, *Knave*, and 'the

'the like; they had no such *foul-mouth'd Language* in their *Courts*: 1664.
'Nor did they use to say to them, *Sirrah*, *put off your Hat*. Now Lancaster-Prison.
'ye, that profess *Christianity*, and say, the *Scripture is your Rule*, may
'see, that more *Corrupt Words* proceed out of *your Mouths*, than ei-
'ther out of the *Jews* or *Heathens*; if ye will *Try* your *Practice* by
'the *Scriptures*: And doth not the *Apostle* tell you, that no *Corrupt*
'*Communication* should proceed out of your Mouths? and that your
'*Words* should be *gracious*? Now I query, Where and whence ye, that
'call your selves *Christians*, have got all these *bad Words* and *Names*,
'seeing, neither *God*, nor *Christ*, nor the *Prophets*, nor the *Judges*,
'nor *Kings*, nor *Rulers* ever gave any such Names, so far as appears
'by *Scripture*, either amongst the *Heathens*, *Jews* or *Christians*?

G. F.

Before the next *Assizes* came, there was a *Quarter-Sessions* holden at *Lancaster* by the *Justices*: To which though we were not brought; yet I put *Friends* upon drawing up an *Account* of their *Sufferings*, and laying them before the *Justices* in their open *Sessions*. For *Friends* had *suffered deeply* by *Fines* and *Distresses*; the *Bayliffs* and *Officers* making great *Havock* and *Spoil* of their Goods: But no *Redress* was made.

And because some Evil-minded *Magistrates* would be telling us sometimes of the late *Plot* in the *North*; we gave forth the following *Paper* to stop their Mouths, and to clear *Truth* and *Friends* therefrom: Which was as followeth:

'A *Testimony from us, the* People *of* God, *whom the World* '*call* Quakers, *To all the* Magistrates *and Officers of* '*what sort soever, from the Highest to the Lowest.*

'WE are *peaceable*, and seek the Peace, and Good, and Welfare 'of all Men and Women upon the Earth; as in our *Lives* and 'peaceable *Carriages* is manifested: and we desire the Eternal *Good* 'and *Welfare* of all, and their *Souls* everlasting *Peace*. We are Heirs 'of the *Blessing*, before the *Curse* was; and of the *Power* of *God*, be-'fore the *Devil* was, and before the *Fall* of *Man*. We are Heirs of the '*Gospel* of *Peace*, which is the *Power* of *God*; and we are *Heirs* of '*Christ*, who have inherited him and his *Everlasting Kingdom*, and do 'possess the Power of an Endless Life. Knowing this our Portion and 'Inheritance, this is to take off all *Jealousies* out of your Minds, and 'out of the Minds of all People concerning us, That all *Plots* and *Con-*'*spiracies*, *Plotters* and *Conspirators* against the *King*, and all *Aiders* 'or *Assisters* thereunto we always did, and do utterly deny to be any of 'us, or to be of the Fellowship of the Gospel, or to be of Christ's 'Kingdom, or to be his Servants. For Christ said; *His Kingdom was* '*not of this World*; *if it were, his Servants would fight*. And there-'fore he bid *Peter*, *Put up his Sword: for*, said he, *he that taketh the* '*Sword*, *shall perish by the Sword*. Here is the *Faith* and *Patience* of 'the Saints, to bear and suffer all things; knowing (as we know) that '*Vengeance is the Lord's, and he will repay it* to them that hurt his Peo-'ple, and that do wrong to the Innocent: Therefore cannot we *avenge*,

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'but *suffer* for his Name's sake. And we do know, that the Lord will 'judge the World in Righteousness, according to their *Deeds*: and 'that, when every one shall give an Account to him of the *Deeds* '*done in the Body*, then will the Lord give every Man according to his '*Works*, whether they be *Good*, or whether they be *Evil*. Christ saith, 'he came not to *destroy Men's Lives*: And when his Disciples would 'have had *Fire to come down from Heaven*, to have consumed them that 'did not receive him, he told them; *They knew not, what Spirit they were* '*of*, that would have Mens *Lives* destroyed: and therefore he rebuked 'them, and told them; *That he came not to destroy Men's Lives, but to save* '*them*. Now we are of *Christ's Mind*, who is the great Prophet, whom all 'ought to hear in all things, who saith to his; *If they strike thee on one* '*Cheek, turn the other; and render to no Man Evil for Evil.* This Doctrine of 'his have we learned; and do not only confess him in *Words*, but follow 'his *Doctrine*: and therefore have and do we suffer all manner of *Re-* '*proaches, Scandals* and *Slanders*, and *spoiling* of *Goods*, *Buffetings* and '*Whippings*. *Stripes* and *Imprisonments* for these many years; and can 'say: *The Lord forgive them, that have thus served us; and lay not* '*these things to their Charge!* And we know, that the *Jews* outward '*Sword*, by which they cut down the *Heathen* outwardly, was a *Type* 'of the inward *Sword* of the *Spirit*, which cuts down the inward *Hea-* 'then, the raging Nature in People. And the *Blood* of *Bulls*, *Lambs*, 'Rams, and other *Offerings*, and that *Priesthood* that offered them, to- 'gether with other things in the *Law*, were *Types* of *Christ*, the one 'Offering, and of his *Blood*: who is the Everlasting *Priest* and Cove- 'nant, *Christ*, our Life and Way to God, and who is the great *Pro-* 'phet, and *Shepherd* that looks to his *Flock*, and the Head of his Church, 'and the great *Bishop* of our *Souls*, whom we witness come; and he 'doth oversee and keep his *Flock*. For in *Adam* in the *Fall* we know, 'the *striving, quarrelling, unpeaceable Spirits* are in the *Enmity* one 'with another, and not in *Peace*: But in Christ Jesus, the *Second* 'Adam, that never fell, is *Peace*, *Rest* and *Life*. And the Doctrine of 'Christ, who never sinned, is to *love one another*; and who be in this 'Doctrine, hurt no man: in which we are, in Christ, who is our Life. 'Therefore it is well for you to distinguish betwixt the *Precious* and the '*Vile*, between them that *fear God*, and serve him, and them that '*do not*; and to put a difference between the *Innocent* and the *Guilty*, 'and between him that is Holy and Pure, and the Ungodly and Pro- 'phane: for they that do not so, bring *Troubles*, *Burdens* and *Sorrows* 'upon themselves. And this we write in *Love* to your *Souls*, that ye 'may consider these things: for they that *hate Enemies*, and *hate one* '*another*, we cannot say, they are of *God*, nor in Christ's Doctrine; 'but are *Opposers* of it. And such, as wrestle with Flesh and Blood, 'with *Carnal Weapons*, are gone into the *Flesh*, out of the *Spirit*: They 'are not in our Fellowship in the Spirit, in which is the *Bond* of *Peace*; 'neither are they of *Us*, nor have we *Unity* with them in their fleshly 'state, and with their *Carnal Weapons*. For our Unity and Fellowship 'stands in the *Gospel*, which is the *Power* of *God*, before the *Devil* 'was, the *Liar*, and the *Murderer*, the *Man-slayer* and the *Envious* 'Man: Now Christ's Mind, and his Doctrine being to *save Men's* 'Lives, we, who are of Christ's Mind, are out of, and above these things.

'things. And our desire is, that in the *Fear* of the *Lord* ye may all 'Live; that in that ye may all receive *God's Wisdom*, by which all 'things were created; that by it all may be ordered to *God's Glory*. 1664. Lancaster-Castle.

This is from them that love all your Souls, and seek your Eternal Good.

Being now a *Prisoner* in *Lancaster Castle*, a deep sense came upon me of a *Day* of *sore Trial* and *Exercise*, that was *come and coming upon all, that had been high in Profession of* Religion: And I was moved to give forth the following *Paper*, as a *Warning* unto such:

'NOw is the *Day*, that every one's *Faith* and *Love* to God and 'Christ will be *Tried*; and who are *Redeemed* out of the Earth, 'and who are in the Earth, will be manifested; and who is their '*Master* they serve: and whether they will run to the *Mountains*, to 'Cover them. Now will it appear, who are the *Stony Ground*, who 'are the *Thorny Ground*, and who are the *High-way-Ground*, in whom 'the *Fowls* of the *Air* take away the *Seed*, and the *Thorns* and *Cares* 'of the World Choke, and the *Heat* of *Persecution* scorches, and 'burns up your *green Blade*: For the Day trieth all things. There- 'fore let not such, as *forsake Truth*, *for saving the Earth*, say, that 'your *Brother Priest* only *serveth not the Lord Jesus Christ*, *but his* '*own Belly*, *and mindeth Earthly things*; for such *themselves* also do 'the same, and do hug and embrace *Self*, and not the *Lord*. Now 'it will be made manifest, who is every ones *God*, and *Christ*, and *Sa-* '*viour*; and their *Love* will be manifest, whether it be of the *World*, 'or the *Love* of *God*: for if it be the *Love* of the *World*, it is *En-* '*mity*; and the *Enmity* will manifest it self, what it is: and the *Day* 'will Try every *Spirit* and his *Fruits*. Therefore, all my *dear* '*Friends*, In the Everlasting *Seed* of *God* live, that is over all the 'House of *Adam* and his Works in the *Fall*: and so dwelling in the '*Seed*, *Christ*, that never *fell*, in him you all have *Vertue*, and *Life*, 'and *Peace*; and through him ye will overcome all, that is in the '*Fall*.

G. F.

I writ also another *Short Epistle* to *Friends*, to *Warn them to keep out of that Spirit, that wrought in* John Perrot *and his Company against the Truth.*

Dear Friends,

'DWell in the *Love* of *God*, and in his *Righteousness*, that will 'preserve you above all *Changeable Spirits*, that be *foul* and '*unclean*, and that dwell not in the *Truth*, but in *Quarrels*. Avoid 'such, and keep your Habitations in the *Truth*, and dwell in the '*Truth*, and in the *Word* of *God*, by which ye are reconciled to God. 'And keep your *Meetings* in the Name of Jesus Christ, that never fell;

1664. 'and then ye will see over all the *Gatherings* of *Adam's Sons* and
'*Daughters*, you being *Met* in the *Life* over them all; in which is
Lancaster-Castle. 'your *Unity*, and *Peace*, and *Fellowship* with God, and one with an-
'other, in the *Life*, in which ye may enjoy God's Presence among
'you. So remember me to all *Friends* in the everlasting Seed of
'*God*. And all they, that are gotten into *Fellowship* in outward
'things, their Fellowship will *corrupt*, and *rot*, and wither away.
'Therefore live in the *Gospel*, the *Power* of *God*, which *Power* of *God*,
'the *Gospel* was, before the *Devil* was. And this *Fellowship* in the *Go-*
'*spel*, the *Power* of *God*, is a *Mystery* to all the *Fellowships* in the
'*World*. So look over all outward *Sufferings*, and look at the Lord,
'and the *Lamb*, who is the *First* and *Last*, the *Amen*; in whom *fare-*
'*well*.

G. F.

Lancaster-Assizes. In the *Sixth Month* the *Assizes* were held again at *Lancaster*, and the same *Judges*, *Twisden* and *Turner*, came that *Circuit* again: but *Judge Turner* then sate on the *Crown-Bench*; and so I was brought before him. But before I was called to the *Bar*, I was put among the *Murderers* and *Fellons* for about the space of *two hours*; the *People*, the *Justices*, and the *Judge* also gazing upon me. After they had Tried several others, they called me to the *Bar*; and impannelled a *Jury*: And then the *Judge* asked the *Justices*, *Whether they had tendered me the* Oath *at the Sessions?* And they said, *They had.* Then he bid, *Give them the Book, that they might swear, they had tendered me the* Oath *according to the Indictment.* Some of the *Justices* refused to be *Sworn*: but the *Judge* said, he would have it done to take away all *Occasion* of *Exception*. Now when the *Jury* were *sworn*, and the *Justices* had *sworn*, *That they had tendered me the Oath, according to the Indictment*; then the *Judge* asked me, *Whether I had not refused the* Oath *at the last Assizes?* I said, 'I never took *Oath* in my Life; and 'Christ, the *Saviour* and *Judge* of the *World*, said, *Swear not at all.* The *Judge* seemed not to take notice of my Answer; but asked me: *Whether or no I had not refused to take the* Oath *at the last* Assize? I said: 'The *Words*, that I then spake to them, were, That if they 'could prove, either *Judge*, *Justices*, *Priest* or *Teacher*, that after '*Christ* and the *Apostle* had forbidden *Swearing*, they commanded, 'that *Christians* should *Swear*, I would *Swear*. The *Judge* said, *He was not at that time to dispute, whether it was lawful to* Swear; *but to Inquire, whether I had refused to take the* Oath, *or no.* I told him, 'Those things mentioned in the *Oath*, as *Plotting against the King*, '*and owning the* Pope's, *or any other Forreign Power*, I utterly deny. *Well*, said he, *You say well in that: but did you deny to take the* Oath? *What say you?* 'What would'st thou have me to *say*, said I? for I 'have told thee before, what I did *say*. Then he asked me, *If I would have these Men to Swear, that I had taken the* Oath? I asked him, 'If he would have those Men to *Swear*, that I had *refused* the *Oath*? At which the *Court* burst out into *Laughter*. I was grieved, to see so much *Lightness* in a *Court*, where such *Solemn Matters* are handled; and thereupon asked them: 'If this *Court* was a *Play-house*? Where 'is

'is *Gravity* and *Sobriety*, said I? for this *Behaviour* doth not become 1664.
'you. Then the *Clerk* read the *Indictment*; and I told the *Judge*, 'I
'had something to speak to it, (for I had informed my self of the Lancaster-Assizes.
'*Errors*, that were in it.) He told me, *He would hear me afterward any Reasons, that I could alledge, why he should not give Judgment.* Then I spake to the *Jury*, and told them, 'That they could 'not bring me in *Guilty*, according to that *Indictment*; for the *In-*'*dictment* was wrong laid, and had many gross *Errors* in it. The *Judge* said, *I must not speak to the* Jury, *but he would speak to them*: and he told them, *I had denied to take the* Oath *at the last* Assizes; *and*, said he, *I can tender the* Oath *to any Man now, and* Premunire *him for not taking it*: And he said, *They must bring me in* Guilty, *seeing I refused to take the* Oath. 'Then, said I, what do ye do with 'a *Form*? Ye may throw away your *Form* then. And I told the *Ju-*'*ry*, it lay upon their *Consciences*, as they would answer it to the *Lord* '*God* before his *Judgment-Seat*. Then the *Judge* spake again to the '*Jury*; and I bid him, *do me Justice*. So the *Jury* brought me in *Guilty*. Whereupon I told them, 'That both the *Justices*, and *they* 'too had *forsworn* themselves; and therefore they had small cause to 'laugh, as they did a little before. Oh the *Envy*, and *Rage*, and *Malice*, that was there against me, and the *Lightness!* But the *Lord* confounded them, and they were wonderfully stopt. So they set me aside; and called up *Margaret Fell*, who had a great deal of *good Service* amongst them: and then the *Court* brake up near the *Second Hour*.

In the *Afternoon* we were brought up again, to have *Sentence* passed upon us: And *Margaret Fell* desired, that *Sentence* might be deferred, till the *next Morning*. 'I desired nothing, but *Law* and '*Justice* at his hands; for the *Thieves* had *Mercy*: Only I desired the '*Judge*, to send some to see my *Prison*; which was so *bad*, they would 'put no Creature they had, in it: and I told him, that *Col. Kirby*, who 'was then on the *Bench*, said, *I should be locked up, and no Flesh alive* '*should come to me*. The *Judge shook* his *Head*, and said; *When the* Sentence *was given, he would leave me to the favour of the Jailer*. Now most of the *Gentry* of the *Country* were gathered together, expecting to hear the *Sentence*; and the *Noise* among the People was, *That I should be Transported*. But they were all crossed at that time: for the *Sentence* being deferred, till *next Morning*; I was had back, as I came, to *Prison* again. Upon my complaining of the *badness* of my *Prison*, some of the *Justices*, with *Col. Kirby* went up to see it: But when they came to it, they durst *hardly go into it*; the *Floor* was so *bad* and *dangerous*, and the place so *open* to *Wind* and *Rain*: and some that came up, said; *Sure, it was a Jakes-house*. When *Col. Kirby* saw it, and heard, what others said of it, he excused the matter as well as he could, and said; *I should be removed from that place, ere it was long, to some more convenient place.*

Next day, towards the *Eleventh Hour*, we were called forth again to *hear* the *Sentence*: And *Margaret Fell* being called *first* to the *Bar*, she had some *Counsels* to *plead*; who found many *Errors* in her *Indictment*: Whereupon, after the *Judge* had acknowledged them, she was set by. Then the *Judge* asked, *What they could say to mine?* Now

I was

1664. Lancaster-Assizes. I was not willing to let any Man *plead* for me; but to ſpeak to it my ſelf: And indeed, though *Margaret* had ſome, that *pleaded* for her; yet ſhe *ſpake as much her ſelf, as ſhe would.* But before I came to the *Bar*, I was moved in my *Spirit* to *pray*, 'That God would con-'found their *Wickedneſs* and *Envy*, and ſet his *Truth* over all; and ex-'alt his *Seed*. And the Lord heard and anſwered, and did *Confound* them in their Proceedings againſt me. And though they had moſt *Envy* againſt me; yet the *moſt-groſs Errors* were found in my *Indict-ment*.

Now, I having put by others from *pleading* for me, the *Judge* asked me; *What I had to ſay, why he ſhould not paſs Sentence upon me.* I told him, 'I was no *Lawyer*; but I had much to ſay, if he would 'but have *Patience* to hear. At that he *laughed*, and others *laughed* alſo, and ſaid; *Come, what have you to ſay? He can ſay nothing.* 'Yes, ſaid I, I have much to ſay: have but the *Patience* to hear me.

'Then I asked him, *Whether the* Oath *was to be tendred to the* King's 'Subjects, *or to the Subjects of* Forreign Princes? He ſaid, *To the Sub-jects of this Realm.* Then ſaid I, 'Look the *Indictment*, and ye may 'ſee, that ye have left out the Word *Subject:* ſo not having named 'me in the *Indictment*, as a *Subject*, ye cannot *Premunire* me for not 'taking the *Oath*. Then they looked the *Statute*, and the *Indict-ment*, and ſaw, that it was, as I ſaid: and the *Judge* confeſſed, it was an *Error*. I told him, 'I had ſomething elſe to ſtop his *Judgment*. 'And I deſired him to look, *What day* the *Indictment* ſaid the *Oath* 'was tendered to me at the *Seſſions* there? They lookt, and ſaid, *It was the* Eleventh *day of* January. 'What *Day* of the *Week* was that '*Seſſion* held on, ſaid I? On a *Tueſday*, ſaid they. Then ſaid I, 'Look your *Almanacks*, and ſee, whether there was any *Seſſions* held 'at *Lancaſter* on the *Eleventh Day* of *January*, ſo called? So they looked, and found, that the *Eleventh day* was the Day called *Monday*, and that the *Seſſions* was on the day called *Tueſday*, which was the *Twelfth day* of that *Month*. 'Look ye now, ſaid I; ye have Indict-'ed me for refuſing the *Oath* in the *Quarter-Seſſions* held at *Lancaſter* on 'the *Eleventh Day* of *January* laſt, and the *Juſtices* have *Sworn*, that 'they tendered me the *Oath* in open *Seſſions* here *that day*; and the 'Jury upon their *Oaths* have found me *Guilty* thereupon: and yet ye 'ſee, there was no *Seſſion* held in *Lancaſter that day.* Then the *Judge*, to have covered the matter, asked, *Whether the* Seſſions *did not be-gin on the Eleventh day?* But ſome in the *Court* Anſwered, *No; The* Seſſion *held but one day, and that was the* Twelfth. Then the *Judge* ſaid, *This was a great Miſtake, and an Error.* Some of the *Juſtices* were in a great *Rage* at this, and were ready to have gone off the *Bench*, and *ſtampt*, and ſaid; *Who hath done this? Some body hath done it on purpoſe:* and a great Heat was amongſt them. Then ſaid I, 'Are not the *Juſtices* here, that have *Sworn* to this *Indictment*, 'forſworn *Men* in the *face* of the *Country*? But this is not all, ſaid I; 'I have more yet to offer, why *Sentence* ſhould not be given againſt 'me. Then I asked; 'In what *Year* of the *King* the laſt *Aſſize* here 'was holden, which was in the *Month* called *March* laſt? And the *Judge* ſaid, *It was in the Sixteenth Year of the King.* 'But, ſaid I, 'the *Indictment* ſays, It was in the *Fifteenth Year:* and they looked, and

and found it ſo. This alſo was acknowledged to be another *Error.* 1664. But then they were all in a *Fret* again, both *Judge* and *Juſtices*, and could not tell, what to ſay: For the *Judge* had *ſworn* the *Officers* of the *Court*, that the *Oath* was tendered to me at the *Aſſize* mentioned in the *Indictment*. 'Now, ſaid I, is not the *Court* here *forſworn* alſo, who have *ſworn*, that the *Oath* was tendered to me at the *Aſſize* hol-den here in the *Fifteenth Year* of the *King*, when-as it was in his *Six-teenth Year*; and ſo they have *ſworn* a *whole Year falſe*? The *Judge* bid them *Look, whether* Margaret Fell's *Indictment was ſo, or no*? And they lookt; and found, it was not ſo. I told the *Judge*, 'I had more 'yet to offer, to ſtop *Sentence*: And I asked him; 'Whether *All the* 'Oath ought to be put into the *Indictment*, or no? *Yes*, ſaid he, *it* 'ought to be All put in. Then ſaid I, 'Compare the *Indictment* with 'the *Oath*, and there thou may'ſt ſee theſe Words, *viz.* [*or by any* 'Authority derived, *or pretended to be derived from him, or his Sea*] 'left out of the *Indictment*; which is a *principal part* of the *Oath:* 'And in another place the Words [*Heirs and Succeſſors*] are left out. The *Judge* did acknowledge theſe alſo to be *great Errors.* But ſaid I, I have not yet done; I have yet ſomething further to alledg. *Nay*, ſaid the *Judge, I have enough; you need ſay no more.* 'If (ſaid I) 'thou haſt enough, I deſire nothing but *Law* and *Juſtice* at thy hands: 'for I don't look for *Mercy. You muſt have* Juſtice, ſaid he, *and you ſhall have* Law. Then I asked, 'Am I at Liberty, and free from all, 'that ever hath been done againſt me in this matter? *Yes*, ſaid the *Judge*, *You are free from all that hath been done againſt you. But then*, ſtarting up in a *Rage*, he ſaid; *I can put the Oath to any man here: and I will tender you the* Oath *again.* I told him, 'He had *Examples* enough 'yeſterday of *Swearing* and *Falſe-ſwearing*, both in the *Juſtices* and in 'the *Jury:* For I ſaw before mine Eyes, that both *Juſtices* and *Jury* 'had forſworn themſelves. The *Judge* asked me, *If I would take the* Oath? I bid him, 'Do me *Juſtice* for my *falſe Impriſonment* all this 'while: For what had I been *Impriſoned* ſo long for? And I told 'him, I ought to be ſet at *Liberty. You are at Liberty*, ſaid he; *but I will put the* Oath *to you again.* Then I turned me about, and ſaid; 'All People, take notice, this is a *Snare*: for I ought to be ſet *free* 'from the *Jailer*, and from this *Court.* But the *Judge* cried, *Give him the Book:* and the *Sheriff*, and the *Juſtices*, cried, *Give him the Book.* Then the *Power* of *Darkneſs* roſe up in them, like a *Mountain:* and a *Clerk* lift up a *Book* to me. I ſtood ſtill, and ſaid, 'If it be a 'Bible, give it me into my hand. *Yes, yes*, ſaid the *Judge* and *Juſtices, give it him into his hand.* So I took it, and lookt in it, and ſaid, 'I ſee, it is a *Bible*; I am glad of it. Now he had cauſed the *Jury* to be called, and they ſtood by (for after they had brought in their *former Verdict*, he would not diſmiſs them, though they deſired it; but told them, *He could not diſmiſs them yet; for he ſhould have buſineſs for them: and therefore they muſt attend, and be ready, when they were called.* And when he ſaid ſo, I felt his Intent, that if I was *freed*, he would come on again.) So I looked him in the *Face*; and the *Witneſs* of *God* ſtarted up in him, and made him *bluſh*, when he looked at me again: for he ſaw, that I *ſaw* him. Nevertheleſs *har-dening* himſelf, he cauſed the *Oath* to be *read* to me, the *Jury* ſtanding by:

Lancaster-Assizes.

1664. by: And when it was read, he asked me, *Whether I would take the* Oath, *or no*? Then said I, 'Ye have given me a *Book* here to *kiss*, Lancaster-Assizes. 'and to *swear* on; and this *Book*, which ye have given me to *kiss*, says, 'Kiss *the Son*; and the *Son* says in this *Book*, *Swear not at all*: and so 'says also the *Apostle James*. Now (said I) I say as the *Book* says; and 'yet ye *Imprison* me: How chance, ye do not *Imprison* the *Book* for 'saying so? How comes it, that the *Book* is at *Liberty* amongst you, 'which bids me *not swear*; and yet ye *Imprison* me, for doing as the '*Book* bids me? Why don't ye *Imprison* the *Book*? Now as I was speaking this to them, and held up the *Bible* open in my hand, to shew them the place in the *Book*, where *Christ forbid swearing*, they pluckt the *Book* out of my hand again; and the *Judge* said, *Nay, but we will Imprison* George Fox. Yet this got abroad over all the *Country*, as a *By-word*, *That they gave me a Book to swear on, that commanded me*, Not to swear at all; *and that the* Bible *was at* Liberty, *and I in* Prison, *for doing as the* Bible *said*. Now when the *Judge* still urged me to *Swear*, I told him, 'I never took *Oath*, *Covenant* nor *En*-'*gagement* in my Life; but my *Yea* or *Nay* was more binding to me, 'than an *Oath* was to many others: For had they not had Experi-'ence, how little Men regarded an *Oath*? and how they had *Sworn* 'one way, and then *another*? and how the *Justices* and *Court* had *for*-'*sworn* themselves now? And I told him, I was a Man of a tender 'Conscience; and if they had any sense of a *tender Conscience*, they 'would consider, that it was in *Obedience* to *Christ's Command*, that 'I could not *Swear*. But, said I, if any of you can *Convince* me, that 'after *Christ* and the *Apostle* had commanded *not to swear*, they did 'alter that Command, and commanded *Christians to swear*, then ye 'shall see, I will *swear*. And there being many *Priests* by, I said; If 'ye cannot do it, let your *Priests* stand up, and do it: But not one of the *Priests* made any Answer. O, said the *Judge*, *all the World cannot Convince you*. 'No, said I, how is it like, the *World* should *Con*-'*vince* me? for *the whole World lies in Wickedness*: but bring out 'your *Spiritual Men* (as ye call them) to *Convince* me. Then the *Sheriff* said, and the *Judge* said the same, *That the Angel swore in the Revelations*. I replied, 'When God bringeth in his *First-begotten* '*Son* into the World, he saith, *Let all the Angels of God Worship him*; 'and he saith, *Swear not at all*. *Nay*, said the *Judge*, *I will not dispute*. Then I spake to the *Jury*, telling them, 'It was for Christ's 'sake, that I could not *swear*; and therefore I warned them, not to 'act contrary to *that* of *God* in their *Consciences*: for before his *Judg*-'*ment-seat* they must all be brought. And I told them, that as for '*Plots*, and *Persecution* for *Religion*, and *Popery*, I do deny them in my 'Heart; for I am a *Christian*, and shall shew forth *Christianity* amongst 'you this day: And it is for *Christ's Doctrine* I stand. More Words I had both with the *Judge* and *Jury*, before the *Jailer* took me away.

In the *Afternoon* I was brought up again, and put among the *Thieves* a pretty while; where I stood with my *Hat* on, till at length the *Jailer* took it off. Then the *Jury*, having found this *New Indict*-*ment* against me *for not taking the Oath*, I was called to the *Bar*? And the *Judge* asked me, *What I would say for my self*? I bid them, *Read*

Read the Indictment: for I would not Answer to that, which I did 1664. not hear. The *Clerk* read it, (and as he read, the *Judge* said, *Take heed, it be not false again*:) but he read it but in such a manner, that Lancaster Assize. I could hardly understand, what he read. But when he had done, the *Judge* asked me, *What I said to the Indictment*? I told him, 'At 'once hearing so large a Writing read, and that at such a distance, 'that I could not distinctly hear all the parts of it; I could not well 'tell, what to say to it: but if he would let me have a *Copy* of it, 'and give me time to consider of it, I should Answer it. This put them to a little stand: but after a while the *Judge* asked me, *What time I would have*? I said, 'Till the next *Assize*. *But*, said he, *What Plea will ye now make*? *Are you Guilty, or Not Guilty*? I said, 'I am '*Not Guilty* at all of denying *Swearing* obstinately and wilfully: and 'as for those things mentioned in the *Oath*, as *Jesuitical Plots*, and '*Forreign Powers*, I utterly deny them in my Heart: and if I 'could take any *Oath*, I should take that; but I never took 'any *Oath* in all my Life. The *Judge* said, *I said well*: *But*, said he, *The* King *is sworn, the* Parliament *is sworn, I am sworn, and the* Justices *are sworn, and the Law is preserved by* Oaths. I told him, 'They had had sufficient Experience of Men's *Swearing*; and he 'had seen, how the *Justices* and *Jury* had *sworn wrong* the other day: 'And if he had read in the *Book* of *Martyrs*, how many of the *Mar*-'*tyrs* had refused to *Swear*, both within the time of the *Ten Persecu*-'*tions*, and in Bishop *Bonner's* days, he might see, that to deny '*Swearing* in Obedience to Christ's Command, was no new thing. Then he said; *He wisht, the Laws were otherwise*. I said, 'Our *Yea* is '*Yea*, and our *Nay* is *Nay*: and if we transgress our *Yea*, and our '*Nay*, let us suffer, as they do, or should do, that *Swear falsely*: And 'this, I told him, we had offered to the *King*; and the *King* said, *It* '*was reasonable*.

So, after some further Discourse had passed, they committed me to Lancaster-*Prison* again; there to lie till the next *Assize*: and Col. *Kirby* gave *Prison*. order to the *Jailer*, *To keep me Close, and suffer no Flesh alive to come at me*; *for I was not fit*, he said, *to be discoursed with by Men*. Then was I put up into a *smoky Tower*, where the *Smoke* of the other *Pri*-*soners* came up so thick, that it stood as *Dew* upon the *Walls*; and sometimes the *Smoke* would be so *thick*, that I could hardly see the *Candle*, when it burned: and I being *locked* under *Three Locks*, the *Under-Jailer*, when the *Smoke* was great, would hardly be perswaded to come up, to *unlock* one of the *upper-most Doors*, for fear of the *Smoke*: so that I was almost *smothered*. Besides it *Rained* in upon my *Bed*; and many times, when I went to *stop out* the *Rain* in the *Cold Winter-Season*, my *Shirt* would be as *wet* as *Muck* with the *Rain*, that came in upon me, while I was labouring to *stop* it out. And (the place being *high*, and open to the *Wind*) sometimes as *fast*, as I *stopt* it, the *Wind* being high and fierce, would *blow* it *out* again. In this manner did I lie all that *long, cold Winter*, till the *next Assize*: In which time I was so *starved with Cold and Rain*, that my *Body* was greatly *swelled*, and my *Limbs* much *benummed*.

The *Assize* began on the 16*th day* of the *Month* called *March*, Lancaster-1665. And the same Judges, *Twisden* and *Turner*, coming that *Cir*-*Assize*. *cuit* again, Judge *Twisden* sate this time on the *Crown-Bench*; and be-

1664. fore him I was brought. Now I had *Informed* my ſelf again of the *Errors*, that were in this *Indictment* alſo: For though at the *Aſſize* be-
Lancaſter-*Aſſize.* fore, Judge *Turner* had ſaid to the *Officers* in *Court*, *Pray ſee, that all the Oath be in the Indictment, and that the word*, Subject, *be in*; *and that the* Day *of the* Month, *and* Year *of the* King *be put in right: For it is a ſhame, that ſo many* Errors *ſhould be ſeen, and found in the face of the Country*; yet there were many *Errors*, and thoſe great ones, in this *Indictment*, as well as in the *former*. And ſurely, the *Hand* of the *Lord* was in it, to confound their *miſchievous Work* againſt me, and to *blind* them therein: Inſomuch, that although, after the *Indictment* was drawn at the former *Aſſize*, the *Judge Examined* it himſelf, and tried it with the *Clerks*; yet the Word, *Subject*, was left out of this *Indictment* alſo, and the *Day* of the *Month* was put in wrong, and ſeveral *Material Words* of the *Oath* were left out: Yet they went on confidently againſt me, thinking, all was ſafe and well. And when I was ſet to the *Bar*, and the *Jury* called over to be *ſworn*, the *Clerk* asked me, *Firſt*; *Whether I had any Objection to make againſt any of the Jury?* I told him, 'I knew none of them. Then having *ſworn* the *Jury*, they *ſwore three* of the *Officers* of the *Court*, to prove, *That the* Oath *was tendred to me at the laſt* Aſſizes, *according to the Indictment. Come, come*, ſaid the *Judge*, *It was not done in a Corner.* Then he asked me, *What I had ſaid to it?* or, *Whether I had taken the* Oath *at the laſt Aſſize?* I told him, what I had ſaid, *viz.* 'That 'the *Book* they gave me to *Swear* on, ſaith, *Swear not at all:* And I repeated more, of what I had formerly ſaid to them, as it now came to my remembrance. Whereupon the *Judge* ſaid; *I will not diſpute with you, but in point of* Law. 'Then, ſaid I, I have ſomething to 'ſpeak to the *Jury* concerning the *Indictment*. He told me, *I muſt not ſpeak to the* Jury: *but if I had any thing to ſay, I muſt ſpeak to him.* Then I asked him, 'Whether the *Oath* was to be tendred to the '*King's Subjects only*, or to the *Subjects* of *Forreign Princes?* He replied, *To the Subjects of this Realm: for I will ſpeak nothing to you*, ſaid he, *but in point of Law.* 'Then, ſaid I, Look the *Indictment*, 'and thou may'ſt ſee, that the Word, *Subject*, is left out of this *In-* '*dictment* alſo. And therefore, ſeeing the *Oath* is not to be tendred 'to any, but the *Subjects* of this *Realm*, and ye have not put me in 'as a *Subject*; the *Court* is to take no notice of this *Indictment*. I had no ſooner ſpoke thus, but the *Judge* cried; *Take him away, Jailer, take him away*: So I was preſently hurried away. And the *Jailer* and *People* looked, when I ſhould be called for again; but I was never brought forth to the *Court* any more, though I had many other great *Errors* to aſſign in the *Indictment*. But after I was gone, the *Judge* asked the *Jury*, *If they were agreed?* And they ſaid, *Yes*; and *found for the* King *againſt me*: as I was told. But I was never called to hear *Sentence* given; nor was any *Sentence* given againſt me, that I could hear of. For I heard, that when they had looked more narrowly into the *Indictment*, they ſaw, and were ſenſible themſelves, that the *Indictment* was not *good*: and the *Judge* having *ſworn* the *Officers* of the *Court*, that the *Oath* was tendred me at the *Aſſize* before, *ſuch a day*, according as was ſet in the *Indictment*, and that proving to be the *wrong day*, I ſhould have proved the *Officers* of the *Court forſworn Men* again, if the *Judge* would have ſuffered me to go on to *plead* to the

the *Indictment*: which was thought to be the *Reaſon*, why he hur- 1664.
ried me away ſo ſoon. The *Judge* had paſſed *Sentence* of *Premunire* upon *Margaret Fell*, before I was brought before him: and it ſeems, Lancaſter-*Aſſize.*
when I was hurried away ſo, they recorded me, as a *Premunired Perſon*; though I was never brought to hear the *Sentence*, nor knew of it: Which was very *Illegal*. For they ought to have not only had me preſent, to hear the *Sentence* given; but alſo to have asked me firſt, *What I could ſay, why Sentence ſhould not be given againſt me?* But they knew, I had ſo much to ſay, that they could not give *Sentence*, if they heard it.

While I was a *Priſoner* in *Lancaſter-Caſtle*, there was a great *Noiſe* and *Talk* of the *Turk's overſpreading Chriſtendom*; and great *Fears* en- Lancaſter-*Priſon.*
tred many. But one day, as I was walking in my *Priſon-Chamber*, 'I 'ſaw the *Lord's Power turn againſt him*; *and that he was turning back* 'again. And I declared to ſome, what the *Lord* had let me ſee, when there were ſuch *Fears* of his *over-running Chriſtendom*; and within a *Month* after the *News-Books* came down, wherein it was mentioned, that *They had given him a Defeat.*

Another time, as I was walking in my *Chamber*, with my *Eye* to the *Lord*, 'I ſaw the *Angel* of the *Lord* with a *glittering, drawn Sword* 'ſtretched *Southward*, as though the *Court* had been all on a *Fire*. Not long after, the *Wars* brake out with *Holland*, and the *Sickneſs* brake forth; and afterwards the *Fire* of *London*: So the *Lord's Sword* was drawn indeed.

Now by reaſon of my long and cloſe *Impriſonment* in ſo bad a place, I was grown very *weak* of *Body*: but the *Lord's Power* was over all, and ſupported me through all, and enabled me to do *Service* for him, and for his *Truth* and *People*, as the place would admit. For while I was in *Lancaſter-Priſon*, I Anſwered ſeveral *Books*, as the *Maſs*, and the *Common-Prayer*, and the *Directory*, and the *Church-Faith*; which are the *Four Chief Religions*, that are got up ſince the *Apoſtles* days. And there being ſeveral *Friends* in *Priſon* at *Lancaſter*, and other *Priſons*, for not paying *Tithes*, I was moved to give forth the following *Lines* to the World concerning *Tithes*:

'IN the time of the *Law*, they that did not bring their *Tithes* into 'the *Store-houſe*, they *robbed God*; and then there was not *Meat* 'in their *Houſe*: Therefore the *Lord* commanded them *To bring them* '*into his Houſe, that there might be Meat in the Store-houſe*; *which was* '*to fill the Fatherleſs, Stranger and Widow.* But theſe *Prieſts*, who 'are *Counterfeits*, who take Peoples *Tithes* now by a *Law*, are from the '*Beaſt*; and if any will not pay them, they *Priſon* them, or make 'them pay *Treble*. So theſe *Rob* the *Poor People*, and *Rob* the *Fa-* '*therleſs*; and the *Stranger*, and the *Widow* is not filled: So their '*Cry* is gone up to Heaven againſt theſe. And many are made almoſt '*Beggars* by theſe *Oppreſſing Prieſts*; their *Cattle* and their *Corn* being 'taken away from them, and they caſt into *Priſon*. Others are *Sued* 'at the *Law* by theſe *Prieſts*, and have *Treble Damage* taken from 'them; and yet ſuch *Prieſts* are cried up to be *Miniſters* of the *Go-* '*ſpel*. Though when the *Unchangeable Prieſt* was come, the *Prieſt-*

1665. Lancaster-Prison.

'hood, that was *Changeable*, was *denied*, as we now *deny* these. But 'if any be moved now to *Cry* against them, they are *stocked*, or *beat*, 'or *imprison'd*; as there are many now in *Prison* at *Lancaster*, and in 'other places, by a *National Law*: the like whereof was never done 'by the *Law* of *God*, which was delivered to *Moses*. For we do not 'read, that under *Moses* his Law any *suffered Imprisonment*, or *spoiling* 'of their *Goods* for not paying *Tithes*; or was to pay *Treble Damage*. 'Surely, surely, the *Cry* for *Vengeance* will be heard, which arises from 'the *Oppressed Souls*, that lie under the *Altar*. And there are many, 'which be *Prisoners* at *Kendal*, because they cannot pay *Tithes*; as '*Capt. Ward*, and *Thomas Robertson*, and the *Widow Garland*, who hath 'many *small Children*; and these *suffer*, because they cannot pay '*Tithes*. Others there be in *Kendal-Prison*, who were moved of the 'Lord to *speak* to the *Priests*; whereof one was moved to go in '*Sack-cloth*, and of late with *Ashes* upon her *Head*. And others have 'been moved to go in *Sack-cloth*, as a *Lamentation* for the *miserable* '*Estate* of this *Nation*; seeing so much Crying up of the Preach-'ing of the *Gospel*, and yet so much *Strife*, *Debate*, and *Oaths*, 'and *Dissension* among People: But where the *Gospel* is received indeed, '*Strife* and *Contention* is ended, and *Oppression* is taken off. But Oh! '*The Land mourns*, because of the *Oppression* of them called *Ministers!* 'And though the *Cry* of the *Oppressed* hath not entred into the *Ears* 'of the *Magistrates*: Yet is the *Cry* of the *poor*, *oppressed People* of '*God* entred into the *Ears* of the *Lord* of *Sabaoth*; who now will be 'avenged of all his *Adversaries*. And all you *Unjust Law-givers*, and '*Unjust Judges*, to that in all your Consciences I speak, to be Clear'd, 'when ye are *Judged* by the *Just Judge* of *Heaven* and *Earth*; whose '*Terror* is gone out, and is gone forth against all the *Ungodly*, and 'all the *Oppressors* of *God's People* whatsoever, whether ye will hear 'or forbear.

G. F.

After the *Assize* at *Lancaster* was over, *Col. Kirby*, and some others of the *Justices* were very uneasie with my being at *Lancaster*, (for I had *gauled* them *sore* at my *Trials* there) and they laboured much to get me removed from thence to some *Remote Place*. *Col. Kirby* threatned, that I should be sent far enough; and sometimes he said, *I should be sent beyond the Seas*. So about *Six Weeks* after the *Assizes* they got an *Order* from the *King* and *Council*, to remove me from *Lancaster*; and with it they brought a *Letter* from the *Earl* of *Anglesey*, wherein was written; *That if those things were found true against me, which I was charged withal, I deserved no Clemency nor Mercy*: And yet the *greatest Matter* they had against me was, because I could not disobey the Command of Christ, and *Swear*.

When they had prepared for my *Removal*, the *Under-Sheriff*, and the *Head-Sheriff's Man*, with some *Bayliffs* came, and fetched me out of the *Castle*; when I was so *weak* with lying in that *cold*, *wet*, and *smoky Prison*, that I could hardly *go* or *stand*. They had me down into the *Jailer's House*, where was *William Kirby*, a *Justice*, and several others; and they called for *Wine* to give me. I told them, 'I would 'have

have none of their *Wine*. Then they cried; *Bring out the Horses*. 'I 1665. 'desired them first to shew me their *Order*, or a *Copy* of it, if they in-'treated to *Remove* me: But they would shew me none, but their Lancaster-Prison. *Swords*. Then I told them; 'There was no *Sentence* passed upon me, 'nor was I *Premunired*, that I knew of; and therefore I was not made 'the *King's Prisoner*, but was the *Sheriff's*: For they and all the Country 'knew, that I was not fully heard at the last *Assize*, nor suffered to shew forth the *Errors*, that were in the *Indictment*; which were sufficient to quash it, though they had kept me from one *Assize* to another, to the end they might *Try* me. But they all knew, there was no *Sentence* of *Premunire* passed upon me: And therefore I not being the *King's Prisoner*, but the *Sheriff's*, did desire to see their *Order*. Instead of shewing me their *Order*, they haled me out, and lifted me up upon one of the *Sheriff's Horses*. And when I was on *Horseback* in the Street, the *Town's People* being gathered to gaze upon me, I told the Officers; I had received neither *Christianity*, *Civility*, nor *Humanity* from them. So they hurried me away about *Fourteen Miles* to *Bentham*; and I was so very *weak*, that I was hardly able to *sit* on *Horseback*: and my *Cloaths* smelt so of *Smoke*, that they were *loathsom* to my self. And the *Wicked Jailer*, one *Hunter*, a young Fellow, would come behind, and give the *Horse* a Lash with his *Whip*, and make him *skip* and *leap*; that I, being *weak*, had much a-do to *sit* him: and then he would come and look me in the Face, and say; *How do you, Mr.* Fox? I told him, 'It was not *Civil* in him to do so: but 'the *Lord cut him off soon after*.

When we were come to *Bentham* in *Yorkshire*, there met us many *Troopers*, and a *Marshal*; and many of the *Gentry* of the *Country* were come in, and abundance of *People* to *stare* at me. I being very *Weak* and *Weary*, desired them to let me lie down on a *Bed*; which the *Souldiers* permitted me: for they, that brought me thither, gave their *Order* to the *Marshal*; and he set a *Guard* of his *Souldiers* upon me. When they had stayed there a while, they press'd *Horses*, and raised the *Bayliff* of the *Hundred*, and the *Constables*, and others, and had me to *Giggleswick* that Night: but an exceeding *Weak Man* I was. There they raised the *Constables*, with their *Clog-Shoes*, who sate *drinking all Night* in the *Room* by me; so that I could not get much Rest. The *next day* we came to a *Market Town*, where several *Friends* came to see me; and *Robert Widders*, and divers *Friends*, came to me upon the *Road*. The *next Night* I asked the *Souldiers*, 'Whither they 'intended to carry me, and whither I was to be sent? Some of them said, *Beyond Sea*; others said, *To Tinmouth-Castle*. And a great *Fear* there was amongst them, lest some should *Rescue* me out of their hands: but that *Fear* was needless. Next Night we came to *York*, where the *Marshal* put me up into a great *Chamber*, where there came most part of *Two Troops* to see me. One of those *Troopers*, being an envious Man, and hearing, that I was *Premunired*, asked me, *What Estate I had? and whether it was Copy-hold, or Freee-Land?* I took no notice of his *Question*; but was moved to declare the *Word* of *Life* to the *Souldiers*; and many of them were very loving. At night the *Lord Frecheville* (so called) who commanded those *Horse*, came to me, and was very Civil and Loving; and I gave him an Account

Yorkshire. Bentham. Giggleswick. York.

of

1665. of my *Impriſonment*, and declared many things to him relating to *Truth*. They kept me at *Tork two days*; and then the *Marſhal* and
York. *Four* or *Five Souldiers* were ſent to convey me to *Scarborough-Caſtle*. Indeed, theſe were very Civil Men, and carried themſelves civilly and
Malton. lovingly to me. On the way we baited at *Malton*; and they permitted *Friends* to come and viſit me. When we were come to *Scar-*
Scarborough. *borough*, they had me to an *Inn*, and gave notice to the *Governour*; and he ſent *half a dozen Souldiers* to be my *Guard* that *Night*. *Next*
Scarborough-Caſtle. *day* they conducted me up into the *Caſtle*, and there put me into a Room, and ſet a *Centry* on me: and I being ſo very *weak*, and ſubject to *fainting*, they for a while let me go out ſometimes into the *Air* with the *Centry*. They ſoon removed me out of this *Room*, and put me into an *Open Room*, where the *Rain* came in: and the Room *ſmoked* exceedingly; which was very offenſive to me. One day the *Governour*, who was called Sir *Jo. Croſland*, came to ſee me; and brought with him one called Sir *Francis Cobb*. I deſired the *Governour* to go into my *Room*, and ſee, what a *Room* I had. Now I had got a little *Fire* made in it, and the *Room* was ſo filled with *Smoke*, that when they were in, they could hardly find their way out again: And he being a *Papiſt*, I told him, That was his *Purgatory*, which they had put me into. I was forced to lay out a matter of *Fifty Shillings*, to ſtop out the *Rain*, and keep the Room from *ſmoking* ſo much. But when I had been at that Charge, and made the *Room* ſomewhat *tolerable*; they removed me out of it, and put me into a worſe *Room*, where I had neither *Chimney*, nor *Fire-Hearth*. And the *Room* being to the *Sea-ſide*, and lying much *open*, the *Wind* drove in the *Rain* forcible; ſo that the *Water* came over my *Bed*, and ran about the *Room*, that I was fain to skim it up with a *Platter*. And when my *Cloaths* were wet, I had no *Fire* to dry them; ſo that my *Body* was *nummed* with *Cold*, and my *Fingers ſwell'd*, that one was grown as *big* as *two*: and though I was at ſome Charge on this *Room* alſo; yet I could not keep out the *Wind* and *Rain*. Beſides, they would ſuffer few *Friends* to come at me, and many times not any; no, not ſo much as to bring me a little *Food*; but I was forced, for the *Firſt-Quarter*, to hire *one* of the *World* to bring me *Neceſſaries*: and ſometimes the *Souldiers* would take it from her, and then ſhe would *ſcuffle* with them for it. Afterwards I hired a *Souldier* to fetch me *Water* and *Bread*, and ſomething to make a *Fire* of, when I was in a *Room*, where a *Fire* could be made. Commonly a *Three-penny-Loaf* ſerved me *Three Weeks*, and ſometimes *longer*: and moſt of my *Drink* was *Water*, that had *Wormwood* ſteeped or bruiſed in it. But one time, when the *Weather* was very *ſharp*, and I had taken great *Cold*, I got a little *Elicampane-Beer*: and I heard one of the *Souldiers* ſay to the *other*, *That they would play me a pretty Trick: for they would ſend for me up to the* Deputy-Governour, *and in the mean time they would drink my Strong-Beer out*; and ſo they did. When I came back, one of the *Souldiers* came to me in a Jeer, and asked me for ſome *Strong Beer*. I told him, they had play'd their pretty *Trick*: and ſo I took no further notice of it. But inaſmuch as they kept me ſo very *ſtrait*, not giving *Liberty* for *Friends* to come to me; I ſpake to the *Keepers* of the *Caſtle* to this effect; 'I did not know, till I was removed from *Lancaſter-*

'*Caſtle*,

'*Caſtle*, and brought *Priſoner* to this *Caſtle* of *Scarborough*, that I was 1665.
'Convicted of a *Premunire*; for the *Judge* did not give *Sentence* up- Scarborough-Caſtle.
'on me at the *Aſſizes*, in *open Court*. But ſeeing, I am now a *Priſoner*
'here, if I may not have my *Liberty* and *Enlargement*, let my *Friends*
'and *Acquaintance* have their *Liberty* to come and viſit me; as *Paul's*
'*Friends* had among the *Romans*, who were not *Chriſtians*, but *Hea-*
'*thens*. For *Paul's Friends* had their *Liberty*, and all that would,
'might come to him; and he had his *Liberty* to *preach* to them in his
'*hired Houſe*: But I cannot have *Liberty* to go into the *Town*, nor for
'my *Friends* to come to me here. So you, that go under the Name
'of *Chriſtians*, are *worſe* in this reſpect, than thoſe *Heathens* were.

But though they would not let *Friends* come to me; they would often bring *others*, either to *Gaze* upon me, or to *Contend* with me. One time there came a great Company of *Papiſts* to diſcourſe with me: and they affirmed; *The* Pope *was Infallible, and had ſtood Infallible ever ſince* Peter's *time*. But I ſhewed them the contrary by Hiſtory: 'For one of the *Biſhops* of *Rome* (*Marcellinus* by Name) de-
'nied the *Faith*, and Sacrificed to *Idols*; and therefore he was not
'*Infallible*. And I told them; If they were in the *Infallible Spirit*,
'they need not have *Jails*, *Swords* and *Staves*, *Racks* and *Tortures*,
'*Fires* and *Faggots*, *Whips* and *Gallows*, to hold up their *Religion* by,
'and to *deſtroy* Men's *Lives* about *Religion*: for if they were in the
'*Infallible Spirit*, they would *preſerve* Men's *Lives*, and uſe none but
'*Spiritual Weapons* about *Religion*. I told them alſo, what one, that
'had been of their *Society*, told me. It was a *Woman*, who lived in
'*Kent*, and had not only been a *Papiſt* her ſelf, but had brought over
'ſeveral to that *Religion*: but ſhe coming to be *Convinced* of *God's*
'*Truth*, and turned by it to *Chriſt* her *Saviour*, exhorted the *Papiſts*
'to the ſame. And one time having one of them, a *Tailor*, at work at
'her Houſe; while ſhe opened to him the *Falſeneſs* of the *Popiſh Reli-*
'*gion*, and endeavoured to draw him from it to the *Truth*, he drew his
'*Knife* at her, and got between her and the *Door*: But ſhe ſpake bold-
'ly to him, and bid him *put up his Knife*: for ſhe knew his *Principle*.
'I asked the *Woman*, What ſhe thought he would have done with his
'*Knife*? and ſhe ſaid, *He would have ſtabbed her. Stab thee!* ſaid I;
'what would he have *Stabbed* thee for? thy *Religion? Yes*, ſaid ſhe,
'*It is the Principle of the* Papiſts, *if any turn from their* Religion, *to*
'kill *them, if they can.* This *Story* I told thoſe *Papiſts*: and told them,
'I had it from one, that had been one of them; but had forſook their
'*Principles*, and had diſcovered their *Practices*. They did not deny
'this to be their *Principle*, but ſaid; *What! would I declare this abroad?* I told them, 'Yes, ſuch things ought to be declared abroad,
'that it might be known, how contrary their *Religion* was to true
'*Chriſtianity*: Whereupon they went away in a great *Rage*.

Another *Papiſt* came to diſcourſe with me, and he ſaid; *All the* Patriarchs *were in* Hell, *from the Creation, till* Chriſt *came: and that when* Chriſt *ſuffered, he went into* Hell, *and the* Devil *ſaid to him*; *What comeſt thou hither for, to break open our Strong Holds? And* Chriſt *ſaid, To fetch them all out. And ſo*, he ſaid, *Chriſt was* three days *and* three Nights *in Hell, to bring them* out. 'I told him, that was
'*falſe*: for *Chriſt* ſaid to the *Thief*, *This day thou ſhalt be with me in*

'*Paradiſe*.

1665. *Paradiſe.* And *Enoch* and *Elijah* were tranſlated into *Heaven.* And *Abraham* was in *Heaven:* for the *Scripture* ſaith, *Lazarus* was in his *Boſom*: and *Moſes* and *Elias* were with *Chriſt* upon the *Mount*, before he ſuffered. Theſe *Inſtances* ſtopt the *Papiſt*'s Mouth, and put him to a ſtand.

Scarborough-Caſtle.

Another time there came one called Doctor *Witty*, who was eſteemed a great *Doctor* of *Phyſick*: He came with him, that was called the *Lord Falconbridge*, with whom came alſo the *Governour* of *Tinmouth-Caſtle*, and ſeveral *Knights*. And I being called to them, this *Witty* undertook to diſcourſe with me, and asked me; *What I was in Priſon for?* I told him, 'Becauſe I would not diſobey the Command 'of Chriſt, and *Swear*. He ſaid; *I ought to ſwear my Allegiance to the* King. Now he being a great *Presbyterian*, I asked him; 'Whether he had not *Sworn* againſt the *King* and *Houſe* of *Lords*, and taken 'the *Scotch-Covenant?* And had he not ſince *Sworn* to the *King*? And 'what then was his *Swearing* good for? But my *Allegiance*, I told him, 'did not conſiſt in *Swearing*; but in *Truth* and *Faithfulneſs*. So after ſome further Diſcourſe, I was had away to my *Priſon* again: And afterwards, this *Dr. Witty* boaſted in the *Town* amongſt his *Patients*, *That he had Conquered me.* When I heard of his *Boaſting*, I told the *Governour*, 'It was a ſmall *Boaſt* in him, to ſay, *He had conquered a* Bond-'man: And I deſired to bid him come to me again, when he came 'to the *Caſtle*. He came again a while after, with a matter of *Sixteen* or *Seventeen great Perſons*; and then he ran himſelf worſe on ground, than before. For in Diſcourſe he affirmed before them all, *That* Chriſt '*had not enlightned every Man, that cometh into the World*; and *That* '*the Grace of God, that brought Salvation, had not apppeared unto all Men*: 'and *That Chriſt had not died for all Men.* I asked him, 'What ſort of '*Men* thoſe were, which Chriſt had not *enlightned*? and whom his '*Grace* had not appeared to? and whom he had not *died* for? He ſaid, Chriſt *did not die for Adulterers, and Idolaters, and Wicked Men.* Then I asked him, 'Whether *Adulterers*, and *Wicked Men* were not '*Sinners*? And he ſaid, *Yes.* 'And did not *Chriſt die* for *Sinners*, ſaid 'I? Did he not come to call *Sinners* to *Repentance*? *Yes*, ſaid he. Then, 'ſaid I, Thou haſt ſtopt thy own Mouth. So I proved, That the *Grace* '*of God* had appeared unto *all Men*, though ſome turned it into *Wan-'tonneſs*, and walked deſpightfully againſt it; and that *Chriſt* had en-'lightned *all Men*, though ſome hated the *Light*. Several of the People, that were preſent, confeſs'd, it was true; but he went away in a great Rage, and came no more at me.

Another time the *Governour* brought a *Prieſt*: but his Mouth was ſoon ſtopt. Not long after he brought *two* or *three Parliament-Men*, and they asked me, *Whether I did own Miniſters and Biſhops?* I told them, '*Yes*, ſuch as *Chriſt* ſent forth, ſuch as had *freely received*, and 'would *freely give*; and ſuch as were qualified, and were in the ſame '*Power* and *Spirit*, that they were in in the *Apoſtles* days. But ſuch '*Biſhops* and *Teachers*, as theirs were, that would go no further, than 'they had a *great Benefice*, I did not own; for they were not like the '*Apoſtles*. For *Chriſt* ſaith to his *Miniſters*, *Go ye into all Nations, and* 'preach the Goſpel: But ye *Parliament-men*, that keep your *Prieſts* 'and *Biſhops* in ſuch *great, fat Benefices*, ye have *ſpoiled* them all.

'For

'for do ye think, they will go into all *Nations* to *preach*? or will go 1665.
'any further, than they have a *great, fat Benefice*? Judge your ſelves, Scarborough-Caſtle.
'whether they will or no.

There came another time the *Widow* of him, who was called the *Old Lord Fairfax*, and with her a great *Company*: and one of the Company was a *Prieſt*. I was moved to declare the *Truth* to them; and the *Prieſt* asked me, *Why we ſaid* Thou *and* Thee *to People? for he counted us but Fools and Idiots for ſpeaking ſo.* I asked him, 'Whether they, that *Tranſlated the Scriptures*, and that made the *Grammar* 'and *Accidence*, were *Fools* and *Idiots*, ſeeing they *tranſlated* the *Scrip-'tures* ſo, and made the *Grammar* ſo, *Thou* to one, and *You* to more 'than one; and left it ſo to us? And if they were *Fools* and *Idiots*, 'then why had not *He*, and ſuch as he, that looked upon themſelves 'as *Wiſe Men*, and that could not bear *Thou* and *Thee* to a *Singular*, 'alter'd the *Grammar*, *Accidence* and *Bible*, and put the *Plural* inſtead 'of the *Singular*? But if they were *Wiſe Men*, that had ſo *tranſlated* 'the *Bible*, and had made the *Grammar* and *Accidence* ſo; then I wiſht 'him to conſider, Whether they were not *Fools* and *Idiots* themſelves, 'that did not *ſpeak*, as their *Grammars* and *Bibles* taught them; but 'were offended with us, and called us *Fools* and *Idiots*, for ſpeaking ſo? Thus the *Prieſt*'s Mouth was ſtopt; and many of the Company did acknowledge the *Truth*, and were pretty loving and tender: and ſome of them would have given me *Money*; but I would not receive it.

After this came one called *Doctor Cradock*, with *three Prieſts* more, and the *Governour*, and his *Lady* (ſo called) and another, that was called a *Lady*; and a great Company with them. *Dr. Cradock* asked me, *What I was in Priſon for?* I told him; 'For obeying the Com-'mand of *Chriſt*, and the *Apoſtle*, in not *Swearing*. But if he, being 'both a *Doctor* and a *Juſtice* of *Peace*, could *Convince* me, that after '*Chriſt* and the *Apoſtle* had forbidden *Swearing*, they commanded '*Chriſtians* to *Swear*, then I would *Swear*. Here was the *Bible*, I told 'him, He might, if he would, ſhew me any ſuch *Command*. He ſaid, *It is written, Ye ſhall* Swear *in Truth and Righteouſneſs*. 'Ay, ſaid I, 'it was written ſo in *Jeremiah*'s time; but that was many *Ages* before '*Chriſt* commanded *not to ſwear at all*: but where is it written ſo, 'ſince *Chriſt* forbad all *Swearing?* I could bring as many *Inſtances* out 'of the *Old Teſtament* for *Swearing*, as thou, and it may be, more too; 'but of what Force are they, to prove *Swearing* lawful in the *New-Te-'ſtament*, ſince *Chriſt* and the *Apoſtle* forbad it? Beſides, ſaid I, in that '*Text*, where it is written, *Ye ſhall Swear*, What [*Ye*] was this? Was 'it *Ye Gentiles*, or *Ye Jews*? To this he would not Anſwer. But one of the *Prieſts*, that were with him, Anſwered, and ſaid; *It was to the* Jews, *that this was ſpoken*: and then Dr. *Cradock* confeſſed, it was ſo. 'Very well, ſaid I; but where did God ever give a Command to the '*Gentiles* to *Swear*? For thou knoweſt, that we are *Gentiles* by *Nature. Indeed*, ſaid he, *in the Goſpel-times every thing was to be eſtabliſhed out of the Mouths of two or three Witneſſes: but there was to be no* Swearing *then*? 'Why then, ſaid I, doſt thou force *Oaths* upon *Chriſtians*, con-'trary to thy own Knowledge, in the *Goſpel-times*? And why, ſaid I, 'doſt thou *Excommunicate* my *Friends?* (for he had *Excommunicated*

1665. 'abundance, both in *Torkſhire* and *Lancaſhire*.) He ſaid, *For not coming to Church.* 'Why, ſaid I, ye left us above *Twenty Years* ago, Scarborough-Caſtle. '(when we were but young *Lads* and *Laſſes*) to the *Presbyterians*, '*Independents* (and *Baptiſts*,) many whereof made *Spoil* of our 'Goods, and *perſecuted* us, becauſe we would not follow them. Now 'we being but *Young*, knew little then of your *Principles:* and the '*Old Men*, that did know them, if ye had intended to have *kept* them 'to you, and have *kept* your *Principles* alive, that we might have 'known them, ye ſhould either not have *fled* from us, as ye did; or 'ye ſhould have ſent us your *Epiſtles*, and *Collects*, and *Homilies*, and '*Evening-Songs*, (for *Paul* writ *Epiſtles* to the Saints, though he was 'in *Priſon*:) But they and we might have turned *Turks* or *Jews*, for 'any *Collects*, *Homilies* or *Epiſtles* we had from you all this while. 'And now thou haſt *Excommunicated* us, both *Young* and *Old*, and ſo 'have others of you done; that is, ye have put us out of your '*Church*, before ye have got us into it, and before ye have brought 'us to know your *Principles*. And is not this *Madneſs* in you, to *put* 'us *out*, before we were *brought in*? Indeed, if ye had brought us into 'your *Church*; and when we had been in, if we had done ſome *bad* '*thing*, that had been ſomething like a ground for *Excommunication*, 'or putting out again. But, ſaid I, What doſt thou call the *Church*? *Why*, ſaid he, *That which you call the Steeple-houſe*. Then I asked him, 'Whether *Chriſt* ſhed his Blood for the *Steeple-houſe*? and purchaſed 'and ſanctified the *Steeple-houſe* with his *Blood*? And ſeeing, the *Church* 'is *Chriſt's Bride* and *Wife*, and that he is the *Head* of the *Church*, Doſt 'thou think, the *Steeple-houſe* is *Chriſt's Wife* and *Bride*, and that he is 'the *Head* of that *Old Houſe*, or of his *People*? *No*, ſaid he, *Chriſt is the Head of the* People, *and they are the* Church. Then ſaid I, 'But you have given that Title *Church* to an *Old Houſe*, which belongs 'to the *People*; and you have taught *People* to believe ſo. I asked him alſo, 'Why he perſecuted *Friends* for not paying *Tithes*? And 'whether God did ever give a Command to the *Gentiles*, that they 'ſhould pay *Tithes*? And whether Chriſt had not ended *Tithes*, when 'he ended the *Levitical Prieſthood*, that took *Tithes*? And whether 'Chriſt, when he ſent forth his Diſciples to *preach*, had not command-'ed them to *preach freely*, as he had *given* them *freely*? And whe-'ther all the *Miniſters* of *Chriſt* are not bound to obſerve this *Command* 'of *Chriſt*? He ſaid, *He would not diſpute that*: Neither did I find, he was willing to ſtay on that *Subject*; for he preſently turned to another matter, and ſaid, *You Marry, but I know not how.* I replied, 'It may be ſo: but why doſt thou not *come* and *ſee*? Then he *threatned, that he would uſe his* Power *againſt us, as he had done.* I bid him, 'Take heed: for he was an *Old Man.* I asked him alſo, 'Where he 'did read from *Geneſis* to the *Revelations*, that ever any *Prieſt* did '*Marry* any? And I wiſht him to ſhew me ſome Inſtance thereof, 'if he would have us come to them to be *Married:* For, ſaid I, thou 'haſt *Excommunicated one* of my Friends *two Years*, after he was '*dead*, about his *Marriage*. And why doſt thou not *Excommunicate* '*Iſaac*, and *Jacob*, and *Boaz*, and *Ruth*? Why doſt thou not uſe thy 'Power againſt theſe? For we do not read, that they were ever *Mar-'ried* by the *Prieſts*: but they took one another in the *Aſſemblies* of 'the

'the *Righteous*, in the *Preſence* of *God* and his *People*: and ſo do we. 1666. 'So that we have all the *Holy Men* and *Women*, that the *Scripture* 'ſpeaks of in this *Practice*, on our ſide. Much Diſcourſe we had; Scarborough-Caſtle. but when he found, he could get no *Advantage* on me, he went away with his *Company*.

With ſuch ſorts of People I was much exerciſed, while I was there: for moſt, that came to the *Caſtle*, would deſire to ſpeak with me; and great *Diſputes* and *Reaſonings* I had with them. But as to *Friends*, I was as a Man *buried alive*: for though many *Friends* came from far to ſee me, yet few were ſuffered to come at me; and when any *Friend* came into the *Caſtle* about *Buſineſs*, if he *looked* but towards me, they would *Rage* at him. But at laſt the *Governour* came under ſome *Trouble* himſelf: for he having ſent out a *Privateer* to *Sea*, they took ſome *Ships*, that were not *Enemies-Ships*, but their *Friends*; whereupon he was brought into ſome *Trouble:* after which he grew ſomewhat more *Friendly* to me. For before, I had a *Marſhal* ſet over me, on purpoſe, to get *Money* out of me; but I was not to give him a *Farthing:* and when they found, they could get nothing of me, then he was taken off again. And the *Officers* would often be *threatning* me, that *I ſhould be* hanged *over the Wall.* Nay, the *Deputy-Governour* told me one time, *That the* King, *knowing, that I had a great* Intereſt *in the* People, *had ſent me thither; that if there ſhould be any Stirring in the Nation, they ſhould* hang *me over the* Wall, *to keep the* People *down.* And there being a while after, a *Marriage* at a *Papiſt's* Houſe, upon which occaſion a great many of them were *Met together*; they talked much then of *hanging* me. But I told them, 'If that was it they deſired, 'and it was permitted them, I was *ready*: for I never feared *Death*, 'nor *Sufferings* in my Life; but I was known to be an *Innocent*, '*peaceable Man*, free from all *Stirrings* and *Plottings*, and one that 'ſought the Good of all Men. But afterwards, the *Governour* growing *kinder*, I ſpake to him, when he was to go to *London* to the *Parliament*, and deſired him to ſpeak to him, that was called *Eſq; Marſh*, and to Sir *Francis Cob* (ſo called) and to ſome others; and let them know, *How long* I had lain in *Priſon*, and *for what*: and he did ſo. And when he came down again, he told me, that *Eſq; Marſh* ſaid, *He would go an* Hundred *Miles bare-foot for my Liberty, he knew me ſo well:* And ſeveral others, he ſaid, ſpake well of me. From which time the *Governour* was very *Loving* to me.

There were amongſt the *Priſoners*, that were there, *Two* very *bad Men*, that would often ſit *drinking* with the *Officers* and *Souldiers*; and becauſe I would not ſit and *drink* with them too, that made them the *worſe* againſt me. One time, when theſe *Two Priſoners* were *drunk*, *one* of them (whoſe Name was *William Wilkinſon*, who was a *Presbyterian*, and had been a *Captain*) came to me, and challenged me to *fight* with him. I ſeeing, what *Condition* he was in, got out of his way; and *next Morning*, when he was grown more *ſober*, told him, 'How unmanly a thing it was in him, to challenge a Man to '*fight*, whoſe *Principle*, he knew, it was not to *ſtrike*; but if he was *ſtrick-'en* on one *Ear*, to turn the other. And I told him, If he had a mind 'to *fight*, he ſhould have challenged ſome of the *Souldiers*, that could 'have anſwered him in his own way. But however, I told him, ſeeing

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'he had *Challenged* me, I was now come to *Anſwer* him, with my 'Hands in my *Pockets*: and (reaching my *Head* towards him) Here, 'ſaid I, here is my *Hair*, here are my *Cheeks*, here is my *Back*. With that he *skipt* away from me, and went into another *Room*: At which the *Souldiers* fell a *laughing*; and one of the Officers ſaid, *You are a happy Man, that can bear ſuch things*. Thus he was *Conquered* without a *Blow*: But after a while he took the *Oath*, and gave *Bond*, and got out of *Priſon*; and not long after the *Lord cut* him *off*.

There were great *Impriſonments* in *this* and the *former* Years, while I was *Priſoner* at *Lancaſter* and *Scarborough*. At *London* many *Friends* were crowded into *Newgate*, and other *Priſons*, where the *Sickneſs* was; and many *Friends died* in *Priſon*: Many *Friends* alſo were *Baniſhed*, and ſeveral ſent on *Ship-board* by the *King*'s Order. Some *Maſters* of *Ships* would not carry them, but ſet them on Shore again; yet ſome were ſent to *Barbados*, and to *Jamaica*, and to *Nevis*, and the *Lord bleſſed* them there. There was one *Maſter* of a *Ship* was very *wicked* and *cruel* to *Friends*, that were put on *Board* his *Ship*: for he kept the *Friends* down under *Decks*, though the *Sickneſs* was amongſt them; ſo that many *died* of it. But the *Lord plagued* him for his *Wickedneſs*: for he loſt moſt of his *Sea-men* by the *Plague*, and lay ſeveral *Months* croſſed with *Contrary Winds*; though other *Ships* went out, and made their *Voyages*. At laſt he came before *Plimouth*; and there the *Governour* and *Magiſtrates* would not ſuffer him, nor any of his Men to come *aſhore*, though he wanted many *Neceſſaries* for his *Voyage*: but *Thomas Lower*, and *Arthur Cotton*, and *John Light* and ſome other *Friends* went to the *Ship's-ſide*, and carried *Neceſſaries* for the *Friends*, that were *Priſoners* on *Board*. The *Maſter* being thus *croſt*, and *plagued* and *vext*, he *curſed* them, that put him upon this *Freight*; and ſaid, *He hoped he ſhould not go far, before he was taken*. And the *Veſſel* was but a little while gone out of *ſight* of *Plimouth*, but ſhe was taken by a *Dutch-man* of *War*, and carried into *Holland*. When they came into *Holland*, the *States* there ſent the *Baniſhed Friends* back to *England*, with a *Letter* of *Paſport* and a *Certificate*, *That they had not made an* Eſcape, *but were ſent back by them*. But in time the *Lord's Power* wrought over this *Storm*; and many of our *Perſecutors* were *Confounded*, and put to *ſhame*.

After I had lain *Priſoner* above a *Year* in *Scarborough-Caſtle*, I ſent a *Letter* to the *King*, in which I gave him an *'Account* of my *Impriſon-'ment*, and the *bad Uſage* I had had in *Priſon*; and alſo that I was In-'formed, no Man could deliver me, but he. After this, *John Whitehead* being at *London*, and having Acquaintance alſo with him, that was called *Eſq*; *Marſh*, he went to Viſit him, and ſpake to him about me: And he undertook, if *John Whitehead* would get the *State* of my *Caſe* drawn up, to deliver it to the *Maſter* of *Requeſts*, whom he called Sir *John Birkenhead*, he would endeavour to get a *Releaſe* for me. So *John Whitehead* and *Ellis Hookes* drew up a *Relation* of my *Impriſonment* and *Sufferings*, and carried it to *Marſh*; and he went with it to the *Maſter* of *Requeſts*, who procured an *Order* from the *King* for my *Releaſe*. The *Subſtance* of the *Order* was, *That the* King *being certainly Informed, that I was a Man principled againſt* Plotting *and* Fighting, *and had been ready at all times to diſcover* Plots, *rather than to make*

make any, &c. *that therefore his Royal Pleaſure was, that I ſhould be diſcharged from my Impriſonment*, &c. As ſoon as this *Order* was obtained, *John Whitehead* came down to *Scarborough* with it, and delivered it to the *Governour*: Who upon Receipt thereof, gathered the *Officers* together, and without requiring *Bond* or *Sureties* for my *peaceable Living*, being ſatisfied, that I was a Man of a *peaceable Life*, he *diſcharged* me *freely*, and gave me the following *Paſport*. 1666. Scarborough-Caſtle.

PErmit *the Bearer hereof*, George Fox, *late a Priſoner here, and now diſcharged by His* Majeſty's Order, *quietly to paſs about his Lawful Occaſions, without any Moleſtation. Given under my hand at* Scarborough-Caſtle *this* Firſt Day *of* September, *1666.*

JORDAN CROSLANDS,
Governour of Scarborough-Caſtle.

After I was *Releaſed*, I would have given the *Governour* ſomething, for the *Civility* and *Kindneſs* he had of late ſhewed me; but he would not receive any thing: but ſaid, *Whatever Good he could do for me and my* Friends, *he would do it, and never do them any hurt*. And afterwards, if at any time the *Mayor* of the *Town* ſent to him for *Souldiers* to *break up Friends Meetings*, if he ſent any down, he would *privately* give them a *Charge, Not to meddle*: and ſo he continued *Loving* to his *Dying-Day*. The *Officers* alſo and the *Souldiers* were mightily changed, and grown very *Reſpectful* to me; and when they had occaſion to *ſpeak* of me, they would ſay, *He is as ſtiff, as a Tree; and as pure as a Bell; for we could never bow him*. Scarborough.

The very *next* day after I was *Releaſed* from *Scarborough-Priſon*, the *Fire* brake out at *London*; and the Report of it came quickly down into the *Country*. Then I ſaw, the *Lord God* was *true* and *juſt* in his *Word*, which he had ſhewed me before in *Lancaſter-Jail*, when I ſaw the *Angel* of the *Lord* with a *glittering, drawn Sword Southward*, as is before expreſſed. And the *People* of *London* were forewarned of this *Fire*: yet few laid it to *Heart*, or believed it; but rather grew more *Wicked*, and higher in *Pride*. For *we had a* Friend, *that was moved to come out of* Huntington-ſhire *a little before the* Fire, *and to ſcatter his* Money *up and down the Streets, and to turn his* Horſe *looſe in the Streets, and to untie the* Knees *of his* Britches, *and let his* Stockings *fall down, and to unbutton his* Doublet; *and told the People, 'So ſhould they run up and down, ſcattering their Money and 'their Goods, half undreſt, like mad People, as he was a* Sign *to them*: And ſo they did, when the *Fire* brake out, and the *City* was *burning*. Thus hath the *Lord* exerciſed his *Prophets* and *Servants*, by his *Power*, and ſhewed them *Signs* of his *Judgments*, and ſent them to *fore-warn* the *People*: but inſtead of *Repenting*, they have *beaten* and *cruelly entreated* ſome; and ſome they have *Impriſoned*, both in the *former Power*'s days, and

1666. and *ſince*. But the *Lord* is *juſt*; and happy are they, that obey his *Word*. Some have been moved to go *Naked* in their *Streets*, in the other *Power's* days, and ſince, as *Signs* of their *Nakedneſs*; and have declared amongſt them, *That God would ſtrip them out of their Hypocritical Profeſſions, and make them as bare and* naked, *as they were*. But inſtead of conſidering it, they have many times *whipt*, or otherwiſe abuſed them, and ſometimes *Impriſoned* them. Others have been moved to go in *Sack cloth*, and to denounce the *Woes* and *Vengeance* of *God* againſt the *Pride* and *Haughtineſs* of the People: But few regarded it. And in the other *Powers* days, the *Wicked, Envious, Profeſſing Prieſts* put up ſeveral *Petitions* both to *Oliver* and *Richard* called *Protectors*, and to the *Parliaments*, *Judges* and *Juſtices* againſt us, ſtuft full of *Lies*, and vilifying Words and *Slanders*: but we got *Copies* of them, and through the *Lord's Aſſiſtance* anſwered them all; and cleared the *Lord's Truth*, and our ſelves of them. But oh! the *Body* of *Darkneſs*, that roſe againſt the *Truth* in them, that made *Lies* their *Refuge!* But the *Lord* ſwept them away; and in and with his *Power*, *Truth*, *Light* and *Life* hedged his *Lambs* about, and did preſerve them, as on *Eagle's Wings*. Therefore we all had, and have great Encouragement to *Truſt* the *Lord*, whom we did ſee by his *Power* and *Spirit*, how he did overturn and bring to nought all the *Confederacies* and *Counſels*, that were hatched in the *Darkneſs* againſt his *Truth* and *People*; and by the ſame *Truth* gave his People Dominion, that in it they might ſerve him.

Scarborough.

And indeed, I could not but take notice, how the *Hand* of the *Lord* turned againſt thoſe my *Perſecutors*, who had been the cauſe of my *Impriſonment*, or had been *Abuſive* or *Cruel* to me in it. For the *Officer*, that fetched me to *Houlker-Hall*, waſted his *Eſtate*, and ſoon after fled into *Ireland*. And moſt of the *Juſtices*, that were upon the *Bench* at the *Seſſions*, when I was ſent to *Priſon*, *died* in a while after; as Old *Tho. Preſton*, *Rawlinſon*, and *Porter*, and *Matthew Weſt* of *Borwick*. And though Juſtice *Fleming* did not *die*, (yet his *Wife died*, and left him *thirteen* or *fourteen* Motherleſs *Children*) who had *Impriſoned Two Friends* to *Death*, and thereby made ſeveral *Children Fatherleſs*. *Col. Kirby* never proſpered after: And the *Chief Conſtable*, *Richard Dodgſon died* ſoon after; and *Mount*, the *Petty-Conſtable*, and the other *Petty-Conſtable*, *John Aſhburnham* his *Wife*, who railed at me in her Houſe, *died* ſoon after. And *William Knipe*, that was the *Witneſs* they brought againſt me, *died* ſoon after alſo. And *Hunter*, the *Jailer* of *Lancaſter*, who was very *wicked* to me, while I was his *Priſoner*, he was *cut off* in his *Young Days*. And the *Under-Sheriff*, that carried me from *Lancaſter-Priſon* towards *Scarborough*, he lived not long after. And one *Joblin*, the *Jailer* of *Durham*, who was *Priſoner* with me in *Scarborough-Caſtle*, and had often incenſed the *Governour* and *Souldiers* againſt me; though he got out of *Priſon*, yet the *Lord cut him off* in his Wickedneſs ſoon after. When I came into that Country again, moſt of theſe, that dwelt in *Lancaſhire*, were *dead*, and others ruined in their *Eſtates*: So that, though I did not ſeek *Revenge* upon them, for their actings againſt me contrary to the Law; yet the *Lord* had executed his *Judgments* upon many of them.

Being

Being now ſet free from my *Impriſonment* in *Scarborough-Caſtle*, I went about *three Miles* to a large, *General Meeting* at a *Friend's* Houſe, that had been a *Chief-Conſtable*; and all was quiet and well. On the *Fourth Day* after I came into *Scarborough again*, and had a *Meeting* in the Town at *Peter Hodgſon's* Houſe. To this *Meeting* came one called a *Lady*, and ſeveral other *Great Perſons*; alſo a *Young-man*, that was *Son* to the *Bayliff* of the Town, and had been *Convinced*, while I was there in *Priſon*. That *Lady* (ſo called) came to me, and ſaid; *I ſpake againſt the Miniſters*, I told her; 'Such as the *Prophets* and '*Chriſt* declared againſt formerly, I declared againſt now. 1665. Scarborough.

From hence I went to *Whitby*; and having viſited *Friends* there, I paſſed thence to *Burlington*, where I had another *Meeting*; and from thence to *Oram*, where I had another *Meeting*: and from thence to *Oram*, where I had another *Meeting*: and from thence to *Marmaduke Stor's*, and had a large *Meeting* at a *Conſtable's* Houſe, on whom the *Lord* had wrought a great *Miracle*. Whitby. Burlington. Oram. *Mar. Stor.*

Next Day *Two Friends* being to take each other in *Marriage*, there was a very great *Meeting*, which I was at. And I was moved to open to the People the *State* of our *Marriages*, declaring; 'How the 'People of *God* took one another in the *Aſſemblies* of the *Elders*: 'and how that it was *God*, that did *Join Man* and *Woman* together be-'fore the *Fall*. And though Men had taken upon them to *Join* in 'the *Fall*, yet in the *Reſtoration* it was God's *Joining*, that was the 'right and honourable *Marriage*: But never any *Prieſt* did *Marry* any, 'that we read of in the *Scriptures*, from *Geneſis* to the *Revelations*. Then I ſhewed them the *Duty* of *Man* and *Wife*, how they ſhould ſerve God, being Heirs of *Life* and *Grace* together.

After the *Meeting*, I paſſed from thence to *Grace Barwick*, where I had a *General Meeting*, which was very large: and when that was over, I came to *Richard Shipton's*, where I had another *Meeting*; and ſo to a *Prieſt's Houſe*, whoſe *Wife* was *Convinced*, and himſelf grown very Loving, and glad to ſee me. This was that *Prieſt*, that in the Year 1651. threatned, *If ever he met with me again, he would have my Life, or I ſhould have his*; and ſaid, *He would loſe his Head, if I were not knockt down in a Month*: But now he was partly *Convinced*, and become very kind. I went from his *Houſe* towards the *Sea*, where ſeveral *Friends* came to viſit me; and amongſt others, one *Philip Scarff*, who had formerly been a *Prieſt*, but having received the Truth, was now become a *Preacher* of *Chriſt freely*, and continued ſo. Paſſing on, I called to ſee an *Ancient Man*, who was *Convinced* of *Truth*, and was above an *Hundred Years* old. Then came I to a *Friend's Houſe*, where I had a great *Meeting*, and quiet. And paſſing on through the Country, I had a great *Meeting* near *Malton*; and another large *Meeting* near *Hull*: from which I went to a place called *Holdendike*. As we went into the Town, the *Watch-men* queſtioned me, and thoſe that were with me; but they not having any *Warrant* to ſtay us, we went on by them, and they in a *Rage* threatned, they would *ſearch* us out. I went to the Houſe of one, that was called the *Lady Mountague*, and there I lodged that Night; and ſeveral *Friends* came thither to *Viſit* me. Next Morning being up betimes, I walked out into the *Orchard*, and ſaw a *Man* about Sun-riſing go into the Houſe, in *G. Barwick.* Whitby. *Near* Malton. *Near* Hull. Holdendike.

1666. in a great *Cloak*. He ſtay'd not long; but came ſoon out again, and went away, not ſeeing me. I felt ſomething *ſtrike* at my *Life*; and went into the *Houſe*; where I found the *Maid-Servant affrighted* and *trembling*: and ſhe told me, *That Man had a Naked Rapier under his Cloak*. By which I perceived, he came with an Intent to have done *Miſchief*; but the *Lord* prevented him.

L. Mountague.

From this place paſſing through the Country, I viſited *Friends*, till I came to *York*, where we had a large *Meeting*. After the *Meeting* I went to viſit Juſtice *Robinſon*, an ancient *Juſtice* of the *Peace*: who had been very loving to me and *Friends* from the beginning. There was at this time a *Prieſt* with him; and he told me, *It was ſaid of us, that we loved none, but our ſelves*. I told him, 'We loved all Man-'kind, as they were *God's Creation*, and as they were *Children* of '*Adam* and *Eve* by Generation; and we loved the *Brotherhood* in the '*Holy Ghoſt*. This ſtopt him: ſo that after ſome other Diſcourſe, we parted friendly, and we paſſed away.

York

About this time I had written a *Book*, Intituled; *Fear God, and Honour the King*: In which I ſhewed, *That none could rightly Fear God, and Honour the King, but they, that departed from Sin and Evil*: This *Book* did much affect the *Souldiers*, and moſt *People*.

Now having viſited *Friends* at *York*, we paſſed thence to a *Market-Town*, where we had a *Meeting* at one *George Watkinſon*'s, who formerly had been a *Juſtice*. A glorious, bleſſed *Meeting* it was, and very large, and the *Seed* of *Life* was ſet over all. But we had been troubled to have got into this Town, had not *Providence* made way for us; for the *Watch-men* ſtood ready to ſtop us: but there being a *Man* riding juſt before us, the *Watch-men* queſtioned him firſt: and perceiving, that he was a *Juſtice* of *Peace*, they let him paſs; and we riding cloſe after him, by that means we eſcaped.

G Watkinſon.

From this place we paſſed to *Thomas Taylor*'s, who had formerly been a *Captain*, where we had a precious *Meeting*. Hard by *Thomas Taylor*'s, there lived one called a *Knight*, who was much diſpleaſed, when he heard, I was like to be *Releaſed* out of *Priſon*; and threatned, *That if the* King *ſet me at Liberty, he would ſend me to* Priſon *again the next day*. But though I had this *Meeting* ſo near him, yet the *Lord's Power* ſtopt him from meddling, and our *Meeting* was quiet. *Col. Kirby* alſo, who had been the *Chief Means* of my *Impriſonment* at *Lancaſter*- and *Scarborough-Caſtles*, when he heard, I was ſet at *Liberty*, got another *Order* for the *Taking me up*; and ſaid, *He would ride his Horſe* Forty Miles *to take me, and would give* Forty Pounds *to have me taken*. Yet a while after I came ſo near him, as to have a *Meeting* within *Two Miles* of him: and then was he *ſtruck* with the *Gout*, and kept his *Bed*; ſo that it was thought, he would have *died*.

T. Taylor.

From *Thomas Taylor*'s I paſſed through the Country, viſiting *Friends*, till I came to *Synderhill-Green*, where I had a large and *General Meeting*. The *Prieſt* of the place hearing of it, he ſent the *Conſtable* to the *Juſtices* for a *Warrant*; and they rid their *Horſes* ſo hard, that they almoſt *ſpoiled* them: But the notice they had, being ſhort, and the way long, the *Meeting* was ended, before they came. I heard not of them, till I was going out of the Houſe, after *Meeting* was

Sinderhill-Green.

was over; and then a *Friend* came to me, and told me, *They were ſearching another Houſe for me*; which was the *Houſe* I was then going to. As I went along the *Cloſes* towards it, I met the *Conſtables* and *Wardens*, and the *Juſtice's Clerk* with them; ſo I paſſed through them: and they *looked* at me, and I went to the *Houſe*, that they had been *ſearching*. Thus the *Devil* and the *Prieſt* loſt their *Deſign*: for the *Lord's Power* bound them, and preſerved me over them; and *Friends* parted, and all eſcaped them. And the *Officers* went away, as they came; for the *Lord God* had fruſtrated their *Deſign*: praiſed be his *Name* for ever!

1666.

Sinderhill-Green.

After this I went into *Darbyſhire*, where I had a large *Meeting*: And ſome *Friends* were apprehenſive of the *Conſtables* coming in; for they had had a great *Perſecution* in thoſe parts: but our *Meeting* was quiet. There was a *Juſtice* of *Peace* in that Country, had taken away much of *Friend's Goods*: whereupon one *Ellen Fretwell* had made her *Appeal* to the *Seſſions*; and the reſt of the *Juſtices* granted her her *Goods* again, and ſpake to that *perſecuting Juſtice*, That *he ſhould not do ſo any more*. And ſhe was moved to ſpeak to that *Juſtice*, and to *Warn* him; whereupon he bid her, *Come and ſit down on the Bench*. *Ay*, ſaid ſhe, *If I may perſwade you to do* Juſtice *to the Country, I will ſit down with you: No*, ſaid he, *then you ſhall not*; and bid her *Get her out of the Court*. But as ſhe was going out, ſhe was moved of the *Lord* to turn again, and ſay; *She ſhould be there, when he ſhould not*. After the *Seſſions* were ended, he got amongſt ſome of his *Perſecuting Companions*, and ſaid; *They would get ſome more of the* Quakers *Goods, if the* Devil *did not raiſe up that* Woman *to hinder them*. So he went home, and drove away her *Brother's Oxen* for going to *Meetings*: and then another *Woman*, a *Friend* of *Cheſterfield*, whoſe Name was *Suſan Frith*, was moved of the *Lord* to tell him; *That, if he continued on in his perſecuting of the Innocent, the Lord would execute his Plagues upon him*. Soon after which, this *Juſtice*, whoſe Name was *Clark*, fell *diſtracted*, and was bound with *Ropes*: but he gnawed the *Ropes* in pieces, and had like to have ſpoiled his *Maid*: for he fell upon her, and *bit* her; ſo that they were fain to put an *Iron Inſtrument* into his Mouth, to wreſt his *Teeth* out of her Fleſh: And afterwards he *died diſtracted*. This *Relation* I had from *Ellen Fretwel* her ſelf.

Derbyſhire.

I travelled out of *Darbyſhire* into *Nottinghamſhire*, and had a large *Meeting* at *Skegby*: and from thence went to *Mansfield*; where alſo I had a *Meeting*: and thence went to another *Town*, where there was a *Fair*, at which I met with many *Friends*. Then paſſing through the *Forreſt* in a mighty *thundering* and *rainy day*, I came to *Notting-ham*: and ſo great was the *Tempeſt* that day, that many *Trees* were *torn up by the Roots*, and ſome *People killed*; but the *Lord* preſerved us. On the *Firſt-Day* following I had a large *Meeting* in *Nottingham*, very quiet; and *Friends* were come to ſit under their *Teacher*, the *Grace* of *God*, which brought them *Salvation*, and were eſtabliſhed upon the *Rock* and *Foundation Chriſt Jeſus*. After the *Meeting* I went to viſit the *Friend*, that had been *Sheriff* about the Year 1649, whoſe *Priſoner* I had then been.

Nottinghamſhire. Skegby. Mansfield. Nottingham.

1666. From *Nottingham* I paſſed into *Leiceſterſhire*, and came to *Syleby*, where we had a large, bleſſed *Meeting*. After which I went to *Leiceſter*, to viſit the *Priſoners* there; and then came to *John Penford's*, where we had a *General Meeting*, large and precious. From thence I paſſed through the Country, viſiting *Friends* and my *Relations*, till I came into *Warwickſhire*, and to *Warwick*; where having viſited the *Priſoners*, I paſſed from thence to *Badgley*, and had a precious *Meeting* there. Then I travelled through *Northamptonſhire*, *Bedfordſhire*, *Buckinghamſhire*, and *Oxfordſhire*, viſiting *Friends* in each County. In *Oxfordſhire* the *Devil* had laid a *Snare* for me, but the *Lord* brake it: and his *Power* came over all, and his bleſſed *Truth* ſpread, and *Friends* were Increaſed therein. Thus after I had paſſed through many *Counties*, viſiting *Friends*, and had had many large and precious *Meetings* amongſt them, I came at laſt to *London*. But I was ſo *weak* with lying almoſt *Three Tears* in cruel and hard *Impriſonments*, and my *Joints*, and my *Body* were ſo *ſtiff* and *benummed*, that I could hardly get on my *Horſe*, or bend my *Joints*, nor well bear to be near the *Fire*, or to eat *Warm Meat*; I had been kept ſo long from it. Being come to *London*, I walk't a little among the *Ruins*, and took good notice of them; and I ſaw the *City lying*, according as the *Word* of the *Lord* came to me concerning it, *ſeveral Tears* before.

Leiceſterſhire. Syleby. Leiceſter. *Warwickſhire.* Warwick. Badgley. *Northamptonſhire.* *Bedfordſhire.* *Buckinghamſhire.* *Oxfordſhire* London.

Now after I had been a time in *London*, and had viſited Friends *Meetings* through the *City*, I went into the *Country* again, and had large *Meetings* in the *Countries*, as I went; at *Kingſton*, *Reading*, and in *Wiltſhire*, till I came to *Briſtol*. At *Briſtol* alſo I had many large *Meetings*; and *Thomas Lower* came thither out of *Cornwal* to meet me: and *Friends* were there from ſeveral parts of the *Nation*, it being then the *Fair-time*. After I was clear of *Briſtol*, I left that City, and went to *Nath. Crips's*: and ſo through the *Countries*, till I came back to *London* again; having large *Meetings* in the way, and all quiet, bleſſed be the *Lord*. And thus, though I was very *Weak*, yet I travelled up and down in the *Service* of the *Lord*; and the *Lord* enabled me to go through in it.

Kingſton. Reading. *Wiltſhire.* Briſtol. *N. Crips's.* London.

About this time, ſome that had *run out* from *Truth*, and claſhed againſt *Friends*, were reached unto by the *Power* of the *Lord*, which came wonderfully over; and made them *Condemn and Tear their Papers of Controverſies to pieces*. Several *Meetings* we had with them, and the *Lord's* Everlaſting *Power* was over all, and ſet *Judgment* on the *Head* of that, that had *run out*. And in theſe *Meetings* which laſted *whole Days*, ſeveral, that had *Run out* with *John Perrot* and others, came in again, and *Condemned* that *Spirit*, that led them to *Keep on their Hats*, *when Friends prayed*, *and when they themſelves prayed*; and ſome of them ſaid, *That* Friends *were more righteous than they: and that if* Friends *had not ſtood*, *they had been gone*, *and had fallen into Perdition*. And thus the *Lord's Power* was wonderfully manifeſted, and came over all.

Then was I moved of the *Lord* to recommend the ſetting up of *Five Monthly Meetings* of *Men* and *Women* in the *City* of *London*, (beſides the *Womens-Meetings* and the *Quarterly Meetings*) to take care of *God's Glory*, and to admoniſh and exhort ſuch, as *walked diſorderly*, or careleſly, and not according to *Truth*. For whereas *Friends* had had only *Quarterly*

Quarterly Meetings; now *Truth* was ſpread, and *Friends* were grown more *Numerous*, I was moved to Recommend the ſetting up of *Monthly Meetings* throughout the *Nation*. And the *Lord* opened to me, and let me ſee, What I muſt do, and how the *Mens* and *Womens Monthly* and *Quarterly Meetings* ſhould be ordered and eſtabliſhed in this *Nation*, and in other *Nations*; and that I ſhould *Write* to them, where I came not, to do the ſame. So, after things were well ſettled at *London*, and the *Lord's Truth*, and *Power*, and *Seed*, and *Life* reigned and ſhined over all in the *City*, then I paſſed forth into the *Countries* again; and went down into *Eſſex*: And after the *Monthly Meetings* were ſettled in that *County*, I went from thence into *Suffolk* and *Norfolk*, *Thomas Dry* being with me. And when we had Viſited *Friends* in their *Meetings* in thoſe parts, and the *Monthly Meetings* were ſettled there, we paſs'd from thence, and went into *Huntingtonſhire*; where we had very large and bleſſed *Meetings*: and though we met with ſome *Oppoſition* there, yet the *Lord's Power* came over all; and the *Monthly Meetings* were eſtabliſhed there alſo. When we came into *Bedfordſhire*, we had great *Oppoſition*; but the *Lord's Power* came over it all. Afterwards we went into *Nottinghamſhire*, where we had many precious *Meetings*; and the *Monthly Meetings* were ſettled there. Then paſſing into *Lincolnſhire*, we had a *Meeting* of ſome *Men-Friends* of all the *Meetings* in the *County*, at his Houſe, who had been formerly *Sheriff* of *Lincoln*; and all was quiet. After this *Meeting* we paſſed over *Trent* into *Nottinghamſhire* again, (he that had been the *Sheriff* of *Lincoln*, being with me) where we had ſome of all the *Meetings* in that *County* together; and our *Meeting* was glorious and peaceable: And many precious *Meetings* we had in that County.

1667. London. *Eſſex.* *Suffolk.* *Norfolk.* *Huntingtonſhire.* *Bedfordſhire.* *Nottinghamſhire.* *Lincolnſhire.* Trent. *Nottinghamſhire.*

At that time *William Smith* was very *Weak* and *Sick*: and the *Conſtables* and others had ſeized upon all his *Goods*, to the very *Bed* he lay upon, for *Truth's ſake*. Theſe *Officers* threatned, to come and break up our *Meeting*; but the *Lord's Power* chained them, ſo that they had not *power* to meddle with us, bleſſed be his *Name*. After the *Meeting* was over, I went to viſit *William Smith*; and there were the *Conſtables* and others watching his *Corn* and his *Beaſts*, that none of them might be Removed.

From thence we paſſed into *Leiceſterſhire*, and ſo into *Warwickſhire*; where many bleſſed *Meetings* we had: and the *Order* of the *Goſpel* was ſet up, and the *Men's Monthly Meetings* eſtabliſhed in all thoſe Counties. Then we went into *Darbyſhire*, where we had ſeveral large and bleſſed *Meetings*: And in many places we were threatned by the *Officers*; but through the *Power* of the *Lord* we eſcaped their hands. So leaving things well ſettled in *Darbyſhire*, we travelled over the *Peak-Hills*, (which were very *cold*; for it was then *Froſt* and *Snow*) and ſo came into *Staffordſhire*: and at *Thomas Hammerſley's* we had a *General Mens-Meeting*; where things were well ſettled in the *Goſpel-Order*, and the *Monthly Meetings* were eſtabliſhed there alſo. But I was ſo exceeding *weak*, I was hardly able to get on or off my *Horſe's Back*: But my Spirit being earneſtly engaged in the *Work*, the *Lord* had concerned me in, and ſent me forth about, I travelled on thereia, notwithſtanding the *Weakneſs* of my *Body*; having Confidence in the *Lord*, that he would carry me through: as he did by his *Power*.

Leiceſterſhire. *Warwickſhire.* *Darbyſhire.* Peak-Hills. *Staffordſhire.*

1667. So we came into *Cheſhire*, where we had ſeveral bleſſed *Meetings*, and a *General Mens Meeting*; wherein all the *Monthly Meetings* for that *County* were ſettled, according to the *Goſpel-Order*, in and by the *Power* of *God*: And after the *Meeting* was done, I paſſed away. But when the *Juſtices* heard of it, they were very much *troubled*, that they had not come, and broken it up, and taken me: but the *Lord* prevented them. So after I had cleared my ſelf there in the *Lord's Service*, I paſſed into *Lancaſhire*, to *William Barnes's*, near *Warrington*, where *met* ſome of moſt of the *Meetings* in that *County*; and there all the *Monthly Meetings* were eſtabliſhed in the *Goſpel-Order* alſo. From thence I ſent *Papers* into *Weſtmorland* by *Leonard Fell* and *Robert Widders*, and alſo into *Biſhoprick*, *Cleaveland* and *Northumberland*, and into *Cumberland* and *Scotland*, to exhort *Friends*, to ſettle the *Monthly Meetings* in the *Lord's Power* in thoſe places; which they did. And ſo the *Lord's Power* came over all, and the *Heirs* of it came to inherit it. For the *Authority* of our *Meetings* is the *Power* of *God*, the *Goſpel*, which brings *Life* and *Immortality* to *Light*; that they may ſee over the *Devil*, that hath darkned them, and that all the *Heirs* of the *Goſpel* might walk according to the *Goſpel*, and glorifie God with their *Bodies*, *Souls* ond *Spirits*, which are the Lord's: For the *Order* of the Glorious *Goſpel* is not of *Man*, nor by *Man*. To this *Meeting* in *Lancaſhire* *Margaret Fell*, being a *Priſoner*, got liberty to come, and went with me from thence to *Jane Milners* in *Cheſhire*, where we parted. And I paſſed out of *Cheſhire* into *Shropſhire*, and from thence into *Wales*, and had a large *General Mens Meeting* at *Charles Floid's*, where ſome *Oppoſers* came in; but the *Lord's Power* brought them down.

Cheſhire. *Lancaſhire.* Near Warrington. (*Weſtmorland*, *biſhoprick* of *Durham*. *Cleaveland*. *Northumberland*. *Cumberland*. SCOTLAND.) Warrington. *Cheſhire.* *Shropſhire.* WALES.

Having gone through *Denbyſhire* and *Montgomeryſhire*, we paſſed into *Merionethſhire*: where we had ſeveral bleſſed *Meetings*: and then went to the *Sea ſide*, where alſo we had a precious *Meeting*. And having paſſed through ſeveral *Countries*, and *Friends* there being eſtabliſhed upon Chriſt their Foundation, we left *Wales*, the *Monthly Meetings* being ſettled there in the *Power* of *God*; and returned into *Shropſhire*, where the *Friends* of the *Country* gathering together, the *Monthly Meetings* were eſtabliſhed there alſo. Then coming into *Worceſterſhire*, after we had had many *Meetings* up and down amongſt *Friends* in that *Country*, we had a *General Mens Meeting* at *Henry Gibs's* Houſe at *Paſſur*; where alſo the *Monthly Meetings* were ſettled in the *Goſpel-Order*.

Denbyſhire. *Montgomeryſhire.* *Merionethſhire.* *Shropſhire.* *Worceſterſhire.* Paſſur.

The *Seſſions* were held that day in that Town; and ſome *Friends* were pretty much concerned, leſt they ſhould ſend ſome *Officers* to break up our *Meeting*: but the *Lord's Power* reſtrained them, ſo that our *Meeting* was quiet; through which *Power* we had Dominion. After the *Meeting* I paſſed away, and had ſeveral *Meetings* amongſt *Friends* in that *Country*, till I came to *Worceſter*; and it being the *Fair-time*, we had a precious *Meeting* there. There was then in *Worceſter* one Major *Wild*, a *perſecuting Man*; and after I was gone out of Town, ſome of his *Souldiers* inquired after me: but I having left the *Friends* there ſettled in *good Order*, was paſſed away to *Draitwich*.

Worceſter

Draitwich.

From

From thence we paſſed to *Shrewsbury*, where alſo we had a very precious *Meeting*. But the *Mayor* hearing, that I was in *Town*, got the reſt of the *Officers* together to Conſult, what to do againſt me: For they ſaid, *The Great* Quaker *of* England *was come to Town*. But when they were come together, the *Lord Confounded* their *Counſels*; ſo that, when ſome were for *Impriſoning* me, others of them *oppoſed* it: and ſo being *divided* amongſt themſelves, I eſcaped their hands. 1667. Shrewsbury.

We went alſo into *Radnorſhire*, where we had many precious *Meetings*; and the *Monthly Meetings* were ſettled in the *Lord's Power*. As we came forth of that *Country*, ſtaying a little at a *Market Town*, a *Juſtice's Clerk* and ſome other *Rude Fellows* combined together, to do us a *Miſchief* upon the *Road*. Accordingly they followed us out of *Town*, and ſoon overtook us: but there being many *Market-People* on the way, they were ſome-what *hindred* from doing, what they intended. Yet obſerving, that *Two* of our *Company* rid at ſome diſtance behind, they ſet upon them *Two*; and one of them drew his *Sword*, and cut one of thoſe two *Friends*, whoſe Name was *Richard Moor*, the *Chirurgeon* of *Shrewsbury*. Mean while another of theſe *Rude Fellows* came galloping after me and the other *Friend*, that was with me; and we being to paſs over a *Bridge*, that was ſomewhat of the *narroweſt* for him to paſs by us, he, in his Eagerneſs to get before us, rid into the *Brook*, and plunged his Horſe into a *deep Hole* in the Water. I ſaw the *Deſign*, and ſtopt; and deſired *Friends* to be patient, and give them no occaſion: and in this time came *Richard Moor* up to us, with the other *Friend*, that was with him; who knew the *Men* and their *Names*. Then we rid on the *Road* again; and a little further we met another *Man* on *foot*, who was *Drunk*, and had a *naked Sword* in his hand. And not far beyond him, in a Bottom, we met *Two Men* and *Two Women*, one of which Men had his *Thumb cut off* by this *Drunken Man*, that had the *Naked Sword*: for he being *in Drink*, would have *Raviſhed* one of the *Women*; and this *Man* withſtanding him, and reſcuing the *Young-Woman* from him, he whipt out his *Sword*, and *cut off* the *Man's Thumb*. Now though this *Drunken Man* was then on *foot*, having alighted to do his *Wickedneſs*; yet he had a *Horſe*, that, being *looſe*, followed him a pretty way behind. Wherefore I rid after the *Horſe*: and having caught him, I brought him to the *Man*, that had his *Thumb cut off*; and bid him, *Take the Horſe to the next Juſtice of Peace, and by that means they might find out, and purſue the Man, that had wounded him.* Radnorſhire.

Upon this occaſion I writ a *Letter* to the *Juſtices*, and to the *Judge* of the *Aſſize*, which was then at hand: And I imployed ſome *Friends* to carry it to the *Juſtices* firſt. The *Juſtice*, to whom the *Clerk* belonged, rebuked his *Clerk* and the others alſo, for *diſturbing* and *abuſing* us upon the *High-Way*: So that thoſe Men were glad to come and make *Intreaty* to *Friends*, not to appear againſt them at the *Aſſize*; which, upon their *Submiſſion* and *Acknowledgment* of their *Fault*, *Friends* granted. And this thing was of good *Service* in the *Country*: for it ſtopt many *rude People*, that before had been forward to abuſe *Friends*.

We

1667. We paſſed into *Herefordſhire*, where we had ſeveral bleſſed *Meet-*
ings: and we had a *General Mens-Meeting* alſo, where all the *Monthly*
Herefordſhire. *Meetings* were ſettled. There was about this time a *Proclamation* againſt *Meetings*: and as we came through *Herefordſhire*, we were told of a great *Meeting* there was of the *Presbyterians*; who had engaged themſelves to *ſtand, and give up all*, rather than forſake their *Meetings*. But when they heard of this *Proclamation*, the *People* came, but the *Prieſt* was gone: and then they were at a *loſs*. Then they met in *Lemſter privately*; and provided *Bread*, and *Cheeſe*, and *Drink* in readineſs, that if the *Officers* ſhould come, they would put up their *Bibles*, and fall to *Eating*. The *Bayliff* found them out, and came in among them, and ſaid; *Their Bread and Cheeſe ſhould not cover them, but he would have their Speakers.* They cried, *What then would become of their Wives and Children?* But he took their *Speakers*, and kept them a while. This the *Bayliff* told our Friend *Peter Young*, and ſaid; *They were the verieſt Hypocrites, that ever made a Profeſſion of Religion.*

The like *Contrivance* they had in other places. For there was one *Pocock* at *London*, that married *Abigail Darcy*, who was called a *Lady*: and ſhe being *Convinc'd* of *Truth*, I went to his Houſe to ſee her. This *Pocock* had been one of the *Triers* of the *Prieſts*: and being an high *Presbyterian*, and envious againſt us; he uſed to call our *Friends Houſe-Creepers*. Now I going to viſit his *Wife*, and he being preſent, ſhe ſaid to me; *I have ſomething to ſpeak to thee againſt my Husband.* 'Nay, ſaid I, thou muſt not ſpeak againſt thy Husband. *Yes*, ſaid ſhe, *but I muſt in this Caſe. The laſt Firſt-Day*, ſaid ſhe, *He and his Prieſts and People, the* Presbyterians, *met, and they had Candles and Tobacco-Pipes, and Bread and Cheeſe, and Cold Meat on the Table; and they agreed before-hand, that if the Officers ſhould come in upon them, then they would leave their Preaching and Praying, and would fall to their Cold Meat.* 'Oh, ſaid I to him, is not this a *Shame* to 'you, who *Perſecuted* and *Impriſoned* us, and *ſpoiled* our *Goods*, be-'cauſe we would not follow you, and be of your *Religion*, and called 'us *Houſe-Creepers*; and now ye do not ſtand to your own *Religion* 'your ſelves! Did ye ever find our *Meetings* ſtuffed with *Bread* and 'Cheeſe, and *Tobacco-pipes*? Or did ye ever read in the *Scriptures* of 'any ſuch *Practice* among the *Saints*? *Why*, ſaid the Old Man, *We muſt be as wiſe, as Serpents.* Then ſaid I, '*This is the Serpent's Wiſ-*'*dom indeed.* But who, ſaid I, would ever have thought, that you *Presbyterians* and *Independents*, who *perſecuted* and *impriſoned* others, and *ſpoiled* their *Goods*, and *whipped* ſuch, as would not follow your *Religion*, ſhould now *flinch* your ſelves, and not dare to ſtand to, and own your own *Religion*; but cover it with *Tobacco-pipes*, *Flagons of Drink*, *Cold Meat* and *Bread and Cheeſe*! But this, and ſuch like *deceitful Practices*, I underſtood afterwards, were too *Common* amongſt them in times of *Perſecution.*

Now after we had travelled through *Herefordſhire*, and *Meetings*
Monmouthſhire. were well ſettled there, we paſſed into *Monmouthſhire*, where I had ſeveral bleſſed *Meetings*; and at *Walter Jenkins*, who had been a *Juſtice* of the *Peace*, we had a large *Meeting*, where were ſome *Convinced*: This *Meeting* was quiet. But at another *Meeting* that we had before

before this, there came the *Bayliff* of the *Hundred*, almoſt *drunk*; 1667.
pretending, he was to take up the *Speakers*. There was a mighty *Monmouth-*
Power of *God* in the *Meeting*; ſo that, although he *raged*, the *Power* *ſhire.*
of the *Lord* limited him, that he could not *break up* the *Meeting*. When the *Meeting* was over, I ſtaid a while, and he ſtaid alſo: but after ſome time I *ſpake to him*; and ſo paſſed quietly away. At Night ſome *rude People* came, and ſhot off a *Muſket* againſt the Houſe; but did not hurt any body. Thus the *Lord's Power* came over all, and chained down the *unruly Spirits*, ſo that we eſcaped them; and came to *Roſs* that Night, and had a *Meeting* there at *James Merricks*. Roſs.

After this we came into *Glouceſterſhire*, and had a *General Mens-Meet-* *Glouceſter-*
ing at *Nathaniel Crips's Houſe*, where all the *Monthly Meetings* were *ſhire.*
ſettled in the *Lord's* Everlaſting *Power*; and the *Heirs* of *Salvation* were exhorted to take their *Poſſeſſions* of the *Goſpel*, the *Power* of *God*, which was and is the *Authority* of their *Meetings*. Many bleſſed *Meetings* we had up and down in that Country, before we came to *Briſtol*, whither alſo we went: And after we had had ſeveral powerful Briſtol.
Meetings there, the *Mens-* and *Womens-Meetings* were ſettl'd there alſo.

Now as I was lying in Bed at *Briſtol*, the *Word* of the *Lord* came to me, that I muſt go back to *London*. Next Morning *Alexander Parker*, and ſeveral others came to me, and I asked them, What they felt? They in like manner asked me, What was upon me? I told them, I felt, I muſt return to *London*: and they ſaid, the ſame was upon them. So we gave up to return to *London*: for which *Way* the *Lord* moved and led us, thither we went in his *Power*. Wherefore leaving *Briſtol*, we paſſed into *Wiltſhire*, and eſtabliſhed the *Mens-Monthly-* Wiltſhire.
Meetings in the Lord's Power there; and then paſſed through the Countries, viſiting *Friends*, till we came to *London*. London.

After we had viſited *Friends* in the *City*, and had ſtaid there a while, I was moved to exhort them, to bring all their *Marriages* to the *Mens-* and *Womens-Meetings*, that they might lay them before the *Faithful* there; that ſo Care might be taken to prevent thoſe *Diſorders*, that had been committed by ſome. For many had gone together in *Marriage* contrary to their *Relations minds*; and ſome *young*, *raw People*, that came among us, had mixed with the *World*: and *Widows* had *married*, and had not made *proviſion* for their *Children* by their former *Husbands*, before their *Second Marriage*. And although I had given forth a *Paper* concerning *Marriages* about the Year 1653, when *Truth* was but little ſpread over the Nation; Adviſing *Friends* who might be concerned in that Caſe, 'That they might lay it before the 'Faithful in time, before any thing were *Concluded*; and afterward 'publiſh it in the end of a *Meeting*, or in a *Market* (as they were moved thereto.) And when all things were found clear, they being *free* from all *others*, and their *Relations* ſatisfied, then they might appoint a *Meeting* on purpoſe, for the *taking of each other*; in the Preſence of at leaſt *Twelve Faithful Witneſſes*. Yet theſe *Directions* not being obſerved, and *Truth* being now more ſpread over the *Nation*, it was therefore *Ordered* by the ſame *Power* and *Spirit* of *God*, 'That *Marriages* 'ſhould be laid before the *Mens Monthly* and *Quarterly Meetings*, or as 'the *Meetings* were then eſtabliſhed; that *Friends* might ſee, that the 'Relations of thoſe, that proceeded to *Marriage*, were ſatisfied, and that

1667. London. 'that the *Parties* were *clear* from all *others*, and that *Widows* had 'made *Proviſion* for their *Firſt Husband's Children*, before they *Mar-* 'ried again: and what elſe was *needful* to be inquired into; that ſo 'all things might be kept clean and pure, and done in Righteouſneſs 'to the Glory of God. And afterwards it was *Ordered* in the ſame *Wiſdom* of *God*, 'That if either of the *Parties*, that intended to *Mar-* 'ry, came out of another *Nation*, *County*, or *Monthly-Meeting*, they 'ſhould bring a *Certificate* from the Monthly Meeting, to which they 'belong'd; for ſatisfaction of the *Monthly-Meeting*, before which they 'came to lay their *Intentions* of Marriage.

Now after theſe things, with many other *Services* for *God*, were ſet in *Order*, and ſettled in the *Churches* in the *City*, I paſſed out of *London*, in the Leadings of the *Lord's Power*, into the *Country* again: and going into *Hartfordſhire*, after I had viſited *Friends* there, and the *Mens-Monthly-Meetings* were ſettled there, I paſſed on as far as *Baldock*, where I had a great *Meeting* of many ſorts of People. Then returning towards *London* by *Waltham*, I adviſed the ſetting up of a *School* there for Teaching *Boys*; and alſo a *Womens-School* to be ſet up at *Shacklewel* for inſtructing *Girls* and *Young Maidens*, in whatſoever things were *Civil* and *Uſeful* in the Creation.

Hertfordſhire. Baldock. Waltham. Shacklewell.

Thus, after I had had ſeveral precious *Meetings* in the *Country*, I came to *London* again, where I ſtaid a while in the *Work* and *Service* of the *Lord*; and then went down into *Buckinghamſhire*, where I had many precious *Meetings*. And at *John Brown's* of *Weſton* near *Aylsbury*, ſome of the *Men-Friends* of each *Meeting* being gathered together, the *Mens-Monthly-Meetings* for that *County* were eſtabliſhed amongſt them alſo, in the *Order* of the *Goſpel*, the *Power* of *God*; and the *Power* of the *Lord* confirmed it in all that felt it, and they came thereby to *ſee* and *feel*, that the *Power* of *God* was the *Authority* of their *Meetings*. Then after the *Monthly-Meetings* were ſettled there in the *Order* of the *Goſpel*, and upon the Foundation *Chriſt Jeſus*, I paſſed on into *Oxfordſhire*, and went to *Nathaniel Ball's* at *North-Newton* near *Banbury*, who was a *Friend* in the *Miniſtry*. And there being a *General Meeting*, where ſome of all the *Meetings* were preſent, the *Monthly-Meetings* for that *County* were then ſettled in the *Power* of *God*; and *Friends* were very glad of them: for they came into their *Services* in the *Church*, and to take *Care* for *God's Glory*. After this *Meeting* we paſſed through the *Country*, viſiting *Friends*, till we came into *Glouceſterſhire*: and viſiting *Friends* through that *County* alſo, we travelled on, till we came into *Monmouthſhire*, to one *Richard Hambery's*; where *meeting* with ſome of all the *Meetings* of that *County*, the *Monthly Meetings* were ſettled there alſo in the *Lord's Power*, that all in it might take Care of *God's Glory*, and *Admoniſh* and *Exhort* ſuch, as did not walk, as became the *Goſpel*. And indeed, theſe *Meetings* did make a great *Reformation* amongſt People, inſomuch as the very *Juſtices* took notice of the *Uſefulneſs* and *Service* thereof.

Buckinghamſhire. Weſton. Oxfordſhire. North-Newton near Banbury. Glouceſterſhire. Monmouthſhire.

When we went from *Rich. Humbery's*, he and his *Wife* accompanied us a *Day's Journy* through the *Country*, viſiting *Friends*; till we came to a *Widow-Woman's*, where we lay that Night: and from thence paſſed over the *Hills* next day, viſiting *Friends*, and declaring the *Truth* to People, till we came to another *Widow Woman's* Houſe; where we

Over the Hills.

we had a *Meeting*. The *Woman* of the *Houſe* could not ſpeak *Engliſh*; yet ſhe *praiſed* the *Lord* for ſending us over thoſe *Hills*, to come and viſit them. 1668.

We travelled on through the *Country*, till we came to *Swanzey*; where on the *Firſt Day* we had a large and precious *Meeting*, the *Lord's* Preſence being eminently amongſt us. On a *Week-Day* afterwards we had a *General Meeting* beyond *Swanzey*, of *Men-Friends*, that came from *Swanzey*, *Tenby*, *Haverford-Weſt* and other Places; and there the *Monthly-Meetings* were ſettled in the *Goſpel-Order*, and received by *Friends* in the *Power* of the *Lord*: and the *Lord's Truth* was over all. Swanzey. —Beyond Swanzey.

From hence we endeavoured to have got over the *Water* into *Cornwall*; and in order thereunto went back to *Swanzey*, and ſo to *Mumbles*, thinking to have got *Paſſage* there; but the *Maſter* deceived us: For though he had *promiſed* to carry us; yet when we came, he would not. Thereupon we turned from thence, and went to another place, where there was a *Paſſage-Boat*, into which we got our *Horſes*: but there being ſome *Rude Men* in the *Boat* (though called *Gentlemen*) that threatned to *Piſtol* the *Maſter*, if he took us in; he being *afraid* of them, turned our *Horſes* out again: which put us out of hopes of getting over that way. Wherefore turning back again into the Country, we ſtay'd up all *Night*; and about the *Second Hour* in the *Morning* took *Horſe*, and travelled through the *Country*, till we came near *Cardiff*; where we ſtaid *one Night*. And the *next Day* came to a place called *Newport*: and it being *Market-day* there, ſeveral *Friends* came to us; with whom we ſate together a while: and after we had had a fine refreſhing Seaſon together, we parted from them, and went on our way. Swanzey. Mumbles. —Near Cardiff. Newport.

When we were gone beyond this *Market-Town*, we overtook a Man, who *lingred* on the *Way*, as if he ſtay'd for ſome body: but when we came up to him, he rid along with us, and asked us many Queſtions. At length meeting with *Two* others, who ſeemed to be *Pages* to ſome *great Perſons*, he took Acquaintance with them; and I heard him tell them, he would *ſtop* us, and *take* us *up*. We rid on, being in our way; and when he came to us, and would have *ſtopped* us, I told him: *None ought to ſtop us on the* King's *High-way; for it was as free for us, as for them*: and I was moved to exhort him to *Fear* the *Lord*. Then galloped he away before us: and I perceived, his Intent was to ſtop us at *Shipton* in *Wales*; which was a *Garriſon-Town*, through which we were to paſs in our way. When we were come to *Shipton*, *John-ap-John* being with me, we walked down the *Hill* into the *Town*, leading our *Horſes*: And it being the *Market-day* there, ſeveral *Friends* met us, and would have had us to have gone into an *Inn*. But we were not to go into any *Inn*: but walked directly through the *Town* over the *Bridge*; and then we were out of the *Limits* of that *Town*. Thus the *Lord's* Everlaſting *Arm* and *Power* preſerved us, and carried us over in his *Work*, *Labour* and *Service*. Shipton.

The next *Firſt Day* we had a large *Meeting* in the *Forreſt* of *Dean*; and all was quiet. Next day we paſſed over the *Water*: and having ſtaid a little at a *Friend's Houſe* by the way, we came to *Oldſtone*. Forreſt of Dean. Oldſtone.

1668. Where, after we had visited *Friends*, we passed over the *Water* again to *William Yeoman's* his House at *Irb's Court* in *Somersetshire*. From thence we went down to a *Meeting* at *Posset*; whither several *Friends* of *Bristol* came to us. After this *Meeting* we went further up into the *Country*, and had several large *Meetings*; and the *Lord's* living Presence was with us, supporting and refreshing us in our *Labour* and *Travel* in his *Service*.

Oldstone. Somersetshire. Irb's Court. Posset.

—*Near* Mynhead. We came to a place near *Mynhead*, where we had a *General Meeting* of the *Men-Friends* in *Somersetshire*: and there came also a *Cheat*, whom some *Friendly People* would have had me to have *taken along* with me. I saw, he was a *Cheat*; and therefore bid them bring him to me, and see, whether he could *Look me in the Face*. Some were ready to think, I was too *hard* towards him, because I would not let him *go along* with me: but when they brought him to me, he was not able to *Look* me *in the Face*; but looked *hither* and *thither*: for he was indeed a *Cheat*, and had *Cheated* a *Priest*, by pretending himself to be a *Minister*, and had got the *Priest's Sute*, and went away with it.

Mynhead. After the *Meeting* we passed to *Mynhead*, where we tarried that *Night*. And in the *Night* I had an *Exercise* upon me, from a *Sense* I had of a *Dark Spirit*, that was *working*, and *striving* to get up, and to *disturb* the *Church* of *Christ*. Whereupon *next Morning* I was moved to write a *few Lines* to *Friends*, as a *Warning* thereof; as follows:

Dear Friends,

'LIve in the *Power* of the *Lord God*, in his *Seed*, that is set over 'all; and is over all *Trials*, that you may have from the *dark* 'Spirit again, which would be *owned* in its *Actings*, and *thrust* it self 'amongst you; which is not come as yet: But in the *Power* of the 'Lord God, and his *Seed* keep over it, and bring it to *Condemnation*. 'For I felt a kind of *dark Spirit thrusting* it self up towards you, and 'heaving up last Night: But you may keep it down with the *Power* 'of *God*; that the *Witness* may arise to *Condemn* its *Actings*, so far as it 'hath spread its *dark Works*, before it have any *Admittance*. So no 'more, but my *Love* in the *Seed* of *God*, which changeth not.

Mynhead *in* Somersetshire, *the* 22th *of the* 4th *Month*, 1668. *G. F.*

Devonshire. Barnstable Appledon. The *next day* several *Friends* of *Mynhead* accompanied us as far as *Barnstable* and *Appledon* in *Devonshire*, where we had a *Meeting*. *Barnstable* had been a *bloody*, *persecuting Town*. For there were *Two Men-Friends* of that *Town*, that had been a great while at *Sea*: And coming home to visit their *Relations*, (one of them having a *Wife* and *Children*) the *Mayor* of the *Town* sent for them, under pretence to *discourse* with them; and put the *Oaths* of *Allegiance* and *Supremacy* to them. And because they could not *Swear*, he sent them to *Exeter-Jail*, where *Judge Archer premunired* them; and kept them, till one of them *died* in *Prison*. When I heard of this, I was moved to write

write a *Letter* to Judge *Archer*, and another to that *Mayor* of *Barnstable*, laying their *Wicked* and *Unchristian Actions* upon their Heads; and letting them know, that the *Blood of that Man would be required at their hands*. 1668. Appledon

Now after we had had a precious *Meeting* at *Appledon* among some faithful *Friends* there, we pass'd to *Stratton*; and staid there at an *Inn* all *Night*. *Next Day* we rid through the *Country* to *Humphrey Lower's*; where we had a very precious *Meeting*: and the *next Day* we passed through to *Truro*; and so went on visiting *Friends*, till we came to the *Lands-End*. Then coming up by the *South-part* of that *County*, we visited *Friends*, till we came to *Tregangeeves*, where at *Loveday Hambley's* we had a *General Meeting* for all the *County*; in which the *Monthly Meetings* were settled in the *Lord's Power*, and in the blessed *Order* of the *Gospel*: That all, who were *faithful*, might *Admonish* and *Exhort* such, as walked not according to the *Gospel*; that so the *House* of *God* might be kept *Clean*, and *Righteousness* might run down, and all *Unrighteousness* be *swept away*. And several, that had *run out*, were brought to *Condemn*, what they had done amiss; and through *Repentance* came in again. *Cornwall.* Stratton. Truro. Lands-end Tregangeeves.

So after we had visited the *Meetings* in *Cornwal*, and were Clear of that *County*, we came into *Devonshire*, and had a *Meeting* amongst *Friends* at *Plimouth*. Whence passing to *Richard Brown's*, we came to the *Widow Philips*; where we had some of *Men-Friends* from all the *Meetings* together: And there the *Mens-Monthly-Meetings* were settled in the Heavenly *Order* of the *Gospel*, the *Power* of *God*; which answered the *Witness* of *God* in all. There was a great Noise of a *Troop* of *Horse* coming to *disturb* our *Meeting* (for the *Man-Servant* of the *House* was a *wicked*, *envious Man*:) But the *Lord's Power* prevented it, and preserved us in *Peace* and *Safety*. *Devonshire.* Plimouth.

After things were well settled, and the *Meeting* done, we came to *King's-bridge*, and visited *Friends* there-aways. Then (leaving *Friends* in those parts well settled in the *Power* of *God*) we past from thence through the *Country* to *Topsham*, and so to *Membury*, visiting *Friends*, and having many *Meetings* in the way; till we came to *Ilchester* in *Somersetshire*. Here we had a *General Mens-Meeting*, and therein settled the *Mens-Monthly-Meetings* for that *County* in the *Lord's* everlasting *Power*, the *Order* of the *Gospel*, the *Power* of *God*, which was, before the *Devil* was. Then after the *Meetings* were settled, and *Friends* refreshed and comforted in the *Lord's Power*, and established upon *Christ* their *Rock* and *Foundation*, we passed to *Puddimore*; where at *William Beaton's* we had a blessed *Meeting*, and all was quiet: though the *Constables* had threatned before. Kingsbridge. Topsham. Membury. Somersetshire. Ilchester. Puddimore.

When we had visited most of the *Meetings* in *Somersetshire*, we passed into *Dorsetshire* to one *George Harris* his House; where we had a large *Mens-Meeting*: and there all the *Mens-Monthly-Meetings* for that *County* were settled in the *Glorious Order* of the *Gospel*; that all in the *Power* of *God* might *seek that*, *which was lost*, and *bring again*, *that which was driven away*: and might *cherish* the *Good*, and *reprove* the *Evil*. Dorsetshire

1668. Then, having visited the *Meetings* of *Friends* through the *Countries*, we came to *South-hampton*; where we had a large *Meeting* on
South-hampton. the *First-Day* of the *Week*. And from thence we went to one Capt. *Reeves*, where the *General Men's-Meeting* for *Hampshire* was appointed; to which some of all the *County* came, and a blessed *Meeting* we had. There the *Mens-Monthly-Meetings* for that *County* were settled in the *Order* of the *Gospel*, which had brought *Life* and *Immortality* to *Light* in them.

But there came a *Rude Company*, who were run into *Ranterism*; and had opposed and disturbed our *Meetings* much. One of them had *lain* with a *Man*; and the *man*, that had *lain* with her, declared it at the *Market-Cross*, and gloried in his *Wickedness*: These *lewd People* lived, a Company of them together, at a *House* hard by the place, where our *Meeting* was. Wherefore I went to the House, and told them of their *Wickedness*: but the *Man* of the *House* said, *Why! Did I make so strange of that?* Another of them said, *It was to stumble me.* I told them, 'Their *Wickedness* should not stumble me; for 'I was above it. And I was moved of the Lord God to tell them, '*That the Plagues and Judgments of God would overtake them, and come up-* '*on them.* Afterward they went up and down the *Country*, till at last they were cast into *Winchester-Jail*; where the *Man*, that had lain with the *Woman* aforesaid, *stabbed* the *Jailer*, but not *mortally*. And after they were let out of *Jail*, this *Fellow*, that had *stabb'd* the *Jailer*, *hang'd* himself: The *Woman* also had like to have *Cut* a *Child's Throat*, (as we were Informed.) These *People* had formerly lived about *London*: and when the *City* was *fired*, they Prophesied; '*That all the rest* '*of* London *should be burnt within* Fourteen *Days*; and hastned away out of *Town*. Now though they were *Ranters*, and were great *Oppossers* of *Friends*, and *Disturbers* of our *Meetings*; yet in the *Country*, where they came, some of the *People* of the *World*, that did not know them, would be apt to say, They were *Quakers*. Wherefore I was moved of the *Lord* to write a *Paper*, to be dispersed amongst the *Magistrates* and *People* of *Hampshire*, to Clear *Friends* and *Truth* of these *Lewd People*, and their *Wicked Actions*.

Now, after the *Mens-Monthly Meetings* in those parts were settled, and we had visited *Friends*, and the *Lord's* blessed *Power* was over all; we went to a *Town*, where we had a *Meeting* with *Friends*. And from
Farnham. thence we came to *Farnham*, where we met many *Friends*, it being the *Market-Day*: and we had many precious *Meetings* up and down that *Country*. *Friends* in those *Countries* had formerly been *plundered*, and their *Goods* much *spoiled*, both for *Tithes*, and for going to *Meetings*: but the *Lord's Power* at this time preserved both them and us, from falling into the *Persecutors* Hands.

We passed from thence, and had a *General Mens-Meeting* at a *Friends*
Surry. House in *Surrey*; who had been *plundered* so extreamly, that he had scarce a *Cow*, *Horse* or *Swine* left. The *Constables* threatned to come then, and break up our *Meeting*; but the *Lord* restrained them. At this *Meeting* the *Mens-Monthly-Meetings* were settled in the Authority of the Heavenly *Power*. And after we had visited *Friends* in that *Country*, and had many large and precious *Meetings* among them,
Sussex. we passed to a *Friend's* House in *Sussex*, where the *General Meeting* for

for the *Men Friends* of that *County* was appointed to be held; and thi- 1668.
ther came several *Friends* from *London* to visit us. There we had a blessed *Meeting*: and the *Mens-Monthly-Meetings* for that *County* were *Sussex.*
then settled in the *Lord's* Eternal *Power*, the *Gospel* of *Salvation*; that all in it might keep to the *Order* of the *Gospel*. There were at that time great Threatnings of *Disturbance*; but the *Meeting* was quiet. And afterward we passed from thence, and had several large *Meetings* in that *County*; though *Friends* were then in great *Sufferings* there, and many in *Prison*. I was sent for to visit a *Friend*, that was *sick*, and went to see *Friends*, that were *Prisoners*; and there was *danger* of my being apprehended: but I went in the *Faith* of *God's Power*, and thereby the *Lord* preserved me in Safety.

Having visited *Friends* through the *Country*, we passed on into *Kent*; where after we had been at several *Meetings*, we had a *General* *Kent.*
Meeting for the *Men-Friends* of that *County*: There also the *Mens-Monthly Meetings* for that *County* were settled in the *Power* of *God*, and established in the *Order* of the *Gospel*, for all the *Heirs* of it to enter into their *Services*, and *Care* in the *Church* for the Glory of God. And *Friends* Rejoiced in the *Order* of the *Gospel*, and were glad of the Settlement thereof; which is not of *man*, nor by *man*.

After this *Meeting* was over, I visited *Friends* in their *Meetings* up and down in *Kent*: And when I had cleared my self of the *Lord's Service* in that *County*, I came up to *London*. Thus were the *Mens-Monthly-Meetings* settled through the *Nation*: For I had been in *Berkshire* before, where most of the *Ancient Friends* of that *County* were in *Prison*; and when I had informed them of the *Service* of these *Monthly-Meetings*, they were settled amongst them also. And the *Quarterly Meetings* were generally settled before. I writ also into *Ireland* by faithful *Friends*, and into *Scotland*, *Holland*, *Barbados*, and other parts of *America*, advising *Friends*, to settle their *Mens-Monthly-Meetings* in those Countries also. For they had their *General Quarterly Meetings* before: But now that *Truth* was Increased amongst them, they should settle those *Mens-Monthly-Meetings* in the *Power* and *Spirit* of *God*, that did at first *Convince* them. And since the time these *Meetings* have been settled, that all the *Faithful* in the *Power* of *God*, who be *Heirs* of the *Gospel*, have *met together* in the *Power* of God, which is the Authority of them, to perform *Service* to the *Lord* therein, many *Mouths* have been *opened* in *Thanksgivings* and *Praise*, and many have *bless* the *Lord God*, that ever he did send me forth in this *Service*: Yea, with *Tears* have many *praised* the *Lord*. For now all coming to have a *Concern* and *Care* for *God's Honour* and *Glory*, that his Name be not blasphemed, which they do profess; and to see, that all who profess the *Truth*, do walk in the *Truth*, in *Righteousness* and in *Holiness*, which becomes the *House* of *God*, and that all order their *Conversations* aright, that they may see the *Salvation* of *God*: All having this *Care* upon them for *God's Glory*, and being exercised in his holy *Power* and *Spirit*, in the Order of the Heavenly *Life* and *Gospel* of *Jesus*; here they may all see and know, possess and partake of the *Government* of *Christ*, of the Increase of which there is to be no end. Thus the *Lord's* everlasting Renown and Praise is set up in every one's

1668. one's Heart, that is faithful; so that we can now say, that the *Gospel-Order* established amongst us, is not of *Man*, nor by *Man*, but of and
Kent. by *Jesus Christ*, in and through the *Holy Ghost*. And this *Order* of the *Gospel*, which is not of *Man*, nor by *Man*, but from *Christ*, the *Heavenly Man*, is above all the *Orders* of *Men* in the *Fall*, whether *Jews*, *Gentiles*, or *Apostatized Christians*; and will be, when they are gone. For the *Power* of *God*, which is the Everlasting *Gospel*, was before the *Devil* was; and will be and remain for ever. And as the Everlasting *Gospel* was Preached, in the *Apostles* days to all *Nations*, that all *Nations* might come into the *Order* of it, through the Divine *Power*, which brings Life and Immortality to Light; that they, who were *Heirs* of it, might inherit the *Power* and Authority of it: So now, since all *Nations* have drunk the *Whore's Cup*, and all the *World* hath *Worshipped* the *Beast*, (but they, whose Names are written in the *Book* of *Life* from the Foundation of the World, who have worshipped God in *Spirit* and *Truth*, as Christ commanded) the *Everlasting Gospel* is to be, and is *preached again* (as *John* the *Divine* foresaw it should) to all *Nations*, *Kindreds*, *Tongues*, and *People*. And this Everlasting *Gospel* torments the *Whore*, and makes her and the *Beast* to rage, even the *Beast*, that hath Power over the *Tongues*, which are called the *Original*, to order them; by which they make *Divines*, as they call them. But all that receive the *Gospel*, the Power of God, which brings *Life* and *Immortality* to Light, they come to see over the *Beast*, *Devil*, *Whore*, and *False Prophet*, that hath darkned them, and all their *Worships* and *Orders*; and come to be Heirs of the *Gospel*, the Power of God, which was, before the *Beast*, *Whore*, *False Prophet* and *Devil* were, and will be, when they are all gone, and cast into the *Lake* of *Fire*. And they that be Heirs of this *Power*, and of this *Gospel*, they inherit the *Power*, which is the Authority of this *Order*, and of our *Meetings*. Every Man and Woman, that be Heirs of the *Gospel*, are Heirs of this *Authority*, and of the *Power* of *God*, which was before the *Devil* was; and which is not of Man, nor by Man. These come to inherit and possess the joyful *Order* of the joyful *Gospel*, the comfortable *Order* of the comfortable *Gospel*, the glorious *Order* of the glorious *Gospel*, and the everlasting *Order* of the everlasting *Gospel*, the *Power* of *God*, which will last for ever; and will out-last all the *Orders* of the *Devil*, and that which is of Men, or by Men. And these shall see the *Government* of *Christ*, who hath all Power in Heaven and Earth given to him; and of the *Increase* of his glorious, righteous, holy, just *Government* there is no end; but his *Government* and his *Order* will remain: for he who is the Author of it, is the *First* and the *Last*, the *Beginning* and *Ending*, the *Foundation* of *God*, which over all stands sure, *Christ Jesus*, the *Amen*.

After I had travelled amongst *Friends* through most parts of the *Nation*, and the *Monthly-Meetings* were settled; being returned to
London. *London*, I stay'd some time there, visiting *Friends Meetings* in and about the *City*. While I was in *London*, I went one day to visit him, that was called *Esq*; *Marsh*, who had shewed much *Kindness* both to *me*, and to *Friends*; and I happened to go, when he was at *Dinner*. He no sooner heard my Name, but he sent for me up, and would have

have had me sit down with him to *Dinner*; but I had not freedom to 1668.
do so. There were several *Great Persons* at *Dinner* with him; and
he said to one of them, who was a great *Papist*: *Here is a* Quaker, London.
which you have not seen before. The *Papist* askt me; *Whether I did own the Christening of Children?* I told him, 'There was no *Scripture* 'for any such *Practice*. *What!* said he, *Not for Christening Children?* I said, 'Nay. I told him, the one *Baptism* by the one *Spirit* into one 'Body we owned; but to throw a little *Water* on a *Child's Face*, and 'say, that was *Baptizing* and *Christening* it, there was no *Scripture* for that. Then he asked me, *Whether I did own the Catholick Faith?* I said, *Yes*: but added; 'That neither the *Pope*, nor the *Papists* were 'in that *Catholick Faith*: for the true *Faith* works by Love, and pu-'rifies the Heart; and if they were in that *Faith* that gives Victory, 'by which they might have Access to God, they would not tell the 'People of a *Purgatory*, after they were *dead*. So I undertook to 'prove, *That neither* Pope, *nor* Papists, *that held a* Purgatory *here-'after, were in the true Faith*: For the true, precious, Divine *Faith*, 'which Christ is the Author of, gives *Victory* over the *Devil* and *Sin*, 'that had separated Man and Woman from God. And if they (the '*Papists*) were in the true *Faith*, they would never use *Racks*, *Prisons*, 'and *Fines* to persecute and force others to their *Religion*, that were 'not of their *Faith*: For this was not the *Practice* of the *Apostles* and 'Primitive *Christians*, who witnessed and enjoyed the true *Faith* of 'Christ; but it was the *Practice* of the Faithless *Jews* and *Heathens* 'so to do. But, said I to him, seeing thou art a *great* and *leading* 'Man among the *Papists*, and hast been taught and bred up under the 'Pope; and seeing thou say'st, *There is no Salvation, but in your Church*, 'I desire to know of thee, *What it is, that doth bring Salvation in* 'your Church? He answered, *A Good Life*. And nothing else, said I? *Yes*, said he, *Good Works*. 'And is this it, that brings *Salvation* in 'your *Church*, a *good Life* and *good Works?* Is this your *Doctrine* and *Principle*, said I? *Yes*, said he. 'Then, said I, neither *Thou*, nor the 'Pope, nor any of the *Papists* know, what it is, that brings *Salvation*. Then he askt me, *What brought Salvation in our Church?* I told him, 'That which brought *Salvation* to the Church in the *Apostles Days*, 'the same brought *Salvation* to us, and not another; Namely, *The* 'Grace of *God*, which, the Scripture says, *brings Salvation, and hath* 'appeared to all men, which taught the Saints then, and teaches us 'now: and this *Grace*, which brings *Salvation*, teaches *To deny Un-'godliness and worldly Lusts, and to live godly, righteously and soberly*. 'So it is not the *good Works*, nor the *good Life*, that brings the *Salva-'tion*, but the *Grace*. *What!* said the *Papist*, *Doth this* Grace, *that brings Salvation, appear unto all men?* Yes, said I. *Then*, said he, *I 'deny that*. But I said, 'All that deny that, are *Sect-makers*, and are 'not in the Universal *Faith*, *Grace* and *Truth*, which the *Apostles* were 'in. Then he spake to me about the *Mother-Church*; and I told him: 'The several sorts of *Sects* in *Christendom* had accused us, and said, *We 'forsook our Mother-Church*. The *Papists* charged us with forsaking 'their *Church*, and they said; *Rome* was the only *Mother-Church*. The 'Episcopalians taxed us with forsaking the old *Protestant Religion*, and 'they said; *Theirs* was the *Reformed Mother-Church*. The *Presbyte-*

'rians

1668. London. 'rians and *Independents* blamed us for leaving them, and each of 'them said; *Theirs* was the *right-Reformed-Church*. But I said, if we 'could own any outward *City* or *Place* to be the *Mother Church*, we 'should own outward *Jerusalem*, where the *Gospel* was first preached 'by *Christ* himself, and the *Apostles*; where *Christ* suffered; where the 'great *Conversion* to *Christianity* by *Peter* was; where were the *Types*, '*Figures* and *Shadows*, which Christ ended; and where Christ com-'manded his *Disciples To wait, until they were endued with Power* '*from high*. So, if any outward *place* deserved to be called the *Mo-*'*ther*, that was the *place*, where the first great *Conversion* to *Christia-*'*nity* was. But the *Apostle* saith, *Gal.* 4. 25, 26. Jerusalem—— '*which now is in Bondage with her Children: But* Jerusalem *which is* '*above, is free, which is the* Mother *of us all. For it is written, Re-*'*joyce, thou barren, that beareſt not; break forth, and cry, thou that* '*travaileſt not: for the Deſolate hath many more Children, than ſhe* '*that hath an Husband*, ver. 27. Now this we do see, that *Jerusalem* '*below* (which was the higheſt *Place* of *Worship*) and all that be like 'her in *Profeſſion* without *Poſſeſſion*, have more *Children*, than the *Free* '*Woman*, that hath an *Husband*, which is *Jerusalem* that is *above*, the '*Mother* of us all, that be *true Christians*: So, the *Apostle* doth not 'say, *Outward Jerusalem* was the *Mother*, though the *firſt* and *great* '*Converſion* to *Chriſtianity* was there. And therefore there is leſs Rea-'ſon for the Title [*Mother*] to be given to *Rome*, or to any other 'outward *Place* or *City*, by the *Children* of *Jerusalem*, that is *above* 'and *free*: and they are not *Jeruſalem's Children*, that is *above* and '*free*, who give the Title of *Mother* either to outward *Jerusalem*, or 'to *Rome*, or to any other *Place*, or *Sect* of People. And though 'this Title [*Mother*] hath been given to *Places* and *Sects* amongſt and 'by the degenerate *Chriſtians*; yet we say ſtill, as the *Apoſtle* ſaid of '*Old*, Jeruſalem *that is above, is the Mother of us all:* and we can 'own no other, neither outward *Jeruſalem*, nor *Rome*, nor any *Sect* of 'People for our *Mother*, but *Jeruſalem*, which is *above*; which is *free*, 'the *Mother* of us all, that are born again, and become true *Believers* 'in the *Light*, and who are grafted into *Chriſt*, the Heavenly *Vine*. 'For all, who are *born again* of the Immortal Seed, by the *Word* of *God*, 'which lives and abides for ever, feed upon the *Milk* of the *Word*, the '*Breaſts* of *Life*, and grow by it in *Life*; and cannot acknowledge 'any other to be their *Mother*, but *Jeruſalem*, which is *above*. *Oh!* ſaid Eſq; *Marſh* to the *Papiſt*, *You do not know this man: If he would but come to* Church *now and then, he would be a Brave Man.*

After ſome other Diſcourſe together, I went aſide with this Juſtice *Marſh* into another Room, to ſpeak with him concerning *Friends*; for he was a *Juſtice* of *Peace* for *Middleſex*: and being a *Courtier*, the other *Juſtices* put much of the Management of matters upon him. Now when we *Two* were alone together, he told me, *He was in a ſtreight, how to Act between us, and ſome other Diſſenters. For*, ſaid he, *You cannot Swear; and the* Independents, Baptiſts *and* Fifth-Monarchy-People *ſay alſo, They cannot Swear: and therefore*, ſaid he, *how ſhall I know, how to diſtinguiſh betwixt you and them, ſeeing they and you all ſay, It is for Conſcience ſake, that you cannot Swear?* Then ſaid I, 'I will ſhew thee, how to *diſtinguiſh*: For they (or moſt of 'them

'them) thou ſpeakeſt of, can and do *Swear* in ſome *Caſes*: but we 1669. 'cannot *Swear* in any Caſe. If a Man ſhould ſteal their *Cows* or London. '*Horſes*, and thou ſhould'ſt ask them, whether they would *Swear*, 'they were theirs? Many of them would readily do it: But if thou 'try our *Friends*, they cannot *Swear* for their own *Goods*. Therefore, 'when thou putteſt the *Oath* of *Allegiance* to any of them, ask them, '*Whether they can Swear in any other caſe, as for their* Cow *or* Horſe? 'Which, if they be really of us, they cannot do; though they can 'bear *Witneſs* to the *Truth*. Hereupon I gave him a Relation of a *Trial* in *Barkſhire*, which was thus: 'A *Thief* ſtole *Two Beaſts* from 'a *Friend* of ours: the *Thief* was taken and caſt into *Priſon*; and the '*Friend* appeared againſt him at the *Aſſizes*. But ſome body having 'informed the *Judge*, that the Man, that Proſecuted, was a *Quaker*, 'and could not *Swear*; the *Judge*, before he heard, what the *Friend* 'could ſay, ſaid, *Is he a* Quaker? *And will he not Swear? Then tender* '*him the Oaths of Allegiance and Supremacy.* So he caſt the *Friend* 'into *Priſon*, and *Premunired* him, and let the *Thief* go at Liberty, 'that had ſtolen his Goods. When I had related this Caſe, Juſtice *Marſh* ſaid, *That Judge was a wicked Man.* 'But, ſaid I, If we could '*Swear in any Caſe*, we would take the *Oath* of *Allegiance* to the *King*, 'who is to preſerve the *Laws*, that preſerve every man in his *Eſtate*. 'Whereas others, that can *Swear* in *ſome caſes*, to preſerve a *part* of 'their *Eſtates*, if they be robbed, will not take this *Oath* to the *King*, 'who is to preſerve them in their *whole Eſtates* and *Bodies* alſo. So 'that thou may'ſt eaſily *diſtinguiſh*, and put a difference betwixt us, 'and other People. This Juſtice *Marſh* was afterwards very ſerviceable to *Friends* in this and other Caſes; for he kept ſeveral, both *Friends* and others, from being *premunired*, in thoſe parts where he was a *Juſtice*. And when *Friends* have been brought before him in the times of *Perſecution*, he ſet many of them at *Liberty*: And when he could not avoid ſending to *Priſon*, he ſent ſome for a *few Hours*, or for a *Night*. At length he went to the *King*, and told him: *He had ſent ſome of us to Priſon contrary to his Conſcience; and he could not do ſo any more.* Wherefore he removed his *Family* from *Lime-houſe*, where he lived; and took *Lodgings* near *James's Park*. He told the *King*, That *if he would be pleaſed to give Liberty of Conſcience, that would quiet and ſettle all; for then none could have any pretence to be uneaſie*. And indeed, he was a very *ſerviceable man* to *Truth* and *Friends* in his day.

We had great *Service* at *London* this year, and the *Lord's Truth* came over all: and many that had been out from *Truth*, came in again this Year, *Confeſſing* and *Condemning* their former *Outgoings*.

Now after I had ſtay'd ſome time in *London*, I went forth into the *Countries* again, viſiting *Friends* in *Surry* and *Suſſex*, and in other Surry. places that way; and afterwards travelled *Northward*, having *Leo-* Suſſex. *nard Fell* with me. We viſited *Friends*, till we came to *Warwick*, Warwick. where many *Friends* were in *Priſon*; and we had a *Meeting* in the Town. After that I paſſed from thence to *Birmingham* and to *Badgely*: Birming-At *Badgely* I had a large *Meeting*. After which I paſſed through the ham. Badgely. Country, viſiting *Friends*, till I came to *Nottingham*, where on the Notting-*firſt day* we had a precious *Meeting*, but not without danger of being ham.

S ſſ Appre-

1669. Apprehended; the *Conſtables* having threatned to take up *Friends* about that time.

Balby. York. I paſſed on from thence, viſiting *Friends* through the Country, till I came to *Balby*, and ſo to *York* to the *Quarterly-Meeting* there; and a bleſſed *Meeting* we had. *Friends* had in *Yorkſhire Seven Monthly Meetings* before; and they were ſo ſenſible of the *Service* of them, that they deſired to have *Seven* more added to them: For *Truth* was much ſpread in that Country. Accordingly in that *Quarterly Meeting* they were ſettled and eſtabliſhed: So that, whereas before they had but *Seven*, now they have *Fourteen Monthly Meetings* in that *County*.

It being the *Aſſize*-time at *York*, there I met with Juſtice *Hotham*, a *Well-wiſher* to *Friends*, and one that had been *Tender*, and very *Kind* to me at the *firſt*.

After I had finiſhed my *Service* for the *Lord* in *York*, I paſſed further up into the *Country*: And as I went, a great *Burden* fell upon me; but I did not preſently know the *Reaſon* of it. So I came to a *Meet-*
R. Shipton. *ing* on the *Firſt-Day* at one *Shipton*'s, which was very large: But there being a *Meeting* the ſame day at another place alſo, the *Prieſt* of that place, being *miſ-informed*, that I was to be there, got a *Warrant*, and made great *Diſturbance* at that *Meeting*: of which *Iſaac Lindley*, who was there, gave me an Account by the following *Letter*, thus:

G. F.

'WHen thou went'ſt from *York*, the *Firſt-Day* after thou waſt
'at *Richard Shipton*'s: *That Day* I had appointed a *Meeting*
'*Ten Miles* from *York*, where there had not been a *Meeting* before.
'But the *Prieſt* and the *Conſtable* got a *Warrant* on the *Seventh Day*,
'and put thy *Name only* in the *Warrant* (for they had heard, that thou
'waſt to be there) and they came with *Weapons* and *Staves*, and cried,
'*Where is Mr.* Fox? over and over; many *Friends* being there, they
'concluded, thou waſt among them. But thoſe *Raveners* being diſap-
'pointed, plucked me down, and *abuſed* me, and *beat* ſome *Friends*;
'and then had me before a *Magiſtrate*: but he ſet me at *Liberty*.

Iſaac Lindley.

After the aforeſaid *Meeting* was done, I paſſed through the *Coun-*
Whitby. Scarborough. *tries*, viſiting *Friends* at *Whitby* and *Scarborough*. When I was at *Scarborough*, the *Governour* hearing, I was come to the Town, ſent to invite me to his Houſe, ſaying; *Surely, I would not be ſo unkind, as not to come and ſee him and his Wife.* Wherefore after the *Meeting* was over, I went up to *Viſit* him; and he received me very Courteouſly and Lovingly.

Tot Wouls *Holderneſs.* *H. Jackſon.* *T. Tayler.* Eldreth. Now after I had viſited moſt of the *Meetings* in *Yorkſhire*, and up to the *Wouls* and *Holderneſs*; I paſſed through the *Country*, till I came to *Henry Jackſons*, where I had a great *Meeting*: And from thence to *Thomas Tayler*'s; and ſo to *John Moor*'s at *Eldreth*, where we had a very

very large *Meeting*: And the *Lord's Power* and *Preſence* was eminent- 1669.
ly amongſt us. Not far off from this place lay Col. *Kirby* lame of
the *Gout*, who had threatned, that, *If ever I came near, he would* Eldreth.
ſend me to Priſon again; *and had bidden* 40 l. *to any man, that could take me*: as I was credibly informed.

After this *Meeting* I paſſed through the *Countries*, till I came into *Staffordſhire*, and ſo into *Cheſhire*; where we had many large and *Staffordſhire. Cheſhire.* precious *Meetings*. I had a very large *Meeting* at *William Barns* his Houſe about *two Miles* from *Warrington*: and although Col. *Kirby* Warrington. was now got abroad again, as violent in *breaking up Meetings*, as before, and was then at *Warrington*; yet the *Lord* did not ſuffer him to come to this *Meeting*: and ſo we were preſerved out of his hands.

Now was I moved of the *Lord* to paſs over into *IRELAND*, IRELAND to viſit the *Seed* of *God* in that Nation: and there went with me *Robert Lodge*, *James Lancaſter*, *Thomas Briggs* and *John Stubbs*. We went near to *Liverpool*, and waited there for *Shipping* and *Wind*: Liverpool. and after we had waited ſome days, we ſent *James Lancaſter* to take *Paſſage*, which he did; and brought Word, the *Ship* was ready, and would take us in at *Black-Rock*. Whereupon we went thither on *foot*: and it being pretty far, and the *Weather* very *hot*, I was very much ſpent with *Walking*. Yet when we came there, the *Ship* was not there: ſo we were fain to go to the *Town*, and take *Shipping* there. When we were come on *Board*, I ſaid to the reſt of my *Company*; *Come, ye will Triumph in the Lord*; *for we ſhall have fair Wind and Weather*. There were many *Paſſengers* in the *Ship*, and many of them were *Sick*; but not one of our *Company* was *Sick*. The *Maſter*, and many of the *Paſſengers* were very loving; and we being at *Sea* on the *Firſt-Day* of the *Week*, I was moved to *declare Truth* among them: Whereupon the *Maſter* ſaid to the *Paſſengers*; *Come, here are things, that you never heard in your Lives*. When we came before *Dublin*, we took *Boat*, Dublin. and went aſhore; and the *Earth* and *Air ſmelt*, methought, with the *Corruption* of the *Nation*, ſo that it yielded another *Smell* to me, than *England* did: which I imputed to the *Corruption*, and *Popiſh Maſſacrees* that had been Committed, and the *Blood*, that had been *ſpilt* in it; from which a *Foulneſs* aſcended. We paſſed through, among the *Officers* of the *Cuſtom four times*, yet they did not *ſearch* us; for they perceived, what we were: and ſome of them were ſo *Envious*, they did not care to look at us. We did not preſently find *Friends*; but went to an *Inn*, and ſent out to inquire for ſome *Friends*: who when they came to us, were exceeding *glad* of our *Coming*, and received us with *Great Joy*. We ſtay'd there the *Weekly Meeting*, which was a great one; and the *Power* and *Life* of *God* appeared greatly in it. Afterwards we paſſed to a *Province-Meeting*, which laſted *Two Days*, there being both a *Mens-Meeting* about the *Poor*, and another *Meeting* more *General*; in which a mighty *Power* of the *Lord* appeared, and *Truth* was livingly declared, and *Friends* were much refreſhed therein.

Paſſing from thence about *four* and *twenty miles*, we came to *another place*, where we had a very good, refreſhing *Meeting*: But after the *Meeting* was over, ſome *Papiſts*, that were there, were *Angry*, and *raged* very much. When I heard of it, I ſent for one of them, who

1669. was a *Schoolmaſter*; but he would not come at me. Whereupon I ſent a *Challenge* to him, with all the *Friers* and *Monks*, *Prieſts* and *Jeſuits*,
Ireland. to come forth, and *Try their God and their Chriſt, which they had made of Bread and Wine:* but no Anſwer could I get from them. Wherefore I told them, 'They were *Worſe*, than the *Prieſts* of *Baal:* for 'Baal's *Prieſts* tried their *Woodden God*; but theſe durſt not try their 'God of *Bread* and *Wine:* and *Baal's Prieſts* and *People* did not *Eat* 'their *God*, as theſe did, and then make another.

New-Garden. We went on to a place called *New Garden*, where was a great *Meeting*. And from thence we travelled on among *Friends*, till we came
Bandon-Bridge. Lands-end to *Bandon-Bridge* and the *Lands-End*, having many *Meetings*, as we went; in which the mighty *Power* of the *Lord* was manifeſted, through which *Friends* were well refreſhed: and many *People* were affected
Bandon. with the *Truth*. At *Bandon* the *Mayor's Wife*, being her ſelf *Convinced*, deſired her *Husband* to come to the *Meeting*; but he bid her *for her Life, ſhe ſhould not make known, that I was at a Meeting there.*

He that was then *Mayor* of *Cork*, was very envious againſt *Truth* and *Friends*, and had many *Friends* in *Priſon:* And knowing, that I was in the Country, he had ſent forth *Four Warrants* to take me; wherefore *Friends* were deſirous, that I might not ride through *Cork*. But being at *Bandon*, there appeared unto me, in a *Viſion*, 'A very *ugly-vi-* 'ſag'd Man, of a black and dark Look. *My Spirit ſtruck at him in the* 'Power of God: *and it ſeemed to me, that I rid over him with my* 'Horſe, *and my Horſe ſet his Foot on the ſide of his Face.* When I came down in the Morning, I told a *Friend*, that was with me, that the *Command* of the *Lord* was to me to ride through *Cork*; but bad him, Tell no Man. So we took Horſe, many *Friends* being with
Cork. me: And when we came near the *Town*, the *Friends* would have ſhewed me a way on the *backſide* of the *Town*; but I told them, *My way was through the Streets.* Wherefore taking one of them along with me (whoſe Name was *Paul Morrice*) to guide me through the *Town*, I rode on: and as we rode through the *Market-place*, and by the *Mayor's Door*, the *Mayor* ſeeing me ride by, ſaid, *There goes* George Fox: *but* he had not power to *ſtop* me. When we had paſſed through the *Centinels*, and were come over the *Bridge*, we went to a *Friend's Houſe*, and alighted: And there the *Friends* told me, what a *Rage* was in the *Town*, and how many *Warrants* were granted forth to take me. While I was ſitting there with *Friends*, I felt the *Evil Spirit* at *Work* in the *Town*, ſtirring up *Miſchief* againſt me; and I felt the *Power* of the *Lord ſtrike* at that *Evil Spirit*. By and by ſome other *Friends* coming in, told me, *That it was over the Town, and amongſt the* Magiſtrates, *that I was in the Town*: I ſaid, *Let the* Devil *do his worſt.* So after a while, that *Friends* were refreſhed one in another, and we who were *Travellers*, had refreſhed our ſelves, I called for my *Horſe:* —— and having a *Friend* to *Guide me*, we went on our way. But great was the *Rage*, that the *Mayor*, and others of *Cork* were in, that they had *miſſed* me, and great *pains* they afterwards took to have *taken* me; having their *Scouts* abroad upon the *Roads* (as I underſtood) to obſerve, which way I went. And afterwards there was ſcarce a *Publick Meeting* I came to, but there came *Spies* to watch, if I were there. And the Envious *Magiſtrates* and *Prieſts* ſent *Informations* one to another concern-

concerning me, deſcribing me by my *Hair*, *Hat*, *Cloaths* and *Horſe*; 1669.
ſo that when I was come near an *Hundred Miles* from *Cork*, they had Ireland.
an *Account* concerning me, and *Deſcription* of me, before I came amongſt them. There was one very *Envious Magiſtrate*, who was both a *Prieſt* and a *Juſtice*; and he got a *Warrant* from the *Judge* of *Aſſize* to apprehend me: which *Warrant* was to go over all his *Circuit*, which reached near an *Hundred Miles*. Yet the *Lord* diſappointed all their *Counſels*, and defeated all their *Deſigns* againſt me, and by his good *hand* of *Providence* preſerved me out of all their *Snares*; and gave us many ſweet and bleſſed Opportunities to viſit *Friends*, and ſpread *Truth* through that Nation. For *Meetings* were very large, *Friends* coming to them far and near; and the *World's People* flocking in. And the powerful *Preſence* of the *Lord* was preciouſly felt with and amongſt us; whereby *many* of the *World* were reached, and *Convinced*, and gathered to the *Truth*, and the *Lord's Flock* was increaſed: And *Friends* were greatly refreſhed and comforted in feeling the *Love* of *God*. Oh, the *Brokenneſs*, that was amongſt them in the *flowings* of *Life*! So that, in the *Power* and *Spirit* of the *Lord*, many together have broken out into *Singing*, even with *Audible Voices*, making *Melody* in their *Hearts*.

At which time I was moved to declare to *Friends* there in the *Miniſtry*, as followeth:

'SOund, *Sound* abroad, you faithful *Servants* of the *Lord*, and Wit-
'neſſes in his *Name*, and faithful *Servants* and *Prophets* of the
'*Higheſt*, and *Angels* of the *Lord! Sound* ye all abroad in the World,
'to the awakening and raiſing of the *Dead*, that they may be awake-
'ned, and raiſed up out of the *Grave*, to hear the *Voice*, that is *living*.
'For the *Dead* have long heard the *Dead*, and the *Blind* have long
'wandered among the *Blind*, and the *Deaf* amongſt the *Deaf*: There-
'fore *Sound*, *Sound*, ye *Servants* and *Prophets*, and *Angels* of the *Lord*,
'ye *Trumpets* of the *Lord*, that you may awaken the Dead, and
'awaken them that be aſleep in their Graves of Sin, Death and Hell,
'and Sepulchres, and Sea, and Earth, and who lie in the Tombs.
'*Sound*, *Sound* abroad, ye *Trumpets*, and raiſe up the *Dead*, that the
'*Dead* may hear the *Voice* of the *Son* of *God*, the Voice of the *Se-*
'*cond Adam*, that never fell; the Voice of the *Light*, and the Voice of
'the *Life*; the *Voice* of the *Power*, and the *Voice* of the *Truth*; the
'*Voice* of the *Righteous*, and the *Voice* of the *Juſt*. *Sound*, *Sound*
'the pleaſant and melodious *Sound! Sound*, *Sound*, ye the *Trumpets*,
'the melodious *Sound* abroad, that all the *deaf Ears* may be opened
'to hear the pleaſant *Sound* of the *Trumpet* to Judgment and Life, to
'Condemnation and Light. *Sound*, *Sound* your *Trumpets* all abroad,
'you *Angels* of the *Lord*, Sons and Daughters, *Prophets* of the *Higheſt*,
'that all, that are dead and aſleep in the *Graves*, and been long dream-
'ing and ſlumbering, may be awakened, and hear the *Voice* of the
'*Lamb*, who have long heard the *Voice* of the *Beaſt*; that now they
'may hear the *Voice* of the *Bridegroom*, now they may hear the *Voice*
'of the *Bride*, now they may hear the *Voice* of the *Great Prophet*,
'now they may hear the *Voice* of the great *King*, now they may hear

'the

1669. 'the *Voice* of the great *Shepherd*, and the great *Biſhop* of their Souls.
'*Sound*, *Sound* it all abroad, ye *Trumpets*, among the Dead in *Adam*;
Ireland. 'for *Chriſt* is come, the *Second Adam*, that they might have *Life*, yea,
'have it abundantly. *Awaken* the Dead, *Awaken* the Slumberers, *Awa-*
'*ken* the Dreamers, *Awaken* them that be aſleep, *Awaken* them out of
'their *Graves*, out of their *Tombs*, out of their *Sepulchres*, out of the
'*Seas! Sound*, *Sound* abroad, you *Trumpets!* you *Trumpets*, that awa-
'ken the *Dead*, that they may all hear the *Sound* of it in the *Graves*;
'and they that hear, may live, and come to the *Life*, that is the *Son*
'of *God*: He is riſen from the Dead, the *Grave* could not hold nor
'contain him; neither could all the *Watchers* of the Earth with all
'their *Guards* keep him therein. *Sound*, *Sound*, ye *Trumpets* of the
'*Lord* to all the Seekers of the Living among the Dead, that he is
'riſen from the Dead; to all the Seekers of the Living among the
'Dead, and in the Graves, that the *Watchers* keeps; he is not in the
'Grave, but he is Riſen: and there is that under the Grave of the
'*Watchers* of the outward *Grave*, which muſt be awakened, and come
'to hear his *Voice*, which is riſen from the Dead, that they might come
'to live. Therefore *Sound abroad*, you *Trumpets* of the *Lord*, that the
'*Grave* might give up her Dead, and *Hell*, and the *Sea* might give up
'their Dead: and all might come forth to *Judgment*, to the *Judgment*
'of the *Lord* before his Throne; and to have their *Sentence* and Re-
'ward according to their Works.

G. F.

'And *Sound*, *Sound*, all ye *Angels* and Faithful *Servants* of the *Moſt-*
'*High*, you *Trumpets* of the *Lord*, amongſt all the *Night watchers* and
'Watchers of the Graves, Sepulchres and Tombs, and *Overſeers* of
'thoſe Watchers of the Seas, Graves and Sepulchres; *Sound* the
'*Trumpet* amongſt them, and over them all: Make the *Sound* to be
'heard, that the *Dead* may ariſe at the *Sound* of the *Trumpet*; that
'they may come out of their *Graves*, and live and praiſe the Lord;
'That all the *Dead* in the *Seas*, and all the *Dead* in the *Tombs*
'and *Sepulchres* may hear the *Sound* of the *Trumpet*, and come to
'*Judgment*, and come to hear the Voice of the *Son* of *God*, and live;
'in whom there is *Life*.

'*Away* with all the Chaff and the Huſks, and Contentions and
'Striſe, that the *Swine* feed upon in the *Mire*, and in the *Fall*; and the
'*Keepers* of them of *Adam* and *Eve's* Houſe in the *Fall*, that lies in
'the *Mire*, out of *Light* and *Life*.

G. F.

At *James Hutchinſon's* in *Ireland* there came many *Great Perſons*, deſiring to diſcourſe with me about *Election* and *Reprobation*. I told them, 'Though they judged our *Principle fooliſh*; it was too *High* for
'them, and they could not with their *Wiſdom* comprehend it: There-
'fore I would diſcourſe with them according to their Capacities. You
'ſay (ſaid I) that God hath *Ordained* the greateſt part of Men for
'*Hell*, and that they were *Ordained* ſo before the World began: For
'which your *Proof* is in *Jude*. And you ſay, *Eſau* was Reprobated,
'and the *Egyptians*, and the *Stock* of *Ham*: But Chriſt ſaith to his
'Diſci-

'Diſciples, *Go, teach all Nations*; and, *Go into all Nations, and preach* 1669.
'*the Goſpel of Life and Salvation.* Now, if they were to go to *all*
'*Nations*, were they not to go to *Ham's* Stock, and *Eſau's* Stock? Did *Ireland.*
'not Chriſt *die* for *all?* then for the Stock of *Ham*, and of *Eſau*,
'and the *Egyptians*. Doth not the Scripture ſay, *God would have all*
'*men to be ſaved?* Mark, *All Men*; then the Stock of *Eſau*, and of
'*Ham* alſo. And doth not God ſay, *Egypt my People?* and that he
'would have an *Altar* in *Egypt*? Iſa. 19. Were there not many
'*Chriſtians* formerly in *Egypt?* And doth not *Hiſtory* ſay, that the
'*Biſhop* of *Alexandria* would formerly have been *Pope?* And had not
'God a *Church* in *Babylon?* I confeſs, *The Word came to* Jacob, *and*
'*the Statutes to* Iſrael; *the like was not to other Nations.* For the *Law*
'of *God* was given to *Iſrael*; but the *Goſpel* was to be preached to *all*
'*Nations*, and is to be preacht. The *Goſpel* of *Peace* and *glad Ti-*
'*dings* to all Nations; *He that believes, is Saved*; *but he that doth*
'*not believe, is Condemned already*: So the *Condemnation* comes through
'*Unbelief.* And whereas *Jude* ſpeaks of ſome, that were *of Old Or-*
'*dained* (or written of before) *to Condemnation*, he doth not ſay, be-
'fore the *World* began: but, *Written of Old*, may be referr'd to *Moſes*
'his *Writings*, who *writ* of thoſe, whom *Jude* mentions, namely,
'*Cain*, *Corah*, *Balaam*, and the *Angels*, that kept not their firſt Eſtate.
'And ſuch *Chriſtians*, as followed them in their way, and *Apoſtatized*
'from the *firſt ſtate* of *Chriſtianity*, ſuch were and are *Ordained* for
'*Condemnation* by the Light and Truth, which they are gone from.
'And though the *Apoſtle* ſpeaks of *God's loving* Jacob, *and hating* Eſau;
'yet he tells the *Believers*: *We all were by nature Children of Wrath,*
'*as well as others.* This includes the Stock of *Jacob* (of which the *Apo-*
'*ſtle* himſelf was, and all believing *Jews* were:) And thus both *Jews*
'and *Gentiles* were all concluded under *Sin*, and ſo under *Condemna-*
'*tion*, that God might have *Mercy* upon all, through *Jeſus Chriſt.*
'So the *Election* and *Choice* ſtands in *Chriſt*: *and he that believes, is*
'*ſaved*; *and he that believes not, is condemned already.* And *Jacob* is
'the *Second* Birth, which God loved; and both *Jews* and *Gentiles* muſt
'be *born again*, before they can enter the *Kingdom* of *God.* And
'when you are *born again*, ye will know *Election* and *Reprobation*:
'for the *Election* ſtands in *Chriſt*, the *Seed*, before the World began;
'but the *Reprobation* lies in the *Evil Seed* ſince the World began. Af-
ter this manner, but ſomewhat more largely, I diſcourſed with thoſe
Great Perſons about this matter; and they confeſt, they had never
heard ſo much before.

Now after I had travelled over that *Nation* of *Ireland*, and had viſited *Friends* in their *Meetings*, as well for *Buſineſs* as for *Worſhip*, and had Anſwered ſeveral *Papers* and *Writings* from *Monks*, *Friers*, and *Proteſtant Prieſts* (for they all were in a *Rage* againſt us, and endeavoured to ſtop the *Work* of the *Lord*: and ſome *Jeſuits ſware* in ſome of our hearing, that we came to ſpread our *Principles* in that *Nation*; but we ſhould not do it:) I returned to *Dublin*, in order to take Paſ- Dublin.
ſage there for *England*. And when I had ſtaid the *Firſt-Day's Meeting* there, (which was very large and precious) there being a *Ship* ready, and the Wind ſerving, we took our *Leave* of *Friends*; parting in much *Tenderneſs* and *Brokenneſs*, in the Senſe of the Heavenly *Life* and *Power*,
that

1669. that was manifeſted amongſt us. So having put our *Horſes* and *Neceſſaries* on *Board* in the *Morning*, we went our ſelves in the *Afternoon*;
Dublin. many *Friends* accompanying us to the *Ship*: and divers, both *Friends* and *friendly People* coming after us in *Boats*, when we were near a
At Sea. *League* at *Sea*, their *Love* drawing them; though not without *Danger*. A *good, weighty* and *true People* there is in that *Nation, ſenſible* of the Power of the Lord God, and *tender* of his Truth; and very good *Order* they have in their *Meetings*: for they ſtand up for Righteouſneſs and Holineſs, which dams up the way of Wickedneſs: A precious *Viſitation* they had: and there is an *Excellent Spirit* in them, worthy to be viſited. Many things more I could write of that *Nation*, and of my *Travels* in it, which would be large to mention particularly: but thus much I thought good to ſignifie, that the Righteous may *Rejoice* in the *Proſperity* of *Truth*.

James Lancaſter, Robert Lodge and *Thomas Briggs* came back with me; *John Stubbs* having further *Service* there, ſtayed behind. We were *Two Nights* at *Sea*: In one of which a mighty *Storm* aroſe, that put the *Veſſel* in great *Danger*; it rained and blew ſo hard. But I ſaw, the *Power* of *God* went over the *Winds* and *Storms*; he had them in his hand, and his Power bound them. And the ſame *Power* of the *Lord God*, which carried us over, brought us back again; and in his *Life* gave us Dominion over all the *Evil Spirits*, that oppoſed us there.

Liverpool. We landed at *Liverpool*; and went to the *Mayor's Houſe*, it being an *Inn*. And after we had ſtaid about a *Quarter* of an *Hour* in the
——— Houſe, we went to a *Friend's Houſe* about a *Mile* out of the Town,
——— where we ſtaid a while; and then went to *Richard Johnſon's*. Whence
Lancaſhire. departing the *next day*, we paſſed to *William Barnes* his Houſe, and
Cheſhire. ſo to *William Gandy's*, viſiting *Friends*, and having many precious *Meetings* in *Lancaſhire* and *Cheſhire*. We bore towards *Briſtol*: and
Glouceſterſhire. when we came into *Glouceſterſhire*, we met with a *Report* at *Nailsworth*,
Nailſworth which was ſpread about that Country, *That* George Fox *was turned Presbyterian: and that they had prepared a Pulpit for him, and ſet it in a* Yard; *and that there would be a Thouſand People there the next day, to hear him.* I thought it ſtrange, that ſuch a *Report* ſhould be raiſed of me; yet as we went further on, from one *Friend's* Houſe to another, we met with the ſame. We went by the *Tard*, where the *Pulpit* was ſet up, and ſaw it; and went on to the Place, where *Friends Meeting* was to be *next day*, and there we ſtay'd that *Night*. *Next day*, being the *Firſt-day* of the *Week*, we had a very large *Meeting*, and the *Lord's Power* and *Preſence* was amongſt us.

Now the occaſion of this ſtrange *Report*, (according as I was informed) was this: There was one *John Fox*, a *Presbyterian Prieſt*, who uſed to go about *Preaching*; and ſome changing his Name (as was reported) from *John* to *George*, gave out, that *George Fox* had changed his *Religion*, and was turned from a *Quaker* to be a *Presbyterian*, and would *Preach* at ſuch a *Place* ſuch a *day*. This begat ſo great a *Curioſity* in the People, that many went thither to hear this *Quaker* turned *Presbyterian*; who would not have gone to have heard *John Fox* himſelf. By this means it was Reported, they had got together above a *Thouſand People*. But when they came there, and perceived

ceived, they had a *Trick* put upon them, and that that was but a 1669.
Counterfeit *George Fox*; and underſtood withal, that the real *George* Glouceſterſhire.
Fox was hard by at *Friends Meeting*, there came *ſeveral Hundreds* of them to our *Meeting*, and were *Sober* and *Attentive*. 'I directed 'them to the *Grace* of *God* in themſelves, which would *Teach* them, 'and bring them *Salvation*. And when the *Meeting* was done, ſome of the People ſaid, *They liked* George Fox *the Quaker's Preaching better, than* George Fox *the Presbyterian's*. Thus, by my providential Coming into thoſe parts at that time, was this *Falſe Report* diſcovered; and Shame come over them, that were the *Contrivers* of it.

It was not long after this, that this ſame *John Fox* was complained of in the *Houſe* of *Commons*, for *having a Tumultuous Meeting, in which Treaſonable words were ſpoken*: Which (according to the beſt Information I could get of it) was thus. This *John Fox* had formerly been *Prieſt* of *Mansfield* in *Wiltſhire*: and being put out of that place, was afterward permitted by a *Common-Prayer-Prieſt* to preach ſometimes in his *Steeple-Houſe*. At length this *Presbyterian-Prieſt*, preſuming too far upon the *Pariſh-Prieſt's* former *Grant*, began to be more bold, than welcom; and would have preached there, whether the *Pariſh-Prieſt* would or no. This cauſed a great *Buſtle* and *Conteſt* in the *Steeple-houſe* between the *Two Prieſts*, and their *Hearers* on either ſide: in which *Conteſt* the *Common-Prayer-Book* was *Cut to pieces*, and (as it was ſaid) ſome *Treaſonable Words* were then ſpoken by ſome of the *Followers* of this *John Fox*, the *Presbyterian-Prieſt*. This was quickly put in the *News-Book*: and ſome malicious *Presbyterians* cauſed it to be ſo *worded*, as if it had proceeded from *George Fox* the *Quaker*, whenas I was above *Two hundred Miles* from the place, when this Buſtle happened. But when I heard it, I ſoon procured *Certificates* from ſome of the *Members* of the *Houſe* of *Commons*; who knew this *John Fox*, and gave it under their Hands, that it was *John Fox*, who had formerly been *Parſon* of *Mansfield* in *Wiltſhire*, that was complained of to the *Houſe* of *Commons*, to be the *Chief Ring-leader* in that *Unlawful Aſſembly*.

And indeed, this *John Fox* was an *Ill Man*: for when ſome, that had been *Followers* and *Hearers* of him, came to be *Convinced* of *Truth*, and received the Truth in their Inward Parts, and thereupon left following him; he coming to ſome of their Houſes to talk with them about it, and they telling him, *He was in the Steps of the Falſe Prophets, preaching for Hire and Filthy Lucre, and was like them, whom Chriſt cried Wo againſt, and the Apoſtles declared againſt; ſuch as ſerved not the Lord Jeſus Chriſt, but their own Bellies; and telling him, Chriſt ſaid, Freely ye have received freely give; and therefore he ſhould not* take Money *of People for Preaching, eſpecially, now times were ſo hard.* He Replied, *God bleſs Preaching: for that brings in Money, let times go how they will. And fill my Belly with good Victuals; and then call me falſe Prophet, or what you will, and kick me about the Houſe, when ye have done, if ye will.* This Relation I had from a Man and his Wife (who had been formerly his *Hearers*) whom this *John Fox* (with others) cauſed deeply to ſuffer. For he, and ſome other *Presbyterian Prieſts*, uſing to reſort to a *Widow-Woman's* Houſe, who had the *Impropriation*, and took the *Tithes* of the *Pariſh*, ſhe told them,

1669. *There was a* Quaker *in that Pariſh, that would not pay her* Tithes; and asked Counſel of them, what ſhe ſhould do with him. They adviſed her *To ſend Workmen, and cut down, and carry away his Corn:* which (according to their Counſel) ſhe did, and thereby *Impoveriſhed* the *Man.* But to proceed. ——

Glouceſterſhire.

After this *Meeting* in *Glouceſterſhire* was over, we travelled through that County, till we came to *Briſtol*; where I met with *Margaret Fell*, who was come to viſit her Daughter *Teomans* there. I had ſeen from the *Lord* a conſiderable time before, that I ſhould take *Margaret Fell* to be my *Wife.* And when I firſt mentioned it to her, ſhe felt the *Anſwer* of *Life* from *God* thereunto. But though the *Lord* had opened this thing unto me, yet I had not received a *Command* from the *Lord*, for the accompliſhing of it then. Wherefore I let the thing reſt, and went on in the *Work* and *Service* of the Lord, as before, according as the *Lord* led me; travelling up and down in this *Nation*, and through the *Nation* of *Ireland.* But now, after I was come back from *Ireland*, and was come to *Briſtol*, and found *Margaret Fell* there, it opened in me from the *Lord*, that the thing ſhould be now *Accompliſhed.* And after we had diſcourſed the thing together, I told her; 'If ſhe alſo was ſatisfied with the *Accompliſhing* of it now, ſhe ſhould firſt ſend for her *Children:* which ſhe did. And when the reſt of her *Daughters* were come, I asked both them and her *Sons* in *Law*, 'If they had any thing 'againſt it, or for it? deſiring them to ſpeak: and they all ſeverally 'expreſſed their *Satisfaction* therein. Then I asked *Margaret*, 'If ſhe 'had fulfilled and performed her *Husband's Will* to her *Children?* She replied, *The Children knew that.* Whereupon I asked them, 'Whether, 'if their *Mother* Married, they ſhould not *loſe* by it? And I asked *Margaret*, 'Whether ſhe had done any thing in *lieu* of it, which 'might Anſwer it to the *Children?* The *Children* ſaid, *She had anſwered it to them; and deſired me to ſpeak no more of that.* I told them, 'I was plain, and would have all things done plainly: for I 'ſought not any outward Advantage to my ſelf. So after I had Acquainted the *Children* with it, our *Intention* of *Marriage* was laid before *Friends*, both *privately* and *publickly*, to the full *Satisfaction* of *Friends*; many of whom gave *Teſtimony* thereunto, that it was of *God.* Afterwards, a *Meeting* being appointed on purpoſe for the *Accompliſhing* thereof, in the *Publick Meeting-Houſe* at *Broad-Mead* in *Briſtol*, we took each other in *Marriage*; the *Lord* Joining us together in the *Honourable Marriage*, in the *Everlaſting Covenant* and *Immortal Seed* of *Life.* In the Senſe whereof living and weighty *Teſtimonies* were born thereunto by *Friends*, in the Movings of the Heavenly *Power*, which united us together. Then was a *Certificate*, relating both the *Proceedings* and the *Marriage*, openly read, and *Signed* by the *Relations*, and by moſt of the *Ancient Friends* of that *City*; beſides many other *Friends* from divers parts of the *Nation.*

Briſtol.

After we were *Married*, we ſtay'd about a Week in *Briſtol*; and then went into the Country together to *Oldſtone:* where taking our *Leaves* of each other in the *Lord*, we parted, betaking our ſelves each to our ſeveral *Service*; *Margaret* returning homewards to the *North*, and I paſſing on into the *Countries*, in the *Work* of the *Lord*, as

Oldſtone.

as before. I travelled through *Wiltſhire, Berkſhire, Oxfordſhire* and *Buckinghamſhire*, and ſo to *London*, viſiting *Friends*: In all which *Counties* I had many large and precious *Meetings.* 1669.

Wiltſhire. Berkſhire. Oxfordſhire Buckinghamſhire.

Being in *London*, it came upon me to write to *Friends* throughout the *Nation*, about *Putting out poor Children to Trades.* Wherefore I ſent the following *Epiſtle* to the *Quarterly Meetings* of *Friends* in all *Counties.*

London.

My Dear Friends,

'LET every *Quarterly Meeting* make Inquiry through all the 'Monthly *Meetings*, and other *Meetings*, to know all *Friends*, that 'be *poor*, *Widows*, or others, that have *Children* fit to ſet forth to *Ap-* 'prenticeſhips; ſo that *once* a *Quarter* you may ſet forth an *Apprentice* 'from your *Quarterly Meeting*: and ſo you may ſet forth *four* in a 'Year in each *County*, as need may be; or more, if there be occaſion. 'And this *Apprentice*, when he comes out of his *Time*, may *help* his 'Mother or *Father*, and rear up the *Family*, that is decayed; and in 'ſo doing, all may come to live comfortably, as Men. For being done 'in your *Quarterly Meetings*, ye will have *knowledge* through all the 'County, in all the *Monthly* and *particular Meetings*, of *Maſters* that be 'fit for them; and of ſuch *Trades*, as their *Parents* deſire, or *you* de- 'ſire, or the *Children* are moſt Inclinable too: and ſo, being placed 'forth, as you ſhall order from your *Quarterly Meetings*, to *Friends*, 'they may be *trained up* in *Truth*: and by this means in the *Wiſdom* 'of *God*, you may preſerve *Friends Children* in the *Truth*, and enable 'them to rear up their decayed *Families*, and be a *Strength* and *Help* 'to them, and *Nurſers* and *Preſervers* of their *Relations* in their anci- 'ent days. And thus alſo, things being ordered in the *Wiſdom* of *God*, 'you will take off a continual *Maintenance*, and free your ſelves from 'much *Cumber.* For in the *Country*, ye know, ye may ſet forth an 'Apprentice for a little, to ſeveral *Trades*, as *Bricklayers* or *Maſons*, 'Carpenters, *Wheel-rights*, *Plough-rights*, *Taylors*, *Tanners*, *Curriers*, 'Black-ſmiths, *Shoomakers*, *Naylers*, *Butchers*, and ſeveral other Trades, 'that might be named, as *Weavers* of *Linnen* and *Woollen*, *Stuffs* and 'Serges. And you may do well, to have a *Stock* in your *Quarterly-* 'Meetings for that purpoſe: and all that is given by any *Friends* at 'their *Deceaſe* (except it be given to ſome *particular Uſe*, *Perſon* or 'Meeting,) may be brought to the *Publick Stock* for that ſame pur- 'poſe: This will be a way for the preſerving of many, that are 'poor among you; and it will be a way of making up *poor Families.* 'In ſeveral *Counties* the ſame is practiſed already: and ſome *Quar-* 'terly Meetings do ſet forth *Two Apprentices*; and ſometimes they ſet 'forth *Children* of the *World*, that are laid on the *Pariſh*: You may 'bind them for *fewer* or *more* Years, according to their Capacities. In 'all which things the *Wiſdom* of *God* will teach you; by which ye may 'come to help the *Children* of *poor Friends*, that they may come to 'rear up their *Families*, and preſerve them in the *Fear* of *God.* So no 'more, but my Love in the everlaſting *Seed*, by which ye will have 'Wiſdom to order all things to the *Glory* of *God.*

London, *the firſt of the* 11*th Month*, 1669.

G. F.

1669. I ſtay'd not long in *London:* but having viſited *Friends*, and finding things there quiet and well, the *Lord's Power* being over all, I paſſed down into *Eſſex*, and ſo into *Hertfordſhire*; where I had many precious *Meetings*. But before I went out of *London*, intending to go down, as far as *Leiceſterſhire*, I writ a *Letter* to my *Wife*, to acquaint her therewith; that, if ſhe found it Convenient to her, ſhe might meet me there. From *Hertfordſhire* I turned into *Cambridgeſhire*; thence into *Huntingtonſhire*, and ſo into *Leiceſterſhire:* where, inſtead of *Meeting* with my *Wife*, I heard, that ſhe was *Haled out of her Houſe*, and carried to *Lancaſter-Priſon* again, by an *Order* gotten from the *King* and *Council*, to fetch her back to *Priſon* upon the Old *Premunire*; though ſhe had been *diſcharged* from that *Impriſonment*, by an *Order* from the *King* and *Council* the Year before. Wherefore, having viſited *Friends*, as far as *Leiceſterſhire*, I returned by *Derbyſhire* into *Warwickſhire*, and ſo through the *Countries* that way to *London* again; having had many large and bleſſed *Meetings* in the ſeveral Counties I paſſed through, and had been ſweetly refreſhed with and amongſt *Friends* in my *Travels*.

Eſſex. *Hertfordſhire.* *Cambridgeſhire.* *Huntingtonſhire.* *Leiceſterſhire.* 1670. *Derbyſhire.* *Warwickſhire.* *London.*

As ſoon as I was got to *London*, I haſt'ned *Mary Lower* and *Sarah Fell* (two of my *Wife*'s *Daughters*) to the *King*, to acquaint him, how their *Mother* was dealt with, and ſee, if they could get a full *Diſcharge* for her, that ſhe might enjoy her *Eſtate* and *Liberty* without *Moleſtation*. This was ſomewhat difficult at firſt to get; but by diligent Attendance on it, they at length obtained it: the *King* giving *Command* to one called *Sir John Otway*, to ſignifie his *Pleaſure* therein by *Letter* to the *Sheriff*, and others concerned therein in the *Country*. Which *Letter Sarah Fell*, going down with her *Brother* and *Siſter Rous*, carried with her to *Lancaſter*; and by them I writ to my *Wife*, as followeth.

My Dear Heart in the *Truth* and *Life*, that changeth not.

'IT was upon me, that *Mary Lower* and *Sarah* ſhould go to the *King* 'concerning thy *Impriſonment*; and to *Kirby*, that the *Power* of the 'Lord might appear over them all in thy *Deliverance*. They went; 'and then they thought to have come down: but it was upon me to 'ſtay them a little longer; that they might follow the *Buſineſs*, till it 'was Effected: which it now is, and is here ſent down. The late 'Declaration of mine hath been very *ſerviceable*, People being gene'rally ſatisfied with it. So no more, but my Love in the *Holy* 'Seed.

G. F.

The *Declaration* here mentioned, was a *Printed Sheet*, writ upon occaſion of a *New Perſecution* ſtirred up, For by that time I was got back out of *Leiceſterſhire* to *London*, a freſh *Storm* was *Riſen*; occaſioned (as it was thought) by that *Tumultuous Meeting* in a *Steeple-houſe* in *Wiltſhire*, or *Glouceſterſhire*, mentioned a little before: where a *Conteſt* happening between a *Presbyterian-Prieſt*, and the *Prieſt* of the *Pariſh*, with their *Hearers* on either ſide, the *Common-Prayer-Book* was

was *Cut to pieces*, and other great *Diſorders* committed. From which (it was ſaid) ſome *Members* of *Parliament* took Advantage, to get that *Act paſſed* againſt *Seditious Conventicles:* which ſoon after came forth, and was turned againſt us; who of all People were *free* from *Sedition* and *Tumult*. Whereupon I writ the *Declaration* before mentioned; ſhewing from the *Preamble* and *Terms* of the ſaid *Act*, That we were not *ſuch a People*, nor our *Meetings* ſuch *Meetings*, as were deſcribed in that *Act*. Beſide that *Declaration*, I writ alſo another ſhort *Paper*, on the occaſion of that *Act* againſt *Meetings*; opening our *Caſe* to the *Magiſtrates*, as followeth: 1670. *London.*

'O *Friends*, Conſider this *Act*, which limits us to *Five*, that but '*Five* may *Meet:* Is this *To do, as ye would be done by?* 'Would ye be ſo ſerved your ſelves? We own *Chriſt Jeſus*, as well as 'you, both his *Coming*, *Death* and *Reſurrection*; and if we be Con'trary-minded to you in *ſome things*, is not this the *Apoſtle*'s Exhor'tation, to *Wait, till God hath Revealed it?* Doth not he ſay, '*What is not of Faith, is Sin*? And ſeeing, we have not *Faith* in things, 'which ye would have us to do; would it not be *Sin* in us, if we 'ſhould do contrary to our *Faith*? And why ſhould any Man have 'Power over any other Man's *Faith*, ſeeing *Chriſt* is the *Author* of it? 'When the *Apoſtles* did preach in the *Name* of *Jeſus*, and great *Mul*'titudes heard them, and the *Rulers* forbad them *to ſpeak any more in* 'that Name; did not they bid them *Judge*, Whether it were better to 'obey *God* or *Man*? Would not this *Act* have taken hold of the *Twelve* 'Apoſtles, and *Seventy Diſciples*; for they *Met often together*? And 'if there had been an *Act* or *Law* made then, *That not above* Five '*ſhould have met with Chriſt*; would not that have been an hindring 'him from *Meeting* with his *Diſciples*? And do ye think, that he '(who is the *Wiſdom* of *God*) or his *Diſciples* would have *obeyed* it? 'If ſuch a *Law* had been made in the *Apoſtles* days, *That* not above '*Five* might have *met together*, who had been *different-minded* from 'either the *Jews*, or the *Gentiles*; Do ye think, the *Churches* of *Chriſt* 'at *Corinth*, *Philippi*, *Epheſus*, *Theſſalonica*, or the reſt of the *Gather*'ed Churches would have *Obeyed* it? O therefore conſider! For we 'are *Chriſtians*, and partake of the *Nature* and Life of *Chriſt*. And 'ſtrive not to *Limit* the *Holy One*; for *God's Power* cannot be *limited*, 'and is not to be *quenched*: And *do unto all men, as ye would have them* '*do unto you: for that is the Law and the Prophets.*

This is from thoſe, who wiſh you all well, and deſire your Everlaſting Good and Proſperity, who are called Quakers; *who ſeek the Peace and Good of all People, though they do Afflict us, and cauſe us to ſuffer.*

G. F.

Now as I had endeavoured to *ſoften* the *Magiſtrates*, and to take off the Sharpneſs of their Edge in the *Execution* of the *Act*; ſo it was upon me to write a few *Lines* to *Friends*, To *ſtrengthen and encourage them*

1670. *them to ſtand faſt in their Teſtimony, and bear, with Chriſtian Patience and Content, the Suffering, that was coming upon them.* This I did in the following *Epiſtle:*

London.

'ALL my *Dear Friends:* Keep in the *Faith* of *God* above all out-
'ward things, and in his *Power*, that hath given you Domini-
'on over all. The ſame *Power* of *God* is ſtill with you to *deliver*
'you, as formerly: for *God* and his *Power* is the ſame, and his *Seed* is
'over all, and before all; and will be, when that which makes to *ſuf-*
'*fer*, is gone. And ſo be of good *Faith*, in that which Changeth not:
'for whatſoever any doth againſt the *Truth*, it will come upon them-
'ſelves, and fall as a *Milſtone* on their Heads. And if ſo be, that
'the *Lord* do ſuffer you to be *Tried*, let all be given up: and
'look at the *Lord*, and his *Power*, which is over the whole *World*; and
'will be, when the *World* is gone. And in the *Lord's Power* and
'*Truth* Rejoice, *Friends*, over that, which makes to *ſuffer*, in the
'*Seed*, which was, before it was: for the *Life*, and *Truth*, and the
'*Power* of *God* is over all. And all keep in that; and if ye do *ſuffer*
'in that, it is to the *Lord*. *Friends*, the *Lord* hath bleſſed you in
'*Outward Things*; and now the *Lord* may *Try* you, Whether your
'*Minds* be in the *Outward Things*; or with the *Lord*, that gave you
'them? Therefore keep in the *Seed*, by which all *Outward Things* were
'made; and which is over them all. What! ſhall not I *pray*, and
'*ſpeak* to *God*, with my *Face* towards *Heavenly Jeruſalem*, according
'to my *wonted Time?* And let not any one's *Dalilah ſhave* his *Head*,
'leſt ſuch *loſe* their *Strength*; neither *Reſt* in its *Lap*, leſt the *Phili-*
'*ſtines* be *upon you*. For your *Reſt* is in *Chriſt Jeſus*; therefore *Reſt* not
'in any thing elſe.

London, *the* 12th *of the* 2d *Month*, 1670. *G. F.*

Gracious-Street-Meeting.

On the *Firſt Day* of the *Week*, next after the *Act* came in force, I went to the *Meeting* at *Grace-Church-Street*, where I expected, the *Storm* was moſt likely to begin. When I came there, I found the *Street* full of *People*, and a *Guard* ſet to keep *Friends* out of their *Meeting-houſe*. I went thereupon to the other *Paſſage*, that goes out of *Lombard-Street*, and there alſo I found a *Guard*; but the *Court* was full of *People*, and a *Friend* was ſpeaking amongſt them: But ſpake not long. And when he had done, I ſtood up, and was moved to ſay; 'Saul, Saul, *why perſecuteſt thou me? It is hard for thee to kick* '*againſt that, that pricks thee.* Then I ſhewed, that it is *Saul's Na-*'*ture*, that *perſecutes* ſtill; and that they, who *perſecute* Chriſt in his 'Members now, where he is made manifeſt, *kick* againſt that which '*pricks* them. That it was the *Birth* of the *Fleſh*, that *perſecuted* 'the *Birth* born of the *Spirit*: and that it was the Nature of *Dogs* to 'tear and devour the *Sheep*; but that we ſuffered as *Sheep*, that did 'not *bite* again: for we were a *peaceable People*, and did *love* them, 'that *perſecuted* us. After I had ſpoken a while to this Effect, the *Conſtable*

ſtable came, with an *Informer* and *Souldiers*; and as they *plucked* me *down*, I ſaid; *Bleſſed are the Peace-makers.* The *Commander* of the *Souldiers* put me among the *Souldiers*, and bid them *ſecure me*; ſaying to me, *You are the Man I looked for.* They took alſo *John Burneyate* and another *Friend*; and had us away firſt to the *Exchange*, and afterward towards *More fields*. As we went along the *Streets*, the *People* were very *moderate*: and ſome of them *laught* at the *Conſtable*, and told him, *We would not run away.* The *Informer* went with us *Unknown*; till falling into Diſcourſe with one of the *Company*, he ſaid; *It would never be a good World, till all People came to the good Old Religion*, that was *Two hundred Years ago.* Whereupon I asked him, *Art thou a* Papiſt? *What! a* Papiſt-*Informer? for Two hundred years ago there was no other Religion, but that of the* Papiſts. He ſaw, he had *enſnared* himſelf; and was Vexed at it: for as he went along the *Streets*, I ſpake often to him; and manifeſted, what he was. When we were come to the *Mayor's Houſe*, and were in the *Court yard*, ſeveral of the People, that ſtood about, asked me; *How, and for what I was taken?* I deſired them to *Ask* the *Informer*; and alſo know, what his *Name* was: but he refuſed to tell his *Name*. Whereupon one of the *Mayor's Officers*, looking out at a Window, told him; *He ſhould tell his Name, before he went away: for the* Lord Mayor (he ſaid) *would know, by what Authority he intruded himſelf with* Souldiers *into the Execution of thoſe Laws, which belonged to the* Civil Magiſtrate *to Execute, and not to the* Military. After this he was reſtleſs, and eager to be gone; and went to the *Porter* to be let out. One of the *Officers* called to him, ſaying, *Have you brought People here to Inform againſt, and now will you go away, before my* Lord Mayor *comes?* Some called to the *Porter*, not to let him out: Whereupon he *forcibly pulled open the Door, and ſlipt out.* No ſooner was he come out into the *Street*, but the *People* gave a *Shout*, that made the *Street* ring again; Crying out, *A Papiſt-Informer! A Papiſt-Informer!* We deſired the *Conſtable* and *Souldiers* to go forth, and *Reſcue* him out of the *Peoples Hands*; fearing, leſt they ſhould have done him a *Miſchief*. They went, and brought him into the *Mayor's Entry*; where we ſtaid a while: But when he went out again, the *People* received him with ſuch another *Shout*. Whereupon the *Souldiers* were fain to go, and *Reſcue* him once more: and then they had him into a Houſe in an *Alley*; where they perſwaded him to *Change* his *Perriwig*, and ſo he got away *unknown*.

1670. London. *Grac. Mett.*

When the *Mayor* came home, we were brought into the Room, where he was: and ſome of his *Officers* would have taken off our *Hats*; which he perceiving, called to them, and bid them *Let us alone, and not meddle with our Hats: for* (ſaid he) *they are not yet brought before me in Judicature.* So we ſtood by, while he *Examined* ſome *Presbyterian-* and *Baptiſt-Teachers*; with whom he was ſomewhat *ſharp*, and *Convicted* them. After he had done with them, I was brought up to the *Table*, where he ſate; and then the *Officers* took off my *Hat*. And the *Mayor* ſaid mildly to me: *Mr.* Fox, *You are an Eminent Man amongſt thoſe of your Profeſſion; pray, will you be Inſtrumental, to diſſuade them from meeting in ſuch great Numbers:* for (ſaid he) ſeeing Chriſt hath promiſed, that *Where two or three are met in his Name, he will be in the midſt of them*; and the *King* and *Parliament* are graciouſly

1670. ously pleased to allow of *Four* to *meet together* to *Worship God:* Why will not you be content to partake both of *Christ's Promise* to *Two* or
London. *Three*, and the *King's Indulgence* to *Four*? I answered to this purpose:
At *Mayor's* 'That *Christ's Promise* was not to discourage *many* from *Meeting together in his Name*; but to encourage the *Few*, that the *fewest* might 'not *forbear* to *Meet*, because of their *Fewness*. But if Christ hath 'promised to manifest his *Presence* in the midst of so small an *Assembly*, 'where but *Two* or *Three* were gathered in his *Name*; how much more 'would his *Presence* abound, where *Two* or *Three hundred* are gathered 'in his *Name*. I wisht him to consider, Whether this *Act* would not 'have taken hold of *Christ*, with his *Twelve Apostles* and 70 *Disciples* '(if it had been in their time) who used to *Meet often together*; and 'that with *great Numbers*? However I told him, this *Act* did not 'concern *Us*; for it was made against *Seditious Meetings*, of *such as* '*Met, under Colour and Pretence of Religion, to contrive Insurrections*, '*as* (the *Act* says) *late Experience had shewen*; but we had been sufficiently *Tried* and *Proved*, and always found *peaceable*: And therefore 'he should do well, to put a difference between the *Innocent*, and the '*Guilty*. He said, *The Act was made against* Meetings, *and a Worship* '*not according to the Liturgy*. I told him, [*According to*] was not 'the *very same* thing: and I askt him, 'Whether the *Liturgy* was ac-'cording to the *Scriptures*? And whether we might not *read Scrip-'tures*, and *speak Scriptures*? He said, *Yes*. I told him, 'This *Act* 'took hold only of such, as did *Meet to plot and contrive Insurrections*, '*as late Experience had shewen*: but they had never *Experienced* that 'by us. Because *Thieves* are sometimes on the Road, must not *Ho-'nest Men* travel therefore? And because *Plotters* and *Contrivers* have '*Met* to do *Mischief*, must not an *honest*, *peaceable People Meet to do* '*Good*? If we had been a People, that did *Meet to Plot and Contrive In-'surrections*, &c. we might have drawn our selves into *Fours*; for '*Four* might do more *Mischief* in *Plotting*, than if there were *Four* '*Hundred*; because *Four* might speak out their Minds more *freely* one 'to another, than *Four Hundred* could. Therefore we being *Inno-'cent*, and not the *People* this *Act* concerns; we keep our *Meetings*, as 'we used to do: and, I said, I believed, that he knew in his Consci-'ence, we were *Innocent*. After this, and some more *Discourse*, he took our *Names*, and the *places*, where we *lodged*; and at length, inasmuch as the *Informer* was gone, set us at *Liberty*.

Being set at *Liberty*, the *Friends*, that were with me, asked
Grac. Mett. me, *Whether I would go*? I told them, 'To *Gracious-Street-Meet-'ing* again, if it were not over. When we came there, the *People* were generally gone; only some few stood at the Gate. We went
—— into *Gerrard Roberts* his House; and from thence I sent out to know, how the other *Meetings* in the *City* were? And I understood, that at *some* of the *Meeting-places Friends* were *kept out*; and at others they were *taken*, but set at *Liberty* again a few days after. A glorious time it was; for the *Lord's Power* came over all, and his Everlasting *Truth* got *Renown*. For as fast as some, that were *speaking*, were *taken down*, others were moved of the *Lord* to *stand up* and *speak*; to the admiration of the People: and the more, because many *Baptists* and other *Sectaries* left their *Publick Meetings*, and came to see, how the *Quakers* would

would *stand*? As for the *Informer* aforesaid, he was so frighted, that 1670.
there durst hardly any *Informer* appear *publickly* again in *London* for
some time after. But the *Mayor*, whose Name was *Samuel Starling*, London.
though he carried himself *smoothly* towards us, proved afterwards a very great *Persecutor* of our *Friends*; many of whom he cast into *Prison*, as may be seen in the *Books* of the *Trials* of *W. Penn*, *W. Mead*, and others at the *Old Baily* this Year.

After some time, the *Heat* of *Persecution* in the *City* began to abate, and *Meetings* were quieter there: and I being then clear of the *City*, went to visit *Friends* in the *Country*; having several *Meetings*, as I went, in *Middlesex*, *Buckinghamshire* and *Oxfordshire*, which *Middlesex.* *Buckinghamshire.* *Oxfordshire* were quiet: though in some places there was much *Threatning*. At *Reading* most of the *Friends* were in *Prison*; and I went thither to *Visit* them: And when I had been a while with them, the *Friends* that *Reading.* were *Prisoners*, gathered together, and several other *Persons* came in; so that I had a fine Opportunity amongst them, and 'declared the '*Word* of *Life*, encouraging them in the *Truth*: and they were Re-'freshed in feeling the *Presence* and *Power* of the *Lord* amongst them. When the *Meeting* was ended, the *Jailer* understanding, that I was there, the *Friends* were troubled, and concerned how to get me out safe again: for they feared, lest he should stop me. But after I had staid a while, and *Eaten* with them, I went down the *Stairs*: and the *Jailer* being at the *Door*, I put my hand in my *Pocket*, which he had such an Eye to, hoping to get something of me; that he asked me no *Question*. So I gave him something, and bad him, *Be kind and civil to my Friends in Prison, whom I came to Visit*: And he let me pass out without Interruption. But soon after *Isaac Pennington* coming to *Visit* them, he stopt him; and caused him to be made a *Prisoner*.

Next Morning I rid about *Fourteen Miles* to a *Meeting*, at a place *Hampshire.* called *Baghurst* in *Hampshire*; *Thomas Brigges* being with me. When *Baghurst.* we came into the *Parish*, some *sober People* came to us, and told us, *That the Priest of the Town was an Envious Man, and did Threaten us.* We went on to the *Meeting*, which was large: and after some time *Thomas Brigges* stood up and spake. Now it seems, the *Priest* had got a *Warrant*, and sent the *Constables* and other *Officers* with it: And they came to the *House*, and stay'd a while, and then went away again; but did not come into the *Meeting*: So we in the *Meeting* did not know of their being there. But after *Thomas Brigges* had done speaking, I was moved of the *Lord* to stand up, and declared the *Word* of *Life* to the People; and a precious *Meeting* we had. When I had done speaking, and the *Meeting* was ended and risen, I heard a great *Clutter* in the *Yard*: and when we came forth, the *Man* of the *House* told us, *That the Officers had been in the House before, but did not come into the Meeting; but went away without doing any thing. And that now the Priest in a great Rage had sent them again, and his own Servant with them.* But the *Meeting* being ended before they came, they could do nothing now: And thus the good *Providence* of the *Lord* preserved us from the *Wicked Design* of the *Envious Priest*, and out of his *Snare*; but the *Priest* was in a great *Rage*.

1670. From thence We went to a *Friend's* Houſe on the Edge of *Barkſhire*, where ſeveral *Friends* came to viſit us. And afterwards we
Barkſhire. paſſed into *Surrey*, viſiting *Friends*, and had many precious *Meetings*:
Surrey. till we came to *Stephen Smiths* near *Guilford*, where great *Perſecution*
Guilford. had been; and very much *Goods* had been taken away from *Friends* thereabouts for their *Meetings*, and under great *Threatnings* they were at that time: yet we had ſeveral bleſſed *Meetings* there, and thereabouts; and the *Lord's Power* was over all, in and by which we were preſerved.

Suſſex. We went out of *Surrey* into *Suſſex*, by *Richard Baxe's*, where we had a large, precious *Meeting*, and quiet; though the *Conſtables* had given out *Threatnings* before. Afterwards I had many more *Meetings* up and down in that *County*: and though there were ſome *Threatnings*, yet *Meetings* were peaceable; and *Friends* were refreſhed, and eſtabliſhed upon the Foundation of God, that ſtands ſure. When I had throughly
Kent. viſited *Suſſex*, I went into *Kent*; and had many glorious and precious *Meetings* in ſeveral parts of that *County*. I went up into *Eaſt-Kent* to a
Deal. *Meeting* near *Deal*, which was very large: and returning from thence
Canterbury. to *Canterbury*, viſited *Friends* there: and then paſſed into the *Iſle* of
Iſle of Sheppy. *Sheppy*, where I ſtaid *Two* or *Three Days*; and thither came *Alexander Parker*, *George Whitehead* and *John Rouſe* to me.

The *next day* after they came, finding my *Service* for the *Lord* finiſhed there, we paſſed away towards *Rocheſter*. And on the way, as I was walking down an *Hill*, a great *Weight* and *Oppreſſion* fell upon my *Spirit*: I got on my *Horſe* again; but the *Weight* remained ſo heavy on me, that I was hardly able to *Ride*. At length we came to
Rocheſter. *Rocheſter*, but I was much *ſpent*; being ſo extreamly *loaden* and *burdened* with the *World's Spirits*, that my Life was oppreſſed under them.
Graveſend I got with difficulty to *Graves-End*, and lay at an *Inn* there; but could hardly either *Eat* or *Sleep*. The *next day John Rouſe* and *Alexander Parker* went for *London*; and *John Stubbs* being come to me, he and
Eſſex. I went over the *Ferry* into *Eſſex*. We came to a place called *Horne-*
Horne-Church. *Church*, where was a *Meeting* on the *Firſt-Day*: And after the *Meet-*
Stratford. *ing* I rode with great *Uneaſineſs* to *Stratford*, *Three Miles* from *London*, to a *Friend's* Houſe there, whoſe Name was *Williams*; and who had formerly been a *Captain*. Here I lay exceeding *Weak*, and at laſt loſt both my *Hearing* and my *Sight*; ſo that I could neither *hear* nor *ſee*. Several *Friends* came thither to me from *London*: and I told them; 'That I ſhould be as a *Sign*, to ſuch as would not *ſee*, and ſuch as 'would not *hear* the *Truth*. In this Condition I continued a pretty while, and ſeveral People came about me; and though I could not ſee their *Perſons*, yet I felt and diſcerned their *Spirits*, who of them was *honeſt-hearted*, and who was not. Divers *Friends* that practiſed *Phyſick*, came to ſee me, and would have given me *Phyſick*; but I was not to meddle with any of their *Medicines*: For I was ſenſible, I had a *Travel* to go through; and therefore ſpake to *Friends*, to let none but *ſolid*, *weighty Friends* be about me. And under great *Sufferings* and *Groanings*, and *Travels*, and *Sorrows*, and *Oppreſſions* I lay for ſeveral Weeks; whereby I was brought ſo *Low* and *Weak* in *Body*, that few thought, I could have *lived*: and ſome, that were with me, went away, ſaying, *They would not ſee me die*; and it was reported both in *London*,

and in the *Country*, that I was *deceaſed*: But I felt the *Lord's Power* 1670.
inwardly ſupporting me. And when they, that were about me, had
given me up to *die*, I ſpake to them, to get a *Coach* to carry me *Stratford.*
to *Gerrard Roberts's*, about *Twelve Miles off*: For I found, it was my place, to go thither. I had now Recovered a little *Glimmering Sight*, ſo that I could diſcern the *People* and *Fields*, as I went; and that was all. When I came to *Gerrard's*, he was very *Weak*; and I was moved to ſpeak to him, and encourage him. And after I had ſtaid about *Three Weeks* there, it was with me to go to *Enfield*: *Friends* were afraid of my *Removing*: but I told them, I might ſafely go. And when I had taken my leave of *Gerrard*, and was come to *Enfield*, I went firſt to *Enfield.*
viſit *Amor Stoddart*; who lay there very *Weak*, and almoſt *Speechleſs*. I was moved to tell him, 'He had been *faithful* as a *Man*, and *faithful* 'to *God*; and that the *Immortal Seed* of *Life* was his *Crown*. And with many more Words I was moved to ſpeak to him; though I my ſelf was then ſo *Weak*, I was hardly able to ſtand: and within a few days after *Amor* died. I went to the Widow *Dry's* at *Enfield*, and there I lay all that *Winter*; *warring* in *Spirit* with the *Evil Spirits* of the *World*, that *Warred* againſt *Truth* and *Friends*. For there were great *Perſecutions* at this time: ſome *Meeting-houſes* were pluck'd down, and many were *broken* up by *Souldiers*; who would come, ſometimes a *Troop* of *Horſe*, or a *Company* of *Foot*, and they would *break* their *Swords*, *Carbines*, *Muskets* and *Pikes* with *beating Friends*: and many *Friends* they *wounded*, ſo that their *Blood* lay in the *Streets*. Amongſt others, that were *Active* in this *Cruel Perſecution* at *London*, my Old Adverſary Col. *Kirby* was one; who with a *Company* of *Foot* went to break up ſeveral *Meetings*: and he would often Inquire for me at the *Meetings*, he brake up. But one time, as he went over the *Water* to *Horſly-Down*, there happening ſome *Scuffle* between ſome of his *Souldiers*, and ſome of the *Watermen*, he bid his Men, *Fire at them*; and they did ſo, and *Killed* ſome.

But I was under great *Sufferings* at this time, beyond what I have words to declare. For I was brought into the *Deep*, and ſaw all the *Religions* of the *World*, and *People* that lived in them, and the *Prieſts* that held them up; who were as a Company of *Men-Eaters*, *eating up* the *People* like *Bread*, and *gnawing* the *Fleſh* from off their *Bones*. But as for *True Religion* and *Worſhip*, and *Miniſters* of *God*, Alack! I ſaw, there was none amongſt thoſe of the *World*, that pretended to it. For they, that pretended to be the *Church*, were but a Company of *Men-Eaters*, Men of *Cruel Viſages*, and of *long Teeth*; who, though they had cried againſt the *Men-Eaters* in *America*, yet I ſaw, they were in the ſame *Nature*. And *as* the great profeſſing *Jews* did *eat up God's People*, *like Bread*, and the *Falſe Prophets* and *Prieſts* then preached *Peace* to People, ſo long as they *put into their Mouths and fed them*; but if they *fed* them not, they prepared *War* againſt them: *they ate their Fleſh off their Bones, and chopped them for the Caldron*; *ſo* theſe, that profeſs themſelves *Chriſtians* now, (both *Prieſts* and *Profeſſors*) and were not in the ſame *Power* and *Spirit*, that *Chriſt* and the Holy *Prophets* and *Apoſtles* were in, were in the ſame *Nature*, that the old, profeſſing *Jews* were in, and were *Men-Eaters*, as well as they. Theſe ſtirred up *Perſecution*, and ſet the wicked *Informers* on work; ſo that a

1670. *Friend* could hardly ſpeak a few Words in a private *Family*, before they ſate down to eat *Meat*, but ſome were ready to *Inform* againſt them.
Enfield. A particular Inſtance of which I have heard, as followeth.

At *Droitwich Jo. Cartwright* came to a *Friend*'s Houſe: and being moved of the *Lord* to *ſpeak* a *few Words*, before he ſate down to *Supper*; there came an *Informer*, and ſtood heark'ning under the *Window*. And when he had heard the *Friend ſpeak*, hoping to get ſome *Gain* to himſelf, he went and *Informed*; and got a *Warrant* to *Diſtrain* the *Friend's Goods*, under pretence, that there was a *Meeting* at his *Houſe*: Whereas there was none in the *Houſe* at that time, when the *Friend ſpake* before *Supper*, but *himſelf*, the *Man* of the *Houſe*, and his *Wife*, and their *Maid-Servant*. But this *Evil-minded man*, as he came back
Exampl. with his *Warrant* in the *Night*, *fell off* of his *Horſe*, and brake his *Neck*. So there was a *Wretched End* of a *Wicked Informer*; who hoped to have enriched himſelf by *ſpoiling Friends*: but the *Lord* prevented him, and *Cut him off* in his *Wickedneſs*, and *ſpoiled* him.

Now, though it was a *Cruel*, *Bloody*, *Perſecuting Time*, yet the *Lord's Power* went over all, and his Everlaſting *Seed* prevailed; and *Friends* were made to *ſtand firm* and *faithful* in the *Lord's Power*: And ſome of the *Sober People* of the *World* would ſay, *If Friends did not ſtand, the Nation would run into Debauchery.*

And though by reaſon of my *Weakneß*, I could not travel about amongſt *Friends*, as I uſed to do; yet in the *Motion* of *Life* I ſent the following *Lines*, as an *Encouraging Teſtimony*, amongſt them.

My Dear Friends,

'THE *Seed* is above all, in it *Walk*; in which ye all have *Life*. 'Be not amazed at the *Weather*: for always the *Juſt* ſuffered 'by the *Unjuſt*; but the *Juſt* had the *Dominion*. And all along ye 'may ſee, by *Faith* the *Mountains* were ſubdued; and the *Rage* of 'the *Wicked*, and his *Fiery Darts* were quenched. And though the '*Waves* and *Storms* be high, yet your *Faith* will keep you to *Swim* 'above them: for they are but for a *Time*; and the *Truth* is *with-* 'out *Time*. Therefore keep on the *Mountain* of *Holineſs*, ye who are 'led to it by the *Light*; where nothing ſhall hurt. And do not think, 'that any thing will outlaſt the *Truth*, which ſtandeth *ſure*; and is 'over that, which is out of the *Truth*: for the *Good* will Overcome 'the *Evil*, and the *Light Darkneſs*, and the *Life Death*, and *Vertue* '*Vice*, and *Righteouſneß Unrighteouſneß*. The *Falſe Prophet* cannot 'overcome the *True*: but the *True Prophet*, Chriſt, will overcome 'all the *Falſe*. So be Faithful, and live in that, which doth not think 'the *time long*.

G. F.

But

1670. But after ſome time it pleaſed the *Lord* to allay the *Heat* of this *Violent Perſecution*: and I felt in *Spirit* an *overcoming* of the Spirits Enfield. of thoſe *Men-Eaters*, that had ſtirred it up, and carried it on to that *Height* of *Cruelty*; though I was outwardly very *Weak*. And I plainly felt, and thoſe *Friends* that were with me, and that came to Viſit me, *ſaw* and took notice, that as the *Perſecution Ceaſed*, I came from under the *Travels* and *Sufferings*, that had lain with ſuch *Weight* upon me: So that towards the *Spring* I began to *Recover*, and to walk up and down, beyond the Expectation of many; who did not think, I could ever have gone abroad again, I had been ſo exceeding *Weak* through the *Travel* and *Exerciſe*, that was upon my *Spirit*.

Whilſt I was under this *Spiritual Travel* and *Suffering*, the *State* of the City *New Jeruſalem*, which comes down out of *Heaven*, was opened to me; which ſome *Carnal-minded People* had looked upon to be like an *outward City* or *Town*, that had dropt out of the *Elements*: But I ſaw the *Beauty* and *Glory* of it, the *Length*, the *Breadth*, and the *Height* thereof, all in Compleat *Proportion*. And I ſaw, that all, who are within the *Light* of *Chriſt*, and in his *Faith*, which he is the *Author* of, and in the *Spirit*, the *Holy Ghoſt*, which *Chriſt*, and the Holy *Prophets* and *Apoſtles* were in, and within the *Grace* and *Truth*, and within the *Power* of *God* (that was before the *Devil* was) which was the *Walls* of the *City*; ſuch are *within* the *City*, ſuch are *Members* of this City, and have right to Eat of the *Tree* of *Life*, which yields her *Fruit* every Month, and whoſe *Leaves* are for the healing of the Nations. But they that are out of the *Grace*, out of the *Truth*, out of the *Light*, *Spirit* and *Power* of *God*; ſuch as Reſiſt the *Holy Ghoſt*, quench, vex and grieve the *Spirit* of *God*, and hate the *Light*, and turn the *Grace* of *God* into Wantonneſs, and do Deſpight to the *Spirit* of *Grace*; ſuch as have erred from the *Faith*, and made *Ship-wrack* of it, and of a *Good Conſcience*, and abuſe the *Power* of *God*, and deſpiſe *Propheſying*, *Revelation* and *Inſpiration*; theſe are the *Dogs* and *Unbelievers*, that are *without* the *City*: And theſe make up the great City *Babylon*, Confuſion, and her *Cage*, the *Power* of *Darkneß*; and the Evil *Spirit* of *Error* ſurround and cover them over. And in this great City *Babylon* are the *Falſe Prophets*, in the falſe Power and falſe Spirit, and the *Beaſt* in the *Dragon's* Power, and the *Whore*, that is gone a Whoring from the *Spirit* of *God*, and from *Chriſt*, her *Husband*: But the *Lord's Power* is over all this *Power* of *Darkneſs*, *Cage*, *Whore*, *Beaſt*, *Dragon*, *Falſe Prophets* and their Worſhippers, who are for the *Lake*, which burns with *Fire*. Many things more did I ſee concerning the Heavenly City, the *New Jeruſalem*, which are hard to be uttered; and would be hard to be received. But in ſhort, This Holy *City* is within the *Light*: and all that are within the *Light*, are within the *City*; the *Gates* whereof ſtand open all the *Day*, (for there is no *Night* there) that all may come in: and *Chriſt's Blood* being ſhed for every Man, and he taſted *Death* for every Man, and enlightneth every Man that cometh into the World, and his *Grace*, that brings Salvation, having appeared to all Men, there is no *Place* or *Language*, but there his *Voice* may be heard. The *Chriſtians* in the *Primitive Times* were called by Chriſt *A City ſet upon an Hill*; and they were alſo called

1670. Enfield. called *The Light of the World*, and *The Salt of the Earth*: But when the *Chriſtians* loſt the *Light*, and *Salt*, and *Power* of *God*, then they came to be *trodden* under *foot*, like *unſavoury Salt*. Even as the *Jews*, who while they kept the *Law* of *God*, were kept above all *Nations*; but when they turned their Backs on *God* and his *Law*, then were they *trodden under foot* of other *Nations*. So *Adam* and *Eve*, while they obeyed *God*, were kept in his *Image*, and in the *Paradiſe* of *God*, in *Dominion* over all the *Works* of God's Hands: but when they diſobeyed *God*, they loſt the *Image* of *God*, the *Righteouſneſs* and the *Holineſs*, in which they were made; they loſt their *Dominion*, and were driven out of *Paradiſe*: and ſo fell under the *dark Power* of *Satan*, and came under the *Chains* of *Darkneſs*. But the *Promiſe* of *God* was, *That the Seed of the Woman*, Chriſt Jeſus, *ſhould bruiſe the Serpents Head*, ſhould break his Power and Authority, which had led into *Captivity*, and had held Man in it. So *Chriſt*, who is the *Firſt* and *Laſt*, ſets Man free, and is the *Reſurrection* of the *Juſt* and *Unjuſt*, the *Judge* of the Quick and Dead; and they that are in him, are inveſted with everlaſting *Reſt* and *Peace*, out of all the Labours, and Travels, and Miſeries of *Adam* in the *Fall*. So he is ſufficient, and of Ability to *Reſtore* Man up into the *State*, that Man was in before he *fell*; and not into that *State* only, but up into that *State alſo*, that *never fell*, even to himſelf.

I had alſo in this time a great *Exerciſe* and *Travel* of *Spirit* upon me, concerning the *Powers* and *Rulers* of theſe *Nations*, from the ſenſe I had of the many tender *Viſitations* and faithful *Warnings*, that had been given them; and of their great *Abuſe* thereof: who had refuſed to hear, and had rejected the *Counſel* of the *Lord*. And though I knew, *Friends* would be Clear of their *Blood*; yet I could not but *Mourn* over them, and gave forth theſe few *Lines* following concerning them:

'WE have given them a *Viſitation*, and have faithfully *Warned* 'them; and have declared to them our *Innocency* and *Uprightneſs*, and that we never did any *Hurt* to the *King*, nor to any 'of his People. We have nothing in our Hearts, but *Love* and *Good-will* to him and his People; and deſire their *Eternal Welfare*. But 'if they will not hear, then the *Day* of *Judgment* and of *Sorrow*, of 'Torment and *Miſery*, and *ſudden Deſtruction* will come from the *Lord* 'upon them, that have been the *Cauſe* of the *Sufferings* of many 'Thouſands *ſimple*, *innocent*, *harmleſs People*, that have done them no 'hurt, nor have had any *Ill Will* towards him or them; but have deſired their *Eternal Good*, for the *Eternal Truth*'s ſake: *Deſtruction* 'will come upon them, that turn the *Sword* backward. Therefore 'do not blind your Eyes; the Lord will bring ſwift *Deſtruction* and 'Miſery upon you: Surely, he will do it, and will relieve his *Innocent* 'People; who have groaned for *Deliverance* from under your *Oppreſſion*, and have alſo groaned for your *Deliverance* out of *Wickedneſs*, 'Bleſſed be the Lord God, that he hath a *People* in this *Nation*, that 'ſeeks the *Good* of *all Men* upon the Face of the Earth: For we have 'the *Mind* of the Lord *Jeſus Chriſt*, that deſires not the *Death* of a *Sinner*,

'*Sinner*; but the Salvation and Good of all: Bleſſed be the *Name* of 'the *Lord* our God for ever. 1670. Enfield.

G. F.

While I continued at *Enfield*, a ſenſe came upon me of an *Hurt*, that ſometimes hap'ned, by *Perſons* coming under the *Profeſſion* of *Truth* out of one *Country* into *another*, to take an *Husband* or *Wife* amongſt *Friends*, where they were *Strangers*; and it was not known, whether they were *Clear* and *Orderly*, or no. And it Opened in me to recommend the following *Method* unto *Friends*, for preventing ſuch *Inconveniences*: Whereupon I writ the following *Lines*.

'ALL *Friends*, that do *Marry*, whether they be *Men* or *Women*, if 'they come out of another *Nation*, *Iſland*, *Plantation* or *Coun-'ty*, let them bring a *Certificate* from the *Men's-Meeting* of that *Coun-'ty*, *Nation*, *Iſland* or *Plantation*, from which they come, to the *Men's 'Meeting*, where they do *propound* their *Intention* of *Marriage*: 'for the *Men's-Meeting* being made up of the *Faithful*, this will ſtop 'all *bad* and *raw Spirits* from Roving up and down. And then when 'any come with a *Certificate*, or *Letter* of *Recommendation* from one 'Men's-Meeting to another, one is refreſhed by another; and can ſet 'their *Hands* and *Hearts* to the thing: and this will take away a 'great deal of *Trouble*. And then, what ye have to ſay to them in 'the *Power* of *God*, in *Admoniſhing* and *Inſtructing* them, ye are left 'to the *Power* and *Spirit* of *God* to do it; and to let them know the 'Duty of *Marriage*, and what it is: that there may be an *Unity* and 'a *Concord* in the *Spirit*, and *Power*, and *Light* and *Wiſdom* of *God*, 'throughout all the *Men's-Meetings* in the whole *World*, in *One*, in the 'Life. Let *Copies* of this be ſent to every *County*, and *Nation*, and 'Iſland, where *Friends* are; that ſo all things may be kept *holy* and 'pure, and *righteous* in *Unity* and *Peace*; and *God* over all may be 'glorified among you, his *Lot*, his *People* and *Inheritance*, who are 'his Adopted *Sons* and *Daughters*, and *Heirs* of his *Life*. So no more, 'but my *Love* in that which changeth not.

The 14th of the Firſt Month, 167$\frac{0}{1}$.

G. F.

When I had recovered ſo much *Strength*, that I could *Walk* a little up and down, I went from *Enfield* to *Gerrard Roberts*'s again; and from thence to the *Womens School* at *Shacklewell*, and ſo to *London*, to the Meeting at *Gracious-Street*: where though I was yet but Weak, yet the *Lord's Power* upheld and enabled me, to *Declare* his *Eternal Word* of *Life*. Shackle-well. London. Grac.-Mett.

And about this time I was moved to pray to the *Lord*, as followeth:

1670.
London.

O Lord God *Almighty! Prosper Truth, and Preserve Justice and Equity in the Land, and bring down all Injustice and Iniquity, Oppression and Falshood, and Cruelty, and Unmercifulness in the Land; and that Mercy and Righteousness may flourish!*

And, O Lord God! *Establish and set up Verity, and Preserve it in the Land: And bring down in the Land all Debauchery, and Vice, and Whoredoms, and Fornication, and this Raping Spirit, which causeth and leadeth People to have no Esteem of Thee,* O God! *nor their own Souls or Bodies, nor of Christianity, Modesty, or Humanity.*

And, O Lord! *Put it in the Magistrates Hearts, to bring down all this Ungodliness, and Violence, and Cruelty, Prophaneſs, Cursing and Swearing; and to put down all these Whore-houses and Play-houses, which do Corrupt Youth and People, and lead them from the Kingdom of* God, *where no Unclean Thing can Enter, neither shall come: but such Works lead People to* Hell. *And the* Lord *in Mercy bring down all these things in the Nation, to stop thy Wrath,* O God! *from coming on the* Land.

G. F.

This *Prayer* was writ the 17*th Day* at Night, of the 2*d Month*, 1671.

I mentioned before, that upon the Notice I received of my *Wife's* being had to *Prison* again, I sent *two* of her *Daughters* to the *King*; and they procured his *Order* to the *Sheriff* of *Lancashire* for her *Discharge*. But though I expected, she would have been set at *Liberty* thereby;

thereby; yet this Violent *Storm* of *Persecution* coming suddenly on upon it, the *Persecutors* there did not *Release* her, but found means to hold her still in *Prison*. But now the *Persecution* a little ceasing, I was moved to speak to *Martha Fisher*, and another *Woman-Friend*, to go to the *King* about her *Liberty*. They went in the *Faith*, and in the *Lord's Power*; and the *Lord* gave them *Favour* with the *King*, so that he granted a *Discharge* under the *Broad-Seal*, to *Clear both her and her Estate*, after she had been *Ten Years* a *Prisoner*, and *Premunired*: The like whereof was scarce to be heard in *England*. I sent down the *Discharge* forthwith by a *Friend*: by whom also I writ to her, both to *Inform* her, how to get it delivered to the *Justices*; and also to *Acquaint* her, that it was upon me from the *Lord*, to go *beyond the Seas*, to visit the *Plantations* in *America*: and therefore desired her to hasten up to *London*, as soon as she could conveniently, after she had obtained her *Liberty*; because the *Ship* was then fitting for the *Voyage*. 1671. London. In the mean time I got down to *Kingston*, and staid at *John Rous* his House, till my *Wife* came up: and then I began to prepare for the *Voyage*. But the *Yearly Meeting* being near at hand, I tarried till that was over. A very large *Meeting* it was; for many *Friends* came up to it from all *parts* of the *Nation*, and a very precious *Meeting* it was; for the *Lord's Power* was over all, and his glorious, everlastingly-renowned *Seed* of *Life* was exalted above all. Kingston. London-Tea. Visit.

Now after this *Meeting* was over, and I had finished my *Services* for the *Lord* here in *England*, the *Ship* also, and the *Friends* that intended to go with me, being ready, I went down to *Graves-end* on the 12*th day of the Sixth Month*; my *Wife*, and several *Friends*, accompanying me to the *Downs*. We went from *Wapping* in a *Barge* to the *Ship*, which lay a little below *Graves-end*; and there we found the *Friends*, that were bound for the *Voyage* with me, who went down to the *Ship* the Night before. Their Names were, *Thomas Briggs, William Edmundson, John Rouse, John Stubbs, Solomon Eccles, James Lancaster, John Cartwright, Robert Widders, George Pattison, John Hull, Elizabeth Hooton*, and *Eliz. Miers*. The *Vessel* we were to go in, was a *Tatch*; and it was called The *Industry*: the *Master's* Name was *Thomas Forster*; and the number of *Passengers* about *Fifty*. I lay that Night on *Board*; but most of the *Friends* lay at *Graves end*. *Early next morning* the *Passengers*, and those *Friends*, that intended to accompany us to the *Downs*, being come on *Board*, we took our Leave in great Tenderness of those *Friends*, that came with us to *Graves-End* only, and were to return from thence; and set *Sail* about the *Sixth Hour* in the *Morning*, for the *Downs*: and having a *Fair Wind*, we Out-sailed all the *Ships*, that were outward *bound*; and got thither by the *Evening*. Some of us went a-shore that Night, and lodged at *Deal*; where we understood, that an *Officer* had Order from the *Governour*, to take our *Names* in *Writing*: which he did the *next Morning*; though we told him, they had been taken at *Graves-End*. In the *Afternoon*, the Wind serving, I took my leave of my *Wife*, and the other *Friends*, (both that came down from *London* with us, and that came from *Dover*, and other parts of the *Country* to visit us;) and went on *Board*. But before we could set *Sail*, there being *two* of the *King's Frigats* riding in the *Downs*, the *Captain* of one of them sent his *Press-master* on *Board* us, who took off *Three* of our *Sea-men*. This had Wapping. Gravesend. The Downs Deal. The Downs

1671. certainly delayed, if not wholly loſt our *Voyage*, had not the *Captain* of the other *Frigat*, being Informed of the *Leakineſs* of our *Veſſel*, The Downs and *Length* of our *Voyage*, in Compaſſion and much Civility ſpared us *Two* of his own *Men*. And before this was over, an *Officer* of the *Cuſtom-houſe* came on *Board* us, to peruſe *Pacquets*, and get *Fees*: So that what with the one and the other, we were kept from *Sailing*, till about *Sun-ſet*; during which *Stop* a very conſiderable number of *Merchant-Men* outward bound, were got ſeveral *Leagues* before us. But At Sea. being now *Clear*, we ſet *Sail* in the *Evening*; and by *next Morning* overtook part of that *Fleet* about the height of *Dover*. We ſoon reach'd the reſt; and in a little time left them all behind us: for our *Yatch* was counted a very *ſwift Sailer*. But ſhe was very *Leaky*; ſo that the *Sea-men*, and ſome of the *Paſſengers* did for the moſt part *Pump Day and Night*. One day they obſerved, that in *Two Hours time* ſhe ſuck't in *Sixteen Inches* of *Water* in the *Well*.

When we had been about *Three Weeks* at *Sea*, one *Afternoon* we eſpied a *Veſſel* about four *Leagues* a-ſtern of us. Our *Maſter* ſaid, It was a *Sally-man* of *War*; and he ſeemed to give us *Chaſe*. Our Maſter ſaid, *Come, let us go to Supper; and when it grows dark, we ſhall loſe him*: But this he ſpake to pleaſe and pacifie the *Paſſengers*, ſome of whom began to be very apprehenſive of the *Danger*. But *Friends* were well ſatisfied in themſelves, having *Faith* in *God*, and no *Fear* upon their *Spirits*. When the *Sun* was gone down, I ſaw the *Ship* out of my *Cabbin*; and I ſaw, ſhe made towards us. When it grew *dark*, we altered our *Courſe* to miſs her: but ſhe altered alſo, and gained upon us. At *Night* the *Maſter* and others came into my *Cabbin*, and asked me, *What they ſhould do?* I told them, 'I was no *Mariner*: and I asked them, 'What they thought was beſt to do? They ſaid, *There were but two Ways, either to Outrun him; or Tack about, and hold the ſame Courſe we were going before.* I told them, 'If he were a *Thief*, 'they might be ſure, he would *Tack about* too: And as for *Outrunning* 'him, it was to no purpoſe to talk of that; for they ſaw, he Sailed 'faſter than we. Then they asked me again, *What they ſhould do? for* (they ſaid) *if the Mariners had taken* Paul's *Counſel, they had not come to the Damage they did.* I told them, 'It was a *Trial* of *Faith*; 'and therefore the *Lord* was to be Waited on for *Counſel*. So retiring in *Spirit*, the *Lord* ſhewed me, '*That his Life and Power was placed be-* '*tween us, and the Ship, that purſued us.* I told this to the *Maſter* and 'the reſt; and that the beſt way was to *Tack about*, and ſteer our '*Right Courſe*. I wiſhed them alſo to put out all their *Candles*, but 'that they ſteered by; and to ſpeak to all the *Paſſengers* to be ſtill and 'quiet. About the 11*th hour* in the *Night* the *Watch* called, and ſaid; *They were juſt upon us.* That diſquieted ſome of the *Paſſengers*: whereupon I ſate up in my *Cabbin*; and looking through the *Port-hole*, the *Moon* being not quite down, I ſaw them *very near us*. I was getting up to go out of the *Cabbin*: but remembring the *Word* of the *Lord, That his Life and Power was placed between us, and them*; I lay down again. The *Maſter*, and ſome of the *Sea-men* came again, and asked me; *If they might not ſteer ſuch a Point?* I told them, 'They 'might do as they would. By this time the *Moon* was gone quite down; and a freſh *Gale* aroſe, and the *Lord hid us from them:* and we ſailed briskly on, and ſaw them *no more*. The *next day*, being the

Firſt-Day of the *Week*, we had a publick *Meeting* in the *Ship* (as 1671. we uſually had on that *Day* throughout the *Voyage*;) and the *Lord's* *Preſence* was greatly among us. And I deſired the People 'To mind the At Sea. 'Mercies of the *Lord*, who had delivered them: for they might have 'been all in the *Turks Hands* by that time, had not the *Lord's Hand* 'ſaved them. About a Week after, the *Maſter* and ſome of the *Sea-men* endeavoured to perſuade the *Paſſengers, That it was not a* Turkiſh *Pirate, that chaſed us; but a Merchant-man going to the* Canaries. But when I heard of it, I asked them, 'Why then did they ſpeak ſo to 'me? and why did they trouble the *Paſſengers?* And why did they '*Tack about* from him, and alter their *Courſe?* And I told them, 'They ſhould take heed of *ſlighting* the *Mercies* of *God*.

Afterwards, while we were at *Barbados*, there came in a *Merchant* from *Sally*, and told the People; *That one of the* Sally-men *of* War *ſaw a* Monſtrous Yatch *at Sea, the greateſt that ever he ſaw, and had her in Chaſe, and was juſt upon her; but that there was a* Spirit *in her, that he could not take.* This did Confirm us in the Belief, that it was a *Sally-Man* we ſaw make after us; and that it was the *Lord*, that delivered us out of his Hands.

I was not *Sea-ſick* during the *Voyage*, as many of the *Friends* and other *Paſſengers* were: But the many *Hurts* and *Bruiſes* I had formerly received, and the *Griefs* and *Infirmities* I had contracted in *England* by extream *Cold* and *Hardſhips*, that I had undergone in many long and ſore *Impriſonments*, returned upon me, now that I came to *Sea*; ſo that I was very *Ill* in my *Stomach*, and full of *Violent Pains* in my *Bones* and *Limbs*. This was, after I had been at *Sea* about a *Month*: for during the ſpace of about *Three Weeks*, after I came *firſt* to *Sea*, I *ſweat abundantly*, chiefly my *Head*; and my *Body* brake out into *Pimples*, and my *Legs* and *Feet ſwelled* extreamly, ſo that my *Stockings* and *Slippers* could not be drawn on without Difficulty and great Pain. Then on a ſudden the *Sweating* ceaſed. So that when I came into the *hot Climate*, where others *Sweat* moſt freely, I could not *Sweat* at all; but my Fleſh was *hot*, *dry* and *burning*: And that which before brake out on my *Body* into *Pimples*, ſtruck in again, and ſtruck to my *Stomach* and *Heart*; ſo that I was very *Ill* and *Weak* beyond *Expreſſion*. Thus I continued during the reſt of the *Voyage*, which was about a *Month*: for we were *Seven Weeks* and ſome odd *Days* at *Sea*.

On the *Third* of the *Eighth Month*, early in the Morning, we diſ- BARBADOS. covered the *Iſland* of *Barbados*; but it was between *Nine* and *Ten* at Carliſle-Bay. Night, e're we came to *Anchor* in *Carliſle-Bay*. We got on *Shore*, as ſoon as we could; and I with ſome others walked to a *Friend's* Houſe, a *R. Forſtall.* *Merchant*, whoſe Name was *Richard Forſtall*, above a *Quarter* of a *Mile* from the *Bridge*. But being very *Ill* and *Weak*, I was ſo tired with that little *Walk*, that I was in a manner quite *ſpent*, by that time I got thither. There I abode very *Ill* for ſeveral days; and was ſo far from *Sweating*, though in that *hot Climate*, that although they ſeveral times gave me things to make me *Sweat*, yet they could not bring me to *Sweat*: but what they gave me, did rather *parch* and *dry up* my *Body*; and made me probably worſe, than otherwiſe I might have been. Thus I continued for about *Three Weeks*, after I Landed,

1671. having very much *Pain* in my *Bones*, *Joints* and whole *Body*; ſo that I could hardly get any Reſt: yet notwithſtanding I was pretty Cheary,
Barbados. and my Spirit kept above it all. Neither did my *Ilneſs* take me off from the *Service* of *Truth*; but both while I was at *Sea*, and after I came to *Barbados*, before I was able to *Travel* about, I gave forth ſeveral *Papers*, (having a *Friend* to write for me;) ſome of which I ſent by the firſt Conveyance for *England*, to be *Printed*.

After I had reſted *three* or *four Days* at *Richard Forſtall*'s, where many *Friends* came to viſit me, *John Rous*, having borrowed a *Coach* of one of his Acquaintance there (called Colonel *Chamberlain*) came
Tho. Rous. to fetch me in it to his Father *Thomas Rous*'s Houſe: But it was late, e're we could get thither; and little or no *Reſt* could I take that Night. A few days after that, Colonel *Chamberlain*, who had ſo kindly lent his *Coach*, came thither to give me a *Viſit*; and carried himſelf very courteouſly towards me.

Soon after I came into the *Iſland*, I was Informed of a remarkable *Paſſage*, wherein the *Juſtice* of *God* did eminently appear: It was
Example. thus. There was a *Young-Man* of *Barbados*, whoſe Name was *John Drakes* (a Perſon of ſome Note in the World's Account, but a Common *Swearer*, and a *bad Man*;) who having been in *England*, and at *London*, had a mind to *Marry* a *Young Maid*, that was a *Friend*'s *Daughter*, left by her *Mother* very *Young*, and with a Conſiderable *Portion*, to the Care and Government of ſeveral *Friends*, whereof I was one. He made his Application to me, that he might have my Conſent to *Marry* this *Young Maid*. I told him, 'I was one of her 'Overſeers Appointed by her *Mother*, (who was a *Widow*) to take 'Care of her; that if her *Mother* had intended her for a *Match* to any 'Man of the *World*, ſhe would have diſpoſed her accordingly: but ſhe 'Committed her to *Us*, that ſhe might be Trained up in the *Fear* of 'the *Lord*; and therefore I ſhould betray the *Truſt* repoſed in me, if 'I ſhould conſent, that he, who was out of the *Fear* of *God*, ſhould 'Marry her: which I would not do. When he ſaw, that he could not obtain, he returned to *Barbados* with great *Offence* of *Mind* againſt me; but without juſt Cauſe. Afterwards, when he heard, I was coming to *Barbados*, he ſwore deſperately, and threatned, *That, if he could poſſibly procure it, he would have me burned to Death, when I came there.* Which a *Friend* hearing, asked him; *What I had done to him, that he was ſo violent againſt me?* He would not Anſwer, but ſaid again; *I'll have him burnt.* Whereupon the *Friend* replied, *Do not march on too furiouſly, leſt thou come too ſoon to thy Journey's End.* About *ten days* after this, he was ſtruck with a *Violent Burning Fever*, of which he *died*; and by which his *Body* was ſo *ſcorched*, that the People took notice of it, and ſaid: *It was as black, as a Coal.* And *three days* before I landed, his *Body* was laid in the *Duſt*; and it was taken notice of, as a ſad *Example*.

While I continued thus *Weak*, that I could not go abroad to *Meetings*; the other *Friends*, that came over with me, beſtirred themſelves in the *Lord's Work*: for the *next day* but one, after we came on *Shore*,
Bridge. they had a great *Meeting* at the *Bridge*, and after that ſeveral *Meetings* in ſeveral parts of the *Iſland*: which alarmed the People of all ſorts, ſo that many came to our *Meetings*; and ſome of the *Chiefeſt Rank*. For

For they had got my *Name*, underſtanding I was come upon the *Iſland*, 1671.
and expected to have ſeen me at thoſe *Meetings*; not knowing, that
I was *Weak*, and unable to go abroad. And indeed, my *Weakneſs* Barbados.
continued the longer on me, by reaſon, that my *Spirit* was much preſſed down at the *firſt*, with the *Filth* and *Dirt*, and *Unrighteouſneſs* of the *People*, which lay as an heavy *Weight* and *Load* upon me. But after I had been above a *Month* upon the *Iſland*, my *Spirit* became ſomewhat *Eaſier*, and I began to recover in ſome meaſure my *Health* and *Strength*, and to get abroad among *Friends*. In the mean time, having opportunity to ſend for *England*, I writ to *Friends* there, to let them know, how it was with me; as followeth

Dear Friends,

'I have been very *Weak* theſe *Seven Weeks* paſt, and ſo not able to 'Write my ſelf. My Deſire is to you, and for you all, that ye 'may live in the *Fear* of *God*, and in *Love* one unto another; and be '*Subject* one to another in the *Fear* of *God*. I have been *Weaker* in 'my *Body*, than ever I was in my Life, that I remember; yea, my '*Pains* have been ſuch, as I cannot expreſs: But yet my *Heart* 'and *Spirit* is ſtrong. I have hardly *Sweat* theſe *Seven Weeks* paſt, 'though I am come into a very *hot Climate*; where hardly any, but 'are well nigh continually *Sweating*: But as for me, my old *Bruiſes*, '*Colds*, *Numneſs* and *Pains* ſtruck inwardly, even to my very 'Heart. So that little *Reſt* I have taken; and the chiefeſt things, 'that were comfortable to my Stomach, were a little *Water* and *pow-*'*dered Ginger*: But now I begin to drink a little *Beer*, as well as *Wa-*'*ter*; and ſometimes a little *Wine* and *Water* mixed. Great *Pains* and '*Travels* I have felt, and in meaſure am under: But it is well; my '*Life* is over all. This *Iſland* was to me as all of a *Fire*, e're I came 'to it; but now it is ſomewhat quenched and abated. I came in '*Weakneſs* amongſt thoſe, that are *Strong*, and have ſo continued; 'but now am got a little *Cheary*, and over it: Many *Friends* (and 'ſome conſiderable *Perſons* of the *World*) have been with me. I tired 'out my Body much, when amongſt you in *England*; it is the *Lord's* '*Power*, that helps me: Therefore I deſire you all to prize the *Power* 'of the *Lord*, and his *Truth*. I was but a *Weak Man* in *Body*, when 'I came away from you, after I had been in my great *Travel* amongſt 'you; but after that, it ſtruck all back again into my *Body*, which 'was not well ſettled after ſo ſore *Travels* in *England*. And then 'was I ſo tired at *Sea*, that I could not reſt; and have had little or no 'Stomach a long time. Since I came into this *Iſland*, my Life hath 'been very much burdened: But I hope, if the *Lord* give me Strength 'to manage his *Work*, I ſhall work throughly; and bring things, 'that have been out of Courſe, into better *Order*. So *Dear Friends*, live 'all in the peaceable *Truth*, and in the *Love* of it; ſerving the *Lord* in '*Newneſs* of *Life*: For glorious Things, and precious Truths have 'been manifeſted among you plentifully, and to you the *Riches* of the '*Kingdom* have been reached. I have been almoſt a *Month* in this '*Iſland*, but have not been able to go abroad or ride out: only very 'lately I rid out *twice*, a *Quarter* of a *Mile* at a time; which wearied

'me

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'me much, and almoſt tired me. My Love in the *Truth* is to 'you all.

G. F.

Now, becauſe I was not yet well able to *Travel*, the *Friends* of the *Iſland* concluded, to have their *Men's-Meeting*, and their *Womens-Meeting* for the *Service* of the *Church* at *Thomas Rous*'s, where I lay; by which means I was preſent amongſt them at each of their *Meetings*, and had very good *Service* for the *Lord* in both. For they had need of *Information* in many things; and divers *Diſorders* were crept in for want of *Care* and *Watchfulneſs*. 'Wherefore I exhorted them, (more 'eſpecially at the *Mens-Meeting*) to be watchful and careful with reſpect 'to *Marriages*, to prevent *Friends Marrying* in near *Kindreds*; and alſo 'to prevent over-haſty proceedings toward *Second Marriages*, after the 'Death of a former *Husband* or *Wife*: adviſing, that a decent Regard 'were had in ſuch Caſes, to the *Memory* of the Deceaſed *Husband* or '*Wife*. And as to *Friends Children marrying too young*, as at *Thirteen* 'or *Fourteen Years* of Age, I ſhewed them the Unfitneſs thereof, and the 'Inconveniences and Hurts that attend ſuch *Childiſh Marriages*. And 'I admoniſhed them all to *purge* the *Floor* throughly, and to *ſweep* 'their *Houſes* very clean; that nothing might remain, that would *de-'file*: And that all ſhould take care, that nothing be ſpoken out of 'their *Meetings* to the blemiſhing, or defaming one of another. Like-'wiſe concerning *Regiſtring* of *Marriages*, *Births* and *Burials*, I adviſed 'them to keep Exact *Records* of each in diſtinct *Books* for that only 'uſe: and alſo to *Record* in a Book for that purpoſe, the *Condemnations* 'of ſuch, as went out from *Truth* into *Diſorderly Practices*; and 'the *Repentance* and *Reſtoration* of ſuch of them, as returned again. 'Alſo I recommended to their Care the providing of convenient *Bury-'ing Places* for *Friends*; which in ſome parts were yet wanting. Some 'Directions alſo I gave them concerning *Wills*, and the Ordering of '*Legacies* left by *Friends* for *publick Uſes*; and other things relating to 'the *Affairs* of the *Church*. Then as to their *Blacks* or *Negro's*, I de-'ſired them to endeavour to train them up in the *Fear* of *God*, as well 'them that were *bought* with their *Money*, as them that were *born* in 'their *Families*; that all might come to the *Knowledge* of the *Lord*: 'that ſo with *Joſhua* they might (every *Maſter* of a *Family*) ſay, *As 'for me and my Houſe, we will ſerve the Lord.* I deſired them alſo, that 'they would cauſe their *Overſeers* to deal *mildly* and *gently* with their '*Negro's*, and not uſe *Cruelty* towards them; as the manner of ſome 'hath been, and is: And that after certain *Tears* of *Servitude* they would 'make them *free*. Many ſweet and precious things were opened in theſe *Meetings*, by the *Spirit* and in the *Power* of the *Lord*, to the edifying, confirming and building up of *Friends*, both in the *Faith*, and holy *Order* of the *Goſpel*.

After theſe *Meetings* were over, the *Veſſel*, that was bound for *England*, not being yet gone, I was moved to write another *Epiſtle* to *Friends* there; the Copy whereof here follows:

Dear

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'*Dear Friends* and *Brethren*, to whom is my Love in that which 'never changeth, but remains in *Glory*; which is over all, the '*Top-* and *Corner-ſtone*: In this all have *Peace* and *Life*, as ye dwell in 'the bleſſed *Seed*, wherein all is bleſt, over that which brought the '*Curſe*; where all Shortneſs and Narrowneſs of Spirit is, and Brittle-'neſs and Peeviſhneſs is. Therefore keep the Holy *Order* of the *Go-'ſpel*: and keep in this bleſſed *Seed*, where all may be kept in *Tem-'perance*, in *Patience*, in *Love*, in *Meekneſs*, in *Righteouſneſs* and *Ho-'lineſs*, and in *Peace*; in which the *Lord* may be ſeen amongſt you, 'and no ways diſhonoured, but glorified by you all. And ſo in all 'your *Meetings*, in *Cities*, *Towns* and *Countries*, *Mens-Meetings*, *Wo-'mens-Meetings* and others, let *Righteouſneſs* flow among you, and 'the Holy *Truth* be uppermoſt; and the pure *Spirit* your Guide and 'Leader, and the holy *Wiſdom* your Orderer, that is pure and gentle, 'and from above, and eaſie to be entreated. So keep in the *Religion*, 'that keeps from the *Spots* of the *World*, which is pure and undefi-'led in God's Sight: And keep in the pure and holy *Worſhip*, in which 'the pure and holy God is worſhipped, to wit, in the *Spirit*, and in the '*Truth*, which the *Devil* is out of; who is the Author of all *Unholi-'neſs*, and of *diſhonouring* of *God*: So be all tender of *God's Glory*, 'and tender of his *Honour*, and of his bleſſed and holy *Name*, in 'which ye are gathered. And all who do profeſs the *Truth*, ſee that 'ye *Walk* in it, and in Righteouſneſs, and Godlineſs and Holineſs: 'For *Holineſs becomes the Houſe of God*, the *Houſhold* of *Faith*. And 'that which becomes *God's Houſe*, God loves: for he loves *Righteouſ-'neſs*; and that is the Ornament, which becomes his *Houſe* and all his '*Family*. Therefore ſee, that *Righteouſneſs* do run down in all your '*Aſſemblies*, and that it flow, to drive away all the *Unrighteouſneſs*: 'This preſerves your *Peace* with *God*; for in *Righteouſneſs* ye have all '*Peace* with the righteous *God* of *Peace*, and one with another. And 'ſo every one, that bears the *Name* of the *Anointed*, that high Title 'of being a *Chriſtian*, named after the *Heavenly Man*; ſee, that ye 'be in the *Divine Nature*, and made *conformable* unto his *Image*, even 'the *Image* of the *Heavenly*, *Divine Man*, who was before that *Image*, 'which *Adam* and *Eve* got in the *Fall* from the *Devil*: So that in 'none of you that *fallen Image* may appear or be ſeen; but *his Image*, 'and you made *Conformable* unto *him*. Here *Tranſlation* is ſhewed 'forth in *Life* and *Converſation*, not in *Words* only; yea, and '*Converſion* and *Repentance* (which is a Change of the *Nature*, of the '*Mind*, and of the *Heart*, and of the *Spirit* and *Affections*, which have 'been below; which come to be ſet above:) and ſo receive the *things* 'that are from *Above*, and have the *Converſation* in *Heaven* above; 'not that *Converſation*, which is according to the Power of the '*Prince* of the *Air*, that now rules in the Diſobedient. So all be faith-'ful; This is the *Word* of the *Lord God* unto you all: See, that *God-'lineſs* do *flow*, and *Holineſs*, and *Righteouſneſs*, and *Truth*, and *Vertue*, 'and the *Fruits* of the *Good Spirit* over the *Bad* and its *Fruits*; that 'ye may anſwer *that* which is *of God* in all: for your Heavenly *Fa-'ther* is glorified, in that you bear and *bring forth* much *Fruit* to *God*. 'Therefore ye, who are *Plants* of his *planting*, and his *Trees* of *Righ-teouſneſs*,

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'teousneſs, ſee, that every *Tree* be full of *Fruit*. And all keep in the 'true *Humility*, and in the true *Love* of *God*, which doth edify his '*Body*; that the true *Nouriſhment* from the *Head*, the *Refreſhings*, and '*Springs*, and *Rivers* of *Water*, and *Bread* of *Life* may be plenteouſly 'known, and felt amongſt you: that ſo *Praiſes* may aſcend to God. 'So all be *faithful* to the Lord God, and *juſt* and *true* in all your 'Dealings and Doings with and towards Men. And be not negligent 'in your *Men's Meetings* to admoniſh, and to exhort, and to reprove 'in the *Spirit* of *Love* and of *Meekneſs*; and to ſeek that which is 'loſt, and to bring back again, that which hath been driven away. So 'let all Minds, and Spirits, and Souls, and Hearts be bended down 'under the *Yoke* of *Chriſt Jeſus*, the *Power* of *God*. Much I could 'write, but am *Weak*; and have been very *Weak* moſtly, ſince I left 'you: and *Burdens* and *Travels* I have been under, and gone through 'many ways; but it is well. And the *Lord Almighty* knows my '*Work*, which he hath ſent me forth to do by his everlaſting *Arm* 'and *Power*: which is from Everlaſting to Everlaſting, bleſſed be his 'Holy *Name*, which I am in, and in which my Love is to you all.

G. F.

After I had recovered ſo much *Strength*, that I was able to go abroad, and had been a little amongſt *Friends*, I went to viſit the *Governour* at his Houſe; *Lewis Morice*, *Thomas Rouſe*, and ſome other *Friends* being with me. And indeed he received us very *Civilly*, and treated us very *kindly*; making us *Dine* with him: and keeping us moſt *part* of the *Day*, before he let us go away.

Bridge-Town.

The ſame *Week* I went down to the *Bridge-Town*, (where I had not been before, ſave as I *paſſed* through it, when I firſt came into the *Iſland*.) There was to be a *General Meeting* of *Friends* that *Week*: and the *Viſit* I had newly made to the *Governour*, and kind *Reception* I had with him, being generally known to the *Officers*, both *Civil* and *Military*, there came many of them to this *Meeting* from moſt *parts* of the *Iſland*, and thoſe not of the *meaneſt Rank*; divers of them being *Judges* or *Juſtices*, *Colonels* or *Captains*: ſo that a very great *Meeting* we had, both of *Friends* and others. The *Lord's* Bleſſed *Power* was plentifully with us in this *Meeting*: And although I was ſomewhat ſtraitned for *Time*, *three* other *Friends* having ſpoken before me; yet the *Lord* opened things through me, to the *general* and *great Satisfaction* of them that were preſent. Col. *Lewis Morice* came to this *Meeting*, and with him a Neighbour of his, a *Judge* in the *Country*, whoſe Name was *Ralph Fretwell*; who was very well ſatisfied with the *Meeting*, and received the *Truth*.

After the *Meeting* I went home with *Lewis Morice* to his Houſe that Night, being about *Nine* or *Ten Miles*; going part of the way by *Boat*, the reſt on *Horſe-back*: This place, where *Lewis Morice* his *Plantation* was, I thought to be the *fineſt Air* of the *Iſland*. The next day *Thomas Briggs* and *William Edmundſon* came thither to ſee me, they intending to leave the *Iſland* the day following; and to go upon the *Lord's Service* to *Antego* and *Mevis*. *Lewis Morice* went with

with them: and at *Antego* they had ſeveral good *Meetings*, to which 1671.
there was a great *Reſort* of *People*; and many were *Convinced* there Barbados.
at that time. But when they had finiſhed their *Service* there, and
went thence to *Mevis*; the *Governour* of *Mevis*, who was an old *Perſecutor*, ſent *Souldiers* on *Board* the *Veſſel*, to ſtop them from coming on *Shore*: and would not ſuffer them to *Land*. Wherefore, after *Friends* of the *Place* had been on *Board* the *Veſſel*, and with them, and they had been ſweetly Refreſhed together, in feeling the *Lord's Power* and *Preſence* amongſt them; they returned to *Antego* again: Where having ſtaid a while longer, they came back again to *Barbados*; *Thomas Briggs* being very *Weak* and *Ill*.

Of the other *Friends*, that came over with me from *England*, *James Lancaſter*, *John Cartwright* and *Geo. Pattiſon* were gone ſome time before to *Jamaica*, and others to other places; ſo that few remained in *Barbados* with me: Yet we had many great and precious *Meetings*, both for *Worſhip*, and for the *Affairs* of the *Church*: to the *former* of which many of the *World* came. At one of theſe *Meetings* there came (amongſt others) one Col. *Lyne*, a *ſober Perſon*; who was ſo very well ſatisfied, with what I declared, that he afterward ſaid: *Now I can gainſay ſuch, as I have heard ſpeak evil of you; who ſay, you do not own Chriſt, nor that he died: whereas I perceive, you exalt Chriſt in all his Offices, beyond what I have ever heard before.* This Man obſerving one to take in Writing the *Heads*, of what I *delivered*, deſired him to let him have a *Copy* of it; and afterward ſtaid *another day* with us, before he went away: ſo great a *Love* was raiſed in him to the *Truth*. And indeed, a very great *Convincement* there was in moſt parts of the *Iſland*: which made the *Prieſts* and ſome *Profeſſors fret* and *rage*. Our *Meetings* were very large and full, and free from diſturbance from the *Government*; though the envious *Prieſts* and *Profeſſors* endeavoured to ſtir up the *Magiſtrates* againſt us. And when they found, they could not prevail that way, ſome of them, that were *Baptiſts*, came to the *Meeting* at the *Town*; which was very large, and full of People of ſeveral *Ranks* and *Qualities*. A great *Company* came alſo with them: and they brought with them a *malicious*, *ſlanderous Paper* written by *John Penniman*; with which they made a great *Noiſe*. But the Lord gave me *Wiſdom* and *Utterance* to Anſwer their *Cavils*: So that the *Auditory* generally received *Satisfaction*; and thoſe quarrelſome *Profeſſors* loſt ground by their coming. When they had wearied themſelves with *Clamour*, they went away: but the People ſtaying, the *Meeting* was continued; and the things they *cavilled* about, were further opened and cleared: and the *Life* and *Power* of *God* came over all. But the *Rage* and *Envy* in our *Adverſaries* did not ceaſe; but they endavoured to defame *Friends* with many *falſe* and *ſcandalous Reports*, which they ſpread abroad through the *Iſland*. Whereupon I with ſome other *Friends* drew up a *Paper*, to go forth in the Name of the *People called* Quakers, *for the clearing* Truth *and* Friends *from thoſe falſe Reports*. It was directed thus:

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Barbados. *For the Governour of* Barbados, *with his Council and Aſſembly, and all others in Power, both Civil and Military, in this Iſland; from the People called* Quakers.

'WHereas many ſcandalous *Lies* and *Slanders* have been caſt 'upon us, to render us odious; as that *We do deny God and* 'Chriſt Jeſus, *and the Scriptures of Truth*, &c. This is to Inform 'you, that all our *Books* and *Declarations*, which, for theſe many 'Years, have been publiſhed to the World, do clearly teſtifie the con- 'trary. Yet notwithſtanding, for your Satisfaction, we do now plainly 'and ſincerely declare, *That* we do *Own* and *Believe* in *God*, the only- 'Wiſe, Omnipotent and Everlaſting God, who is the *Creator* of all 'things both in Heaven and in the Earth, and the *Preſerver* of all that he 'hath made; who is *God* over all, bleſſed for ever: To whom be all 'Honour and Glory, Dominion, Praiſe and Thankſgiving both now 'and for evermore! And we do *Own* and *Believe* in *Jeſus Chriſt*, his 'beloved and only begotten *Son*, in whom he is well-pleaſed: Who 'was conceived by the *Holy Ghoſt*, and born of the Virgin *Mary*; in 'whom we have *Redemption* through his *Blood*, even the *Forgiveneſs* 'of *Sins*: Who is the *Expreſs Image of the Inviſible God, the Firſt- 'born of every Creature, by whom were all things created, that are in 'Heaven, and that are in Earth, viſible and inviſible, whether they be 'Thrones, or Dominions, or Principalities, or Powers; All things were 'created by him.* And we do *Own* and *Believe*, that he was made a 'Sacrifice for *Sin*; who knew no *Sin*, neither was *Guile* found in his 'Mouth. And that he was *Crucified* for us in the *Fleſh*, without the 'Gates of *Jeruſalem*; and that he was *Buried*, and *Roſe* again the 'Third Day by the *Power* of his *Father*, for our *Juſtification*: And we 'do *Believe*, that he *Aſcended* up into *Heaven*, and now ſitteth at the 'Right Hand of *God*. This *Jeſus*, who was the *Foundation* of the 'Holy *Prophets* and *Apoſtles*, is our *Foundation*: and we do believe, 'that there is no other *Foundation* to be laid, but that which is laid, 'even *Chriſt Jeſus*; who, we *believe*, taſted *Death* for *every Man*, 'and ſhed his *Blood* for *all Men*, and is the *Propitiation* for our *Sins*; 'and not for ours only, but alſo for the *Sins* of the *whole World*: Ac- 'cording as *John* the *Baptiſt* teſtified of him, when he ſaid; *Behold, 'the Lamb of God, that taketh away the Sins of the World*, Joh. 1. 29. 'We *believe*, that he alone is our *Redeemer* and *Saviour*, even the 'Captain of our *Salvation*, (who ſaves us from *Sin*, as well as from 'Hell and the *Wrath* to come, and deſtroys the *Devil* and his *Works*;) 'who is the *Seed* of the *Woman*, that bruiſes the Serpent's Head, to 'wit, *Chriſt Jeſus*, the *Alpha* and *Omega*, the *Firſt* and the *Laſt*. That 'he is (as the *Scriptures* of *Truth* ſay of him) our *Wiſdom* and *Righ- 'teouſneſs*, *Juſtification* and *Redemption*; neither is there *Salvation* in 'any other: for there is no other *Name* under Heaven given among 'Men, whereby we may be *ſaved*. It is he alone, who is the *Shep- 'herd* and *Biſhop* of our Souls: He it is, who is our *Prophet*, whom 'Moſes long ſince teſtified of, ſaying; *A Prophet ſhall the Lord your*

'God

'God raiſe up unto you of your Brethren, like unto me; him ſhall ye 1671.
'hear in all things, whatſoever he ſhall ſay unto you: And it ſhall come
'to paſs, that every Soul, that will not hear that Prophet, ſhall be de- Barbados.
'ſtroyed from among the People, Acts 2. 22, 23. He it is, that is now
'Come, and hath given us an Underſtanding, that we may know him
'that is true; and he rules in our *Hearts* by his *Law* of *Love* and of
'Life, and makes us free from the *Law* of *Sin* and *Death*, and we
'have no *Life*, but by him: for he is the *quickning Spirit*, the *Second*
'Adam, the *Lord from Heaven*; by whoſe *Blood* we are cleanſed, and
'our Conſciences ſprinkled from *Dead Works*, to ſerve the Living God.
'And he is our *Mediator*, that makes *Peace* and *Reconciliation* between
'God offended, and *us offending*; he being the *Oath* of *God*, the *New*
'Covenant of *Light*, *Life*, *Grace* and *Peace*, the *Author* and *Finiſher*
'of our *Faith*. Now this *Lord Jeſus Chriſt*, the Heavenly Man, the
'Emanuel, God with us, we all own and believe in; him whom the
'High-Prieſt raged againſt, and ſaid, he had ſpoken *Blaſphemy*; whom
'the *Prieſts* and the *Elders* of the *Jews* took Counſel together againſt,
'and put to *Death*; the ſame, whom *Judas* betrayed for *Thirty Pieces*
'of *Silver*, which the *Prieſts* gave him, as a Reward for his *Treaſon*;
'who alſo gave *large Money* to the *Souldiers* to broach an *Horrible*
'Lie, namely, *That his Diſciples came and ſtole him away by Night,*
'whilſt they ſlept. And after he was *Riſen* from the Dead, the *Hiſtory*
'of the *Acts* of the *Apoſtles* ſets forth, how the *Chief-Prieſts* and *El-
'ders perſecuted* the *Diſciples* of this *Jeſus*, for *Preaching Chriſt* and his
'Reſurrection. This, we ſay, is that Lord *Jeſus Chriſt*, whom we
'own to be our *Life* and *Salvation*.

'And as concerning the *Holy Scriptures*, we do believe, *That* they 'were given forth by the *Holy Spirit* of *God*, through the *Holy Men* 'of *God*, who (as the *Scripture* it ſelf declares, 2 *Pet.* 1. 21.) *ſpake, 'as they were moved by the Holy Ghoſt*. We believe, they are to be 'Read, Believed and *Fulfilled* (He that fulfils them, is *Chriſt*:) and 'they are *profitable for Doctrine, for Reproof, for Correction and for In- 'ſtruction in Righteouſneſs, that the Man of God may be perfect, throughly 'furniſhed unto all good Works*, 2 Tim. 3. 16. and are able *to make wiſe 'unto Salvation, through Faith in Chriſt Jeſus*. And we do believe, 'that the Holy *Scriptures* are the *Words* of *God*; for its ſaid in *Exod.* '20. 1. *God ſpake all theſe Words, ſaying*, &c. meaning the *Ten Com- 'mandments* given forth upon *Mount Sinai*: And in *Rev.* 22. 18. ſaith 'John, *I teſtifie to every man that heareth the* Words *of the Prophecy of 'this Book; If any man addeth unto theſe, and if any Man ſhall take 'away from the* Words *of the Book of this Prophecy* (not the *Word*) &c. 'So in *Luke* 1. 20. *Becauſe thou believeſt not my Words*. And ſo in 'John 5. 47. and *John* 15. 7. *John* 14. 23. *John* 12. 47. So that we 'call the Holy *Scriptures*, as *Chriſt* and the *Apoſtles* called them, and 'Holy Men of *God* called them, *viz.* the *Words* of *God*.

'Another *Slander* and *Lye* they have caſt upon us, namely; *That 'we ſhould teach the Negroes to Rebell*: A thing we utterly abhor, and 'deteſt in our Hearts, the Lord knows it! who is the *Searcher* of all 'Hearts, and knows all things; and ſo can witneſs and teſtifie for us, 'that this is a moſt *Abominable Untruth*. For that which we have 'ſpoken and declared to them, is, *To exhort and admoniſh* them to be

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'*ſober*, and to *fear God*, and to love their *Maſters* and *Miſtreſſes*, and 'to be faithful and diligent in their *Maſter's Service* and *Buſineſs*; and 'then their *Maſters* and *Overſeers* would love them, and deal kindly 'and gently with them. And that they ſhould not beat their *Wives*, 'nor the *Wives* their *Husbands*; neither ſhould the *Men* have *many* '*Wives*. And that they ſhould not *Steal*, nor be *Drunk*, nor commit '*Adultery*, nor *Fornication*, nor *Curſe*, nor *Swear*, nor *Lie*, nor give 'bad *Words* to one another, nor to any one elſe: For there is *ſome-* '*thing in them*, that tells them, they ſhould not practiſe thoſe, nor any 'other *Evils*. But if they notwithſtanding ſhould do them, then we 'let them know, There are but *Two Ways*, the *one*, that leads to '*Heaven*, where the *Righteous* go; and the *other*, that leads to *Hell*, 'where the *Wicked* and *Debauched*, *Whoremongers* and *Adulterers*, '*Murderers* and *Liars* go. To the *one* the Lord will ſay, *Come ye* '*Bleſſed of my Father, inherit the Kingdom prepared for you from the* '*foundation of the World*; but to the *other* he will ſay, *Depart ye Cur-* '*ſed, into everlaſting Fire, prepared for the* Devil *and his Angels*: So 'the *Wicked* go into everlaſting *Puniſhment*, but the *Righteous* into '*Life Eternal*, *Matth.* 25. Now conſider, *Friends*, It is no *Tranſgreſſion* 'for a *Maſter* of a *Family* to inſtruct his *Family* himſelf, or for ſome 'others to do it in his behalf; but rather it is a very great *Duty* in- 'cumbent upon them. *Abraham* and *Joſhua* did ſo: of the *firſt* we 'read, the *Lord* ſaid, (*Gen.* 18. 19.) *I know, that* Abraham *will* '*command his Children and his Houſhold after him*; *and they ſhall keep* '*the Way of the Lord, to do Juſtice and Judgment, that the Lord may* '*bring upon* Abraham *the things, that he hath ſpoken of him.* And the '*latter*, we read, ſaid (*Joſh.* 24. 15.) —*Chuſe ye this day, whom ye* '*will ſerve*, —*But as for me, and my Houſe, we will ſerve the Lord.* 'We do declare, that we do eſteem it a *Duty* incumbent on us to *Pray* 'with and for, to *Teach*, *Inſtruct* and *Admoniſh* thoſe in and belong- 'ing to our *Families*, this being a *Command* of the *Lord*; the Diſo- 'bedience whereunto will provoke the *Lord's* Diſpleaſure: as may be 'ſeen in *Jer.* 10. 25. *Pour out thy Fury upon the* Heathen, *that know* '*thee not, and upon the* Families, *that call not upon thy Name.* Now '*Negroes*, *Tawnies*, *Indians* make up a very great part of the *Fami-* 'lies in this *Iſland*; for whom an *Account* will be required by him, 'who comes to *Judge* both *Quick* and *Dead*, at the great *Day* of *Judg-* 'ment, when every one ſhall be *Rewarded according to the Deeds done* '*in the Body, whether they be good, or whether they be evil*: At that '*Day*, I ſay, of the *Reſurrection* both of the *Good*, and of the *Bad*, 'of the *Juſt* and the *Unjuſt*, when *the Lord Jeſus ſhall be revealed* '*from Heaven with his mighty Angels, in flaming Fire, taking Vengeance* '*on them that know not God, and obey not the Goſpel of our Lord Jeſus* '*Chriſt, who ſhall be puniſhed with everlaſting Deſtruction from the Pre-* '*ſence of the Lord, and from the Glory of his Power, when he ſhall* '*come to be glorified in his Saints, and admired in all them that believe* '*in that* day, 2 *Theſſ.* 1. 8. *&c.* See alſo, 2 *Pet.* 3. 3. *&c.*

'This wicked *Slander* (of our endeavouring to make the *Negroes* '*Rebell*) our *Adverſaries* took occaſion to raiſe, from our having had 'ſome *Meetings* with and amongſt the *Negroes*: For both *I* and other '*Friends* had ſeveral *Meetings* with them in ſeveral *Plantations*, 'wherein

'wherein we exhorted them to *Juſtice*, *Sobriety*, *Temperance*, *Chaſtity* 1671. 'and *Piety*, and to be *ſubject* to their *Maſters* and *Governours*: Which 'was altogether contrary, to what our envious *Adverſaries* maliciouſly Barbados. 'ſuggeſted againſt us.

As I had been to viſit the *Governour*, as ſoon as I was well able, after I came thither; ſo ſometime after, when I was at *Thomas Rouſe's*, the *Governour* came thither to ſee me, carrying himſelf very courte-ouſly.

Having now been *Three Months* or more in *Barbados*, and in that time having viſited *Friends*, throughly ſettled *Meetings*, and diſpatched that *Service*, for which the *Lord* brought me thither; I felt my *Spirit* clear of that *Iſland*, and Drawings to *Jamaica*. Which when I had communicated to *Friends*, I acquainted the *Governour* alſo, and divers of his *Council*; That I intended ſhortly to leave the *Iſland*, and go to *Jamaica*: which I did, that as my *Coming* thither was open and pub-lick, ſo my *Departure* alſo might be. But before I left the *Iſland*, I writ the following *Letter* to my Wife; that ſhe might underſtand, both how it was with me, and how I proceeded in my *Travels*.

My Dear Heart,

'TO whom is my Love, and to all the *Children*, in the *Seed* of '*Life*, that changeth not, but is over all; bleſſed be the Lord 'for ever! I have gone under great *Sufferings* in my *Body* and *Spirit*, 'beyond Words: but the *God* of *Heaven* be praiſed, his *Truth* is over 'all. I am now well: and if the *Lord* permit, within a *few days* I paſs 'from *Barbados* towards *Jamaica*; and I do think to ſtay but little 'there. I deſire, that ye may be all kept free in the *Seed* of *Life*, 'out of all *Cumbrances*. *Friends* are generally well. Remember me 'to *Friends*, that enquire after me. So no more, but my Love in 'the *Seed* and *Life*, that changeth not.

G. F.

Barbados, *the 6th of the 11th Month*, 1671.

I ſet Sail from *Barbados* to *Jamaica* on the *Eighth Day* of the *Ele-* At Sea. *venth Month*, 1671. *Robert Widders*, *William Edmundſon*, *Solomon Ec-cles* and *Elizabeth Hooton* going with me. *James Lancaſter*, *John Cartwright* and *George Pattiſon* were gone thither ſome time before: and *Thomas Briggs* and *John Stubbs* remained yet longer in *Barbados*; with whom were *John Rouſe* and *William Baily*. We had a quick and eaſie *Paſſage* to *Jamaica*: where we met with our Friends *James* JAMAICA *Lancaſter*, *John Cartwright* and *George Pattiſon* again, who had been labouring there in the *Service* of *Truth*; into which we forthwith entred with them, travelling up and down through the *Iſland*, which is *large*: And a *brave Country* it is; though the *People* are many of them *debauched* and *wicked*. We had much *Service* there, for there was

1671. was a great *Convincement*, and many received the *Truth*; ſome of which were *People* of *Account* in the *World*. We had many *Meetings* there, which were large, and very quiet: For indeed, the *People* were *Civil* to us; ſo that not a *Mouth* was opened againſt us. I was *twice* with the *Governour*, and ſome other of the *Magiſtrates*; who all carried themſelves lovingly towards me. Jamaica.

About a *Week*, after we landed in *Jamaica*, *Elizabeth Hooton*, who went with us from *England* to *Barbados*, and from *Barbados* thither, being a *Woman* of a *great Age*, and who had travelled much in *Truth's Service*, and *ſuffered* much for it, *departed* this *Life*. She was well the *Day* before ſhe *died*; and *departed in Peace*, like a *Lamb*, bearing *Teſtimony* to *Truth* at her *Departure*.

When we had been about *Seven Weeks* in *Jamaica*, and had brought *Friends* into pretty good *Order*, and ſettled ſeveral *Meetings* amongſt them, we left *Solomon Eccles* there; the reſt of us embarked for *Maryland*: leaving *Friends*, and *Truth* proſperous in *Jamaica*, the *Lord's Power* being over all, and his bleſſed *Seed* reigning.

But before I left *Jamaica*, I writ another *Letter* to my *Wife*, as followeth:

My Dear Heart,

'TO whom is my *Love*, and to the *Children*, in that which changeth not, but is over all; and to all *Friends* in thoſe parts. 'I have been at *Jamaica* about *Five Weeks*, and *Friends* here are ge- 'nerally well; and here is a *Convincement*: but things would be too 'large to write of. *Sufferings* in every place attend me; but the 'bleſſed *Seed* is over all: the great *Lord* be praiſed, who is *Lord* 'of *Sea* and *Land*, and of all things therein. We intend to paſs 'away from hence about the beginning of the *nexth Month*; and we 'ſhall paſs towards *Maryland*, if the *Lord* pleaſe. Dwell all of you 'in the *Seed* of *God*: In his *Truth* I reſt in Love to you all.

Jamaica, 23*d of the* 12*th Month*, 1671. *G. F.*

At Sea. We went on *Board* on the 8*th* of the *Firſt Month*, 167½: and having Contrary Winds, were a full *Week* ſailing forwards and backwards, before we could get out of ſight of *Jamaica*. A difficult *Voyage* this proved, and pretty dangerous, eſpecially, in our paſſing through the *Gulf* of *Florida*; where we met with many *Trials* by *Winds* and *Storms*. But the great *God*, who is *Lord* of the *Seas* and of the *Land*, and who *rideth upon the Wings of the Wind*, did by his *Power* preſerve us through many and great *Dangers*, when by extream *Streſs* of *Weather* our *Veſſel* was divers times like to be *Over-ſet*; and much of her *Tackling* broken. And indeed we were ſenſible, that the *Lord* was a *God at hand*; and that his Ear was open to the *Supplications* of his *People*. For when the *Winds* were ſo ſtrong and boiſterous, and the *Storms* and *Tempeſts* ſo great, that the *Sailers* knew not what to do, but were fain to let the *Ship* go, which way ſhe would; then did

did we *pray* unto the *Lord*: And the *Lord* did graciouſly hear and accept us, and did *Calm* the *Winds* and the *Seas*, and gave us ſeaſonable Weather, and made us to Rejoice in his *Salvation*; bleſſed and praiſed be the holy *Name* of the *Lord*, whoſe *Power* hath Dominion over all, and whom the *Winds* and the *Seas* obey! 1672. Jamaica.

We were at *Sea* betwixt *Six* and *Seven Weeks* in this *Paſſage* from *Jamaica* to *Maryland*. But ſome days, before we came to *Land*, after we had entred the *Bay* of *Potuxan-River*, a great *Storm* aroſe, which caſt a *Boat* upon us for *Shelter*; in which were divers *Perſons*, both *Men* and *Women*, *People of Account* outwardly in the *World*. We took them in; but the *Boat* was loſt, with *Five Hundred Pounds* worth of *Goods* in it, as they ſaid. They continued on *Board* us *ſeveral days*, not having any *means* to get off; and we had a very good *Meeting* with them in the *Ship*. But *Proviſion* grew *ſhort*, for they brought none in with them; and ours, by reaſon of the length of our *Voyage*, was well nigh *ſpent*, when they came to us: So that with their living upon it too, we had now little or none left. Whereupon *George Pattiſon* took a *Boat*, and ventured his *Life* to get to *Shore*; the *Hazard* whereof was ſo great, that all, but *Friends*, concluded, he would be *Caſt away*. Yet it pleaſed the *Lord* to bring him ſafe to *Land*: and in a ſhort time after the *Friends* of the *Place* came to fetch us to Land alſo, in a ſeaſonable time, for our *Proviſions* were quite ſpent. At Sea. Potuxan-River. MARYLAND.

We partook alſo of another great *Deliverance* in this *Voyage*, through the good *Providence* of the *Lord*; which we came to underſtand afterwards. For when we were determined to come from *Jamaica*, we had our *Choice* of *two Veſſels*, that were both bound for the ſame *Coaſt*. One of theſe was a *Frigot*; the other was called a *Tacht*. The *Maſter* of the *Frigot*, we thought, asked unreaſonably for our *Paſſage*; which made us Agree with the *Maſter* of the *Tacht*, who offered to carry us *Ten Shillings a-piece cheaper*, than the other. We went on *Board* the *Tacht*, and the *Frigot* came out together with us, intending to be *Conſorts* during the *Voyage*; and for *ſeveral Days* we ſailed together: But what with *Calms* and *Contrary Winds* we were in a while ſeparated. And after that the *Frigot*, loſing her way, fell among the *Spaniards*; by whom ſhe was *taken* and *robbed*, and the *Maſter* and *Mate* made *Priſoners*: Afterwards being retaken by the *Engliſh*, ſhe was ſent home to her *Owners* in *Virginia*. Which when we came to underſtand, we ſaw and admired the *Providence* of *God*, who preſerved us out of our *Enemies Hands*; and he that was *Covetous*, fell among the *Covetous*. Some *Friends* at *Jamaica* would have had us gone in the *Frigot*, that was taken; but the *Lord* in his Wiſdom ordered it otherwiſe.

Here we found *John Burneyate*, intending ſhortly to Sail for *Old England*: but upon our Arrival he altered his purpoſe; and joined with us in the *Lord's Service*, which we were upon. He had appointed a *General Meeting* for all the *Friends* in the *Province* of *Maryland*, that he might ſee them together, and take his *Leave* of them, before he departed out of the Country: And it was ſo ordered by the good *Providence* of *God*, that we landed juſt time enough, to reach that *Meeting*; by which means we had a very ſeaſonable *Opportunity*

of

1672. of taking the *Friends* of the *Province* together. A very large *Meeting* this was, and held *Four Days*; to which (besides *Friends*) came
Maryland. many of the *World's People*, divers of which were of considerable *Quality* in the World's Account: For there were amongst them *five* or *six Justices* of the *Peace*, a *Speaker* of their *Parliament* or *Assembly*, *One* of the *Council*, and divers *others* of *Note*; who seemed well satisfied with the *Meeting*. After the *Publick Meetings* were over, the *Mens* and *Womens Meetings* began; wherein I opened to *Friends* the *Service* thereof, to their great Satisfaction. After this we went to
Cliffs. another Place, called the *Cliffs*, where another *General Meeting* was appointed: We went some part of the way by *Land*, and the rest by
——— *Water*; and a *Storm* arising, our *Boat* was run on ground, in danger to be beaten to pieces: and the *Water* came in upon us. I was in a great *Sweat*, having come very hot out of a *Meeting* before; and now was *Wet* with the *Water* beside: yet having *Faith* in the *Power* of the *Lord*, I was preserved from taking hurt, blessed be the *Lord*. To this *Meeting* also many of the *World's People* came, and did receive the *Truth* with *Reverence*. We had also a *Mens-Meeting*, and a *Womens-Meeting*, at which most of the *Back-sliders* came in again; and several of those *Meetings* were established for taking Care of the *Affairs* of the *Church*.

After these *Two General Meetings* were over, we parted Company, dividing our selves into several *Coasts*, for the *Service* of *Truth*. *James Lancaster* and *John Cartwright* went by *Sea* for *New-England*; *William Edmundson*, and *three Friends* more with him, sailed for *Virginia*, where things were much out of *Order*: *John Burneyate*, *Robert Widders*, *George Pattison* and *I*, with several *Friends* of the *Province*, went
Eastern-Shore. over by *Boat* to the *Eastern Shore*, and had a *Meeting* there on the *First Day*; where many People received the *Truth* with *Gladness*, and *Friends* were greatly refreshed. A very large and Heavenly *Meeting* it was, and several *Persons* of *Quality* in that Country were at it; *two* of which were *Justices* of the *Peace*. And it was upon me from the *Lord*, to send to the *Indian-Emperor* and his *Kings*, to come to that *Meeting*: The *Emperor* came, and was at the *Meeting*; but his *Kings*, lying further off, could not reach thither time enough: Yet they came after with their *Cockarooses*. I had in the *Evening* (for they staid all *Night*) *two* good *Opportunities* with them; and they heard the *Word* of the *Lord* willingly, and did confess to it. 'What I spake 'to them, I desired them to speak to their *People*; and let them know, 'That *God* was setting up his *Tabernacle* of *Witness* in their *Wilder-* 'ness-*Country*, and was setting up his *Standard*, and glorious *Ensign* 'of *Righteousness*. They carried themselves very courteously and lovingly, and inquired, *Where the next Meeting would be, and they would come to it*: Yet they said, *They had had a great Debate with their Council about their Coming, before they came now.*

Tredavin-Creek. *Miles-River.* *Wye-River.* *Chester-River.* The *next Day* we began our *Journey* by *Land* to *New-England*, a tedious *Journey* through the *Woods* and *Wilderness*, over *Boggs* and great *Rivers*. We took *Horse* at the Head of *Tredaven-Creek*, and travelled through the *Woods*, till we came a little above the Head of *Miles-River*; by which we passed, and rode on to the Head of *Wye-River*: and so got to the Head of *Chester-River*; where making a *Fire*, we

we took up our *Lodging* in the *Woods*. Next Morning setting forward again, we travelled through the *Woods*, till we came to *Saxi-frax-River*, which we went over in *Canoos* (which are *Indian-Boats*;) causing our *Horses* to *swim* by. Then we rode on to *Bohemia-River*; where in like manner swimming our *Horses*, we our selves went over in *Canoos*. We rested a little at a *Plantation* by the *Way*, but could not stay long, for we had *Thirty Miles* to ride that *Afternoon*, if we would reach a *Town*; which we were willing to do, and therefore rid hard for it. And I with some others, whose *Horses* were stronger, got to the *Town* that *Night*, exceedingly tired; and withal *wet* ——— to the *Skin*: But *George Pattison* and *Robert Widders*, being weaker-horsed, were fain to fall short, and *lie* in the *Woods* that Night also; making themselves a *Fire*. The *Town* we went to, was a *Dutch Town*, called *New-Castle*; whither *Robert Widders* and *George Pattison* came to us next Morning. We departed from thence, and got over the River *Delaware*, not without great *Danger* of some of our *Lives*: and when we were over, we were troubled to get new *Guides*; which were hard to get, and very chargeable. Then had we that *Wilderness-Country* to pass through, which is since called *West Jersey*, which was not then inhabited by *English*; so that we have travelled a whole Day together, without seeing *Man* or *Woman*, *House* or *Dwelling-place*: and sometimes we lay in the *Woods* by a *Fire*, and sometimes in the *Indians Wigwams* or *Houses*. In this Journey we came one Night to an *Indian Town*, and lay at their *King's House*, who was a very pretty ——— Man; and both he and his *Wife* received us very lovingly, and his *Attendants* (such as they were) were very respectful to us: they laid us *Mats* to *lie* on; but *Provision* was very *short* with them, having caught but little that day. At another *Indian Town*, where we staid, ——— their *King* came to us, and he could speak some *English*; wherefore I spake to him much, and also to his *People*: and they were very *Loving* to us. At length we came to a Town called *Middle-Town*, which is an *English Plantation* in *East-Jersey*; and there were some *Friends*: but we could not stay to have a *Meeting* there at that time, being earnestly pressed in our *Spirits*, to get to the *Half-Tears-Meeting* of *Friends* at *Oister-Bay* in *Long-Island*; which was very near at hand. Wherefore we went down with a *Friend* (whose Name was *Richard Hartshorn*, Brother to *Hugh Hartshorn*, the Upholster in *London*) who ——— received us gladly to his House, where we refreshed our selves (for we were wear) and then he carried us and our Horses in his own *Boat*, over a great *Water* (which held us most part of the day in getting over;) and set us upon *Long-Island*. So we got that Evening to *Friends* at *Gravesand*, with whom we tarried that *Night*: and the next *Day* we got to *Flushing*, and the day following we reached to *Oister-Bay*; several *Friends* both of *Gravesand* and *Flushing* accompanying us. The *Half-Tears-Meeting* began next Day, which was the *first day* of the *Week*, and lasted *four Days*. The *first* and *second Days* we had *Publick Meetings* for *Worship*, to which the *People* of the *World* of all sorts might and did come: On the *third Day* of the *Week* were the *Mens* and *Womens-Meetings*, wherein the *Affairs* of the *Church* were taken Care of. Here we met with some of the *Bad Spirits*, who were run out from *Truth* into *Prejudice*, *Contention* and *Opposition* to the

Saxifrax-River. *Bohemia-River.* *New-Castle.* *Delaware-River.* *WEST-JERSEY.* *East-Jersey Midd'e-Town.* *LONG-ISLAND.* *Gravesand* *Flushing.* *Oister-bay-half-years-Meeting.*

1672. *Order* of *Truth*, and to *Friends* therein. Theſe had been very troubleſom to *Friends* in their *Meetings* there and thereabouts formerly; and 'tis like, would have been ſo now: But I would not ſuffer the *Service* of our *Mens* and *Womens-Meetings* to be interrupted and hindred by their *Cavils*. Wherefore I let them know, 'That if they had 'any thing to *Object* againſt the *Order* of *Truth*, which we were in, 'we would give them a *Meeting* another Day on purpoſe. And indeed, I laboured the more, and travelled the harder, to get to this *Meeting*, where it was expected, many of theſe contentious *People* would be; becauſe I underſtood, they had reflected much upon me, when I was far from them. So the *Mens* and *Womens Meetings* being over, on the *fourth Day* we had a *Meeting* with thoſe diſcontented *People*, to which as many of them as would, did come; and as many *Friends*, as had a deſire, were preſent alſo: And the *Lord's Power* brake forth glorioufly, to the Confounding of the *Gain ſayers*. And then ſome of thoſe, that had been *Chief* in the miſchievous *Work* of *Contention* and *Oppoſition* againſt the *Truth*, began to *fawn* upon me, and to caſt the matter upon *others*: but the deceitful *Spirit* was judged down, and *condemned*, and the glorious *Truth* of *God* was exalted, and ſet over all; and they were all brought down and bowed under: which was of great *Service* to *Truth*, and great *Satisfaction* and *Comfort* to *Friends*; Glory to the Lord for ever!

Oiſter-bay half-years-Meeting.

After this *Meeting* were over, and *Friends* were gone to their ſeveral Habitations, we ſtaid *ſome Days* upon the *Iſland*, and had ſeveral *Meetings* in ſeveral parts thereof; and had good *Service* for the *Lord*. And when we were clear of the *Iſland*, we returned to *Oiſter-Bay*, waiting for a Wind to carry us to *Road-Iſland*; which was computed to be about *two hundred Miles*. As ſoon as the Wind ſerved, we ſet Sail; and arrived in *Road-Iſland* on the *thirtieth Day* of the *Third Month*: where we were gladly received by *Friends*. We went to *Nicholas Eaſton's* Houſe, who at that time was *Governour* of the *Iſland*; and there we lay, being very *weary* with travelling by *Land* and *Sea*. On the *Firſt-Day* of the *Week* following we had a large *Meeting*; to which the *Deputy-Governour* and ſeveral *Juſtices* came, and were mightily affected with the *Truth*. The *Week* following, the *Yearly Meeting* for all the *Friends* of *New-England*, and the other *Colonies* adjacent, was held in this *Iſland*; to which, beſides very many *Friends*, who lived in thoſe parts, came *John Stubbs* from *Barbados*, and *James Lancaſter* and *John Cartwright* from another way. This *Meeting* laſted *Six* Days: of which the *firſt four Days* were *general publick Meetings* for *Worſhip*; to which abundance of the *World's People* came. For they having no *Prieſts* in the *Iſland*, and ſo no *Reſtriction* to any particular *Way* of *Worſhip*; and both the *Governour* and *Deputy-Governour*, with ſeveral *Juſtices* of the *Peace* daily frequenting the *Meetings*, this did ſo encourage the *People*, that they *flocked* in from all parts of the *Iſland*. Very good *Service* we had amongſt them; and *Truth* had a good Reception with them: And indeed, to give them their due, I have rarely obſerved a *People*, in the *State* wherein they ſtood, to hear with more *Attention*, *Diligence* and *Affection*, than generally they did, during the *four Days* together; which alſo was taken notice of by other *Friends*. After theſe *publick*

Oiſter-bay

ROAD-ISLAND.

Yearly Meeting.

publick Meetings were over, the *Mens-Meeting* began, which was large, precious and weighty; and the day following was the *Womens-Meeting*, which alſo was large and very ſolemn: and theſe *two Meetings* being for the *Ordering* the *Affairs* of the *Church*, many weighty things were opened, and communicated to them, by *Way* of *Advice*, *Information* and *Inſtruction* in the *Services* relating thereunto; that all might be kept *clean*, *ſweet* and *ſavoury* amongſt them. In theſe *two Meetings* ſeveral *Mens* and *Womens Meetings* for other parts were agreed and ſettled, to take Care of the *Poor*, and other *Affairs* of the *Church*; and to ſee, that all, who *profeſs Truth*, *walk* according to the glorious *Goſpel* of *God*. Now when this great and *General Meeting* in *Road-Iſland* was ended, it was ſomewhat hard for *Friends* to part: For the glorious *Power* of the *Lord*, which was over all, and his bleſſed *Truth* and *Life* flowing amongſt them, had ſo *knit* and *united* them together, that they ſpent *two Days* in taking leave one of another, and of the *Friends* of the *Iſland*: and then being mightily filled with the *Preſence* and *Power* of the *Lord*, they went away with joyful Hearts to their ſeveral *Habitations*, in the ſeveral *Colonies* where they lived. 1672.

Road-Iſland Yearly-Meeting.

When this *General Meeting* was fully over, and *Friends* had taken their *Leaves* one of another to depart home; we, who travelled amongſt them, diſperſed our ſelves into our ſeveral *Services*, according as the *Lord* ordered us. *John Burneyate*, with *John Cartwright* and *George Pattiſon* went into the *Eaſtern* parts of *New-England*, in Company with the *Friends*, that came from thence, to viſit the *particular Meetings* there; whom *John Stubbs* and *James Lancaſter* intended to follow a while after, in the ſame *Service* of *Truth*: but they were not yet *Clear* of this *Iſland*. *Robert Widders* and *I* ſtaid ſome time longer alſo upon this *Iſland*; finding *Service* ſtill here for the *Lord*, through the great *Openneſs* of the *People*, and the daily *Coming* in of *Freſh People* in *Sloops* from other *Colonies*, for ſome time, after the *General Meeting* was over: So that we had many large and ſerviceable *Meetings* among them for ſeveral Days after.

During the time, that we abode here, there was a *Marriage* celebrated amongſt *Friends* in this *Iſland*; and we were at it. It was at a *Friend's Houſe*, who had formerly been *Governour* of the *Iſland*; and *three Juſtices* of the *Peace*, and many others of the *World's People* were there: and both they and *Friends* ſaid, They never ſaw ſuch a *Solemn Aſſembly* on ſuch an Occaſion, and ſo weighty a *Marriage*, and ſo comely an *Order*. Thus *Truth* was ſet over all: and this might ſerve for an *Example* to others; for there were ſome preſent from many other places.

After this I had a great *Travel* in *Spirit* concerning the *Ranters* (for there were many of them in thoſe parts, and they had been *rude* at a *Meeting*, which I was not at.) Wherefore I appointed a *Meeting* amongſt them; and I believed, the *Lord* would give me Power over them: and he did ſo to his Praiſe and Glory; bleſſed be his *Name* for ever. There were at this *Meeting* many *Friends*, and divers of the *World's People*; ſome of whom were *Juſtices* of the *Peace*, and other *Officers*: and they were generally well affected with the *Truth*. But one of the *Juſtices*, who had been a *Juſtice twenty Years*, was

1672. *Convinced*, and ſpake *highly* of the *Truth*; and more *highly* of me, than is fit for me to mention, or take notice of.

Providence Then we had a *Meeting* at a place called *Providence*, which was very large; as conſiſting of many *Sorts* and *Sects* of *People*: and I had a great *Travel* upon my *Spirit* concerning the *Meeting*, that it might be preſerved quiet; and that *Truth* might be brought over the *People*, and might gain an Entrance, and have a Place in them: For they were generally above the *Prieſts*, in high Notions; and ſome of them came on purpoſe to diſpute. But the *Lord*, whom we *waited* upon, was with us, and his *Power* went over them all; and his bleſſed *Seed* was exalted, and ſet above all: and the *Diſputers* were *ſilent*, and the *Meeting* was *quiet*, and ended well; praiſed be the Lord! And the *People* went away mightily *ſatisfied*; much deſiring another *Meeting*. This place (called *Providence*) was about *Thirty Miles* from *Road-Iſland*; and we went to it by *Water*. The *Governour* of *Road-Iſland*, and many others, went with me thither; and we had the *Meeting* in a great *Barn*, which was *throng'd* with *People*, ſo that I was exceeding *hot*, and in a great *Sweat*: but all was well; the glorious *Power* of the *Lord* ſhined over all, *Glory* to the great *God* for ever!

Narraganſet. After this we went to another place called *Narraganſet*, about *Twenty Miles* from *Road-Iſland*; and the *Governour* went with us. There we had a *Meeting* at a *Juſtice's Houſe*, where *Friends* had never had any *Meeting* before: And the *Meeting* was very large, for the *Country* generally came in; and People came alſo from *Connecticut*, and other parts round about. There were amongſt them *four Juſtices* of the *Peace*; and moſt of theſe *People* were ſuch, as had never *heard Friends* before: but they were mightily *affected* with the *Meeting*; and a great *Deſire* there is after the *Truth* amongſt that *People*: So that our *Meeting* was of very good *Service*; bleſſed be the *Lord* for ever! The *Juſtice*, at whoſe *Houſe* the *Meeting* was, and another *Juſtice* of that *Country*, invited me to come again; but I was then *clear* of thoſe parts, and was going off towards *Shelter-Iſland*. But *John Burneyeate* and *John Cartwright*, being come back out of *New-England* into *Road-Iſland*, before I was gone, I laid this place before them; and they felt *Drawings* thither, and went to viſit them. At another *place*, I heard, ſome of the *Magiſtrates* ſhould ſay among themſelves; *If they had Money enough, they would hire me to be their Miniſter.* This was, where they did not well underſtand *Us*, and our *Principles*: But when I heard of it, I ſaid, 'It was time for me to be 'gone: for if their *Eye* was ſo much to *Me*, or any of *Us*, they would 'not come to their own *Teacher*. For this thing (of *hiring Miniſters*) had ſpoiled many, by *hindring* them from improving their own *Talents*; whereas our Labour is, to bring every one to their own *Teacher* in themſelves.

Now, after we had had very good *Service* for the *Lord* in *Road-Iſland*, and the *Parts* adjacent, and that *John Burneyate*, with the other *Friends*, that went from the *General Meeting* here into *New-England*, were returned hither again, I went off from hence to *Shelter-Iſland*; having with me *Robert Widders*, *James Lancaſter*, *George Pattiſon* and one *John Jay*, a *Planter* in *Barbados*: and leaving *John Stubbs* and

and *John Burneyate* in *Road-Iſland*, to *Water*, what had been *Planted* by the *Lord* there, and there-aways; who expected *John Cartwright* (whom they had left at *Piſcataway*) to come and join ſhortly with them in the ſame *Service*. We that were for *Shelter-Iſland*, went off in a *Sloop*: and paſſing by *Point-Juda*, and *Block-Iſland*, came to *Fiſhers Iſland*, where at Night we went on *Shore*; but were not able to lay for the *Muſchetos* (a ſort of *Gnats*, or little *Flies*) which abound there, and are very troubleſom. Wherefore we went into our *Sloop* again, and put off from the *Shore*, and caſt *Anchor*; and ſo lay in our *Sloop* that *Night*. *Next day* we went into the *Sound*; but finding, our *Sloop* was not able to live in that *Water*, we turned in again, (for we could not paſs that way;) and ſo came to *Anchor* again before *Fiſher's-Iſland*, where we lay in our *Sloop* that *Night* alſo. There fell abundance of *Rain* that *Night*, and our *Sloop* being *open*, we were exceeding *wet*. Next day we paſſed over the Waters called the *two Horſe Races*, and then by *Garner's-Iſland*: after which we paſſed by the *Gull's-Iſland*, and ſo get at length to *Shelter-Iſland*; which, though it was but about *Twenty ſeven Leagues* from *Road-Iſland*, yet through the *Difficulty* of *Paſſage*, we were *three Days* in getting thither. The Day after we came thither, being the *Firſt Day* of the *Week*, we had a *Meeting* there. Afterwards, in the ſame Week, I had a *Meeting* among the *Indians* there; at which were their *King*, with his *Council*, and about an *hundred Indians* more: They ſate down, like *Friends*, and heard very *attentively*, while I ſpake to them by an *Interpreter*, an *Indian*, that could ſpeak *Engliſh* well. After the *Meeting* they appeared very *loving*; and confeſſed, that what was ſaid to them, was *Truth*. On the next *Firſt-Day* we had a great *Meeting* on the *Iſland*; to which came many of the *World's People*, that had never heard *Friends* before. They were very well ſatisfied with the *Meeting*; and would not go away, when the *Meeting* was done, till they had ſpoken with me: Wherefore I went amongſt them, and found, they were much taken with the *Truth*; and good *Deſires* were raiſed in them, and a great *Love*. *Bleſſed* be the *Lord*, his *Name* ſpreads, and will be *great* among the *Nations*, and *Dreadful* among the *Heathen*.

Road-Iſland. *Point Juda* *Block-Iſland.* *Fiſher's-Iſland.* *The Sound.* *The Two Horſe-Races.* *Garner's-Iſland.* *Gull's-Iſland.* *Shelter-Iſland.*

While we were in *Shelter-Iſland*, *William Edmundſon* came to us, who had been labouring in the *Work* of the *Lord* in *Virginia*. From whence he travelled through the *Deſert-Country*, through *Difficulties* and many *Trials*, till he came to *Roan-Oak*; where he met with a *tender People*: And after *Seven Weeks Service* in thoſe parts, ſailing over to *Mary-land*, and ſo to *New-York*, he came from thence to *Long-Iſland*; and ſo to *Shelter-Iſland*: where we met with him, and were very glad to hear from him the good *Service*, he had had for the *Lord*, in the ſeveral *Countries* and *Places*, wherein he had travelled, ſince he parted from us.

We ſtaid not long in *Shelter-Iſland*, but entring our *Sloop* again, put forth to *Sea* for *Long-Iſland*. We had a very *rough Paſſage*: for the *Tide* did run ſo *ſtrong* for ſeveral *Hours*, that I have not ſeen the like; and being againſt us, we could hardly get forwards, though we had a *Gale*. We were upon the *Water* all that *Day* and the *Night* following; but found our ſelves *next Day* driven back near unto *Fiſher's-Iſland*. For there was a great *Fog*, and

At Sea.

1672. and towards *Day* it was very *dark*, ſo that we could not ſee, what way we made: and beſides it rained much in the Night, which in our *New-England.* *open Sloop* made us very *wet*. *Next day* a great *Storm* aroſe; ſo that we were fain to go over the *Sound*; and did get over with much ado. *Faulcon-Iſland.* When we had gotten from *Fiſher's-Iſland*, we paſſed by *Faulcon-Iſland*, and came to the *Main*; where we caſt *Anchor*, till the *Storm* was *Sound.* over: and then we came over the *Sound*, being all very *wet*; and much difficulty we had to get to *Land*, the Wind being ſtrong againſt us. But bleſſed be the *Lord God* of *Heaven* and *Earth*, and of the *Long Iſland* *Seas* and *Waters*, all was well; and we got ſafe to *Oiſter-Bay* in *Long-* Oiſter-bay. *Iſland*, on the *Seventh Day* of the *Sixth Month* very early in the Morning, which (they ſay) is about *two hundred Miles* from *Road-Iſland*. At *Oiſter-Bay* we had a very large *Meeting*: and the ſame day *James Lancaſter* and *Chriſtopher Holder* went over the *Bay* to *Rye* on the *Continent*, in Governour *Winthrop*'s Government, and had a *Meet-* Fluſhing *ing* there. From *Oiſter-Bay* we paſſed about *Thirty Miles* to *Fluſhing*, where we had a very large *Meeting*, many *Hundreds* of the *People* of the *World* being there; ſome of whom came about *Thirty Miles* to it. A glorious and heavenly *Meeting* it was, (praiſed be the Lord God!) and the *People* were much ſatisfied. Mean while *Chriſtopher Holder* and ſome other *Friends* went to a Town in *Long-Iſland*, called *Jamaica*, and had a *Meeting* there. We paſſed from *Fluſhing* to *Grave-* Gravesands *ſands*, about *Twenty Miles*, and there had *three* precious *Meetings*; to which many would have come from *New-York*, but that the *Weather* hindred them. Then being clear of this Place, we hired a *Sloop*, and the Wind ſerving, we ſet forth for the *New-Country*, now called *Jerſey*. *JERSEY.* And paſſing down the *Bay*, by *Conny-Iſland*, and *Natton-Iſland*, and *Strat-* *Conny-Iſland.* *Natton-Iſland.* *ton-Iſland*, we came to *Rich. Hartſhorn*'s at *Middletown-Harbour*, about *Stratton-Iſland.* *Middle-town-Harbour.* *Break* of *Day* in the *Morning*, on the *27th* of the *Sixth Month*. Next day we rode about *Thirty Miles* in that Country, through the *Woods*, and over very bad *Boggs*, one worſe than all the reſt; the *Deſcent* into which was ſo *ſteep*, that we were fain to *ſlide* down with our *Horſes*, and then let them lie and *breath* themſelves, before they could go on: This place the People of the Country called *PURGATORY*. *East-Jerſey* We got at length to *Shrewsbury* in *Eaſt-Jerſey*, and on the *Firſt-Day* Shrewsbu- ry. of the *Week* had a precious *Meeting* there; to which *Friends*, and other People came far: and the bleſſed *Preſence* of the *Lord* was with us. The ſame *Week* we had a *Mens* and *Womens Meeting* out of moſt parts of *New-Jerſey*. They are building a *Meeting-Place* in the *Midſt* of them; and there is a *Monthly* and *General Meeting* ſet up, which will be of great *Service* in thoſe parts, in 'keeping up the *Goſpel-Order*, 'and *Government* of *Chriſt Jeſus*, (of the Increaſe of which there is 'no End) that they who are *faithful*, may ſee, that all who profeſs 'the holy *Truth*, do live in the *pure Religion*, and *walk*, as becometh 'the *Goſpel*.

While we were here at *Shrewsbury*, an *Accident* befell; which for the time was a great *Exerciſe* to us. There was one *John Jay*, a *Friend* of *Barbados*, who came with us from *Road-Iſland*, and intended to accompany us through the *Woods* to *Mary-land*. He being to *Trie* an *Horſe*, got upon his *Back*: and the *Horſe* fell a *running*, and caſt him down upon his *Head*, and *brake his Neck*; as the *People* ſaid.

They

They that were near him, took him up *Dead*, and carried him a good Way, and laid him on a *Tree*. I got to him, as ſoon as I could; and feeling on him, concluded he was *Dead*. And as I ſtood by him, *pitying* him and his *Family*, I took hold of his *Hair*; and his *Head* turned any way, his *Neck* was ſo *limber*. Whereupon, throwing away my *Stick* and my *Gloves*, I took his *Head* in both my *Hands*: and ſetting my *Knees* againſt the *Tree*, I raiſed his *Head*; and perceived, there was nothing *out* or *broken* that Way. Then I put *one Hand* under his *Chin*, and the *other* behind his *Head*, and raiſed his *Head two* or *three times* with all my *Strength*; and brought it in. I ſoon perceived, his *Neck* began to grow *ſtiff* again; and then he began to *rattle* in the *Throat*, and quickly after to *breath*. The *People* were *amazed*: but I bid them 'Have a good Heart, and be of good 'Faith, and carry him into the Houſe. They did ſo; and ſet him 'by the Fire: but I bid them, Get him ſome warm thing to drink, 'and put him to Bed. After he had been in the *Houſe* a while, he be- 'gan to *ſpeak*; but did not know, where he had been. The *next day* we paſſed away (and he with us, pretty well) about *Sixteen Miles*, to a *Meeting* at *Middletown*, through *Woods* and *Boggs*, and over a *River*; where we ſwam our *Horſes*, and got over our ſelves upon a *hollow Tree*: and many *hundred* of *Miles* did he travel with us after this. 1672. *Jerſey.* Shrewsbu- ry. Middle- town.

To this *Meeting* came moſt of the *People* of the *Town*, and a glorious *Meeting* we had; and the *Truth* was over all, bleſſed be the great *Lord God* for ever! After the *Meeting* we went to *Middletown-* *Harbour*, about *five Miles*, in order to take our *long Journey* next Morning, through the *Woods* towards *Mary-land*; having hired *Indians* for our *Guides*: for I determined to paſs through the *Woods*, on the other ſide of *Delaware-Bay*, that ſo we might head the *Creeks* and *Rivers*, as much as was poſſible. So on the *Ninth Day* of the *Seventh Month* we ſet forwards, and paſſed through many *Indian* *Towns*, and over ſome *Rivers* and *Boggs*: And when we had ridden about *Forty Miles*, we made us a *Fire* at *Night*, and lay by it. As we came among the *Indians*, we declared the *Day* of the *Lord* to them. *Next Day* we travelled *fifty Miles*, (as we computed:) And at *Night* finding an *Old Houſe*, which the *Indians* had forced the *People* to leave, we made a *Fire*, and lay there, at the Head of *Delaware-Bay*. The *next Day* we ſwam our Horſes over a *River* about a *Mile*, at *twice*, firſt to an *Iſland* called *Upper Dinidock*, and then to the *Main Land*; having hired *Indians* to help us over in their *Canoos*. This day we could reach but about *Thirty Miles*, and came at Night to a *Swede's* *Houſe*; where we got a little *Straw*, and lay there that *Night*. Next day, having hired another *Guide*, we travelled about *Forty Miles* through the *Woods*, and made us a *Fire* at *Night*, by which we lay, and dried our ſelves; for we were often wet in our *Travels* in the day-time. The next day we paſſed over a deſperate *River*, which had in it many *Rocks* and broad *Stones*, very *hazardous* to us and our *Horſes*. From thence we came to *Chriſtian-River*; where we ſwam Chriſtian- over our Horſes, and went over our ſelves in *Canoos*: but the ſides *River.* of this *River* were ſo bad and miery, that ſome of the *Horſes* had like to have been laid up. From thence we came to a Town called *Newcaſtle*, Indian *Towns.* *DELAWARE-Bay.* Upper-Dinidock.

1672. *Newcaſtle*, heretofore called *New-Amſterdam:* and being very weary, and inquiring in the *Town*, where we might buy ſome *Corn* for our *Horſes*; the *Governour* came into the *Street*, and invited me to his *Houſe:* and afterwards deſired me to *lodge* there; telling me, he had a *Bed* for me, and I ſhould be welcom. So I ſtaid there; the other *Friends* being taken care of alſo. This was on the *Seventh Day* of the *Week:* and he offering his *Houſe* for a *Meeting*, we had a *Meeting* there the *next Day*, a pretty large one; for the *Chief* of the *Town*, and indeed *moſt* of the *Town* were at it. Here had never been a *Meeting* before, nor any within a great Way of it: but this was a very precious *One*, and many of the People, both *Men* and *Women* were tender, and confeſſed to the *Truth*, and ſome received it; bleſſed be the *Lord* for ever!

N weaſtle, *alias* New-Amſterdam.

On the *Sixteenth* of the *Seventh Month* we ſet forward again from hence, and travelled (as near as we could compute) about *Fifty Miles* that Day, through the *Woods*, and over the *Boggs*, heading *Bohemia-River* and *Saxifrax River*. At Night we made us a *Fire* (as we uſed to do) in the *Woods*, and lay there all Night: and it being *rainy Weather*, we got under ſome thick *Trees* for *Shelter*; and afterwards *dried* our ſelves again by the *Fire*. Next Day we waded through *Cheſter-River*, a very broad *Water*, and afterwards paſſing through many bad *Boggs*, lay that *Night* alſo in the *Woods* by a *Fire;* not having gone (by reaſon of Hindrances in the *River* and *Boggs*) above *Thirty Miles* that day. But on the day following we travelled hard: and though we had ſome troubleſom *Boggs* in our way, we rode about *Fifty Miles*; and got ſafe that *Night*, but very weary, to a *Friend's* Houſe, one *Robert Harwood*, at *Miles-River* in *Mary-land*. This was the *Eighteenth* Day of the *Seventh Month:* and though we were very *weary*, and much *dirtied* with getting through the *Boggs* in our *Journey*; yet hearing of a *Meeting* next day, we went to it, and from it to *John Edmundſon's:* from whence we went *three* or *four Miles* by Water to a *Meeting* on the *Firſt-Day* following. At this *Meeting* there was a *Judge's Wife*, who had never been at any of our *Meetings* before; and ſhe was reached, and ſaid after the *Meeting: She had rather hear us once, than the Prieſts a thouſand times.* Many others alſo of the *World's People*, that were there, were very well ſatisfied; For the *Power* of the *Lord* was eminently with and amongſt us: bleſſed for ever be his holy Name! We paſſed from thence about *twenty two Miles*, and had a *Meeting* upon the *Kentiſh Shore*, to which one of the *Judges* came; and a good *Meeting* it was. Then, after we had had another good *Meeting* hard by there, at one *Henry Wilcock's* Houſe, where alſo we had good *Service* for the *Lord*; we went by Water about *twenty Miles*, to a very large *Meeting*, where were ſome *Hundreds* of the *World's People*, and divers of the *Chief Rank*, both *Engliſh* and *Indians:* For there were *four Juſtices* of the *Peace*, and the *High Sheriff* of *Delaware*, and ſome others from thence: and there was an *Indian Emperor*, or *Governour*, and *two* others of the *Chief Men* among the *Indians*. With theſe *Indians* I had a good Opportunity the *Night* before the *Meeting*; and I ſpake to them by an *Interpreter:* and they heard the *Truth* attentively, and were very loving. A bleſſed *Meeting* this was, and of great *Service*, both for

Bohemia-River. Saxifrax-River. Cheſter-River. MARTLAND. Miles-River. Kentiſh-Shore.

Convincing

Convincing, and *Eſtabliſhing* in the *Truth* them, that were *convinced* of it; bleſſed be the Lord, who cauſeth his bleſſed *Truth* to *ſpread*. After the *Meeting* a *Woman* came to me, (whoſe *Husband* was one of the *Judges* of that part of the *Country*, and a *Member* of the *Parliament* or *Aſſembly* there) and told me, *Her Husband was ſick, not like to live; and deſired me to go home with her to ſee him.* It was *three Miles* to her Houſe; and I being juſt come *hot* out of the *Meeting*, it was hard for me then to go: Yet conſidering the *Service*, I got an *Horſe*, and went with her, and viſited her *Husband*; and ſpake, what the *Lord* gave me to him: And the *Man* was much refreſhed, and finely *raiſed up* by the *Power* of the *Lord*; and he afterwards came to our *Meetings*. I went back again to the *Friends* that Night; and next day we departed thence, and went about *nineteen* or *twenty Miles* to *Tredhaven-Creek*, to *John Edmundſon's* again: from whence, on the *Third* of the *Eighth Month*, we went to the *General Meeting* for all *Maryland-Friends*.

1672. Mary-land. Tredhaven-Creek.

This *Meeting* held *five Days* together: the *firſt* three *Days* we had *Meetings* for *Publick Worſhip*, to which *People* of all ſorts came; the other *two days* were ſpent in the *Mens* and *Womens Meetings*. To thoſe *Publick Meetings* came many of the *World*, both *Proteſtants* of divers ſorts, and ſome *Papiſts*; and amongſt theſe were ſeveral *Magiſtrates*, and their *Wives*, and other *Perſons* of *chief Account* in the *Country*: and of the common *People* there were ſo many, beſides *Friends*, that they thought, there were ſometimes a *Thouſand People* at one of thoſe *Meetings*. So that, although they had not long before enlarged their *Meeting-place*, and made it as big again, as it was before; yet it could not contain the *People*. I went by *Boat* every Day *four* or *five Miles* to the *Meeting*, and there were ſo many *Boats* at that time paſſing upon the *River*, that it was almoſt like the *Thames*; and People ſaid, *There were never ſo many Boats ſeen there together before.* And as the *Concourſe* of *People* was very great (ſo that one of the *Juſtices*, who was there, ſaid, *He never ſaw ſo many People together in that Country before*;) ſo it was a very Heavenly *Meeting*, wherein the *Preſence* of the *Lord* was glorioufly manifeſted, and *Friends* were thereby ſweetly refreſhed, and the *People* generally ſatisfied, and many *convinced:* for the bleſſed *Power* of the *Lord* was over all; everlaſting *Praiſes* to his Holy Name for ever. After the *Publick Meetings* were over, the *Mens* and *Womens-Meetings* began, and were held the other *two Days:* for I had ſomething to impart to them, which concerned the *Glory* of *God*, and the *Order* of the *Goſpel*, and the *Government* of *Chriſt Jeſus*. So when theſe *Meetings* were all over, we took our *Leaves* of *Friends* in thoſe parts; whom we left well eſtabliſhed in the *Truth* (which is of *good Report* amongſt the *People* there, and great *Enquirings* there are after it, amongſt all ſorts of *People*.) And upon the *Tenth Day* of the *Eighth Month* we went from thence about *Thirty Miles* by *Water*, paſſing by *Cranes-Iſland*, and *Swan-Iſland*, and *Kent-Iſland* in very foul Weather and much *Rain*; whereby (our *Boat* being open) we were not only very much *wetted*, but in great danger of being *overſet:* Inſomuch that ſome of the *World* thought, we could not have eſcaped *caſting away*, till they ſaw us come to *Shore* next morning. But bleſſed

General Meeting.

Cranes-Iſland. Swan-Iſland. Kent-Iſland.

1672. be God, we were very well. And having got a little Houſe, and dried our *Cloths* by the *Fire*, and refreſhed our ſelves a little, we be-
Mary-land. took us to our *Boat* again; and put off from *Land*, ſometimes *Sailing*, and ſometimes *Rowing*: but having very *foul Weather* that day too, we could not get above *twelve Miles* forward that Day. At Night we got to *Land*, and made us a *Fire*, and ſome lay by that; and ſome lay by a *Fire* at an *Houſe* a little way off. Then, next Morning pur-
Great-Bay. ſuing our *Journey*, we paſſed over the *great Bay*, and ſailed about *Forty Miles* that day; and making to *Shore* at Night, we lay there, ſome in the *Boat*, and ſome at an *Ale-houſe* by. Next morning (it being the *Firſt-Day* of the *Week*) we went *Six* or *Seven Miles* to a *Friend*'s Houſe, who was a *Juſtice* of the *Peace*; where we had a *Meeting* that Day: and this was a little above the *Head* of the *Great Bay*. So we were almoſt *four Days* upon the *Water*, weary with *Rowing*; yet all was very well, bleſſed and praiſed be the Lord. We
Hatton's-Iſland. went next Day to another *Friend*'s Houſe, near the *Head* of *Hatton's-Iſland*, where we had good *Service* amongſt *Friends* and others: as we had alſo the Day following at *Geo. Wilſon*'s, a *Friend*, that lived about *three Miles* further; where we had a very precious *Meeting*, there being a great *Tenderneſs* amongſt the *People*.

After this *Meeting* we ſailed thence about *Ten Miles* to *James Frizby*'s (who was a *Juſtice* of the *Peace*) and there, *on the Sixteenth* of the *Eighth Month*, we had a very large *Meeting*; at which, beſides *Friends*, were ſome *Hundreds* of *People*, as it was ſuppoſed, and amongſt them were ſeveral *Juſtices* of the *Peace*, and *Captains*, and the *Sheriff*, with other Perſons of Note in the World's Account. A bleſſed, heavenly *Meeting* this was, and a powerful, thundering *Teſtimony* for *Truth* was born therein; and a great *Senſe* there was upon the *People*, and a great *Brokenneſs* and *Tenderneſs* was amongſt them. We ſtay'd after *Meeting*, till about the *Eleventh Hour* in the *Night*, that the *Tide* turned, and was with us: and then taking *Boat* again, we paſſed that *Night* and the *next Day* about *Fifty Miles*, to another *Friend*'s *Houſe*. The *two* next *days* we made ſhort *Journies*, viſiting *Friends*: and on the *Twentieth* we had a great *Meeting* at a place
Severn. called *Severn*, where there was a *Meeting-Place*, but not large enough to hold the *People* by many; for the *People* of thoſe parts came generally to it. Divers of the *Chief Magiſtrates* were at it, and many other conſiderable People; and it gave them generally great Satisfaction, *Two days* after we had a *Meeting* with ſome, that walked
Weſtern-Shore. *diſorderly*; and we had good *Service* in it. Then ſpending a *day* or *two* in viſiting *Friends* thereabouts, we paſſed to the *Weſtern-Shore*; and on the *Twenty fifth Day* had a large and precious *Meeting* at *William Coale*'s, where the *Speaker* of their *Aſſembly*, with his *Wife*, and a *Juſtice* of *Peace*, and ſeveral other *People* of *Quality* were preſent. *Next Day* we had a *Meeting*, *ſix* or *ſeven Miles* further, at *Abraham Birkhead*'s, where many of the *Magiſtrates* and upper ſort of People were; and the *Speaker* of the *Parliament* or *Aſſembly* for that Country was *Convinced*: A bleſſed *Meeting* it was, praiſed be the *Lord*. We travelled on next Day; and on the Day following (which was the *Twenty eighth* of the *Eighth Month*) had a large and very precious
Clifts. *Meeting* at *Peter Sharp*'s, on the *Clifts*, between *Thirty* and *Forty Miles*

Miles diſtant from the former. Many of the *Magiſtrates*, and upper 1672.
Rank of People were at this *Meeting*, and a heavenly *Meeting* it was.
One of the *Governour*'s *Council*'s *Wives* was *Convinced*; and her *Husband* very loving to *Friends*: and *one*, that came from *Virginia* (being a *Juſtice* of the *Peace* there) was *Convinced*; and hath a *Meeting* ſince at his *Houſe*. There was ſome *Papiſts* at this *Meeting*; and one of them threatned, before he came, that he would *Diſpute* with me: but when he came, he was reached, and could not *oppoſe*. Bleſſed be the *Lord*, the *Truth* hath reached into the Hearts of People beyond Words, and it is of a *good Savour* amongſt them. After the *Meeting* we went about *Eighteen Miles* to *James Preſton*'s, a *Friend* that liveth on *Pottuxon-River*; and thither came to us an *Indian King*, with his *Brother*, to whom I ſpake; and I found, they underſtood the thing I ſpake of. Now having finiſhed our *Service* in *Mary-land*, and intending forthwith to ſet forward for *Virginia*, we had a Meeting at *Pottuxon* on the *Fourth Day* of the *Ninth Month*, to take our *Leaves* of *Friends*. The *Meeting* was in the *Meeting-Place*; and many of the *World*'s People of all ſorts were at it; and a powerful *Meeting* it was.

Mary-land. *Pottuxon-River.* *Pottuxon.*

Upon the *Fifth Day* of the *Ninth Month* we ſet Sail for *Virginia*, and in three days came to a Place called *Nancemum*; it being (as they there computed) about *Two hundred Miles* from *Mary-land*. In this *Voyage* we met with nothing but what had been uſual with us, namely, *foul Weather*, *Storms* and *Rain*; and to lie in the *Woods* by a *Fire* in the *Night*. At this *Nancemum* lived a *Friend*, called the Widow *Wright*. Next Day we had a great *Meeting* at *Nancemum*, of *Friends* and *People*: There came to this *Meeting* one *Col. Dewes*, with ſeveral other *Officers* and *Magiſtrates*, and were much taken with the *Truth* declared. After this *Meeting* was over, we haſtned towards *Carolina*; yet had ſeveral *Meetings* by the Way, wherein we had good *Service* for the *Lord*: *One* about *four Miles* from *Nancemum-Water*, which was a very precious *Meeting*; and there was a *Mens*- and a *Womens-Meeting* ſettled, for taking *Care* of the *Affairs* of the *Church*. *Another* very good *Meeting* alſo we had at *William Tarrow*'s, at a place called *Pagan-Creek*; where the *Meeting* was ſo large, that we were
Pagan-Creek. fain to be *abroad*, the *Houſe* not being big enough to contain the *People*. A great *Openneſs* there was in the *People*; and the *Sound* of *Truth* did ſpread abroad, and had a good *Savor* in the *Hearts* of *People*: the *Lord* have the *Glory* for ever!

Virginia. *Nancemum.*

After this our way to *Carolina* grew worſe, being much of it plaſhy and wet, and pretty full of great *Bogs* and *Swamps*; ſo that we were commonly wet to the *Knees* moſt of us, and lay abroad *a-Nights* in the *Woods* by a *Fire*: ſaving that one of the Nights we got to a poor *Houſe*, at a place called *Sommertown*, and lay by the *Fire* in the *Houſe*. The *Woman* of the *Houſe* had a *Senſe* of *God* upon her: and the *Report* of our *Travel* had reached thither, and drawn ſome *People*, that lived beyond *Sommertown*, to that *Houſe*, in Expectation to have ſeen and heard us (ſo acceptable was the *Sound* of *Truth* in that *Wilderneſs-Country*:) but they miſſed us. The next Day, which was the *Twenty firſt* of the *Ninth Month*, having travelled hard through the *Woods*, and over many *Bogs* and *Swamps*, we reached at Night

Sommerton.

1672. to *Bonner's Creek*; and there we lay that *Night* by the *Fire-ſide*, the *Woman* lending us a *Mat* to lie on.

CAROLINA. This was the *firſt Houſe* we came to in *Carolina*: And here we left our *Horſes*, which were *over-wearied* with *Travel*. From hence we went down the *Creek* in a *Canooe* to *Macocomocock-River*, and came to a Man's Houſe, whoſe Name was *Hugh Smith*; where the *People* of the *World* came in to ſee us (for there were no *Friends* in that part of the *Country*:) and many of them did receive us gladly. Amongſt others that came to us, there was one *Nathaniel Batts*, who (we heard) had been *Governour* of *Ronoack*: He went by the Name of *Captain Batts*, and had been a *Rude*, *Deſperate Man*. He asked me about a *Woman* in *Cumberland*, who, he ſaid he was told, had been healed by our *Prayers*, and *Laying* on of *Hands*, after ſhe had been long *ſick*, and given over by the *Phyſicians*; and he deſired to know the certainty of it. I told him, We did not *glory* in ſuch things; but many ſuch things had been done by the *Power* of *Chriſt*.

Bonner's Creek. Macocomocock-River.

Not far from hence we had a *Meeting* among the *World's People*, and they were taken with the *Truth*; bleſſed be the *Lord*. Then paſſing down the River *Maratick* in a *Canooe*, we went down the *Bay* *Connie-oak*; and came to a *Captain's Houſe*, who was loving to us, and lent us his *Boat* (for we were much *wetted* in the *Canooe*; the Water flaſhing in upon us.) With this *Boat* we went on to the *Governour's* Houſe: but the *Water* in ſome places was ſo ſhallow, that the *Boat* being loaden, could not *Swim*; ſo that we were fain to *put off* our *Shooes* and *Stockings*, and wade through the *Water* a pretty way. The *Governour*, with his *Wife*, received us lovingly: but there was at his Houſe a *Doctor*, who would needs *Diſpute* with us. And truly, his *Oppoſing* us was of good *Service*, giving Occaſion for the *Opening* of *many things* to the *People*, concerning the *Light* and *Spirit* of *God*, which he denied to be in *Every one*; and affirmed, that it was not in the *Indians*. Whereupon I called an *Indian* to us, and asked him, 'Whether or no, when he did *lie*, or do *wrong* to any one, 'there was not *ſomething* in him, that did *reprove* him for it? And he ſaid, *There was ſuch a thing in him, that did ſo reprove him; and he was aſhamed, when he had done wrong, or ſpoken wrong.* So we *ſhamed* the *Doctor* before the *Governour* and the *People*; inſomuch, that the poor Man *run out* ſo far, that at length he would not *own* the *Scriptures*. We tarried at the *Governour's* that *Night*: and next Morning he very courteouſly walked with us himſelf about *two Miles* through the *Woods*, to a place, whither he had ſent our *Boat* about to meet us. Where *taking* our *Leave* of him, we entred our *Boat* again, and went that Day about *Thirty Miles* to one *Joſeph Scot's*, who was one of the *Repreſentatives* of the *Country*. And there we had a *Meeting*, and many People were at it: a ſound, precious *Meeting* it was, and the *People* were *tender*; and much deſired after *Meetings*. Wherefore we went to another *Houſe* about *four miles* further, and there we had another *Meeting*; to which the *Governour's Secretary* came, who was *Chief Secretary* of the *Province*, and had (it ſeems) been formerly *Convinced*.

Maratick-River. Cunny-oke-Bay.

I went

I went from this place among the *Indians*, and ſpake unto them by an *Interpreter*, ſhewing them; 'That *God* made all things in *Six Days*, 'and made but *one Woman* for *one Man*: and that God did *drown* the 'Old World, becauſe of their *Wickedneſs*. Afterwards I ſpake to them 'concerning *Chriſt*, ſhewing them, That he did *die for all men*, for 'their *Sins* as well as for *others*; and had enlightned *them*, as well as 'others: and that if they did that which was *Evil*, he would *burn* 'them; but if they did *well*, they ſhould not be *burned*. There was among them their young *King*, and others of their *Chief Men*; and they ſeemed to receive kindly, what I ſaid unto them. 1672. Carolina Indians.

Now having viſited the *North-Part* of *Carolina*, and made a little *Entrance* for *Truth* upon the *People* there; we began to return again towards *Virginia*, having ſeveral *Meetings* in our way, wherein we had very good *Service* for the *Lord*, the *People* being generally tender and open, bleſſed be the Lord. We lay one Night at the *Secretary's* Houſe, to which we had much ado to get: for the *Water* being ſhallow, we could not bring our *Boat* to Shore. But the *Secretary's* *Wife*, ſeeing our *Strait*, came her ſelf in a *Canooe* (her *Husband* being from home) and brought us to *Land*. By next Morning our *Boat* was *ſunk*, and full of Water: But we got her up, and mended her; and went away in her that Day about *Twenty four Miles*, the Water being rough and troubled, and the Winds high: but the great *Power* of *God* was ſeen, in carrying us ſafe in that *rotten Boat*. In our Return we had a very precious *Meeting* at *Hugh Smith's*; praiſed be the *Lord* for ever: the *People* were very *tender*, and very good *Service* we had amongſt them. There was at this *Meeting* an *Indian Captain*, who was very loving; and did acknowledge it to be *Truth*, that was ſpoken. There was alſo one of the *Indian Prieſts*, whom they call a *Pauwaw*; and he ſate *ſoberly* among the *People*. On the *Ninth* of the *Tenth Month* we got back to *Bonners-Creek*, where we had left our *Horſes*; having ſpent a matter of *Eighteen Days* in the *North* of *Carolina*. Bonner's-Creek.

Our *Horſes* having reſted, and being now freſh, we ſet forward forthwith for *Virginia* again; travelling through the *Woods* and *Bogs*, as far as we could well reach that *Day*; and at *Night* lay by a *Fire* in the *Woods*, as we often uſed to do. *Next Day* we had a *tedious Journey* through the *Bogs* and *Swamps*, and were exceeding *wet* and *dirty* all the *Day*; but dried our ſelves at *Night* by a *Fire*. We got that *Night* to *Sommerton*. And when we came near the *Houſe*, the *Woman* of the *Houſe* ſeeing us, ſpake to her *Son* to keep up their *Dogs* (for both in *Virginia* and *Carolina* they generally keep great *Dogs* to guard their *Houſes*, living *lonely* in the *Woods*:) But the *Son* ſaid, *He need not*; *for their* Dogs *did not uſe to meddle with theſe People*. Whereupon, when we were come into the *Houſe*, the *Woman* told us; *We were like the Children of* Iſrael, *whom the* Dogs *did not move their Tongues againſt*. Here we lay, but in our *Cloths*, and by the *Fire*; as we had done *many* a *Night* before. And the *next Day*, before we went away, we had a *Meeting* here: for the *People* having heard of us, had a *great Deſire* to hear us; and a very good *Meeting* we had among them, where we never had *Meeting* before: praiſed be the *Lord* for ever! After the *Meeting* we haſted away. And when we had VIRGINIA. Sommerton.

1672. had ridden about *Twenty Miles*, calling at a *House* to enquire the *Way*, the *People* of the *House* desired us to tarry all *Night* with them; *Virginia.* which we did. *Next Day* we came among *Friends*, after we had travelled about an *Hundred Miles* from *Carolina* into *Virginia*: In which time we observed a great *Variety* of *Climates*; having passed in a *few Days* from a very *Cold*, to a *warm* and *spring-like Country*. But the *Power* of the *Lord* is the same in all, and is over all, and doth reach the *good* in all; praised be the Lord for ever!

We spent about *three Weeks* this time in travelling through *Virginia*, sometimes amongst the *World's People* only, but mostly amongst *Friends*; having many large and precious *Meetings* in several *parts* of the *Country*: As at the Widow *Wright's*, where a great many of the *Magistrates*, and *Officers*, and other *high People* came. And a most Heavenly *Meeting* we had; wherein the *Power* of the *Lord* was so great, that it struck a *Dread* upon the *Assembly*, and chained all down, and brought a *Reverence* upon the Peoples Minds. Among the *Officers* that were there, there was a *Major*, that was *Kinsman* to the *Priest*; and he told me, *The Priest threatned to come, and Oppose us.* But the *Lord's Power* was too strong for him, and stopt him; and we were quiet and peaceable: and the *People* were wonderfully affected with the *Testimony* of *Truth*; blessed be the *Lord* for ever! Another *Cricka-trough.* very good *Meeting* we had at a place called *Crickatrough*, at which many *Considerable People* were; many of whom had never *heard* a *Friend* before: and they were greatly satisfied with the *Meeting*, praised be the *Lord!* We had also a very good and serviceable *Meeting* at *John Porter's*, which consisted mostly of the *World's People*; in which the *Power* of the *Lord* was gloriously *seen* and *felt*, and it brought the *Truth* over all the *bad Walkers* and *Talkers*: blessed be the *Lord!* Divers other *Meetings* we had, and many *Opportunities* of doing *Service* for the *Lord* amongst the *People*, where we came. And the *last Week*, that we stay'd, we spent some *Time* and *Pains* among *Friends*, *sweeping* away, that which was to be *swept* out, and working down a *bad Spirit*, that was got up in some: And blessed for ever be the *Name* of the *Lord*, he it is, that gives *Victory* over all.

Now having finished, what *Service* lay upon us at *Virginia*; on the *MARY-LAND.* *Thirtieth Day* of the *Tenth Month* we set *Sail* in an open *Sloop* for *Maryland*. But having a very great *Storm* that day, and being much *wetted*, we were glad to get to *Shore* before *Night*: And walking to an *Willough-by-Point.* *House* at *Willoughby-Point*, we got *Lodging* there that *Night*. The *Woman* of the *House* was a *Widow*, and a very *tender Woman*: She had never received *Friends* before; but she received us very kindly, and with *Tears* in her *Eyes*. We returned to our *Boat* in the *Morning*, and hoised up our Sail; getting forward as fast and as far as we could: but towards *Evening* a *Storm* rising, and the *Wind* being *high*, we had much ado to get to the *Shore*; and our *Boat* being open, the *Water* flashed often in, and sometimes over us, so that we were sufficiently *wetted*. Being got to *Land*, we made us a *Fire* in the *Woods*, to warm and dry us; and there we lay all that *Night*, the *Wolves howling about* us. On the *First* of the *Eleventh Month* we sailed again: but the *Wind* being against us, and sometimes driving us backwards, we made but *little Way*; and were fain to get to *Shore* at

at *Point-Comfort*; where yet we found but *small Comfort*: for the 1672. *Weather* was so *Cold*, that though we made us a good *Fire* in the *Woods* to lie by; yet our *Water*, that we had got for our Use, was *Mary-land.* *frozen* near the *Fire-side*. We made to *Sea* again *next Day*: but the *Point-Comfort.* *Wind* being strong, and against us, we advanced but little; but were glad to get to *Land* again, and travel about to find some *House*, where we might buy some *Provisions*: for our *Store* was spent. That *Night* also we lay in the *Woods*: and so extream *Cold* was the *Weather*, the *Wind* blowing high, and the *Frost* and *Snow* being great, that it was hard for some to abide it. On the *Third* of the *Eleventh Month*, the *Wind* sitting pretty fair, we fetched it up by Sailing and Rowing, and got that Night to *Milford-Haven*, where we lay at *Richard Long's* *Milford-Haven.* near *Quinces-Island*. Next Day we passed by *Rapahannock-River*, *Rapahan-nock-Ri-ver.* where dwell much *People*; and *Friends* had a *Meeting* there-aways at a *Justice's House*, that had formerly been at a *Meeting*, where I was. We passed over *Potomack-River* also; the *Winds* being high, the *Water* *Potomack-River.* very rough, our *Sloop* open, and the *Weather* extream *Cold*: and having a *Meeting* there-aways also, some *People* of the *World*, that came to it, were *Convinced*: and when we parted thence, some of our *Company* went amongst them. We steered our Course for *Pottuxon-* *Potuxon-River.* *River*; and I sate at *Helm* most part of the *Day*, and some of the *Night*. About the *First Hour* in the *Morning* we reached *James Preston's* House in *Pottuxon-River*; which is accounted about *Two hundred Miles* from *Nancemum* in *Virginia*. We were very weary; yet the *next Day* (being the *First* of the *Week*, and *Fifth* of the *Month*) we went to the *Meeting* not far from thence: and the same *Week* we went to an *Indian-King's-Cabbin*, where several of the *Indians* were; *Indian-King's-Cabbin.* with whom we had a pretty Opportunity to *discourse*: and they carried themselves very *lovingly*. We went also that *Week* to a *General Meeting*: from which we went about *Eighteen Miles* further to *John Gearies*, where we had a very precious *Meeting*; praised be the *Lord God* for ever! But after *this* the *Cold* grew so exceeding *sharp*, such extream *Frost* and *snowy Weather*, beyond what was usual in that *Country*; so that we could hardly *endure* to be in it. Neither was it easie or safe to *stir abroad*: yet we got (with some Difficulty) *six Miles* through the *Snow* to *John Mayor's*, where we met with some *Friends*, that were come from *New-England*; whom we had left there, when we came away: and glad we were to see each other, after so long and tedious *Travels*. By these *Friends* we understood, that *William Edmundson*, having been at *Road-Island* and *New-England*, was gone from thence for *Ireland*; that *Solomon Eccles* coming from *Jamaica*, and landing at *Boston* in *New-England*, was taken at a *Meeting* there, and banished to *Barbados*; that *John Stubbs* and another *Friend* were gone into *New-Jersey*, and several other *Friends* to *Barbados*, *Jamaica*, and the *Leeward-Islands*. It was *Matter* of *Joy* to us to understand, that the *Work* of the *Lord* went on and prospered, and that *Friends* were *unwearied*, and *diligent* in the *Service*.

On the *Twenty Seventh* of the *Eleventh Month*, we had a very precious *Meeting* in a *Tobacco-House*: and on the *next Day* we return- ed to *James Preston's*, about *Eighteen Miles* distant. But when we *J. Preston's.* came there we found, his *House* was *burnt down* to the Ground the *Night*

1672. *Night* before, through the Careleſneſs of a *Maid-ſervant*: So we lay three *Nights* on the Ground by the *Fire*, the *Weather* being very *Mary-land J. Preſton's.* *Cold*. We made an *Obſervation*, which was ſomewhat ſtrange, but certainly true; that *one Day* in the midſt of this *Cold Weather*, the *Wind* turning into the *South*, it grew ſo *hot*, that we could hardly bear the *Heat*; and the *next Day* and *Night*, the *Wind* chopping back into the *North*, we could hardly endure the *Cold*.

Pottuxon. On the *Second* of the *Twelfth Month*, we had a glorious *Meeting* at *Pottuxon*: and after it went to *John Gearie's* again, where we waited

Cliffs. for a *Boat*, to carry us to the *Monthly-Meeting* at the *Cliffs*; to which we went, and a living *Meeting* it was, praiſed be the Lord: This was on the *Sixth* of the *Twelfth Month*. And another *Meeting* we had on the *Ninth*, wherein the *Glory* of the *Lord* ſhined over all; bleſſed and magnified be his Holy *Name* for ever.

From hence we intended to go to *Anameſſy*; and on the *Twelfth Day* of the *Twelfth Month* we ſet forward in our *Boat*: And travelling by *Night*, as well as by *Day*, in the *Night* we run our *Boat* on Ground

Manaco-River. in a *Creek* near *Manaco-River*. There we were fain to ſtay, till *Morning*, that the *Tide* came, and lifted her off again: And in the mean time, ſitting in an *open Boat*, and the *Weather* being *bitter-cold*, ſome had like to have loſt the *Uſe* of their *Hands*, they were ſo *frozen* and *benummed* with *Cold*. But in the Morning, when the *Tide* had ſet our *Boat* a-float again, we got to *Land*, and made us a good *Fire*; at which we warmed our ſelves well: and then went to our *Boat* again, and paſſed on about *ten miles* further to a *Friend's* Houſe; where next day we had a very precious *Meeting*, at which ſome of the *Chief* of the *Place* were. I went after the *Meeting* to a *Friend's* Houſe, about

Anameſſy-River. *four miles* off, at the Head of *Anameſſy-River*; where on the Day following, the *Judge* of the *Country*, and a *Juſtice* with him came to me, and were very *loving*, and much ſatisfied with *Friend's Order*. The *next Day* we had a large *Meeting* at the *Juſtice's* Houſe, but it was in his *Barn*; for his *Houſe* could not hold the *Company*. There were ſeveral of the *Great Folks* of that *Country*; and among the reſt there was an *Oppoſer*: but all was preſerved quiet and well, and a precious *Meeting* it was; and the *People* were much taken and affected with the *Truth*, bleſſed be the Lord. We went *next Day* to ſee one Capt. *Colburn*, who was alſo a *Juſtice* of the *Peace*; and there we had ſome Service: Then returning again, we had a very glorious *Meeting* at the ſame *Juſtice's*, where we *met* before; and there were many *People* of *Account* in the *World*, *Magiſtrates*, *Officers*, and others at it. It was a large *Meeting*, and the *Power* of the *Lord* was much *felt*; ſo that the *People* were generally well ſatisfied, and taken with the *Truth*: and there being ſeveral, both *Merchants*, and *Maſters* of *Ships* from *New-England*, the *Truth* was ſpread abroad; bleſſed be the Lord!

A *Day* or *two* after, departing from this place, we travelled about *ſixteen miles* through the *Woods* and *Bogs*, heading *Anameſſy-River*, and

Amoroca-River. Manaoke. *Amoroca-River*; part of which *laſt* we went over in a *Canooe*, and came to *Manaoke*, to a *Friendly Woman's* Houſe: where on the *Twenty fourth* of the *Twelfth Month*, we had a large *Meeting* in a *Barn*; and the *Lord's* living *Preſence* was with us, and among the People: bleſſed be his Holy *Name* for ever-more! *Friends* had never had a *Meeting* in

in thoſe *Parts* before. After this *Meeting* we paſſed over the River 1673. *Wicocomaco*, and through many bad and watry *Swamps* and *Mariſh* Way; and came to *James Jones*, a *Friend*, who was a *Juſtice* of the *Peace*: where we had a large and very glorious *Meeting*, praiſed be the Lord God. Then paſſing over the Water in a *Boat*, we took *Horſe*, and travelled about *Twenty four Miles* through *Woods* and troubleſom *Swamps*, and came to another *Juſtice's Houſe*; where we had a very large *Meeting*, much *People* of the *World* being at it, and many of *Conſiderable Account* amongſt them: and the living *Preſence* of the *Lord* was amongſt us, praiſed for ever be his holy *Name!* This was on the *Third Day* of the *Firſt Month*, 167⅔. And on the *Fifth Day* of the ſame we had another living and heavenly *Meeting*, at which divers of the *Juſtices*, with their *Wives*, and many *others* of the *World's People* were; amongſt whom we had very good *Service* for the *Lord*, bleſſed be his *Holy Name*. At this *Meeting* was a *Woman*, that lived at *Anameſſy*, who had been many *Years* in *Trouble* of *Mind*; and ſometimes would ſit *moping* near *two Months* together, and hardly *ſpeak* or *mind* any thing. When I heard of her, I was moved of the *Lord* to go to her, and tell her, '*That Salvation was come to her Houſe*. And after I had ſpoken the *Word* of *Life* to her, and intreated the *Lord* for her, ſhe mended; and went up and down with us to *Meetings*, and is ſince well: bleſſed be the *Lord!*

Mary-land Wicocomaco-River.

Being now clear of theſe parts, we left *Anameſſy* on the *Seventh Day* of the *Firſt Month*: and paſſing by *Water* about *Fifty Miles*, came to a *Friendly Woman's* Houſe at *Hunger-River*. We had very rough *Weather* in our *Paſſage* to this Place, and were in great *Danger*, for the *Boat* had like to have been *turned over*; and I loſt both my *Hat* and *Cap*: yet we recovered them again with much ado; and through the good *Providence* of *God* got ſafe thither, praiſed be his Name. At this place we had a *Meeting*, where we had never any before; and amongſt the *People* that were at it, there were *two Papiſts*, a *Man* and a *Woman*: the *Man* was very *tender*; and the *Woman* confeſſed to the *Truth*. This *Meeting* was not ſo large, as it would have been, if many, who intended to have been at it, could have got to it: but the *Weather* was ſo *foul*, and the *Water* by reaſon of *high Winds*, ſo *rough*, that it was not ſafe to paſs upon it. I had no *Friend* now with me, but *Robert Widders*; the reſt having diſperſed themſelves into ſeveral parts of the *Country* in the *Service* of *Truth*.

Hunger-River.

So ſoon as the Wind would permit, we paſſed from hence about *Forty Miles* by *Water*, *rowing* moſt part of the *way*; and came to the Head of little *Choptanck-River*, to Dr. *Winſmore's*, who was a *Juſtice* of *Peace*, and lately *convinced*. Here we met with ſome *Friends*, with whom we ſtaid a while: and then went on by *Land* and *Water*, and had a large *Meeting* abroad; for the *Houſe* we were at, could not receive the *People*. There were divers of the *Magiſtrates*, and their *Wives* at this *Meeting*; and a good *Meeting* it was, bleſſed be the *Lord*, who is making his *Name* known in that *Wilderneſs-Country*. We went back from thence to a *Friend's* Houſe, whoſe Name is *William Stephen's*, where we met with thoſe other *Friends*, that had been travelling in other parts; and were much refreſhed in the *Lord* together, when we imparted to each other the *good Succeſs*, we had had in the

Choptanck-River.

1673. *Lord's Work*, and the *Prosperity* and spreading of *Truth* in the places, where we travelled. *John Cartwright* and another *Friend* had been at *Mary-land Virginia*, where were great Desires in *People* after the *Truth*: and being now returned, they staid but a little with us here; and then set forward for *Barbados*. But before we left this place, we had a very glorious *Meeting* here, at which were very many of the *World's People*, and some of the *Chief* of them. For there was the *Judge* of that *Country*, and *three Justices* of the *Peace*, and the *High-Sheriff*, with their *Wives*, and several others: And of *Indians* there was he, who was called their *Emperor*, and one of the *Indian Kings*, and their *Speaker*; who all sate very attentive, and carried themselves very lovingly: and an establishing, settling *Meeting* it was. This was on the *Twenty third* of the *First Month*.

And on the *Twenty fourth* we went by *Water ten Miles* to the *Indian Town*, where this same *Emperor* dwelt; whom I had acquainted before with my *Coming*, and desired him to get their *Kings* and *Councils* together. In the *Morning* the *Emperor* came himself, and had me to the *Town*; and they were generally come together, and had their *Speaker*, and other *Officers* with them, and the *Old Empress* sate among them: And to give them their due, they sate very *grave* and *sober*, and were all very *Attentive*, beyond many that are called *Christians*. I had some with me, that could *interpret* to them; and we had a very good *Meeting* with them, and of very good *Service* it was: for it gave them a good *Esteem* of *Truth* and *Friends*; blessed be the *Lord!*

After this, we had many *Meetings* in several parts of that Country; one at *William Stephens*'s, which was a general Meeting once a Month: another at *Tredhaven-Creek*; another at *Wye*; another at *Reconow-Creek*; and another at *Thomas Taylor*'s in the *Island* of *Kent*. Most of these *Meetings* were large, there being many of the World's People at them, and divers of them of the most Considerable in the World's Account: And the *Lord's Power* and living Presence was with us, and plenteously manifested amongst the People, by which their Hearts were tendred, and opened to receive the *Truth*, which had a good Savour amongst them; blessed be the Lord God over all for ever. Then being clear of that side, we passed over the *Bay* about *Fourteen Miles* to a *Friend*'s House, where we met with several *Friends*; and I sent for *Thomas Thurston* thither, and had a *Meeting* with him, to bring the *Truth* over his *bad Actions*.

Now having travelled through most parts of that *Country*, and visited most of the *Plantations* thereabouts, and had very good Service for the Lord in *America*, having alarm'd the People of all sorts, where we came, and proclaimed the Day of God's Salvation amongst them; we found, our Spirits began to be clear of those parts of the World, and to draw towards *Old England* again. Yet we were desirous, and felt Freedom from the Lord to stay, till the *General Meeting* for that Province of *Mary-land* was over (which drew nigh;) that we might see *Friends* generally together, before we departed. Wherefore spending our time in the *interim*, partly in visiting *Friends* and *Friendly* Clifts. Pottuxon. *People*, and in having *Meetings* about the *Clifts* and *Pottuxon*; and partly in writing *Answers* to some Cavilling *Objections*, which some of *Truth's Adversaries* had raised and spread abroad, to hinder People from

from receiving the *Truth*: we were not idle, but laboured in the 1673. *Work* of the *Lord*, until that *General Provincial Meeting* came on; *Mary-land* which began on the *Seventeenth Day* of the *Third Month*, and lasted *The General Provincial Meeting.* *four Days*. On the First of these days the *Men* and *Women* had their *Meetings* for *Business*, wherein the *Affairs* of the *Church* of *God* were taken Care of; and many things, relating thereunto, were opened unto them to their Edification and Comfort. The other *Three Days* were spent in *Publick Meetings* for the *Worship* of *God*, at which divers of considerable Account in the *Government*, and many others of the *World's People* were present; who were generally satisfied, and many of them reached: for it was a wonderful, *glorious Meeting*, and the mighty *Presence* of the *Lord* was seen and felt over all; blessed and praised be his Holy *Name* for ever, who over all giveth *Dominion!*

After this *Meeting* we took our *Leave* of *Friends*, parting in great *Tenderness*, in the sense of the Heavenly *Life*, and vertuous *Power* of the *Lord*, that was livingly felt amongst us: and went by *Water* to the place, where we were to take *Shipping*; many *Friends* accompanying us thither, and tarrying with us that *Night*. *Next Day*, which was the *Twenty first* of the *Third Month*, 1673, and the Day following we set *Sail* for *England*: The same Day *Richard Covell* came on *Board* *At Sea.* our *Ship*, having had his own taken from him by the *Dutch*. We had *foul Weather*, and *contrary Winds*, which caused us to cast *Anchor* often; so that we were till the *Thirty first* of the *Third Month*, e'er we could get past the *Capes* of *Virginia*, and come out into the *main Sea*. But after this we made good Speed, and on the *Twenty eighth* *ENGLAND.* of the *Fourth Month*, cast *Anchor* at *Kings-road*, which is the *Har-* *King's-Road.* *bour* for *Bristol*. We had in our *Passage* very *high Winds* and *Tempestuous Weather*, which made the *Sea* exceeding *rough*, the *Waves* rising like *Mountains*; so that the *Masters* and *Sailers* wondred at it, and said, They never saw the like before. But though the *Wind* was *strong*, it sate for the most part with us; so that we sailed away before it: and the *Great God*, who commands the *Winds*, who is *Lord* of *Heaven*, of *Earth* and the *Seas*, and whose *Wonders* are seen in the *Deep*, he steered our *Course*, and preserved us from many imminent *Dangers*. The same good *Hand* of *Providence*, that went with us, and carried us safely over, watched over us in our *Return*, and brought us safely back again; *Thanksgivings* and *Praises* be to his *holy Name* for ever! Many sweet and precious *Meetings* we had on *Board* the *Ship* during this *Voyage*, (commonly *two* a *Week*;) wherein the blessed *Presence* of the *Lord* did greatly refresh us, and did often break in upon, and tender the *Company*. And when we came into *Bristol Har-* Bristol Harbour. *bour*, there lay a *Man* of *War*; and the *Press-master* came on Board us to *press* our *men*. We had a *Meeting* at that time in the *Ship* with the *Sea-men*, before we went to *Shore*; and the *Press-master* sate down with us, and staid the *Meeting*, and was very well satisfied with it. After the *Meeting* I spake to him to leave *two* of the *Men* he had *Pressed*, in our *Ship* (for he had pressed *four*,) one of which was a *lame Man*; and he said, *At my Request he would.*

We went on *Shore* that *Afternoon*, and got to *Shear-hampton*, Shear-hampton. where we got *Horses*, and rode to *Bristol* that *Night*; where *Friends*

1673. received us with great *Joy*. In the Evening I writ a *Letter* to my *Wife*, to give her Notice of my *Landing*, as followeth :

Briſtol.

Dear Heart,

'THis Day we came into *Briſtol* near *Night*, from the *Seas*; 'Glory to the Lord God over all for ever, who was our *Con-* 'voy, and ſteered our *Courſe:* who is the *God* of the whole *Earth*, 'and of the *Seas* and *Winds*, and made the *Clouds* his *Chariots*, be- 'yond all Words, bleſſed be his *Name* for ever! Who is over all in 'his great *Power* and *Wiſdom*, Amen. *Robert Widders* and *James* 'Lancaſter are with me, and we are well: Glory to the *Lord* for 'ever, who hath carried us through many *Perils*, *Perils* by *Water*, 'and in *Storms*, *Perils* by *Pirates* and *Robbers*, *Perils* in the *Wilder-* 'neſs, and amongſt *falſe Profeſſors*; Praiſes to him, whoſe Glory is over 'all for ever, *Amen.* Therefore mind the freſh *Life*, and live all to 'God in it. I do intend (if the Lord will) to ſtay a while this-away; 'it may be till the *Fair.* So no more, but my Love to all *Friends.*

Briſtol, *the* 28th *Day of the* 4th *Month*, 1673. *G. F.*

Between this and the *Fair*, my *Wife* came out of the *North* to *Briſtol* to me; and her Son-in-Law *Thomas Lower*, with *two* of her *Daughters* came with her. And her other Son-in-Law *John Rouſe*, and *W. Penn* and his *Wife*, and *Gerrard Roberts* came down from *London*, and many *Friends* from ſeveral *parts* of the *Nation* came to the *Fair*: and glorious, powerful *Meetings* we had there at that time, for the *Lord*'s Infinite *Power* and *Life* was over all. In the freſh *Openings* whereof I was moved to declare of *Three Eſtates*, and *Three Teachers*, viz. 'That *God* was the *firſt Teacher* of *Man* and *Woman* in *Paradiſe*: 'And as long as they kept to, and under *God's Teaching*, they kept in 'the *Image* of *God*, and in his *Likeneſs*, in *Righteouſneſs* and *Holineſs*, 'and in *Dominion* over all, that *God* had made; in the *bleſſed State*, 'in the *Paradiſe* of God. But when they hark'ned to the *Serpent's* '*falſe Teaching* (who was out of *Truth*) and diſobeyed God, and 'obeyed the *Serpent*, in feeding upon that, which God forbad them; 'then they loſt the *Image* of *God*, the *Righteouſneſs* and *Holineſs*, and 'came under the *Power* of *Satan*, and were turned out of *Paradiſe*, 'out of the *Bleſſed* into the *Curſed State*. And then the *Promiſe* of 'God was, *That the Seed of the Woman ſhould bruiſe the Serpent's* 'Head, and break his *Power* that Man and Woman were under, and 'deſtroy his *Works*. So here were *Three States*, and *Three Teachers*. 'God was the *firſt Teacher* in *Paradiſe*: and whilſt *Man* kept under 'his *Teaching*, he was *happy*. The *Serpent* was the *Second Teacher*: 'and when Man followed his *Teaching*, he came into *Miſery*, and into 'the *Fall*, from the *Image* of *God*, and *Righteouſneſs* and *Holineſs*, and 'from the *Power*, that he had over all, that *God* had made; and came 'under the *Serpent*, whom he had *Power* over before. *Chriſt Jeſus* was

'the

'the *Third Teacher*; of whom God ſaith, *This is my beloved Son, in* 1673.
'*whom I am well pleaſed, hear ye him:* and who himſelf ſaith, *Learn*
'*of me.* This is the true *Goſpel-Teacher*, who bruiſes the Head of the Briſtol.
'*Serpent*, that is the *Falſe Teacher*, and the *Head* of all *Falſe Teachers*,
'and of all *Falſe Religions*, *Falſe Ways*, *Falſe Worſhips* and *Falſe*
'*Churches.* Now *Chriſt*, who ſaid, *Learn of me*; and of whom the
'*Father* ſaid, *Hear ye him*, he ſaid; *I am the Way to God, I am the*
'*Truth, I am the Life, and the true Light.* So as *Man* and *Woman*
'come up again to *God*, and are renewed up into his *Image*, *Righte-*
'*ouſneſs* and *Holineſs* by Chriſt, thereby they come up into the *Pa-*
'*radiſe* of *God*, the *State*, which *Man* was in, before he fell; and in-
'to an *higher State* than that, to ſit down in *Chriſt*, that *never fell.*
'Therefore the *Son* of *God* is to be heard in all things, who is the *Sa-*
'*viour*, and the *Redeemer*; and hath laid down his *Life*, and bought
'his *Sheep* with his precious *Blood.* And we can challenge all the
'World, Who hath any thing to ſay againſt our *Way?* our *Saviour?*
'our *Redeemer?* who is our *Prophet*, whom *God* hath raiſed up, that
'we may hear, and whom we muſt hear in all things: Who hath
'any thing againſt our *Shepherd*, *Chriſt Jeſus*, who leads and feeds us,
'and we know his Heavenly *Voice?* And who hath any thing againſt
'our *Biſhop*, in whoſe *Mouth* was never *Guile* found, who doth *Over-*
'*ſee* us in his *Paſture* of *Life*, that we do not go aſtray from God,
'and out of his *Fold?* And who hath any thing againſt our *Prieſt*,
'*Chriſt Jeſus*, made higher than the Heavens; who gives us *freely*,
'and commands us to give *freely?* And who hath any thing to ſay
'againſt our *Leader* and *Counſellor*, *Chriſt Jeſus*, who never *ſinned*;
'but is *holy* and *harmleſs*, and ſeparate from *Sinners? God* hath com-
'manded us to *hear* him, and he ſaith, *Learn of me*; and if we ſhould
'*diſobey* God's and Chriſt's *Command*, we ſhould be like our Father
'*Adam* and Mother *Eve*, who diſobeyed *God's Command*, and hark-
'ned to the *Serpent's Teaching.* Now, *Man* commands, and would
'force us to hear the *Hirelings*, who plead for *Sin* and the *Body* of
'*Death* to the *Grave*; which Doctrine ſavours of the *Devil's Teach-*
'*ing*, not of *Chriſt's:* But we reſolve to *hear* the *Son*, as both he and
'the *Father* command; and in *hearing* the *Son*, we *hear* the *Father*
'alſo, as the *Scripture* teſtifies. For the *Author* to the *Hebrews* ſays,
'*God, who at ſundry times, and in divers manners ſpake in time paſt,*
'*unto the Fathers by the Prophets, hath in theſe laſt days ſpoken unto us*
'*by his Son:* Mark that, *God* hath ſpoken unto *us* (his *Apoſtles*, *Diſ-*
'*ciples*, *Church*) by his *Son.* And whereas ſome have objected, *That*
'*although Chriſt did ſpeak both to his Diſciples and to the* Jews, *in the*
'*days of his Fleſh; yet ſince his Reſurrection and Aſcenſion he doth not*
'*ſpeak now.* The Anſwer is; That as *God* did then ſpeak by his *Son*,
'in the *Days* of his *Fleſh*; ſo the Son, *Chriſt Jeſus*, doth now ſpeak
'by his *Spirit.* Wherefore *John* ſaith in the *Revelations*; *He that hath*
'*an Ear, let him hear, what the Spirit ſaith to the Churches*, Rev. 2.
'And Chriſt is ſaid to *ſpeak from Heaven*, Heb. 12. 25. *See, that ye*
'*refuſe not him, that ſpeaketh: for if they eſcaped not, who refuſed him,*
'*that ſpake on Earth; much more ſhall not we eſcape, if we turn away*
'*from him, that ſpeaketh from Heaven.* They that reſiſted *Moſes* his
'*Law* (who ſpake on *Earth*) *died* for it *without Mercy*; which was a

Natural

1673. Bristol. 'Natural Death: but they that refuse him, that speaks from *Heaven*, 'neglect and slight their own Salvation; and so die a *Spiritual Death*, 'through Unbelief and *Hardness* of Heart. Therefore was the Exhortation given of old; *To day, if ye will hear his Voice, harden not your Hearts. as in the Provocation*, &c. Heb. 3. 15. &c. So that 'they, who neglect or refuse to hear the *Voice* of *Christ*, now speaking from *Heaven* in this his *Gospel-Day*, *harden* their Hearts. Therefore let all mark well these *three States* and *Teachers*: The *God* of 'Truth was the *first Teacher*, while Man was in *Paradise*, and in *Innocency*. The *Serpent* was the *second Teacher*, the *false Teacher*, who 'by his *false Teaching* came to be the *God* of the *World*, which lies in 'Wickedness. *Christ Jesus*, that bruises the *Serpent's Head*, is the 'third Teacher, who saith, *Learn of me*; and of whom *God* saith, *This* 'is my beloved Son, *in whom I am well pleased, Hear ye* him: and of 'whom the *Testimony* of the *Saints* of *Old* was, *That God hath in these* 'last days *spoken unto us by his Son.* Thus they, that come to be renewed up again into the *Divine*, *Heavenly Image*, in which Man was 'at *first* made, will know the same *God*, that was the *First Teacher* of 'Adam and *Eve* in *Paradise*, to speak to them now by his *Son*, who 'changes not; Glory be to his Name for ever!

Many deep and precious Things were opened in those *Meetings*, by the *Eternal Spirit*, which searcheth and revealeth the *deep Things* of *God*: And after I had finished my *Service* for the *Lord* in that *City*, I departed thence into *Glocestershire*, where we had many large and precious *Meetings*; and the *Lord's* Everlasting *Power* flowed over all. From *Glocestershire* I passed into *Wiltshire*, where also we had many blessed *Meetings*. At *Slattenford* in *Wiltshire* we had a very good *Meeting*, though we met there with much *Opposition* from some, who had set themselves against *Womens-Meetings*; which I was moved of the *Lord* to recommend to *Friends*, for the Benefit and Advantage of the *Church* of *Christ*. 'That the *faithful Women*, who were called to 'the *Belief* of the *Truth*, being made *Partakers* of the same precious 'Faith, and *Heirs* of the same everlasting *Gospel* of *Life* and *Salvation*, as the *Men* are; might in like manner come into the *Possession* 'and *Practice* of the *Gospel-Order*, and therein be *Meet-helps* unto the 'Men in the *Restoration*, in the *Service* of *Truth*, in the *Affairs* of 'the *Church*, as they are outwardly in outward and civil, or temporal 'things. That so all the *Family* of *God*, *Women* as well as *Men*, might 'know, possess, perform and discharge their *Offices* and *Services* in the 'House of *God*, whereby the *Poor* might be the better looked after, 'and taken care of; the *Younger* sort instructed, informed and taught 'in the *Way* of *God*; the *loose* and *disorderly* reproved and admonished in the *Fear* of the *Lord*; the *Clearness* of Persons propounding 'Marriage, more closely and strictly enquired into in the *Wisdom* of 'God: and all the *Members* of the Spiritual Body, the *Church*, might 'watch over, and be helpful to each other in *Love*. But after these *Opposers* had run into much *Contention* and *Wrangling*, the *Power* of the *Lord* struck down one of the *Chief* of them, so that his *Spirit* sunk; and he came to be sensible of the *Evil* he had done, in *opposing God's* Heavenly *Power*; and confessed his *Error* before *Friends*: and afterwards

Glocester-shire. Wiltshire. Slatten-ford. The Service of Womens-Meetings.

wards gave forth a *Paper* of *Condemnation*; wherein he declared, *That* 1673. *he did wilfully oppose (although I often warned him to take heed;) until* Slatten-ford. *the Fire of the Lord did burn within him: and he saw the Angel of the Lord with his Sword drawn in his Hand, ready to cut him off*, &c.

Notwithstanding the *Opposition* was made at the *Meeting*, yet a very good and serviceable *Meeting* it was; for occasion was thereby administred to *Answer* their *Objections* and *Cavils*, and to open the *Services* of *Women* in and for the *Church*. And at this *Meeting* the *Womens-Meetings* for that *County* were established in the blessed Power of God.

After this I went to *Marlborough*, and had a *Meeting* there; to Marlborough. which some of the *Magistrates* came, and were civil and moderate. Then passing on to *Bartholomew Maylin's*, I had a very precious *Meeting* there: and from thence went a little beyond *Ore*, where we had a Ore. blessed *Meeting*, and very large; as we had also soon after upon the *Border* of *Hampshire*. Then turning into *Oxfordshire*, we visited Hampshire. *Friends* there; and then went to *Reading*, where we had a large Oxfordshire Reading. *Meeting*: and from thence passing into *Buckinghamshire*, had many Bucking-hamshire. precious *Meetings* in that *County*. After which we went upwards, visiting *Friends*, till we came to *Kingston* upon *Thames*, where my Kingston upon Thames. *Wife*, and her Daughter *Rachel* met me.

I made no long stay at *Kingston*, but went to *London*, where I found, London. the *Baptists* and *Socinians*, with some *Old Apostates*, were grown very *Rude*, having printed many *Books* against us: So that I had a great *Travel*, in the *Lord's Power*, before I could get clear of that *City*. But blessed be the *Lord*, his *Power* came over them all; and all their *lying*, *wicked*, *scandalous Books* were answered. Then after a while, I made a short *Journey* into some parts of *Essex* and *Middle-* Essex. *sex*, visiting *Friends* at their *Meetings*, and their *Children* at their Middlesex. *Schools*; and returned soon again to *London*. And after I had had London. some Service there among *Friends*, I went down to *Kingston*, and Kingston. from thence to *Stephen Smith's* in *Surrey*; where was a very large Surrey. *Meeting*, many *Hundreds* of *People* being at it. I staid in those parts, till I had cleared my self of the *Service*, the *Lord* had given me to do there, and then returned by *Kingston* to *London*, whither I felt my Kingston. *Spirit* drawn; having heard, that many *Friends* were had before the London. *Magistrates*, and divers *Imprisoned*, both at *London*, and in other *Cities* and *Towns* in the *Nation*, for opening their *Shop-windows* upon *Holy-days*, and *Fast-days*, (as they were called) and for bearing *Testimony* against all such *Observations* of *Days*. Which *Friends* could not but do, knowing, that the *true Christians* did not observe the *Jews Holy-days* in the *Apostles* times; neither could we observe the *Heathens* and *Papists Holy days* (so called) which have been set up amongst those that are called *Christians*, since the *Apostles* days. For we were redeemed out of *Days* by *Christ Jesus*, and brought into the *Day*, which hath *sprung from on high*; and are come into him, who is *Lord* of the *Jewish Sabbath*, and the *Substance* of the *Jews Signs*.

Now after I had staid some time in *London*, labouring for some *Relief* and *Ease* to *Friends* in this Case, I took Leave of *Friends* there, and went into the Country, with my *Wife*, and her Daughter *Rachel*, to

1673. to *Hendon* in *Middlesex*, and from thence to *William Penn's* at *Rickmansworth* in *Hertfordshire*, whither *Thomas Lower* (who married another of my *Wife's Daughters*) came to us the *next Day*, to accompany us in our Journey *Northward*. After we had visited *Friends* thereabouts, we passed to a *Friend's* House near *Aylesbury*; and from thence to *Bray Doily's* at *Adderbury* in *Oxfordshire*, where on the *First Day* we had a large and precious *Meeting*: and *Truth* being well spread, and *Friends* in those parts much increased in number, *two* or *three* new *Meetings* were then set up thereabouts.

Middlesex. *Hendon.* *Hertfordshire.* *Rickmansworth.* *Aylesbury.* *Oxfordshire* *Adderbury.*

Now at Night, as I was sitting at Supper, I felt, I was *Taken*; yet I said nothing to any body of it then. But getting out *next Morning*, we travelled through the *Country* into *Worcestershire*, and went to *John Halford's* House at *Armscot* in *Tredington-Parish*; where we had a very large and precious *Meeting* in his *Barn*, the *Lord's* Powerful *Presence* being eminently with us, and amongst us. After the *Meeting* was done, and *Friends* (most of them) gone away, as I was sitting in the *Parlour*, discoursing with some *Friends*, that staid, there came to the House one *Henry Parker*, called a *Justice*, and with him one *Rowland Hains*, a *Priest* of *Hunniton* in *Warwickshire*. This *Justice* came to know of the *Meeting* by means of a *Woman-Friend*; who being *Nurse* to a *Child* of his, asked Leave of her *Mistress*, to go to the *Meeting* to see me: and she speaking of it to her *Husband*, *he* and the *Priest* plotted together to come and break up the *Meeting*, and apprehend me. But by means of their sitting long at *Dinner* (it being the Day, on which his *Child* was *sprinkled*) they came not, till the *Meeting* was over, and *Friends* mostly gone. But though there was no *Meeting*, when they came; yet I being there in the House, who was the *Person* they aimed at; the said *Henry Parker* took me, and *Thomas Lower* for *Company* with me: and though he had nothing to lay to our *Charge*, sent us both to *Worcester-Jail*, by a strange sort of *Mittimus*, a *Copy* of which here followeth:

Worcestershire. *Tredington-Parish.* *Armscot.*

Worcester ss. To the Constables of *Tredington* in the said County of *Worcester*, and to all Constables and Tithing-men of the several Townships and Villages within the said Parish of *Tredington*, and to the Keeper of the Goal for the County of *Worcester*.

COmplaint *being made to me, being one of his* Majesty's *Justices of the Peace for the said County of* Worcester, *that within the said Parish of* Tredington *in the said County, there has of late been several Meetings of divers Persons, to the number of Four hundred Persons and upwards at a time, upon Pretence of Exercise of Religion, otherwise than what is established by the Laws of* England. *And many of the said Persons, some of them were Teachers, and came from the* North, *and others from the remote parts of the Kingdom, which tends to the Prejudice of the Reformed and Established Religion, and may prove prejudicial to the Publick Peace. And it appearing to me, that there was this present Day such a Meeting as aforesaid, to the number of Two hundred*

dred or thereabouts, at Armscot *in the said Parish of* Tredington; 1670. *and that* George Fox *of* London, *and* Thomas Lower *of the Parish of* Creed *in the County of* Cornwal, *were present at the said Meeting*, *and the said* George Fox *was Teacher or Speaker of the said Meeting*; *and no satisfactory Account of their Settlement, or place of Habitation appearing to me, and forasmuch as the said* George Fox *and* Thomas Lower *refused to give Sureties to Appear at the next* Sessions *of the* Peace, *to be holden for the said County, to answer the Breach of the Common-Laws of* England, *and what other Matters should be Objected against them: These are therefore in his Majesty's Name to will and require you, or either of you, forthwith to Convey the Bodies of the said* George Fox *and* Thomas Lower *to the County-Goal of* Worcester *aforesaid, and there safely to be kept, until they shall be from thence delivered by due Course of Law: For which this shall be your sufficient Warrant in that behalf. Dated the* 17th *Day of* December, *in the* 25th *Year of his* Majesty's *Reign over* England, *&c.* Armscot.

HENRY PARKER.

Being thus made *Prisoners*, without any probable Appearance of being *Released* before the *Quarter-Sessions* at *Sonnest*, we got some *Friends* to accompany my *Wife* and her *Daughter* into the *North*; and we were conveyed to *Worcester-Jail*: from whence, by that time I thought, my *Wife* could be got home, I writ her the following *Letter*. *Worcester* Jail.

Dear Heart,

'THou seemedst to be a little *grieved*, when I was speaking of *Prisons*, and when I was *taken*: Be content with the *Will* of the *Lord God*. For when I was at *John Rous's* at *Kingston*, I had a *sight* of my being taken *Prisoner*; and when I was at *Bray Doily's* in *Oxfordshire*, as I sate at Supper, I saw, *I was taken*: and I saw, I had a *Suffering* to undergo. But the *Lord's Power* is over all, blessed be his Holy Name for ever!

G. F.

When we had been some time in the *Jail*, we thought fit to lay our *Case* before him, who was called the *Lord Windsore*, who was the *Lord Lieutenant* of *Worcestershire*; and before the *Deputy Lieutenants*, and other *Magistrates*: Which we did by the following Letter.

'THese are to inform you, the *Lord Lieutenant* (so called) and the *Deputy-Lieutenants*, and the *Justices* of the County of *Worcestershire*, how Unchristianly and Inhumanly we have been dealt withal by *Henry Parker*, a *Justice* (so called) in our Journey or *Travel* towards the *North*. We coming to our Friend *John Halford's* House on the *Seventeenth Day* of the *Tenth Month* 1673. and some *Friends* bringing us on the Way, and others coming to Visit us there; towards *Night* there came the aforesaid *Justice*, and a *Priest*, called *Rowland Hains* of *Hunniton* in *Warwickshire*, and demanded our *Names* and *Places* of *Abode*. And though we were

1673. Worcester-Jail.

'not in any *Meeting*, but were *diſcourſing* together, when they came 'in; yet he made a *Mittimus* to ſend us to *Worceſter-Jail*. Now, 'whereas he ſays in his *Mittimus*, *That Complaint had been made to him* '*of ſeveral by-paſt Meetings of many Hundreds at a time*, we know 'nothing of that; nor do we think, that concerns us. And where-'as he ſays further, *That no ſatisfactory Account of our Settlement, or* '*place of Habitation appeared unto him.* This he contradicts in his 'own *Mittimus*, mentioning therein the *Places* of our *Abode* and *Ha-'bitation*; the *Account* of which we ſatisfactorily and fully gave him. 'And one of us (*Tho. Lower*) told him, *That* I was going down with 'my *Mother-in-Law* (who is *George Fox* his Wife) and with my *Si-'ſter*, to fetch up my own *Wife* and *Child* out of the *North* into my 'own *Country*: And the other of us (*George Fox*) told him, *That I* 'was bringing forward my Wife on her Journey towards the *North* '(who had been at *London* to viſit one of her *Daughters*, that had 'lately Lain in.) And having received a Meſſage from my *Mother*, an 'ancient *Woman* in *Leiceſterſhire*, that *ſhe earneſtly deſired to ſee me*, '*before ſhe died*; I intended, as ſoon as I had brought my *Wife* 'on her Journey as far as *Cauſal* in *Warwickſhire*, to turn over into '*Leiceſterſhire*, to have ſeen my *Mother* and *Relations* there, and 'then to have returned to *London* again. But by his interrupting of 'us in our *Journey*, and taking the *Husband* from his *Wife*, and the '*Son* from his *Mother* and *Siſter*, and ſtopping him from viſiting his '*Wife* and *Child* ſo remote off; we were forced to get *Strangers*, or 'whom we could, to help them on their *Journey*, to our great *Dam-'mage*, and their *Hindrance*. We askt the *Prieſt*, *Whether* this was 'his *Goſpel*, and their *Way* of *Entertaining Strangers?* And we de-'ſired the *Juſtice* to conſider, *Whether* this was *doing, as he would be* '*done by?* But he ſaid, *He had ſaid it, and he would do it.* And 'whereas he ſays, *We refuſed to give Sureties*: He asked only *George* '*Fox* for *Sureties*; who replied, He was an *Innocent Man*, and knew 'no Law, he had broken: But he did not ask *Tho. Lower* for any; as 'if it had been *Crime* and *Cauſe* enough for his *Commitment*, that he 'came out of *Cornwall*. And if we were at a *Meeting*, as he ſays in 'his *Mittimus*, he might have proceeded otherwiſe, than by ſending 'us to *Jail, to anſwer the Breach of the Common Laws*; though yet he 'ſhewed us no *Breach* of any: as may be ſeen in the *Mittimus*. So 'we thought fit to lay before you the Subſtance of his *Proceedings* 'againſt us; hoping, there will more *Moderation* and *Juſtice* appear 'in you towards us, that ſo we may proſecute our intended *Journey*.

George Fox.
Thomas Lower.

But no *Enlargement* did we receive by our *Application* to the Lord *Windſor* (ſo called.) And although *Thomas Lower* received ſeveral *Letters* from his *Brother* Dr. *Lower* (who was one of the *King's Phyſicians*) concerning his *Liberty*, and one, by his Procurement, from *Henry Savil* (who was one of the *King's Bed-Chamber*) to his *Brother*, called the Lord *Windſor*, to the ſame Effect; yet ſeeing, it related only to his *Enlargement*, not *mine*, ſo great was his *Love* and *Regard* to me, that he would not ſeek his own *Liberty ſingly*, but kept the *Letter* by

by him *unſent*. So we were continued *Priſoners*, till the next *General* 1673. *Quarter-Seſſions* of the *Peace*: At which time divers *Friends* from ſe- Worceſter-Gene-veral places being in Town, did ſpeak to the *Juſtices* concerning us; ral-Quar-who ſpake fair to *Friends*, and ſaid, we ſhould be diſcharged. For ter-Seſſions many of the *Juſtices* ſeemed to diſlike the *Severity* of *Parker's Proceedings* againſt us; and did declare an *Averſeneſs* to enſnare us by the *Tender* of the *Oaths*. Some *Friends* alſo had ſpoken with him, that was called the Lord *Windſor*, who likewiſe ſpake them fair: ſo that it was the general Diſcourſe, that we ſhould be *diſcharged*. We heard alſo, that Dr. *Lower* had procured a *Letter*, from one Col. *Sands* at *London*, to ſome of the *Juſtices* in *Favour* of us. Some of the *Juſtices* alſo ſpake to ſome *Friends*, to acquaint us, that they would have us *ſpeak but little in the Court, leſt we ſhould provoke any of the Bench; and they would warrant, we ſhould be diſcharged.*

We were not called, till the *laſt Day* of the *Seſſions*, which was the *Twenty Firſt* of the *Eleventh Month*, 1673. And when we came in, they were *ſtricken* with *Paleneſs* in their *Faces*; and it was ſome time, before any thing was ſpoken: inſomuch that a *Butcher* in the *Hall* ſaid, *What! are they afraid? Dare not the Juſtices ſpeak to them?* At length, before they ſpake to us, Juſtice *Parker* made a *long Speech* on the *Bench*, much to the ſame *Effect*, as was contained in the *Mittimus*; often mentioning the *Common* Laws, but not Inſtancing *any*, that we had *broken*: adding, *That he thought it a milder Courſe, to ſend us Two to Jail, than to put his Neighbours to the coſt of* two hundred Pounds, *which they muſt have ſuffered, if he had put the* Law *in Execution againſt Conventicles*. But in this he was either very *Ignorant*, or very *Deceitful*: for there being no *Meeting*, when he came, nor any to *Inform*; he had no *Evidence* to *Convict* us, or his *Neighbours* by.

When *Parker* had ended his *Speech*, the *Juſtices* ſpake to us, and began with *Thomas* Lower, whom they examined of the *Cauſe* of his *Coming into that Country*; of which he gave them a full and plain Account. Sometimes I put in a Word, while they were *Examining* him; and then they told me, *They were upon* his *Examination: but that when it came to my turn, I ſhould have free* Liberty *to ſpeak, for they would not hinder me; but I ſhould have full time, and they would not enſnare us.* When they had done with him, they asked me an *Account of my Travel*; which I gave them, according as is mentioned before, but more largely. And whereas Juſtice *Parker*, to aggravate the *Caſe*, had made a great *Noiſe* of *There being ſome from* London, *ſome from the* North, *ſome from* Cornwal, *and ſome from* Briſtol *at the Houſe, when I was taken*: I told them, 'That this was in a 'manner all but *one Family*. For there was *none* from *London* but *my* '*ſelf*; *none* from the *North*, but my *Wife* and her *Daughter*; none '*from Cornwall*, but my Son-in-Law *Thomas Lower*; nor any from *Bri-'ſtol*, but one Friend, a *Merchant* there, who met us, as it were, pro-'videntially, to aſſiſt my *Wife* and her *Daughter* in their *Journey* home-'wards, when by our *Impriſonment* they were deprived of our *Com-'pany* and *Help*. When I had ſpoken, the *Chair-man* (whoſe Name was *Simpſon*, an Old *Presbyterian*) ſaid; *Your Relation, or Account is very Innocent*. Then he and *Parker* whiſpered a while together; and

1673. after that the *Chair-man* ſtood up, and ſaid: *You, Mr.* Fox, *are a Famous Man; and all this may be true, which you have ſaid: but that we may be the better ſatisfied, will you take the* Oaths *of Allegiance and Supremacy?* I told them, 'They had ſaid, *They would not enſnare us*; but this was a plain *Snare*: for they knew, we could not take any 'Oath. However, they cauſed the *Oath* to be *read*: and when they had done, I told them, 'I never *took Oath* in my *Life*; but I had 'always been *true* to the *Government*. That I was caſt into the 'Dungeon at *Darby*, and kept a *Priſoner Six Months* there, becauſe I 'would not take up *Arms* againſt *King Charles* at *Worceſter-Fight*; and 'for going to *Meetings*, was carried up out of *Leiceſterſhire*, and brought 'before *Oliver Cromwel*, as a *Plotter* to bring in *King Charles*. And 'ye know, ſaid I, in your own Conſciences, that we, the People called *Quakers*, cannot take an *Oath*, or *Swear* in *any Caſe*, becauſe 'Chriſt hath *forbidden* it. But as to the Matter, or Subſtance contained in the *Oaths*, this I can and do ſay, that I do own and acknowledge the *King* of *England* to be *lawful Heir* and *Succeſſor* to 'the *Realm* of *England*; and do abhor all *Plots* and *Plotters*, and *Contrivances* againſt him: and I have nothing in my Heart, but *Love* 'and *Good will* to him and all Men, and deſire *his* and *their Proſperity*, 'the *Lord* knows it, before whom I ſtand an *Innocent Man*. And as 'to the *Oath* of *Supremacy*, I deny the *Pope*, and his *Power*, and his 'Religion; and abhor it with my Heart. While I was ſpeaking to them, they cried, *Give him the Book*: And I ſaid, 'The Book ſaith, 'Swear not at all. Then they cried, *Take him away Jailer*; and I ſtill ſpeaking on, they were *Urgent* upon the *Jailer*, crying, *Take him away; we ſhall have a Meeting here: Why do you not take him away? That Fellow* (meaning the *Jailer*) *loves to hear him preach.* Then the *Jailer* drew me away: and as I was turning from them, I ſtretched out my *Arm*, and ſaid, 'The *Lord* forgive you, who caſt me into 'Priſon for *Obeying the Doctrine of Chriſt*. Thus they apparently *brake* their *Promiſe* in the face of the *Country*: for they *promiſed*, I ſhould have *free Liberty to ſpeak*; but now they would not give it me: and they *promiſed*, they would not *enſnare* us; yet now they tendred me the *Oaths*, on purpoſe to *enſnare* me.

Worceſter-Gen. Quar. Seſſions

Worceſter-Jail.

After I was had away, *Thomas Lower* was ſtayed behind in the *Court*; and they told him, *He was at Liberty.* Then he would have reaſoned with them, asking them, *Why I might not be ſet at Liberty, as well as he, ſeeing we were both taken together, and our Caſe was alike?* But they told him, *They would not hear him*; ſaying, *You may be gone about your buſineſs, for we have nothing more to ſay to you, ſeeing you are diſcharged:* And this was all he could get from them. Wherefore after the *Court* was riſen, he went to ſpeak with them at their *Chamber*, deſiring to know, *What Cauſe they had to detain his Father, ſeeing they had diſcharged him*; and wiſhing them to conſider, whether this was not *Partiality*, and would be a *Blemiſh* to them. Whereupon *Simpſon* threatned him, ſaying, *If you be not Content, we will tender you the* Oaths *alſo, and ſend you to your* Father. To which he replied, *They might do that, if they thought fit: But whether they ſent him or no, he intended to go, and wait upon his Father in Priſon; for that was now his buſineſs in that Country.* Then ſaid Juſtice *Parker* to him, *Do you*

you think, Mr. Lower, *that I had not Cauſe to ſend your Father and you to Priſon, when you had ſuch a great Meeting, inſomuch that the* Parſon *of the* Pariſh *Complained to me, that he hath loſt the greateſt part of his* Pariſhioners; *ſo that when he comes amongſt them, he hath ſcarce any Auditors left.* I have heard, replied *Thomas Lower*, that the *Prieſt* of that *Pariſh* comes ſo ſeldom to viſit his *Flock*, (but *once*, it may be, or *twice* in a *Tear*, to gather up his *Tithes*) that it was but *Charity* in my *Father*, to viſit ſuch a *forlorn* and *forſaken Flock*: And therefore thou had'ſt no *Cauſe* to ſend my *Father* to Priſon for viſiting them, or for *Teaching*, *Inſtructing* and *Directing* them to *Chriſt* their true *Teacher*, who had ſo little *Comfort* or *Benefit* from their pretended *Paſtor*, who comes amongſt them only to ſeek for his *Gain from his Quarter.* Upon this the *Juſtices* fell a *laughing*; for it ſeems Dr. *Crowder* (who was the *Prieſt* they ſpake of) was then in the *Room* ſitting among them; though *Thomas Lower* did not know him: and he had the *Wit* to hold his *Tongue*, and not undertake to *Vindicate* himſelf, in a matter ſo notoriouſly known to be true. But when *Thomas Lower* was come from them, the *Juſtices* did ſo play upon Dr. *Crowder*, that he was pitifully *aſhamed*; and ſo *nettled* with it, that he threatned to *Sue Thomas* Lower in the *Biſhop's Court*, upon an *Action* of *Defamation.* Which when *Thomas* Lower heard of, he ſent him Word, that he would *Anſwer* his *Sute*, let him begin it when he would; and would bring his whole *Pariſh* in *Evidence* againſt him: And this *cool'd* the *Doctor.* Yet ſome time after he came to the *Priſon*, pretending, that he had a mind to *Diſpute* with me, and to talk with *Tho.* Lower about that *buſineſs*; and he brought *another* with him, he himſelf being then a *Prebend* at *Worceſter.*

Worceſter-Jail.

When he came in, he asked me, *What I was in Priſon for?* 'Doſt not thou know that, ſaid I? Waſt not thou upon the *Bench*, when Juſtice *Simpſon* and *Parker* tendred the *Oath* to me? And had'ſt not thou an hand in it? Then he ſaid, *It is lawful to* Swear: *and Chriſt did not forbid* Swearing *before a Magiſtrate; but Swearing by the Sun, and the like.* I bid him 'Prove that by the *Scriptures*: but he *could not.* Then he brought that Saying of *Paul*'s; *All things are lawful unto me*, 1 Cor. 6. 12. *And if*, ſaid he, *all things were lawful unto him, then* Swearing *was lawful unto him.* 'By this *Argument*, ſaid I, 'thou may'ſt alſo affirm, that *Drunkenneſs*, *Adultery*, and all manner 'of *Sin* and *Wickedneſs* is *lawful* alſo, as well as *Swearing.* *Why*, ſaid Dr. Crowder, *Do you hold, that Adultery is unlawful?* 'Yes, ſaid I, 'that I do. *Why, Then* (ſaid he) *this Contradicts the Saying of St.* Paul. 'Thereupon I called to the *Priſoners* and the *Jailer*, to 'hear, what *Doctrine* Dr. *Crowder* had laid down for *Orthodox*, viz. 'That *Drunkenneſs*, *Swearing*, *Adultery*, *and ſuch like things*, *were* 'lawful. Then he ſaid, *He would give it under his Hand*: and took a *Pen*, but writ another thing, than he had ſpoken. Then turning to *Thomas* Lower, he asked him, *Whether he would Anſwer, what he had there written?* Who undertook it. Whereupon, when he had threatned *Tho.* Lower to *Sue* him in the *Biſhop's Court*, for ſpeaking ſo *Abuſively* (as he called it) of him before the *Juſtices*; and *Thomas* had bid him *Begin, when he pleaſed, for he would Anſwer him, and bring his Pariſhioners in Evidence againſt him*; he went away in a great

Fret,

1673. *Fret, grumbling* to himself, as he went. A few days after *Tho. Lower* sent him an *Answer* to the *Paper* he had writ, and left with him: Worcester-Jail. which *Answer* a *Friend* of *Worcester* carried to him, and he read it, and said, *He would Reply to it*; but never did, though he often sent him word, *He would do it.*

Soon after the *Sessions* were over, the *Term* coming on, an *Habeas Corpus* was sent down to *Worcester*, for the *Sheriff* to bring me up to the *King's-Bench-Bar.* Whereupon, the *Under-Sheriff*, having made *Tho. Lower* his *Deputy*, to *Convey* me to *London*, we set forth out of *Worcester* on the *Twenty Ninth* of the *Eleventh Month* 1673, and came London. to *London*, the *Second Day* of the *Twelfth Month*; the *Ways* being very *deep*, and the *Waters out.* Next day Notice being given, that I was brought up, the *Sheriff* was *Ordered* to bring me into *Court.* I King's-Bench-Bar. went accordingly, and did *Appear* in *Court* before Judge *Wild*; and both *he* and the *Lawyers* were pretty *fair*, so that I had time to speak, to clear my *Innocency*, and shew my *wrong Imprisonment.* After the *Return* of the *Writ* was entred, I was *Ordered* to be brought into *Court* again *next Day*; the *Order* of *Court* being as followeth.

Worcester. The King against George Fox. } Thursday, *next after the Morrow of the Purification of the Blessed Virgin* Mary, *in the* 26th *Year of King* Charles *the Second.*

THE Defendant being brought here into Court, upon a Writ of Habeas Corpus ad Subjiciend' *&c. under the Custody of the Sheriff of the County aforesaid; it is Ordered, That the Return unto the* Habeas Corpus *be Filed, and the Defendant is Committed unto the Marshal of this Court, to be safely kept, until,* &c.

By Motion of Mr. *G. Strode.*

By the Court.

Accordingly I went in the *Morning*, and walked in the *Hall*, till the *Sheriff* came to me (for he trusted me to go, whither I would:) and it being Early, we went into the *Court* of the *King's-Bench*, and sate there among the *Lawyers* almost an *Hour*, till the *Judges* came in. When the *Judges* came in, the *Sheriff* took off my *Hat*; and after a while I was called: and the *Lord's Presence* was with me, and his *Power* I felt was over all. I stood and heard the *King's Attorney*, whose Name was *Jones*, who indeed spake notably on my behalf, as did also another *Counsellor* after him; and the *Judges*, who were *Three*, were all very *moderate*, not casting any *reflecting Words* at me. So I stood still in the *Power* and *Spirit* of the *Lord*, seeing, how the *Lord*

Lord was at *Work*, and the *Earth* was helping the *Woman.* But when 1673. they had done, I applied my self to the *Chief Justice*, desiring, 'That 'I might speak: and he said, *I might.* Then I related the *Cause* of London. 'our *Journey*, the *Manner* of our being *Taken* and *Committed*, and the King's-Bench-Bar. 'Time of our *Imprisonment*, until the *Sessions*; with a brief Account of 'our *Trial* at the *Sessions*, and what I had offered to the *Justices* then, 'as a *Declaration*, that I could make or *sign*, instead of the *Oaths* of *Allegiance* and *Supremacy.* When I had done, the *Chief Justice* said, *I was to be turned over to the* King's-Bench, *and the Sheriff of* Worcester *to be discharged of me.* He said also, *That they would consider further of it; and if they found any* Errour *in the Record, or in the Justices Proceedings, I should be set at Liberty.* So a *Tipstaff* was called to take me into *Custody*, and he delivered me to the *Keeper* of the *King's Bench*, who let me go to a *Friend's House*, where I lodged; and appointed to meet me at *Edward Man's* in *Bishopsgate-Street* next Day. But after this, Justice *Parker*, or some other of my *Adversaries* moved the *Court*, *That I might be sent back to* Worcester. Whereupon another *Day* was appointed for another *Hearing*; and they had *Four Counsels*, that pleaded *against* me: and there was one *George Stroud*, a *Counsellor*, that pleaded *for* me; and was *pleading*, before I was brought into the *Court:* but they bore him down, and prevailed King's-Bench-Bar. with the *Judges* to give *Judgment*, *That I should be sent down to* Worcester-Sessions. Only they told me, I might put in *Bail* to *Appear* at the *Sessions*, and to be of the *good Behaviour* in the mean time. But I told them, 'I was never in *Ill Behaviour* in my Life; and that they, 'the *Four Judges* might as well put the *Oath* to me there, as send me 'to *Worcester* to be *ensnared* by the *Justices*, in their putting the *Oath* 'to me, and then *premuniring* me, who never took *Oath* in my Life. 'But, I told them, if I brake my *Yea* or *Nay*, I was content to *suf-* 'fer the same *Penalty*, which they should, that *break* their *Oaths.* This *Alteration* of the *Judges* Minds in my *Case* proceeded (as was thought) from some *false Informations*, that my *Adversary* Justice *Parker* had given against me: For between the times of my former *Appearance* and this, he had spread abroad a very false and malicious *Story*, *viz. That there were many substantial men with me, out of several parts of the Nation, when he took me, and that we had a Design or Plot in hand; and that* Thomas Lower *stayed with me in Prison, long after he was set at Liberty, to carry on our Design.* This was spoken in the *Parliament-House*; insomuch, that if I had not been brought up to *London*, when I was, I had been *stopped* at *Worcester*, and *Thomas* had been *Recommitted* with me. But although these *Lies* were easily disproved, and laid open to *Parker's Shame*, yet would not the *Judges* alter their last *Sentence*; but remanded me to *Worcester-Jail:* only this *Favour* was granted, that I might go down my own *Way*, and at my own *Leisure*; provided, I would be without fail there by the *Assize*, which was to begin on the *Second Day* of the *Second Month* next following.

So I stayed in and about *London*, till toward the *latter End* of the *First Month* 1674, and then went down leisurely (for I was not able to abide hasty and hard *Travel*;) and came into *Worcester* on the *last* Worcester *Day* of the *First Month* 1674, being the *Day* before the *Judges* came

to

1674. to *Town*. On the *Second Day* of the *Second Month* I was brought from the *Jail* to an *Inn* near the *Hall*, that I might be in Readineſs, if I ſhould be *called*. But not being *called* that Day, the *Jailer* came to me at *Night*, and told me, *I might go home*, (meaning to the *Jail*:) Whereupon, *Gerrard Roberts* of *London* being with me, he and I walked down together to the *Jail* without any *Keeper*. *Next Day* being brought up again, they ſet a *little Boy*, of about *eleven Years* old, to be my *Keeper*. I came to underſtand, that Juſtice *Parker*, and the *Clark* of the *Peace* had given *Order*, that I ſhould not be put into the *Calendar*, that ſo I might not be brought before the *Judge*: Wherefore I got the *Judge's Son* to move in *Court*, *That I might be called*: And thereupon I was *called*, and brought up to the *Bar* before Judge *Turner*, my old *Adverſary*; who had tendered me the *Oaths*, and *Premunired* me once before at *Lancaſter*. After *Silence* made, he asked me, *What I did deſire?* I anſwered, 'My Liberty, according to 'Juſtice. He ſaid, *I lay upon the Oath*; and asked, *If I would take it?* 'I deſired, he would hear the *Manner* of my being *Taken* and 'Committed; and he being *ſilent*, I gave him an *Account* thereof at large, 'as is before ſet down: letting him alſo know, 'That ſince my Im-'priſonment I had underſtood, that my *Mother*, who was an *Ancient*, 'Tender Woman, and had deſired to *ſee* me, before ſhe *died*; hearing, 'that I was *ſtopped* and *impriſoned* in my *Journey*, ſo that I was not 'likely to come to ſee her, it ſtruck her ſo, that ſhe *died* ſoon after: 'which was a very hard thing to me. When I had done ſpeaking, he again asked me, *To take the Oaths*. I told him, 'I could not take 'any *Oath*, for *Conſcience-ſake*; and I did believe, he and they all 'knew in their *Conſciences*, that it was for *Conſcience-ſake*, I could not 'Swear at all: But I did *declare* amongſt them, what I could *ſay*, 'and what I could *ſign*, in owning of the *King's Right* to the *Govern-'ment*, and in denying the *Pope*, and his pretended *Power*; and all 'Plotters, *Plots* and *Conſpiracies* againſt the *Government*. Some thought, the *Judge* had a mind to have ſet me at *Liberty*, for he ſaw, they had nothing *Juſtly* againſt me; but *Parker*, who *Committed* me, endeavoured to incenſe him againſt me, telling him, *That I was a Ring-leader: that many of the Nation followed me, and he knew not, what it might come to*; with many more *envious Words*, which ſome that ſtood near, took notice of: who alſo obſerved, that the *Judge* gave him never a *Word* in *Anſwer* to it. However, the *Judge* willing to *eaſe* himſelf, referred me and my *Caſe* to the *Seſſions* again; bidding the *Juſtices* make an *End* of it there, and not trouble the *Aſſizes* any more with me. So I was continued *Priſoner*, chiefly (as it ſeemed) through the means of Juſtice *Parker*, who in this *Caſe*, was as *falſe*, as *envious*: for he had promiſed *Richard Cannon* of *London* (who had, it ſeems, Acquaintance with him) *That he would endeavour to have me ſet at Liberty*; and yet he was the *worſt Enemy* I had in *Court*, as ſome of the *Court* obſerved and reported. Other of the *Juſtices* were very loving, and promiſed, *That I ſhould have the Liberty of the Town, and to lodge at a Friend's Houſe, till the* Seſſions: Which accordingly I had; and the People were very civil and reſpectful to me.

Worceſter-*Jail.*

Worceſter-*Aſſizes*

Between

Between this time and the *Seſſions* (having the *Liberty* of the *Town* for my *Health's ſake*) I had ſome *Service* for the *Lord*, with ſeveral People, that came to *Viſit* me. For at one time there came *Three Non conformiſt Prieſts*, and *two Lawyers* to diſcourſe with me; and one of the *Prieſts* undertook to prove, *That the Scriptures are the only Rule of Life*. Whereupon, after I had plunged him about his *Proof*, I had a fit Opportunity to open unto them 'The 'right and proper *Uſe*, *Service* and *Excellency* of the *Scriptures*; and 'alſo to ſhew, that the *Spirit* of *God*, which was *given to every one to 'profit withall*, and the *Grace* of *God*, which *bringeth Salvation, and 'which hath appeared to all men*, and *teacheth* them that obey it, *to deny 'Ungodlineſs and Worldly Luſts, and to live ſoberly, righteouſly and 'godly in this preſent World*; that this, I ſay, is the moſt fit, proper and 'univerſal Rule, which God hath given to all Mankind to *rule, direct, 'govern* and *order* their Lives by. 1674. Worceſter-*Priſoner.*

Another time there came a *Common-Prayer-Prieſt*, and ſome *People* with him; and he asked me, *If I was grown up to Perfection?* I told him; 'What I was, I was by the *Grace* of *God*. He replied, *It was a modeſt and civil Anſwer*. Then he urged the Words of *John*; *If we ſay, that we have no ſin, we deceive our ſelves, and the Truth is not in us*: And he asked, *What did I ſay to that?* 'I ſaid with the ſame 'Apoſtle, *If we ſay, that we have not ſinned, we make him a Liar, and 'his Word is not in us*; who came to deſtroy *Sin*, and to take away *Sin*. 'So there is a *Time* for People to *ſee*, that they have *ſinned*, and there 'is a *Time* for them to *ſee*, that they have *Sin*; and there is a *Time* for 'them to *Confeſs* their *Sin*, and to *forſake* it, and to know the *Blood* 'of *Chriſt* to *cleanſe from all Sin*. Then the *Prieſt* was asked, 'Whe-'ther *Adam* was not *perfect*, before he *fell?* and whether all *God's* 'Works were not *perfect?* The *Prieſt* ſaid, *There might be a Perfection, as* Adam *had, and a falling from it*. But I told him, 'There 'is a *Perfection* in *Chriſt* above *Adam*, and beyond *falling*; and that 'it was the *Work* of the *Miniſters* of *Chriſt*, to preſent *every man per-'fect* in *Chriſt*, and for the *Perfecting* of them, they had their *Gifts* 'from *Chriſt*: And therefore they, that denied *Perfection*, denied the 'Work of the *Miniſtry*, and the *Gifts*, which *Chriſt* gave for the *Per-'fecting* of the *Saints*. The *Prieſt* ſaid, *We muſt always be ſtriving*. But I told him, 'It was a ſad and comfortleſs ſort of *ſtriving*, to 'ſtrive with a Belief, that we ſhould *never Overcome*. I told him alſo, 'that *Paul*, who cried out of the *Body* of *Death*, did alſo *Thank God, 'who gave him the Victory, through our Lord Jeſus Chriſt*: So there 'was a time of Crying out for *Want* of *Victory*; and a time of Prai-'ſing God for the *Victory*. And *Paul* ſaid, *There is no Condemnation 'to them, that are in Chriſt Jeſus*. The *Prieſt* ſaid, Job *was not perfect*. I told him, 'God ſaid, *Job* was a *perfect Man*, and that he did 'ſhun *Evil*: and the *Devil* was forced to confeſs, that *God had ſet an 'Hedge about him*; which was not an outward *Hedge*, but the invi-'ſible, heavenly *Power*. The *Prieſt* ſaid, Job *ſaid, He chargeth his Angels with Folly, and the Heavens are not clean in his ſight*. I told him, 'That was his *Miſtake*: for it was not *Job* ſaid ſo; but *Eliphaz*, 'who contended againſt *Job*. Well but, ſaid the *Prieſt*, *What ſay you to that* Scripture; *The juſteſt Man that is, ſinneth ſeven times a Day*. 'Why truly (ſaid I) I ſay, there is no ſuch *Scripture*: and with

1674. 'that the *Prieſt*'s Mouth was ſtopped. Many other *Services* I had with ſeveral ſorts of *People* between the *Aſſizes* and the *Seſſions*.

Worceſter-Quarter-Seſſions

The next *Quarter-Seſſions* began on the *Twenty Ninth Day* of the *Second Month*; and there I was called before the *Juſtices*. The Chair-man's Name was —— *Street*, who was a *Judge* in the *Welſh Circuit*, and he *miſ-repreſented* me and my *Caſe* to the Country, telling them; *That we had a Meeting at* Tredington *from all parts of the Nation, to the terrifying of the* King's *Subjects, for which we had been committed to Priſon: That for the Trial of my Fidelity the* Oaths *were put to me; and having had time to conſider of it, he asked me, If I would now take the* Oaths? 'I deſired *Liberty* to ſpeak for my ſelf: 'and having obtained that, began firſt to clear my ſelf from thoſe '*Falſhoods*, he had charged on *me* and *Friends*; declaring, That we 'had not any ſuch *Meeting from all parts of the Nation*, as he had re-'preſented it; but that (except the *Friend*, from whoſe *Houſe* we 'came, and who came with us to *guide* us thither, and one *Friend* of '*Briſtol*, who came *accidentally*, or rather *providentially*, to aſſiſt my '*Wife* homewards, after we were taken) they that were with me, 'were in a ſenſe *part* of my own *Family*, being my *Wife* and her 'Daughter, and her *Son-in-Law*. And we did not *Meet* in any way 'or manner, that would occaſion *Terror* to any of the *King's Sub-'jects*; for we met *peaceably* and *quietly*, without *Arms*: and I did 'not believe, there could any one be produced, that could truly ſay, 'he was *terrified with our Meeting*. Beſides, I told them, we were 'but in our *Journey*; the *Occaſion* whereof I now again related, as be-'fore. Then as to the *Oaths*, I ſhewed, why I could not *take* them, '(ſeeing, *Chriſt* hath *forbidden* all *Swearing*;) and what I could *ſay* or '*ſign* in lieu of them, as I had done before. Yet they cauſed the *Oaths* to be *read* to me again, and afterwards read an *Indictment* alſo, which they had drawn up in Readineſs; having a *Jury* ready alſo. Now when the *Indictment* was *read*, the *Judge* asked me, *If I was Guilty*? I ſaid, 'Nay; for it was a great *Bundle* of *Lies*: which I ſhewed and 'proved to the *Judge* in ſeveral *particulars*, which I inſtanced; asking 'him, if he did not know in his *Conſcience*, that they were *Lies*? He ſaid, *It was their Form.* I ſaid, 'It was not a *true Form.* He asked me again, *Whether I was Guilty*? I told him, 'Nay, I was not *Guilty* 'of the *Matter*, nor of the *Form*: for I was againſt the *Pope* and '*Popery*, and did acknowledge, and ſhould ſet my *Hand* to that. Then the *Judge* told the *Jury*, what they ſhould *ſay*, and what they ſhould *do*, and what they ſhould *write* on the *Back-ſide* of the *Indictment*; and as he ſaid, they did. But before the *Jury* gave in their *Verdict*, I ſpake to them, and told them, 'That it was for *Chriſt's* '*ſake*, and in Obedience to his and his Apoſtle's *Command*, that I could 'not *ſwear*: and therefore (ſaid I) take heed, what ye do; for before 'his *Judgment-Seat* ye ſhall all be brought. The *Judge* ſaid, *This is Canting*, (a *baſe Word!*) I ſaid, 'If to *Confeſs Chriſt* our Lord and 'Saviour, and to obey his Command, be called *Canting* by a *Judge* of 'a *Court*, it is to little purpoſe for me to ſay more among you: Yet 'ye ſhall ſee, that I am a *Chriſtian*, and ſhall ſhew forth *Chriſtianity*; 'and my *Innocency* ſhall be manifeſt. So the *Jailer* led me out of the *Court*; and the People were generally *Tender*, like as if they had been in

in a *Meeting*. Soon after I was brought in again, and the *Jury* found 1674.
the *Bill* againſt me, which I *Traverſed*; and then I was asked to *put* in *Bail*, till the next *Seſſions*, and the *Jailer's Son* offered to be *bound* for me. But I ſtopped him, and warned *Friends* not to *meddle*, for I told them, 'There was a *Snare* in that: Yet I told the *Juſtices*, that I could *promiſe* to *Appear*, if the *Lord* gave *Health* and *Strength*, and I were at *Liberty*. Some of the *Juſtices* were *loving*, and would have ſtopped the reſt from *Indicting* me, or putting the *Oath* to me: but Judge *Street*, who was the *Chair-man*, ſaid; *He muſt go according to Law*. So I was ſent back to *Priſon* again; yet within *two Hours* after, through the *Moderation* of ſome of the *Juſtices*, I had *Liberty* given me to go *at large*, till next *Quarter-Seſſions*. Theſe *moderate Juſtices* (it was ſaid) deſired Juſtice *Parker* to write to the *King* for my *Liberty*, or for a *Noli proſequi* (as they called it;) becauſe they were ſatisfied, I was not ſuch a *dangerous Perſon*, as I had been repreſented: and this (it was ſaid) he promiſed them to do, but did it not.

Worceſter-Quarter-Seſſions

Worceſter-Priſon

After I had gotten a *Copy* of the *Indictment* againſt me, I went up to *London*, viſiting *Friends* as I went. And when I came there, ſome that were *Earneſt* to get me out of the Hands of thoſe Envious *Juſtices*, that fought to *Premunire* me at *Worceſter*, would needs be tampering again, to bring me before the *Judges* of the *King's-Bench*: Whereupon I was brought again by an *Habeas Corpus* before them. And I tendred them a *Paper*, in which was contained, what I could *ſay* inſtead of the *Oaths* of *Allegiance* and *Supremacy*, as followeth:

London.

King's-Bench-Bar.

'THis I do in the *Truth*, and in the *Preſence* of *God* declare, that '*King Charles* the *Second* is lawful *King* of this *Realm*, and of 'all other his *Dominions*; and that he was brought in, and ſet up *King* 'over this *Realm* by the *Power* of *God*: and I have nothing, but '*Love* and *Good Will* to him and all his *Subjects*, and deſire his *Proſpe-'rity* and *Eternal Good*. And I do utterly abhor and deny the *Pope*'s '*Power* and *Supremacy*, and all his *Superſtitions* and *Idolatrous Inven-'tions*; and do affirm, that he hath no *Power* to *Abſolve Sin*: And I 'do abhor and deteſt his *Murthering* of *Princes*, or other People, by '*Plots* or *Contrivances*. And likewiſe I do deny all *Plots* and *Contri-'vances*, and *Plotters* and *Contrivers* againſt the *King* and his Sub-'jects; knowing them to be the *Works* of *Darkneſs*, and the *Fruits* 'of an *Evil Spirit*, and againſt the *Peace* of the *Kingdom*, and not 'from the *Spirit* of *God*, the *Fruit* of which is *Love*. I dare not take 'an *Oath*, becauſe it is forbidden by *Chriſt* and the *Apoſtle*; but if I 'break my *Tea* or *Nay*, then let me ſuffer the ſame *Penalty*, as they 'that break their *Oaths*.

George Fox.

But the Buſineſs being ſo far proceeded in at *Worceſter*, they would not meddle in it; but left me, as I was, to *Appear* again before the *Juſtices*, at the next *General Quarter-Seſſions* at *Worceſter*.

1674. Mean while the *Yearly Meeting* of *Friends* came on, at which, (through the *Liberty* granted me till the *Seſſions*) I was preſent; and exceeding glorious the *Meetings* were, beyond Expreſſion, bleſſed be the Lord.

London. *Yearly-Meeting.*

After the *Yearly Meeting* was over, and *Friends* out of the *Countries* were pretty generally returned home, I ſet forward again for *Worceſter*, the *Seſſions* drawing on; which were held in the *Fifth Month.*

Worceſter.

Worceſter-*Seſſions.*

And when I was called to the *Bar*, and the *Indictment* read, ſome *Scruple* ariſing among the *Jury* concerning it, the *Judge* of the *Court*, who was Juſtice *Street*, cauſed the *Oaths* to be read, and *tendred* to me again. I told him, 'I came now to *Trie* the *Traverſe* of my *In-* 'dictment; and that his *tendring* me the *Oaths a-new*, was a *new Snare.* 'Then I deſired him to Anſwer me a *Queſtion* or *two*: and I asked him, 'Whether the *Oaths* were to be tendred to the *King's Subjects*, or to the 'Subjects of *Foreign Princes*? He ſaid, *To the Subjects of this Realm.* Then ſaid I, 'You have not named me a *Subject* in the *Indictment*, and there- 'fore have not brought me within the *Statute.* The *Judge* cried, *Read the Oath to him*: I ſaid, 'I require *Juſtice.* Again, I asked him, *Whether* 'the *Seſſions* ought not to have been holden for the *King*, and the *Body* of the *County*? He ſaid, *Yes.* Then ſaid I, 'You have there left the 'King out of the *Indictment*; how then can you proceed upon this 'Indictment to a *Trial* between the *King* and *me*, ſeeing the *King* is 'left out? He ſaid, *The* King *was in before.* But I told him, 'The 'King's (*Name*) being left out, here was a great *Error* in the *Indict-* 'ment, and ſufficient (as I was informed) to quaſh it. Beſides, I told 'him, that I was *Committed* by the Name of *George Fox* of *London*; 'but now I was *Indicted* by the Name of *George Fox* of *Tredington* in 'the County of *Worceſter*: And I wiſhed the *Jury* to conſider, how 'they could find me *Guilty* upon that *Indictment*, ſeeing, I was not 'of the *Place* in the *Indictment* mentioned? The *Judge* did not deny, but there were *Errors* in the *Indictment*; but ſaid, *I might take my Remedy in their proper place.* I anſwered, 'Ye know, we are a *Peo-* 'ple that *ſuffer* all things, and *bear* all things; and therefore ye thus 'uſe us, becauſe we cannot *revenge* our ſelves: but we leave our *Cauſe* 'to the *Lord.* The *Judge* ſaid, *The* Oath *hath been tendered to you ſeveral times; and we will have ſome Satisfaction from you concerning the* Oath. 'I offered them the ſame *Declaration* inſtead of the *Oath*, 'which I had offered to the *Judges* above; but it would not be ac- cepted. Then I deſired to know, 'Seeing they put the *Oath* a-new to 'me, whether the *Indictment* was *quaſhed*, or no? Inſtead of anſwer- ing me, the *Judge* told the *Jury*, *They might go out.* Some of the *Jury* were not *ſatisfied*; whereupon the *Judge* told them, *They had heard a Man Swear, that the* Oath *was tendered to me the* laſt Seſſions: and then he told them, what they ſhould do. I told him, 'He ſhould 'leave the *Jury* to their own *Conſciences.* However, the *Jury*, being put on by him, went forth; and ſoon after came in again, and *found* me *Guilty.* I ſpake to the *Jury*, and asked them, 'How they could 'ſatisfie themſelves to find me *Guilty* upon that *Indictment*, which was 'laid ſo *falſe*, and had ſo many *Errors* in it? They could make but 'little *Anſwer*; yet *one*, who ſeemed to be the *Worſt* of them, would have taken me by the *Hand*: But I put him by, ſaying, 'How now *Judas*

'*Judas*, haſt thou *betrayed* me, and doſt thou now come with a *Kiſs*? 1674. 'So I bid him and them *Repent.* Then the *Judge* began to tell me, *How favourable the Court had been to me.* I asked him, 'How he 'could ſay ſo? Was ever any man *worſe* dealt with, than I had been 'in this *Caſe*, who was *ſtopped* in my *Journey*, being travelling upon 'my *lawful Occaſions*, and then *Impriſoned* without *Cauſe*; and now 'had the *Oaths* put to me only for a *Snare*? And I deſired him to 'Anſwer me in the *Preſence* of the *Lord*, in whoſe *Preſence* we all 'are, , *Whether* this *Oath* was not tendered me in *Envy*? He would not anſwer that, but ſaid; *Would you had never come here, to trouble us and the Country!* I told him, 'I came not thither of my ſelf, 'but was *brought*, being ſtopped in my *Travel* on my *Journey*; and 'I did not *trouble* them, but they had brought *Trouble* upon them- 'ſelves. Then the *Judge* told me, *What a ſad Sentence* he had to *tell me.* I asked him, 'Whether what he was going to ſpeak, was 'by way of *paſſing Sentence*, or by way of *Information*? For, I told 'him, I had many things to ſay, and more *Errors* to Aſſign in the 'Indictment (beſides thoſe I had already mentioned) to ſtop him from 'giving Sentence againſt me upon that *Indictment.* He ſaid, *He was going to ſhew me the danger of a* Premunire, *which was the Loſs of my Liberty, and of all my Goods and Chattels; and to endure Impriſonment during Life.* But he ſaid, *He did not deliver this, as the* Sentence *of the Court upon me; but as an Admonition to me:* and then he bid the *Jailer, Take me away.* I expected to have been *called* again, to hear the *Sentence*; but when I was gone, the *Clerk* of the *Peace*, (whoſe Name was *Twittey*) asked him, (as I was informed) *Whether that, which he had ſpoken to me, ſhould ſtand for* Sentence? And he, conſulting with ſome of the *Juſtices*, told him, *Yes*; *that was the Sentence, and ſhould ſtand.* This was done behind my Back, to ſave himſelf from *Shame* in the *Face* of the *Country.* Many of the *Juſtices*, and the generality of the *People* were *moderate* and *civil*; and there was one *John Aſhley*, a Lawyer, was very *friendly* both the time *before*, and *now*, ſpeaking on my behalf, and pleading the *Errors* of the *Indictment* for me: But Juſtice *Street*, who was *Judge* of the *Court*, would not regard, but *over-ruled* all. This Juſtice *Street* ſaid to ſome *Friends* in the Morning before my *Trial*, *That if he had been upon the Bench the firſt* Seſſions, *he would not have tendered me the* Oath: *but if I had been Convicted of being at a* Conventicle, *he would have proceeded againſt me according to that Law; and that he was ſorry, that ever I came before him:* And yet he maliciouſly tendered the *Oath* to me in the *Court* again, when I was to have *Tried* my *Traverſe* upon the *Indictment.* But the *Lord* pleaded my *Cauſe*, and met with both him and Juſtice *Simpſon*, who firſt *enſnared* me with the *Oath* at the *firſt Seſſions*: For *Simpſon's Son* was Arraigned not long after, at the ſame *Bar* for *Murder.* And *Street*, who, as he came down from *London*, (after the *Judges* had returned me back from the *King's-Bench* to *Worceſter*, ſaid; *Now I was returned to them, I ſhould lie in Priſon, and rot*: had his *Daughter*, (whom he ſo *doted* on, that ſhe was called his *Idol*) brought down *dead* from *London* in an *Hearſe*, to the ſame *Inn*, where he *ſpake thoſe Words*; and brought to *Worceſter* to be *buried* within a few days after. And People took notice

Worceſter-*Seſſions.*

of

1674. of the *Hand* of *God*, how *ſudden* it was upon him: but it rather *hardned*, than *tendered* him, as his *Carriage* afterwards ſhewed.

Worceſter-*Priſon* After I was carried back to *Priſon*, ſeveral came to ſee me, and amongſt others, the *Earl* of *Salisbury's Son*; who was very loving, and troubled, that they had *dealt ſo badly* by me. He ſtayed about *two Hours* with me, and took a *Copy* of the *Errors* in the *Indictment* himſelf in Writing.

The *Seſſions* being now over, and I fixt in *Priſon* by a *Premunire*, my *Wife* came up to me out of the *North*, to be with me: And the *Aſſizes* coming on ſoon after, in the *Sixth Month*, the *State* of my *Caſe* being drawn up in Writing, *She* and *Thomas Lower* delivered it to Judge *Wild*. In it was ſet forth the *Occaſion* of my *Journey*; the *Manner* of my being *Taken* and *Impriſoned*; the *Proceedings* of the ſeveral *Seſſions* againſt me; and the *Errors* in the *Indictment* by which I was *Premunired*: which having had Occaſion to mention often before, I forbear to repeat here. When the *Judge* had read it, he *ſhook* his *Head*, and ſaid; *We might Trie the Validity or Invalidity of the Errors, if we would:* And that was all they could get from him.

While thus I lay in *Priſon*, it came upon me to *ſtate* our *Principle* to the *King*; not with particular *Relation* to my own *Sufferings*, but for his better *Information* concerning our *Principle*, and us as a *People*. It was thus, and thus Directed:

To the KING.

'THe *Principle* of the *Quakers* is the *Spirit* of *Chriſt*, who Died for us, and is Riſen for our Juſtification; by which we know, we are his, and he dwelleth in us by his *Spirit*: and by the *Spirit* of *Chriſt* we are led out of *Unrighteouſneſs* and *Ungodlineſs*. It brings us to deny all *Plottings* and *Contrivings* againſt the *King*, or any *Man*: And the *Spirit* of *Chriſt* brings us to deny all manner of Ungodlineſs, as *Lying*, *Theft*, *Murder*, *Adultery*, *Fornication* and all *Uncleanneſs* and *Debauchery*, *Malice* and *Hatred*, *Deceit*, *Couſening* and *Cheating* whatſoever, and the *Devil* and his *Works*. And the *Spirit* of *Chriſt* brings us to ſeek the *Peace* and *Good* of all Men, and to live peaceably; and leads us from ſuch *Evil Works* and *Actions*, as the *Magiſtrate's Sword* takes hold upon. And our Deſire and Labour is, that all, who profeſs themſelves *Chriſtians*, may walk in the *Spirit* of *Chriſt*; that they, through the *Spirit*, may mortifie the *Deeds* of the *Fleſh*, and by the *Sword* of the *Spirit* may cut down *Sin* and *Evil* in themſelves. Then the *Judges* and other *Magiſtrates* would not have ſo much *Work* in *puniſhing Sin* in the Kingdom; neither then need *Kings* or *Princes* fear any of their *Subjects*, if they all walked in the *Spirit* of *Chriſt*: For the *Fruits* of the *Spirit are Love*, *Righteouſneſs*, *Goodneſs*, *Temperance*, &c. And if all, that profeſs themſelves *Chriſtians*, did walk in the *Spirit* of *Chriſt*, and by it did mortifie *Sin* and *Evil*, it would be a great *Eaſe* to the *Magiſtrates* and *Rulers*, and would free them from a great deal of *Trouble*: For it would lead all Men and Women *To do unto all others, as they would*

would have others do unto them; and ſo the *Royal Law* of *Liberty* 1674.
would be fulfilled. For if all, that are called *Chriſtians*, did walk in
the *Spirit* of *Chriſt*, by it to have the *Evil Spirit* and its *Fruits* mor- Worceſter-*Priſon*
tified, and cut down in them; then, not being led by the *Evil Spirit*,
but by the *good Spirit* of *Chriſt*, the *Fruits* of the *good Spirit*
would appear in all Men and Women: for as *People* are led by
the *good Spirit* of *Chriſt*, it leads them out of *Sin* and *Evil*,
which the *Magiſtrate's Sword* takes hold upon; and ſo would be an
Eaſe to the *Magiſtrates*. But as *People* err from this *good Spirit* of
Chriſt, and follow the *Evil Spirit*, which leads them into *Sin* and
Evil; that *Spirit* brings the *Magiſtrate* into a great deal of *Trouble*,
to *Execute* the *Law* upon the *Sinners* and *Tranſgreſſors* of the *good*
Spirit. That *Spirit*, that leads People from all manner of *Sin* and
Evil, is one with the *Magiſtrate's Power*, and with the righteous
Law: for the *Law* being added becauſe of *Tranſgreſſion*; that *Spirit*,
that leads out of *Tranſgreſſion*, muſt needs be *One* with that *Law*,
that is againſt *Tranſgreſſors*. So that *Spirit*, that leads out of *Tranſgreſſion*, is the *good Spirit* of *Chriſt*, and is *One* with the *Magiſtrates* in
the *Higher Power*, and owns it and them: But that *Spirit*, that
leads into *Tranſgreſſion*, is the *bad Spirit*, and is againſt the *Law*, and
againſt the *Magiſtrates*; and makes them a great deal of *Troubleſome*
Work. Now the *Manifeſtation* of the *good Spirit* is given to every
Man to *profit* withall; and no Man can *profit* in the *Things* of *God*,
but by the *Spirit* of *God*, which brings to deny all *Sin* and *Evil*. It
is ſaid of *Iſrael*, Nehem. 9. *The Lord gave them his good Spirit to inſtruct them, yet they rebelled againſt it:* But if all People did mind
this *Manifeſtation* of the *Spirit*, which God hath given to inſtruct
them, it would lead them to forſake all manner of *Sin* and *Evil*;
Enmity, *Hatred*, *Malice*, and all manner of *Unrighteouſneſs* and
Ungodlineß, and to mortifie it. And then in the *Spirit* of *Chriſt*
they would have *Fellowſhip* and *Unity*, which is the *Bond* of *Peace*;
and then would *Love* and *Peace*, which are the *Fruits* of the *good*
Spirit, flow among all them, that are called *Chriſtians*.

'Now we are a *People*, who in Tenderneſs of Conſcience to the
Command of *Chriſt* and of his *Apoſtle*, cannot *Swear*: for we are
commanded in *Matth.* 5. and *James* 5. to keep to *Tea* and *Nay*, and
not to Swear at all: *not by Heaven*, *nor by Earth*, *nor by any other*
Oath leſt we go into Evil, and fall into Condemnation. The *Words* of
Chriſt are theſe; *Ye have heard, that it hath been ſaid by* (or *to*)
them of old time, Thou ſhalt not forſwear thy ſelf, but ſhalt perform
unto the Lord thine Oaths: Theſe were true and ſolemn *Oaths*; which
they who made, ought to perform in Old Time: But theſe *Chriſt*
and his *Apoſtle* forbids in the *Goſpel-times*, as well as *falſe* and *vain*
Oaths. Now if we could take any *Oath* at all, we could take the *Oath*
of *Allegiance*, as knowing, that King *Charles* was by the *Power* of
God brought into *England*, and ſet up *King* of *England*, &c. over
the Heads of our *Old Perſecutors*: And as for the *Pope's Supremacy*,
we do utterly deny it. But *Chriſt* and the *Apoſtle* having commanded us *Not to Swear*, but to keep to *Tea* and *Nay*, we dare not
break their *Commands*: and therefore many have put the *Oaths* to
us, as a *Snare*, that they might make a *Prey* of us. So our deny-

'ing

1674. Worce-fter-Prison. 'ing to *Swear*, is not in Wilfulneſs, Stubbornneſs, or Contempt; but 'only in *Obedience* to the *Command* of *Chriſt* and his *Apoſtle* And 'we are content, if we break our *Tea* and *Nay*, to ſuffer the ſame 'Penalty, as they ſhould, that *break* their *Oaths*. We deſire therefore, 'that the *King* would take this into his Conſideration, and how long 'we have *Suffered* in this *Caſe*. This is from one, who deſires the 'Eternal Good and Proſperity of the *King*, and of all his Subjects in 'the Lord *Jeſus Chriſt*.

G. F.

About this time I had a fit of *Sickneſs*, which brought me very *low* and *weak* in my *Body*; and I continued ſo a pretty while, inſomuch that ſome *Friends* began to doubt of my *Recovery*: and I ſeemed to my ſelf to be amongſt the *Graves* and *dead Corpſes*. Yet the Inviſible *Power* did ſecretly ſupport me, and conveyed refreſhing *Strength* into me; even when I was ſo *Weak*, that I was almoſt *Speechleſs*. And one *Night*, as I was lying awake upon my Bed in the *Glory* of the *Lord*, which was over all, it was ſaid unto me; *That the* Lord *had a great Deal more Work for me to do for him, before he took me to himſelf.*

Endeavours were uſed to get me *Releaſed*, at leaſt for a *Time*, till I was grown *ſtronger*; but the *Way* of *Effecting* it proving difficult and tedious (for the *King* was not willing to *Releaſe* me by any other way, than a *Pardon*, being told, he could not *Legally* do it: and I was not willing to be *Releaſed* by a *Pardon*, which he would readily have given me; becauſe I did not look upon that way, as agreeable with the *Innocency* of my *Cauſe*) a *Friend*, one *Edward Pitway*, having Occaſion to ſpeak with Juſtice *Parker* upon ſome other Buſineſs, deſired him to give *Order* to the *Jailer*, That, in regard of my *Weakneſs*, I might have *Liberty* to go out of the *Jail* into the *City*. Whereupon Juſtice *Parker* wrote the following *Letter* to the *Jailer*, and ſent it to the *Friend* to deliver.

Mr. Harris,

I *Have beeen much importuned by ſome* Friends *to* George Fox, *to write to you. I am informed by them, that he is in a very* weak Condition, *and very much Indiſpoſed: What lawful* Favour *you can do, for the Benefit of the* Air *for his* Health, *pray ſhew him. I ſuppoſe, the* next Term *they will make* Application *to the* King. *I am,* Sir,

Your loving Friend

Eveſham, *the* 8th *of* Octob. 1674. HENRY PARKER.

After this my *Wife* went to *London*, and 'ſpake with the *King*; 'laying before him my *long* and *unjuſt Impriſonment*, with the *Man*-'*ner* of my being *taken*, and the *Juſtices Proceedings* againſt me, in 'tendring me the *Oath*, as a *Snare*, whereby they had *Premunired* me: 'ſo that I being now his *Priſoner*, it was in his *Power*, and at his '*Pleaſure* to *Releaſe*; which ſhe deſired. The *King* ſpake kindly to her, and referr'd her to the *Lord-Keeper*: to whom ſhe went, but could

could not obtain, what ſhe deſired; for he ſaid, *The* King *could not Releaſe me otherwiſe, than by a Pardon*: And I was not free to receive a *Pardon*, knowing, I had not done *Evil*. And if I would have been freed by a *Pardon*, I needed not have lain ſo *long*; for the *King* was willing to have given me a *Pardon* long before, and told *Thomas Moore*, that *I need not ſcruple being Releaſed by a* Pardon; *for many a Man, that was as Innocent as a Child, had had a* Pardon *granted him*: Yet I could not Conſent to have one. For I had rather have lain in *Priſon* all my *Days*, than have come out in any way *diſhonourable* to *Truth*: Wherefore I choſe to have the *Validity* of my *Indictment Tried* before the *Judges*. And thereupon, having firſt had the *Opinion* of a *Counſellor* upon it (one *Thomas Corbet* of *London*, whom *Richard Davis* of *Welchpool* was well acquainted with, and recommended to me) an *Habeas Corpus* was ſent down to *Worceſter* to bring me up *once more* to the *King's-Bench-Bar*, for the *Trial* of the *Errors* in my *Indictment*. The *Under-Sheriff* ſet forward with me on the *Fourth Day* of the *Twelfth Month*, there being with us in the *Coach* the *Clerk* of the *Peace*, and ſome others. The *Clerk* had been my *Enemy* all along; and now ſought to *Enſnare* me in *Diſcourſe*: but I ſaw, and ſhunned him. He asked me, *What I would do with the Errors in the Indictment?* I told him, 'They ſhould be *Tried*, and every *Action* 'ſhould *Crown* it ſelf. He quarrelled with me for calling their *Miniſters Prieſts*: I asked him, 'If the *Law* did not call them ſo? Then he asked me, *What I thought of the Church of* England? *Was there no* Chriſtians *among them?* I ſaid, 'They are all *called* ſo; and there are 'many *tender People* amongſt them. We came to *London* on the *Eighth* of the *Twelfth Month*, and on the *Eleventh* I was brought before the *Four Judges* at the *King's-Bench*, where Counſellor *Corbet* pleaded my *Cauſe*. He ſtarted a *New Plea*: for he told the *Judges*, *That they could not Impriſon any Man upon a* Premunire. Whereupon the Chief Juſtice *Hales* ſaid, *Mr.* Corbet, *You ſhould have come ſooner, at the beginning of the Term with this Plea*: He Anſwered, *We could not get a Copy of the* Return, *and of the Indictment*. The *Judge* replied; *You ſhould have told us, and we would have forced them to have made a* Return *ſooner*. Then ſaid Judge *Wild*, *Mr.* Corbet, *you go upon General Terms; and if it be ſo, as you ſay, we have Committed many Errors at the* Old Baily, *and in other Courts*. *Corbet* was poſitive, that by *Law* they could not *Impriſon* upon a *Premunire*. The *Judge* ſaid, *There is Summons in the Statute*. *Yes*, ſaid *Corbet*, but *Summons is not Impriſonment: for Summons is in Order to a Trial. Well*, ſaid the *Judge*, *We muſt have time to look in our Books, and conſult the Statutes*: So the *Hearing* was put off till the *next Day*. The *next Day* they choſe rather to let this *Plea* fall, and begin with the *Errors* of the *Indictment*; and when they came to be opened, they were ſo *many* and *groſs*, that the *Judges* were all of *Opinion*, *That the Indictment was quaſh'd and void, and that I ought to have my Liberty*. There were that Day ſeveral *Great Men*, *Lords* and *others*, who had the *Oaths* of *Allegiance* and *Supremacy* tendered unto them in open *Court*, juſt before my *Trial* came on: and ſome of my *Adverſaries* moved the *Judges*, that the *Oaths* might be *Tendered* again to me, telling them; *I was a dangerous Man to be at Liberty*. But Judge *Hales*, who was then *Chief-*

1674. Worce-fter-Priſoner. London. King's-Bench-Bar.

1674. *Juſtice* of *England*, ſaid: *He had indeed heard ſome ſuch Reports of me; but he had alſo heard many more good Reports of me:* and ſo he
King's-Bench-Bar. and the reſt of the *Judges* ordered me to be *freed* by *Proclamation.* Thus after I had ſuffered *Impriſonment* a *Year*, and almoſt *Two Months* for *nothing*, I was fairly *ſet* at *Liberty* upon a *Trial* of the *Errors* in my *Indictment*, without receiving any *Pardon*, or coming under any *Obligation* or *Engagement* at all: and the *Lord's Everlaſting Power* went over all, to his *Glory* and *Praiſe*, and to the magnifying of his *Name* for ever! *Amen.* Counſellor *Corbet*, who pleaded for me, got great *Fame* by it; for many of the *Lawyers* came to him, and told him, *He had brought that to Light, which had not been known before; as to the not Impriſoning upon a* Premunire: And after the *Trial* a *Judge* ſaid to them, *You have attained a great deal of Honour by Pleading* George Fox's *Cauſe ſo in Court.*

During the time of my *Impriſonment* in *Worceſter*, (notwithſtanding my *Ilneſs* and *Want* of *Health*, and my being ſo often *hurried* to and fro to *London*, and back again) I writ ſeveral *Books* for the *Preſs*; one whereof was called, *A Warning to* England. Another was, *To the* Jews, *proving by the Prophets, that the* Meſſiah *is come.* Another, *Concerning Inſpiration, Revelation and Prophecy.* Another, *Againſt all vain Diſputes.* Another, *For all Biſhops and Miniſters, to trie themſelves by the Scriptures.* Another, *To ſuch as ſay, We love none but our ſelves.* Another Entituled, *Our Teſtimony concerning Chriſt.* And another little Book concerning *Swearing*; being the *firſt* of thoſe *Two*, that were given to the *Parliament.* Beſides theſe I writ many *Papers* and *Epiſtles* to *Friends*, to *Encourage* and ſtrengthen them in their *Services* for *God*, which ſome (who had made *Profeſſion* of *Truth*, but had given way to a *Seducing Spirit*, and were departed from the *Unity* and *Fellowſhip* of the *Goſpel*, in which *Friends* ſtand) endeavoured to *Diſcourage* them from; eſpecially in their diligent and watchful *Care* for the *well-ordering* and managing the *Affairs* of the *Church* of *Chriſt*: Which may be read amongſt the reſt of my *Epiſtles.*

London. Now after I was ſet at *Liberty*, I viſited the *Friends* in *London*; and having for ſome time been very *Weak*, and not yet well recovered, I
Kingſton. went down to *Kingſton* for a little Seaſon. But I did not ſtay long
London. there; but having viſited the *Friends* there, I returned to *London* again, and writ a *Paper* to the *Parliament*, and ſent ſeveral *Books* to them. And a great *Book* againſt *Swearing* had been *delivered* to them a little before; the *Reaſonableneſs* whereof had ſo much *Influence* upon
1675. many of them, that it was thought, they would have done *ſomething* towards our *Relief* therein, if they had ſate *longer*. I ſtaid in and
London-*Yearly-Meeting.* near *London*, until the *Yearly Meeting* came on; to which *Friends* came up from *moſt Parts* of the *Nation*, and ſome from beyond the *Seas*: and a glorious *Meeting* we had, in the Everlaſting *Power* of *God.*

After this *Meeting* was over, the *Parliament* being alſo riſen (who had done nothing *for* nor *againſt Friends*) I was *Clear* of my *Service* for the *Lord* at *London.* And having taken my *Leave* of *Friends*
——— there, and had a *Glorious Meeting* with ſome of them at *John Elſon's* in the *Morning*, before I came away, I ſet forward from thence, with my

my *Wife* and her Daughter *Suſan* by *Coach* (for I was not able to travel on *Horſe-back*) towards the *North*; many *Friends* accompanying us as far as *High-Gate*, and ſome to *Dunſtable*, where we lodged that *Night.* Afterwards travelling on, we viſited *Friends*, and were viſited by them at *Newport-Pagnell*, *Northampton* and *Coſſel*, where (amongſt other *Friends*, that came to ſee us) there came a *Woman*, and brought her *Daughter* for me to ſee, *how Well* ſhe was; putting me in mind, *That when I was there before, ſhe had brought her to me much troubled with the Diſeaſe, called the* King's Evil, *and had then deſired me to* Pray *for her:* Which I did, and ſhe grew *Well* upon it; praiſed be the Lord! From *Coſſel* we went on by *John Simcock's* and *William Gandy's*, to *Warrington* and *Preſton*, and ſo to *Lancaſter*; *Friends* viſiting us, and we them, as we went. 1675. Highgate. Dunſtable. Newport-Pagnel. Northampton. Coſſel. Warrington. Preſton. Lancaſter.

I had not been at *Lancaſter*, ſince I was carried *Priſoner* from thence by the *Under-Sheriff* and *Jailer*, towards *Scarborough-Caſtle* in *Yorkſhire*; and now I found the Town *full* of *People*: for it was both the *Fair-time* there, and the *Trained Bands* were met there alſo, upon a *General Muſter.* There were alſo many *Friends* in *Town*, from ſeveral parts of the County; becauſe the *Quarterly Meeting* for the County was to be there the next Day. I ſtaid *Two Nights* and a *Day* at *Lancaſter*, and viſited *Friends* both at their *Mens-* and *Womens-Meetings*, which were very full, large and peaceable; for the *Lord's Power* was over all, and none meddled with us. Here met us *Thomas Lower* and his *Wife*, with *Sarah Fell*, *James Lancaſter* and *Leonard Fell*; and the *next Day* after the *Meeting*, being the *Twenty Fifth* of the *Fourth Month*, we went over the *Sands*, with ſeveral other *Friends*, and came ſafe to *Swarthmore.* *Over the Sands.*

After I had been a while at *Swarthmore*, ſeveral *Friends* from divers *places* and *parts* of the *Nation* came to viſit me; and ſome out of *Scotland*: by whom I underſtood, that there were *Four young Students of* Aberdeen *Convinced there this Year, at a* Diſpute *held there by* Robert Barclay *and* George Keith, *with ſome of the Scholars of that Univerſity.* Swarthmore.

Among others of the Neighbourhood, that came to Viſit me, Col. *Kirby* was one, who had been one of my great *Perſecutors*; but now he ſaid, he came to bid me *Welcome* into the *Country*: and carried himſelf at this time in *Appearance* very *lovingly.* Yet before I went from *Swarthmore*, he ſent for the *Conſtables* of *Ulverſtone*, and ordered them to come up to me, and to tell me, *That we muſt have no more Meetings at* Swarthmore; *for if we had, they were commanded by him to break them up: and they were to come the next* Firſt-Day *after.* That *Day* we had a very precious *Meeting* there, and the *Lord's Preſence* was wonderful amongſt us; and the *Conſtables* did not come to *diſturb* us: but the *Meetings* have been quiet ſince, and have encreaſed.

The *Ilneſs* I got in my Impriſonment at *Worceſter*, had ſo much weakned me, that it was long before I recovered my Natural Strength again. For which Reaſon, and for that I had many things lay upon me to *Write*, both for *publick* and *private Service*, I did not ſtir much abroad, during the Time, that I now ſtaid in the *North*; but when *Friends* were not with me, ſpent pretty much time in writing *Books* and *Papers* for *Truth's Service.* For while I was at *Swarthmore*, I gave forth ſeveral *Books* to be *Printed*, viz.

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One, *Concerning Swearing.*

Another, ſhewing; *That none are Succeſſors to the Prophets and Apoſtles, but who ſucceed them in the ſame Power and Holy Ghoſt, that they were in.*

Another, ſhewing; *That Poſſeſſion is above Profeſſion; and how the Profeſſors now do perſecute Chriſt in Spirit, as the profeſſing* Jews *did perſecute him outwardly in the Days of his Fleſh.*

Another little Book, *To the Magiſtrates of* Dantzick.

Another, called *Cain* againſt *Abel*, or, *An Anſwer to the* New-England-*mens Laws.*

Another, *To Friends at* Mevis *concerning Watching.*

Another, *A General Epiſtle to all Friends in* America.

Another, *Concerning* Cæſar's *Due, and* God's *Due, &c.*

Another, *Concerning Ordering of Families.*

Another, Entituled; *The Spiritual Man judgeth all things.*

Another, *Concerning the Higher Power.*

Beſides theſe, I writ ſeveral *Epiſtles* to *Friends*, both here in *England* and beyond the *Seas*; and *Anſwers* to divers *Papers* concerning the *Running out of ſome, who oppoſed the Order of the Goſpel.* and had ſtirred up a great deal of *Strife* and *Contention* in *Weſtmorland.* Wherefore I was moved to write a few Lines particularly to *Friends* there, directed thus:

This is for Friends in Weſtmorland.

'ALL live in the *Power* of *God*, and in his *Light* and *Spirit*, which 'did *firſt Convince* you; that in it ye may keep in the *ancient* '*Unity*, and in the *Humility*, and in the *Fear* of the *Lord*, and his '*gentle* and *peaceable Wiſdom*, which is *Eaſie to be intreated*: That in 'the ſame *Power*, *Light* and *Spirit* of God ye may all be ſerviceable 'in your *Mens* and *Womens-Meetings*, in the *Poſſeſſion* of the *Goſpel-*'*Order*, which *Goſpel*, the *Power* of *God*, hath brought *Life and Im-*'*mortality to light*; that in this ye may ſee over him, that hath dark-'ned you. And in this *Power*, the *Glorious Goſpel*, no *Apoſtates* can 'come: for the *Power* of *God* was before the *Apoſtates* were, or the '*Fall* of *Man* and *Woman* was, or the *Devil* either; and will be, when 'he is gone. Therefore praiſe God, in his *Glorious Goſpel*, in which 'you have an *Eternal Fellowſhip*, in the *Everlaſting Goſpel* of *Jeſus* '*Chriſt*, which is not of *Man*, nor by *Man*. And therefore all *Friends* 'in *Weſtmorland*, keep in the *Power* of *God*, which will and muſt 'preſerve and cover you, if ye be preſerved. Therefore let your '*Faith* ſtand in the *Power* of *God*, and not in the *Wiſdom* of *Mens* '*Words*, leſt ye fall: for in *God's Power* ye have *Peace*, *Life* and *Uni-*'ty; and for want of keeping in *God's Power*, and in his *Righteouſ-*'*neſs* and *Holy Ghoſt*, is all this *Strife* come among you.

G. F.

I alſo

I alſo writ the following *General Epiſtle* to *Friends* at the *Yearly Meeting* in *London.* 1676. Swarthmore.

My Dear Friends and Brethren,

'WHom the *Lord* hath preſerved by his *Eternal Power* to this 'Day, over and through many *Troubles, Storms*, and *Tempeſts*, 'and *Priſons*; and therefore let every one's *Faith* ſtand in the *Power* 'of *God*, which is over the *Devil*, and before he was. So your *Faith* 'ſtanding in the *Inviſible Power* of *God*, it ſtands in that, which does 'not *change*; and the *Faith*, that *Chriſt Jeſus*, the *Power* of *God*, is the '*Author* of, it muſt ſtand in the *Power* of *God*: So then it ſtands in 'that, which is over all; in which they are eſtabliſhed. And this the '*Apoſtle* brought the *Church* and the *true Chriſtians* to: And ſo ought 'all the *true Chriſtians Faith* now, which Chriſt is the *Author* of, it 'muſt ſtand in the *Power* of *God*; in which *Power* of *God* the *Ever-*'*laſting Kingdom* ſtands: and ſo as every one's *Faith* ſtands in the '*Power* of *God*, this keeps all in the *Power* of *Godlineſs*.

'For as it was in the *Days* of the *Apoſtles*, when ſome was crying 'up *Paul* and *Apollos* (and ſo forth) he judged them as *Carnal*; and 'exhorted them, and admoniſhed them, that their *Faith ſhould ſtand* '*in the Power of God*. So it was not to *ſtand in Men*, nor in the '*Words* of *Man's Wiſdom*; but in the *Power* of *God*: And he ſaid, '*He would not know the* Speech *of them, but the* Power *amongſt them*; '*for the Kingdom of God is not in* Word, *but in* Power. And ſo it is 'to be now: Every one's *Faith* muſt ſtand in the *Power* of *God*, and 'not in *Men*, nor their *Speeches* of the *good Words*. For we have 'ſeen by *Experience*, when they begin to *cry up Men*, and their *Faith* 'to ſtand in them; ſuch *Men*, as would have Peoples *Faith* ſtand in 'them, loves *Popularity*, and brings not *People's Faith* to ſtand in the '*Power* of *God*; and ſuch cannot *exalt Chriſt*: And when ſuch '*fall*, they *draw* a great *Company* after them. And therefore the '*Apoſtle* would not know ſuch after the *Fleſh*, but would know them, 'that were in the *Power* and *Spirit*; and ſtruck down every one's '*Faith*, that ſtood in the *Words* of *Man's Wiſdom*, that they might 'ſtand in the *Power* of *God*: And ſo it muſt be now. And all, whoſe '*Faith* doth not ſtand in the *Power* of *God*, they cannot *Exalt* his '*Kingdom*, that ſtands in *Power*; and therefore every one's *Faith* 'muſt ſtand in the *Power* of *God*.

'And the Apoſtle denied *Popularity*, when he Judged the *Corinthi-*'*ans*, for *looking at* Paul *and* Apollos, *to be Carnal*; and ſuch are *Car-*'*nal* ſtill: And therefore all ſhould know one another in the *Spirit*, '*Life* and *Power*, and look at Chriſt; and this keeps all *low* and *down* 'in the *Humility*. And they, whoſe *Faith* ſtands in *Men*, will make '*Sects*: as in the Days of *J. N.* and *J. P.* and ſince in others: And 'ſuch their *Faith* Chriſt is not the *Author* of; and if he be, they have '*erred from it, and made Shipwrack of it*. And all thoſe, that are in 'the *True Faith*, that ſtands in the *Power* of *God*, they will *Judge* 'them as *Carnal*, and *Judge down* that *Carnal Part* in them, that cries 'up *Paul* or *Apollos*; that their *Faith* may ſtand in the *Power* of *God*,

and

1676. Swarthmore. 'and that they may *Exalt Christ*, the *Author* of it. For every one's 'Eye ought to be to *Jesus*, the *Author* and *Finisher* of their *Faith*; 'and every *Just Man* and *Woman* may live by their *Faith*, which *Je-* 'sus *Christ* is the *Author* and *Finisher* of: And by this *Faith* every 'Man and *Woman* may *see God*, who is *Invisible*; which *Faith* gives 'the *Victory*, by which he hath *Access* to *God*. And so every one's 'Faith and *Hope* standing in the *Power* of *God*, in it they all have 'Unity and *Victory*, and Access to *God's Throne* of *Grace*; in which 'Faith they do please God, which Christ is the *Author* of. And so 'by that *Faith* they are *Saved*: and by this *Faith* they obtain the 'good *Report*, and subdue all the *Mountains*, that have been betwixt 'them and God.

'So that *Power* hath kept and preserved *Friends* over their *Persecutors*, 'and over the *Wrath* of *Men*, and above the *Spoilings* of their *Goods*, 'and *Imprisonments*; as *seeing God*, that hath *created all, and gives* 'the Encrease of all; *and upholds all by his Word and Power*. There- 'fore let every one's *Faith* be in his Power: And here in this no 'Schism or Sect can come, for it is over them, and before they 'were; and will be, when they are gone. But *perfect Unity* is in the 'Truth and in the *Spirit*, that does *Circumcise* the *Body* of *Death*, 'and that puts off the *Sins* of the *Flesh*, and plunges it down with 'the *Spirit*: And in the *Spirit* of *God* there is a *perfect Fellowship*; 'and *Christ* is the *Minister* of this *Circumcision* and *Baptism*.

'So this is upon me from the *Lord*, to write unto you all, that 'every one of your *Faith*, that *Jesus* is the *Author* of, may stand in 'the *Power* of *God*: and from the *Lord* I do warn you, and all every 'where to the *same*. For if a *Star* should fall, which has been a 'Light, either the *Earth* or the *Sea* does receive it; that is, the 'Earthly Mind, or the *foaming, raging* People: Though neither the 'Seed, nor *Light*, nor *Power*, nor *Truth* ever fell, nor the *Faith* it 'self, the *Gift* of *God*; but *Men* going from it, then they become 'Unsavoury.

'For *Adam*, whilst he kept in *Truth*, and obeyed the *Command* of 'God, he was happy: but when he disobeyed the *Lord*, he fell under 'the *Power* of *Satan*, and became unhappy, though he might talk af- 'ter of his *Experiences* in *Paradice*; but he had lost his *Image*, and 'his *Power* and *Dominion*, that God Created him in.

'And the *Jews*, after they received the *Law* of *God*, as long as they 'kept the *Law* of *God*, which was *just*, *holy*, *good* and *perfect*, it kept 'them *good*, *just*, *and holy*, and *savoury*; but when they turned their 'Backs off the *Lord*, and forsook his *Law*, then they came under the 'Power of *Darkness*, and under the *Powers* of the *Earth*, and were trod- 'den under, as *unsavoury*.

And so the *Christians*, they were called a *City set on a Hill*, The 'Light of the *World*, and the *Salt* of the *Earth*: but when they for- 'sook the *Power* of *God*, and their *Faith* stood in *Words* and *Men*, 'and not in the *Power*; then their *Walls* fell down, though the *Power* 'in it self stood: and they *lost* their *Hill*, and their *Saltness*, and 'their *Shining*. And so as *Christendom* now does confess, they are 'not in the same *Power* and *Spirit*, as the *Apostles* were in; so not in 'the same *Salt*, nor upon the same *Hill*. So they came to be *trod-* 'den

'den under, and the *Beast*, and the *Whore*, and the *false Prophet* are 1676. 'uppermost; the *unsavoury*. So their *Dead Faith* is in *Men*, and in Swarthmore. 'Words; and therefore they are full of *Sects*, and one against another.

'And now the *Everlasting Gospel*, the *Power* of *God* is preacht again, 'which was before the *Devil* was, that had darkned Man; and by 'this *Power* of *God*, the *Gospel*, *Life* and *Immortality* is come to light 'again. And therefore every one's *Faith* is to stand in this *Power*, 'the *Gospel*, that hath brought *Life* and *Immortality* to Light in them; 'and so to be Heirs of the *Power* of *God*, the *Gospel*. And here have all 'Men and Women a *Right* to the *Power* of *God*, before the *Devil* 'was: and the *Power* of *God* is the *Authority* of the *Mens*- and the 'Womens-*Meetings*, and of all the other *Meetings* set up thereby.

'But now as the *Gospel* is preacht again, if your *Faith* doth not stand 'in the *Power*, but in *Men*, and in the *Wisdom* of *Words*, you will 'grow *Carnal*; and such are for *Judgment*, who cry up, as they did, 'Paul and *Apollos*, and not *Christ*, the *Author* of your *Faith*. And 'them that loves to be *Popular*, would have *People's Faith* to stand *in* 'them; and such do not *preach Christ*, but *themselves*. But such as 'preach *Christ* and his *Gospel*, would have every *Man* and *Woman* to 'be in the *Possession* of it; and so to have every *Man* and *Woman's* 'Faith to stand in *Christ*, the *Author* of it, and in the *Power* of *God*, 'which was before the *Devil* was; and it will be, when he is gone. 'And their *Faith* standing in the *Power* of *God*, then nothing can get 'betwixt them and God: For if any should *fall* amongst us, as too 'many have done; then that leads its *Followers* either into the *Waters*, 'or into the *Earth*.

'And if any should go from the *Spirit* of *Prophecy*, that did *open* 'to them, and from the *Power*; they may speak their *Experiences*, 'which the *Power* hath *opened* to them formerly. And so might *Adam* 'and *Eve* speak, of what they *saw* and *enjoyed* in *Paradise*; and so 'might *Cain* and *Balaam*, of what they *saw*; and also the *Jews*, and 'Corah, and *Dathan*, who praised God on the *Banks*, and saw the *Vi-* 'ctory over *Pharaoh*, and they ate of the *Manna*, and drank of the 'Rock, and came to Mount *Sinai*, and saw the *Glory* of the *Lord*. 'And so also might the *false Apostles* speak of their *Experiences*; and 'all those *false Christians*, that turned from the *Apostles* and *Christ*. 'And so may such do now, that *err from the Spirit*, that are come 'out of *Egypt* (in *Spirit*) and *Sodom*, and have known the *Raging* of the 'Sodomites, as *Lot* did the *outward*; and the *Pursuit* of the *Spiritual* 'Egyptians, as the *outward Jew* did of the *outward Egyptians*: yet if 'they do not *Walk* in the *Spirit* of *God*, and in the *Light*, and in the 'Grace, which keeps their Hearts stablished, and their Words seasoned, 'and also their *Faith* to stand in the *Power* of *God*, in which the *Kingdom* 'stands; they may go forth like the *false Christians*, and like the 'Jews, and like *Adam* and *Eve*, and *Cain*, and *Corah*, and *Balaam*, 'and be *wandring Stars*, *Trees* without *Fruit*, and *Wells* without *Wa-* *ter*, and *Clouds* without *Rain*: and so come to be *Unsavoury*, and "trodden down. And as *Adam* who lost *Paradise*; and the *Jews*, who lost the *Holy Land*, not walking in the *Law*, and keeping the 'Command of *God*; and as the *Christians*, who lost the *City*, and the

'*Hill*,

1675. Swarthmore. ‘ *Hill*, and the *Salt*. and the *Light* ſince the *Apoſtle's Days*, and came ‘ to be *unſavoury*, and to be trodden under foot of Men.

‘ And therefore let every one's *Faith* ſtand, as I ſaid before, in the ‘ *Lord's Power*, which is over all, through which they may be built ‘ upon the *Rock*, and the *Foundation* of *God*, the *Seed Chriſt Jeſus*, that ‘ *bruiſes* the *Head* of the *Serpent* ; who was before he was , and will ‘ be, when he is gone : who is the *Head* of his *Church*. So that all ‘ in *Chriſt* may be always *freſh* and *green* ; for he is the *green Tree* ‘ that never *withers* : and all are *freſh* and *green*, that are grafted ‘ into him : and abide in him *freſh* and *green*, and bring forth *hea-* ‘ *venly*, *freſh Fruits* to the Praiſe of God. And though *Adam* and ‘ *Eve* fell from *Paradiſe*, and the *Jews* fell from the *Law* of *God*, and ‘ many of the *Chriſtians* fell from their *Prophecies*, and *erred* from the ‘ *Faith*, and the *Spirit*, and the *Grace* ; and the *Stars* have *fallen*, as ‘ was ſpoken of in the *Revelations* : yet the *Spirit*, *Grace*, *Faith* and ‘ *Power* of *God* remains.

‘ And many ſuch *States* have I ſeen within this *Twenty Eight Years* ; ‘ though there is a *State*, that ſhall *never fall*, nor be *deceived* in the ‘ *Elect*, before the *World* began : who are come to the *End* of ‘ the *Prophecies*, and are in *him*, where they *end*, and renewed up ‘ into the *Image* of *God* (by Chriſt) which *Man* was in, before he ‘ *fell* ; in that *Power*, where he had Dominion over all, that *God* made : ‘ and not only ſo, but *Attain to a perfect Man, unto the meaſure of the* ‘ *Stature of the fulneſs of Chriſt*, who never fell. And in him is the ‘ *Sitting down* in *Life Eternal*, where their *Feet* ſtand ſure and ‘ faſt in the *Goſpel*, his *Power* : and here their *Bread* is ſure ; and he ‘ that eats this *Bread*, lives for ever.

‘ And all *Friends* and *Brethren*, that do *Declare God's Eternal Truth*, ‘ and *Word* of *Life*, *live in it* ; and be ſeaſoned with *Grace*, and ſalted ‘ with the Heavenly *Salt*, that your *Lives* and *Converſations* may ‘ preach, where-ever you come : That there be no *Rawneſs*, nor no ‘ *Quenching* of the *Spirit*, nor *deſpiſing* *Prophecy* neither in *Men* nor ‘ *Women*. For all muſt *Meet* in the *Faith*, that *Jeſus* is the *Author* of ; ‘ and in the *Light*, that comes from *Jeſus* ; and ſo grafted into the ‘ *Life*, that your *Knowledge* may be there one of another, in *Chriſt*. ‘ And that there may be none *Slothful*, nor ſitting down in *Earthly* ‘ *Things*, and minding them, like *Demas* of *old* ; leſt you *Cloath* your ‘ ſelves with another *Clothing*, than you had at firſt : but all to keep ‘ *Chaſte* ; for the *Chaſte* do follow the *Lamb*.

‘ And *Friends*, that are ſettled in *Places*, that be *Miniſters*, *poſſeſs*, ‘ as if ye did not ; *married*, as if ye were not : and be *looſe* to the ‘ *World* in the *Lord's* Power ; for *God's Oil* will be a-top of all *Viſible* ‘ *things*, which makes his *Lamps* to burn, and to give *Light* afar off. ‘ And none ſtrive nor covet to be *Rich* in this *World* in theſe Changea- ‘ ble things, that will paſs away : but your *Faith*, to ſtand in the ‘ *Lord God*, who changes not ; that Created all, and gives the *Increaſe* ‘ of all.

‘ And now *Friends*, Concerning *Faithful Men* and *Womens-Meetings*, ‘ which were *ſet up* in *God's Counſel*, whoever ſhould *oppoſe* them, ‘ and the *Authority* and *Tenure* of them, I ſay ; They *oppoſe* the *Power* ‘ of *God*, which is the *Authority* of them ; and they are no *Miniſters* ‘ of

‘ of the *Goſpel*, nor of *Chriſt*, that *oppoſes* his *Power*, which all are to 1676. ‘ *poſſeſs*. For the true *Miniſters* of *Chriſt*, that preach *Chriſt* and his ‘ *Goſpel* (which is to be preacht to all *Nations*, as *Deceit* is gone over Swarthmore. ‘ all *Nations*, and all *Nations* have drunk the *Whore's Cup*, and ſhe ‘ hath them in her *Cage*, her *unclean Power* from the *Beaſt* and *Dragon*, ‘ out of the *Power* of *God*, and out of *Truth* and the *Spirit* of *God*, the ‘ *Apoſtles* were in : the *Power* of *God* muſt come over all this again, and ‘ all the true *Miniſters*, that preach the *Goſpel*, (the *Power* of *God*) muſt ‘ bring all People into the *Poſſeſſion* of it again. I ſay, whoſoever ‘ preaches the *Goſpel* of *Chriſt* and him to *People* or *Nations*, and thoſe ‘ *People* and *Nations* receiving the *Goſpel*, they receive the *Power* of *God*, ‘ that brings *Life* and *Immortality* to Light in them ; and they *ſee* over ‘ the *Devil*, that hath *darkned* them, and the *Beaſt*, and the *Whore* ‘ and her *Cage*. And ſo by the *Power* of *God* *Life* and *Immortality* is ‘ brought to *Light* in them : then all theſe *Men* and *Women* being ‘ *Heirs* of this *Power*, the *Goſpel* ; they are *Heirs* of *Authority* and ‘ *Power* over the *Devil*, *Beaſt*, *Whore* and *Dragon*.

‘ So all *Men* and *Women*, that be *Heirs* of this *Power* of *God*, it is ‘ their *Poſſeſſion* and *Portion* ; and are to labour in their *Poſſeſſion* ‘ and *Portion*, and to do *God Almighty's buſineſs* and *Service* in the *Poſ-* ‘ *ſeſſion* of the *Power* of *God*, the *Goſpel*, which is a *Joyful*, *Glorious*, ‘ *Everlaſting Order*. And here is the *Authority* of our *Men* and *Wo-* ‘ *men's Meetings*, and other *Meetings* in the *Name* of *Jeſus*, the *Go-* ‘ *ſpel* of *Chriſt*, the *Power* of *God* ; which is not of *Man*, nor by ‘ *Man* : and in *this* they are all to *Meet*, and to *Worſhip God* ; and by ‘ this they are all to *act*, and in this *Power* they have all *Fellowſhip*, a ‘ *Joyful Fellowſhip*, a *Joyful* and *Comfortable Aſſembly*. And ſo this is ‘ the *Day* in the *Eternal Light*, that all are to take their *Poſſeſſions* of ‘ the *Goſpel* and its *Order*, that *Power* of *God*, which they are *Heirs* ‘ of. And all the *Faithful Men* and *Women* in every *Country*, *City* ‘ and *Nation*, whoſe *Faith* ſtands in the *Power* of *God*, the *Goſpel* of ‘ *Chriſt*, and have received this *Goſpel*, and are in the *Poſſeſſion* of this ‘ *Goſpel*, the *Power* of *God*, they have all *Right* to the *Power* in theſe ‘ *Meetings* ; for they be *Heirs* of the *Power*, which is the *Autho-* ‘ *rity* of the *Mens-* and *Womens-Meetings*.

So here is *God's Choice* (and not *Man's*) by his *Power* of his *Heirs*, ‘ and they have all *Freedom* in this *Goſpel*, the *Power* of *God*, to go ‘ to the *Meetings*, the *Men* to the *Mens*, and the *Women* to the *Wo-* ‘ *mens* ; for they are *Heirs* of the *Power*, which *Power* is the *Goſpel* ‘ not of *Man*, nor by *Man*, but from *Heaven*, ſent by the *Holy* ‘ *Ghoſt*, and received in the *Holy Ghoſt* ; which hath brought *Life* and ‘ *Immortality* to *Light* in them, and they ſee over *Enmity*, and before ‘ it was, by the *Light*, and the *Life*, and *Immortality*, which is brought ‘ to *Light* in them.

‘ So the *Devil*, the *Author* of *Enmity*, cannot get into this *Autho-* ‘ *rity* and *Power*, nor *Order*, nor *Fellowſhip* of the *Goſpel*, nor *Life*, ‘ nor *Light*, nor the *Fellowſhip* in the *Holy Spirit*, nor into the *Unity* ‘ of the *Faith*, which gives *Victory* over him, that hath *ſeparated* ‘ *Man* from *God*, by which *Faith* they have *Acceſs to God* ; and into ‘ the *Unity* of this *Faith* the *Serpent* cannot come, nor into the ‘ *Worſhip* of *God* in *Spirit* and *Truth* : into this *Worſhip* the *Devil* can-

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'not come, nor any *Enmity*. So I say, that the *Serpent*, the *Devil*, 'is out of the *Fellowship* of the *Gospel*, out of the *Unity* of the 'Faith, and out of the *Order* of the *Gospel*, and out of the *Worship* 'in *Spirit* and *Truth*: And they that be in this, be in *Unity* over him. 'And therefore, as I said before, let every one's *Faith* stand in the 'Power of *God*, the *Glorious Gospel*; and all to *walk*, as becomes the 'Gospel and the *Order* of it: and as every one hath received *Christ* 'Jesus, the *Lord*, so *walk* in him, and let him be their *Lord* and *Or*'derer. For they that do preach the *Gospel* of *Christ Jesus*, it is to the 'Intent, that all might come to be *Heirs* of the *Gospel*, and into the 'Possession of it; and to be *Heirs* of *Christ* and of his *Government*, the 'Encrease of which there is *no end*; who is over all in his *Righteous*'ness, and over all in his *Light*, *Life*, *Power* and *Dominion*. And 'therefore know one another in his *Power*, his *Gospel*, which is the 'Authority of your *Meetings*: And know one another in *Christ Je*'sus, who is able to restore Man out of the *State* of the *Fall*, into 'the *Image* of *God*, as he was in before he *fell*, and into that *Power* 'and *Dominion*, that Man had, before he *fell*, and into himself, that 'never *fell*; where they shall go no more forth. And here is the 'Rock and *Foundation* of God, that stands sure.

'And *Friends*, be *Tender* to the *Tender Principle* of *God* in all, and 'shun the *Occasion* of *Vain Disputes* and *Janglings*, both amongst *your* 'selves and *others*; for that many times is like a *blustering Wind*, 'that *hurts* and *bruises* the *tender Buds* and *Plants*. For the *World*, 'though they have the *Words*, yet they be out of the *Life*: and the 'Apostle's *Disputing* with them, were to bring them to the *Life*. 'And those *Disputes*, that were amongst the *Christians* about *Genealo*'gies, and *Circumcision*, and the *Law*, and *Meats* and *Drinks*, and 'Days, those came to be the *worst sort* of *Disputers*, whom the *Apo*'stles *Judged*; for such destroyed People from the *Faith*. And there'fore did the *Apostles* exhort the *Churches*, That *every ones Faith should* 'stand in the *Power of God*, and to *Look at Jesus*, which was the *Au*'thor of it; and there every *Graft* stands in *Christ*, the *Vine*, quiet, 'where no *blustring Storms* could *hurt* them: and there is the *Safety*. 'And there all are of *one Mind*, *one Faith*, *one Soul*, *one Spirit*, Bap'tized into *one Body* with the *one Spirit*, and made all to *drink* into 'one Spirit, one Church, one Head, that is Heavenly and Spiritual; 'one Faith in this Head, Christ, who is the Author of it, and hath 'the Glory of it; one Lord to order all, who is the Baptizer into this 'one Body. So Christ hath the Glory of this Faith out of every Man 'and Woman; and God through him hath his Glory, the Creator of 'all in his Power, the Gospel, that hath brought Life and Immortality 'to Light in them: and their Faith standing in it, they know the 'Immortal God, and Serve and Worship him, in his Spirit and in his 'Truth; by which they are made God's free Men and Women, from 'him, that is out of the Truth.

'And now *Friends*, all you, that have been *Ancient Labourers*, and 'have known the *Dealings* of the *Lord* these *Twenty Years* (*more* or *less*) 'as I have often said to you, to *draw up* what you can, of that which 'the *Lord* hath *carried* you through by his *Power*, the *Passages* and 'Sufferings,

'Sufferings; and how by the *Lord* ye have been *supported* from the 1676.
'first: So that the *Lord* may be *Exalted* by his *Power* now, and in Swarthmore.
'the *Ages* to come, who hath been the only *Support*, *Defence* and
'*Stay* of his People all along, over all to himself; to whom be all
'*Glory* and *Praise* for ever and ever, *Amen*: Who deserves it in his
'*Church* throughout all *Ages*, from his living *Members*, who return
'the *Praise* to the living God, who lives and reigns over all, blessed
'for ever; who is the *Life*, and *Strength*, and *Health*, and *Length* of
'the *Days* of all his People. And therefore let there be no *Boasting*,
'but in the *Lord*, and in his *Power* and *Kingdom*; and that keeps all in
'the *Humility*.

'And *Friends*, In the *Lord's Power* and *Truth*, what *Good* you can
'do for *Friends*, that be in *Prison* or *Sufferers*, as to the *Informing* of
'them, or *helping* of them, Every one bend your selves to the *Lord's*
'*Power* and *Spirit*, to do his *Will* and his *Business*; and in that *all* will
'have a *fellow-Feeling* of one anothers *Conditions*, in *Bonds*, or in what
'*Trials* and *Tribulations* soever: you will have a *fellow-Feeling* one
'of another, having *one Head*, and *one Lord*, and being *one Body* in
'him. For *God's Heavenly Flail* hath brought out his *Seed*, and his
'*Heavenly Plow* hath turned up the *fallow Ground*, and his *Heavenly*
'*Seed* is sown by the *Heavenly Man*, which brings forth *Fruits* to the
'Heavenly *Sower* in some *Fifty*, *Sixty*, and *an Hundred fold* in
'this Life: And such in the *World without End* will have *Life Eter*'*nal*. Oh, therefore all *keep within*, and let your *Lights* shine, and
'your *Lamps* burn; and that you all may be the *Wells* full of the
'*Living Water*, and the *Trees* full of the Living *Fruit* of *God's*
'*Planting*, whose *Fruit* is unto *Holiness*, and End is *Everlasting*
'*Life*.

'And so the *Lord God* of *Power* preserve you all in his *Power*, and let
'all your *Faith* stand therein, that you may have both *Unity* in the
'*Faith*, and in the *Power*; and by this *Faith* and *Belief* you may be
'all grafted into *Christ*, the *sure Root* and *Rock* of *Ages*, where the
'*Eternal Sun* of *Righteousness* shines, in the Heavenly and Eternal
'*Day*, upon his *Plants* and *Grafts*. And this *Sun* never *sets* nor *goes*
'*down*: And the Heavenly *Springs* of *Life*, and *Showers* are known to
'*Water* and nourish the *Grafts*, and *Plants*, and *Buds*, that they may
'always be kept *fresh* and *green*, and never wither; bringing forth
'*fresh* and *green*, and *living Fruit*, which is offered up to the *Living*
'*God*; and he is glorified, in that you bear much *Fruit*. And so, as I
'said before, The *Lord God Almighty* keep you, and preserve you all in
'his *Power*, *Light* and *Life*, over *Death* and *Darkness*; that in the *Light*,
'*Life* and *Power* of *God* you may *spread* his *Truth* abroad, and be
'valiant for it upon the Earth, answering *that* of *God* in all: That
'with it, the *Minds* of *People* may be *turned* to *God* and *Christ*, so
'that with it they may come to know the *Lord*, *Christ Jesus* in the
'*New Covenant*, in which the *Knowledge* of the *Lord* shall cover the
'*Earth*, as the *Waters* do the *Sea*; and his *Life* must go over
'*Death*, and his *Light* must go over *Darkness*, and the *Power* of *God*
'must go over the *Power* of *Satan*.

1676. Swarthmore. 'And ſo all ye, that be in the *Light*, *Life* and *Power*, Keep the Heavenly *Fellowſhip* in the Heavenly *Power*; and the Heavenly *Unity* 'in the *Heavenly*, *Divine Faith*, and the *Unity* of the *Spirit*, which 'is the *Bond* of the *Heavenly Prince* of *Princes Peace*; who bruiſes 'the *Head* of the *Enmity* and of the *Adverſary*, and reconciles *Man* 'to *God*, and all things in *Heaven*, and in the *Earth*: a bleſſed *Reconciliation*. And let every one's *Faith* ſtand in the *Power* of *God*, 'which *Jeſus Chriſt* is the *Author* of; that all may know their *Crown* 'of *Life*. For all *outward things* without the *Subſtance*, the *Life*, the 'Power, is as the *Husk* without the *Kernel*, and doth not *nouriſh* the 'Immortal Soul, nor the *new-born Babe*; but that which it is *nouriſhed* 'by, is the *Milk* of the *Word*, by which it is *born again*, and grow-'eth by it in the *Heavenly Life*, *Strength* and *Wiſdom*. And the *Goſpel*, 'which is not of *Man*, nor by *Man*, but is the *Power* of *God*, and anſwers 'the *Truth* in all, all the *Poſſeſſors* of it are to ſee, that all *Walk* ac-'cording to it; which Everlaſting *Order* is ordained of *God* already, 'and all the *Poſſeſſors* of him, poſſeſs their *Joy*, their *Comfort* and *Sal-'vation*. So with my Love unto you all, with him that Reigns, and 'is over all, from Everlaſting to Everlaſting.

'So dwell in the *Love* of *God*, which paſſeth Knowledge, which 'Love of *God* doth *Edifie* the Living *Members* of the *Body* of *Chriſt*; 'which *Love* of *God* you come to be *built* up in, and in the Holy 'Faith, which *Chriſt* is the *Author* of, that ſtands in his *Power*. And 'this *Love* of *God* it brings you to *bear all things*, and *endure all* 'things, and *hope all things*. From this *Love* of *God*, which you have 'in *Chriſt Jeſus*, nothing will be able to *ſeparate* you, neither *Pow-'ers*, nor *Principalities*, *Heights* nor *Depths*, *things preſent*, nor *things* 'to come, *Priſons*, nor *Spoiling* of *Goods*, neither *Death*, nor *Life*. 'So the *Love* of *God* keeps above all that, which would *ſeparate* from 'God; and makes you more than *Conquerors* in *Chriſt Jeſus*: And 'therefore in this *Love* of *God* dwell, which you have in *Chriſt Je-'ſus*. And that with the ſame *Love* you may *Love one another*, and 'all the *Workmanſhip* of *God*; ſo that you may Glorifie *God* with 'your *Bodies*, *Souls* and *Spirits*, which are the *Lord's*. *Amen.*

G. F.

'All *Friends*, ſit *low* in the *Life* and the *Lord's Power*, and keep 'your *Place* in it, till the *Lord* and *Maſter* of the Heavenly 'Feaſt bid you, *Sit higher*; leſt you take the *Higheſt Place*, 'and be put down with *Shame*. He that hath an *Ear*, let 'him *hear*.

G. F.

And

'And *Friends*, take heed of ſpeaking the things of *God* in the *Words*, 1676. 'that *Men's Wiſdom* hath taught; for thoſe *Words* will lift up the 'fooliſh, that be erred from the *Spirit* of *God*: which *Words* and Swarthmore. 'Wiſdom is for *Condemnation*, and that which is *lifted up* by them, 'and they, that thereby ſpeak the *things* of *God* in them. So that 'Old Houſe with it's *Things* muſt be thrown under the *Foot* of the 'New Birth.

'And *Friends*, I deſire, that you may all *keep* the *Holy Order*, 'which is in the *Goſpel*, the *Glorious Order* in the *Power* of *God*, which 'the *Devil* is out of; which was, before all his *Orders* were, and be-'fore they made any in the *World*.

'In this *Goſpel*, the *Power* of *God*, is the *Glorious Order*, this Joy-'ful *Order* keeps all Hearts *pure* to *God*, an everlaſting *Peace*, *Unity* 'and *Order*; feel it, and keep the *Order* of it, both *Men* and *Women*, and 'come to be *Heirs* of the *Goſpel*, which brings *Life* and *Immortality* 'to *Light*. and to ſee over that *Power* of *Darkneſs*, by *him*, who was 'before the *Power* of *Death* was: In this is the *Holy Order* in *Love* and 'Peace. And ſo keep in this, that keeps you always *pure*; and what 'Men and *Women* act in this, they act in that which will *ſtand*, when 'the *World* is gone. This is not received of *Man*, nor by *Man*: 'every *Man* and *Woman* muſt feel this *Power*, that brings *Life* and 'Immortality to *Light* through the *Goſpel*; in that feel this, then *Heirs* 'of this *Goſpel*. This is their *Inheritance* and *Portion*, which they 'have *Right* to, and to *Membership*: Every *Man* and *Woman inherit* 'it, *poſſeſs* it; every one take your *Poſſeſſions* of this *Goſpel* of *Salva-'tion*, and of it's *Holy Orders*.

'There hath been ſome *Scruple* about *Men*- and *Womens-Meetings*: 'Men and *Women* in the *Goſpel* are *Heirs* of the *Power*, which was, be-'fore the *Devil* was; *Heirs* of this, then enter into the *Poſſeſſion* of it, 'and do the *Lord's Buſineſs* therein: And every one take the *Care* of 'God's *Honour*, and to keep all things in *Righteouſneſs* and *Holineſs*, 'which becomes *God*'s *Houſe*. And in that, which *Honours* the *Lord* 'God, it eaſed me, when thoſe *Meetings* were ſet up for *Men* and *Wo-'men*: That are *Heirs* of the *Goſpel*, have *Right* to the *Goſpel-Order*, 'and it belongs to them. Then take your *Poſſeſſions*, and *Practiſe* 'in it: and be not *Talkers* only, but *Live* and *Walk* in the *Goſpel*, the 'Power of *God*; which is the *Authority* of your *Meetings*.

Swarthmore, *the* 28*th of the Third Month*, 1676. *G. F.*

Read at the Yearly Meeting in London, *the* 17*th of the Third Month*, 1676.

1676. Swarthmore. During this time also, I *Collected* together as many as I could, of the *Epistles* I had written in *former Tears* to *Friends*. I made a *Collection* too of the several *Papers*, that I had written to *O. Cromwel*, and his Son *Richard*, in the time of their *Protectorships*; and to the *Parliaments* and *Magistrates*, that were in their times. And after I had gathered them together, I *Collected* also the *Papers* I had written to King *Charles* the *Second*, since his *Return*, and to his *Council* and *Parliaments*, and the *Justices*, or other *Magistrates* under him. I made also another *Collection* of *Certificates*, which I had received from divers *Governours* of *Places*, *Judges*, *Justices*, *Parliament-Men* and others, for the *Clearing* of me from many *Slanders*, which the *Envious Priests* and *Professors*, both here and beyond the *Seas*, had cast upon me: And this I did for the *Truth's-sake*, as knowing, that their Design in *Slandering* me was, to *defame* the *Truth* published by me, and hinder thereby (if they could) the *Spreading* thereof amongst the *People*. Besides these I made *Two Books* of *Collections*; the one was, A *List* or *Catalogue* of the *Names* of those *Friends*, who went *first* forth out of the *North* of *England*, when *Truth* first brake forth there, to proclaim the *Day* of the *Lord* through this *Nation*. The *other* was of the *Names* of those *Friends*, that went first forth to *Preach* the *Gospel* in other *Nations*, *Countries* and *Places*, and in what *Tears*, and to what *Parts* they went.

I made also another *Collection*, in *Two Books*; *one* of *Epistles* and *Letters*, from *Friends* and others, on several Occasions to me: The *other* of *Letters* of mine to *Friends* and others.

I writ also a *Book* of the *Types* and *Figures* of *Christ*, with their Significations; and many other things, which will be of *Service* to *Truth* and *Friends* in times to come.

I took notice also of those, who had *run out* from *Truth*, and drawn others out after them, and turned against *Truth* and *Friends* at several times, since the *First Breaking forth* of *Truth* in this *latter Age*, and what became of them; noting particularly the *Repentance* and *Return* of such of them, as came back to *Truth* again. But some *ran* quite *out*, and never returned again; but were *Cut off* in their *Gainsaying* and *Rebellion*: for the *Word* and *Power* of *God* hath blasted, and is blasting them, and the *Holy Seed* hath ground, and is *grinding* them to *pieces*. And this I have observed, that they, who have been *Convinced*, and have not *lived* and *walked* in the *Truth*, have been the *Worst Enemies* to the *Truth*, and done most *Hurt* amongst *Friends* in the *Truth*, and to *others*: And in these I have seen *fulfilled*, what the *Lord* did long since shew me, *That such should be greater Deceivers, than all the Priests and Professors*. For such as came as far as *Cain*, and *Balaam*, and *Corah*, and *Dathan*, and could *preach Christ*, and say, *They had preached in his Name*; and such as came to be *Apostles*, and had tasted of the *Power* of *Christ*, and then turned from it; such could yet speak their *Old Experiences*, and have the *good Words*, like *Corah* and *Balaam*: but not keeping in the *Life* and *Truth*, such *Deceived* the *Hearts* of the *Simple* both *then* and *now*, and such come to be of the *Devil*, who *abode not in the Truth*; as *Cain*, and and all the *Jews*, that abode not in the *Truth*, were. For though *Cain*

Cain did *Sacrifice* to *God*, and did *talk* with *God*; and the *Jews* could talk of *Abraham*, *Moses* and the *Prophets*: yet Christ told them, *They were of their Father, the Devil.* In like manner, though they, who are called *Christians*, can *talk* of *Christ*, and use his, and his *Apostles* and *Disciples Words*: yet not abiding in the *Truth*, and *Power*, and *Spirit*, that the *Apostles* were in, they are of the *Devil*, out of *Truth*, and do his *Work*. And so are all these, that have been *Convinced* of *God's* Eternal *Truth*, since it sprang up in this Nation, that have not abode in the *Light*, and in the *Spirit* and *Power* of *Christ Jesus*; but have turned against the *Power*, and have opposed the *Work* thereof: though they may retain their *former Experiences*, and be able to *speak* many *good Words*; yet not living in the *Life* and *Power*, that gave them those *Experiences*, they live in the *Power* of *Darkness*, which is of the *Devil*: and by the *Light* and *Truth* both he and they are *Condemned*; and must own their *Condemnations*, if ever they come to *Truth* again. For to *Resist* the *Heavenly Power*, and to oppose the *Workings* and Divine *Manifestations* thereof through any, is not a *light Matter*. And as I had been moved of the Lord, to travel in his *Power* round about this *Nation*, and in other *Parts*, to *preach* the *Everlasting Gospel*, and to declare the *Word* of *Life*, which was in the *Beginning*, through many *Imprisonments*, *Hardships*, *Sufferings* and *Trials*; so I was afterwards moved to *Travel* in the same Heavenly *Power* about the *Nation* again (and to *write* to such *Places*, where I came not) to recommend unto *Friends* the *setting up of the* Quarterly *and* Monthly Meetings *in all Counties, for the looking after the* Poor, *and taking Care for* Orderly Proceedings *in* Marriages. *and other matters relating to the* Church *of* Christ: Though some *Meetings* for this end were settled in the *North* of *England* in the Year 1653. 1676. Swarthmore.

And after this also, *Truth* still spreading further over the *Nation*, and *Friends* encreasing in number, I was moved by the same *Eternal Power* to recommend the setting up the *Womens-Meetings* also; that all, both *Male* and *Female*, that had received the *Gospel*, the *Word* of *Eternal Life*, might come into the *Order* of the *Gospel*, brought forth by the *Power* of *God*, and might act for *God* in the *Power*, and therein do *Business* and *Service* for him in his *Church*. All the *Faithful* must labour in *God's Vineyard*; they being his *Hired Servants*, and he having given them the *Earnest* of his *Spirit*. For a *Master*, that hires a *Servant*, and gives him the *Earnest* of his *Hire*, expects, he should do his *Work*, after he knows his *Will*, in the outward Creation: So all *God's People*, that be of the *new Creation*, and have received the *Earnest* of his *Spirit*, ought to labour with, by and in his *Spirit*, *Power* and *Grace*, and *Faith* in the *Light*, in *God's Vineyard*, that they may have their *Wages* every one, *Male* and *Female*, when they have done *God's Work* and *Business* in his *Day*, which is *Eternal Life*. But none can labour in his *Vineyard*, and do his *Work* and *Will*, but as they walk in the Heavenly Divine *Light*, *Grace* and *Spirit* of *Christ*; which is, hath been and is my *Travel* and *Labour* in the Lord to turn all to.

But

1676. Swarthmore. But ſome that profeſſed *Truth*, and had made a great *Shew* therein, being gone from the *Simplicity* of the *Goſpel* into *Jangling*, *Diviſion*, and a *Spirit* of *Separation*, endeavoured to diſcourage *Friends*, (eſpecially the *Women*) from their *Godly Care* and *Watchfulneſs* in the *Church* over one another in the *Truth*; oppoſing their *Meetings*, which in the *Power* of the *Lord* were ſet up for that *End* and *Service*. Wherefore I was moved of the *Lord* to write the following *Epiſtle*, and ſend it forth among *Friends*, for the diſcovering of that *Spirit*, by which thoſe *Oppoſers* were acted, and its *Work* and *Way*, in and by which it wrought; and to warn *Friends* of it, that they might not be betrayed by it.

'ALL my *Dear Friends*, Live in the *Seed* of *Peace*, Chriſt Jeſus, in whom ye have all *Life*. And that *Spirit*, that comes amongſt 'you to raiſe up *Strife*, is out of Chriſt; for it is the *Spirit*, that is 'not *eaſie* to be intreated, nor *gentle*, ſo not of the *Wiſdom* of *God*, 'which is juſtified of her *Children*: And ſo they, that follow that '*Spirit*, are none of *Wiſdom's Children*. Now there is a *Spirit*, 'that hath made a *Separation*, and has been againſt *Men* and *Womens-Meetings*; *yet has ſet up one of their own, whom they have given Power to: and that none ſhall ſit amongſt them, but whom they give Power to, but ſhall be looked upon as Uſurpers of Authority.* Now this '*Spirit* and its *Work* is not of *God*, though it has made ſome *Jumble* 'amongſt ſome; and the *Path* it may travel in, is through the earthly *Affections*, or the *Uneſtabliſhed*, or *Apoſtates*. But all that are 'in the *Life*, and *Spirit*, and *Light*, and *Grace*, and *Truth*, and the '*Power* of *God*, bar it out; and ſuch as ſit under their own *Vine*, 'Chriſt Jeſus, and are grafted into him, have no need of their *Exhortation* or *Counſel*: for the true Believers are entred into their *Reſt*. 'And therefore all keep in the *Goſpel* of *Peace*; and they that be '*Heirs* of the *Kingdom*, and of it, keep in your *Poſſeſſion* of it.

'Now ſome that are of this *Spirit*, have ſaid to me, *They ſee no Service in Womens-Meetings*. My *Anſwer* is, and hath been to them 'and ſuch, If they be *blind*, and without Sight, they ſhould not *oppoſe* others; for there is none *Impoſes* any thing upon them: for 'God never received the *Blind* for a *Sacrifice*, neither can his *People*. 'But *Chriſt* has *enlightned* all; and to as many, as receive him, he 'gives *Power to become the Sons of God*: And ſuch as be *Heirs* of his '*Power*, and of his *Goſpel*, which brings *Life* and *Immortality* to '*Light*, they can *ſee* over him, that has *darkned* them: and all ſuch 'do keep the *Order* of the *Goſpel*, the *Power* of *God*, and their *Meetings* in it; which preſerves them in *Life* and in *Immortality*. And all 'theſe do *ſee* the great *Service* of the *Mens*- and of the *Womens-Meetings*, in the *Order* of the *Goſpel*, which is the *Power* of *God*: For 'they are *Meet-helps* in this *Power*, which is the *Authority* of their '*Meetings*. And now I ſay to all you, that be againſt *Womens-Meetings*, or the *Mens*, and ſay, *You ſee no Service for the Womens-Meetings*, and oppoſe them; you are therein out of the *Power* of *God*, and 'his *Spirit* you live not in. For God ſaw a *Service* for the *Aſſemblies* 'of the Women in the *Time* of the *Law*, about thoſe things, that

'apper-

'appertained to his *Worſhip* and *Service*, and to the *holy things* of his 1676.
'*Tabernacle*; and ſo do they in the ſame *Spirit* ſee now their *Service*
'in the *Goſpel*: *many things* in thoſe *Meetings* being more *proper* for the Swarthmore.
'*Women* to ſee into, than the *Men*; and they in the *Power* and *Wiſ-*
'*dom* of *God* may inform the *Men* of ſuch things, as are not *proper*
'for them: and the *Men* may inform the *Women* of ſuch things, as are
'not *proper* for them, as *Meet helps* each unto another. For in the
'*Time* of the *Law*, by the *Law* of *God* the *Women* were to *Offer*, as
'well as the *Men*; and ſo in the *Time* of the *Goſpel* much more, are
'they to *Offer* their *Spiritual Sacrifices*: for they are all called, both
'*Men* and *Women*, a *Royal Prieſthood*; and they are of the *Houſhold* of
'*Faith*. and they are the *Living Stones*, that make up the *Spiritual*
'*Building*, which *Chriſt* is the *Head* of; and are to be *encouraged*
'in their *Labour* in the *Goſpel*: For all things that they do, both *Men*
'and *Women*, are to be done in the *Power* of *God*. And all ſuch, as
'ſee no *Service* for theſe *Womens-Meetings*, or the *Mens*, but do *oppoſe*
'them, and make *Strife* amongſt *Friends*, are in the ſame *Spirit*
'of the *World*, that is againſt, and *forbids* our other *Meetings*; and
'are in the ſame *Spirit* of the *World*, that hath been and is againſt *Womens Speaking* in *Meetings*, and ſays, *They muſt be ſilent*, *&c.* though
'the ſame *Apoſtle commands*, *That Men ſhould keep Silence as well as the Women*, if there were not an *Interpreter*. And therefore all
'*Friends*, you may ſee, that the *Spirit* of the *World* hath entred ſuch
'*Oppoſers*, though they come under another *Colour*: for They would
'not have us to *Meet* at all. And Theſe are againſt the *Womens-Meetings*, and ſome of them againſt the *Men's* alſo; and ſay, *They ſee no Service for them*: Then they may *hold* their *Tongues*, and not *oppoſe*
'them, that do *ſee* their *Service* for God in theſe *Meetings*.

'Therefore all you, that feel the *Power* of *God*, and your *Service*
'for *God*, as aforeſaid, in them, you *Men* and *Women*, *keep* your *Meetings* in the *Power* of *God*, the *Authority* of them, as they were ſettled
'in it; and then ye will be preſerved both over this *Spirit*, that *oppoſes* them, and over the *Spirit* of the *World*, that oppoſes your other
'*Meetings*: For it is all one in the *Ground*, and would bring you in'to *Bondage*. For ſuch are out of the *Peaceable Goſpel*, who *oppoſe* its
'*Order*; and out of the *Faith*, that *Works* by *Love*; and out of the
'*Wiſdom*, that is *gentle*, and *eaſie*, and *peaceable*, *&c.* and out of the
'*Kingdom*, that ſtands in *Peace* and *Joy*. Therefore keep over that
'*Spirit*, that ſows *Diſcord* or *Diſſenſion*, and would draw you from
'your *Habitation* and *Poſſeſſion* in the *Order* of the *Goſpel*: For it is
'the ſame *Spirit*, that deceived *Adam* and *Eve*, by which they loſt
'their *Habitation* in the *Righteouſneſs* and *Holineſs*, and their *Dominion*: and ſo that *Spirit* got over them, and ſo it would get over you.
'One while it will tell you, *It ſees no Service for your Meetings*; and
'another time *Oppoſe* you: But I ſay, This is the *blind Spirit*, which
'is out of the *Power* of *God*, and which the *Power* of *God* is over. And
'therefore keep in the *Power*, that ye may ſtand up for your *Liberty*
'in Chriſt Jeſus, *Males* and *Females*, *Heirs* of him and of his *Goſpel*, and
'his *Order*: and ſo ſtand up for your *Liberty* in the *Goſpel*, and in the
'*Faith*, which Chriſt Jeſus hath been the *Author* of; for if ye loſe
'it, and let another *Spirit* get over you, ye will not ſo ſoon *regain* it

'again.

1676. Swarthmore.

'again. For I knew, the *Devil* would beſtir himſelf in his *Inſtruments*, 'when *Mens-* and *Womens-Meetings* came to be *ſet up*, and all in the 'Power, *Light* and *Truth*, and *Heirs* of the *Goſpel* to take their *Poſ-* 'ſeſſion of it in every *County* and *City*, in it to *walk*, and to *watch* one 'over another, and in it to take *Care* of God's *Glory* and *Honour*, and 'his precious *Truth*, and to ſee, that all did walk in the *Truth*, and 'as becomes the *Goſpel*, and to ſee, that nothing was *lacking*: and ſo 'whatſoever was *decent*, *modeſt*, *virtuous*, *lovely*, *comely*, *righteous*, 'and of *good Report*, to follow after; and to *admoniſh* and *exhort* all, 'that was not *faithful*, and to *rebuke* all that did *Evil*: I knew, that 'this would give ſuch a *Check* to all *looſe Speakers*, *Talkers* and *Walk-* 'ers; I did not expect, but that there would be an *Oppoſition* againſt 'ſuch *Meetings*. But never heed, *Truth* will come over them all, 'and is over them all; and *Faith* muſt have the *Victory*: for the *Go-* 'ſpel, and its *Order* is *Everlaſting*, and the *Seed* (Chriſt) is the *Be-* 'ginning and the *Ending*, and will out-laſt all; the *Amen*, in whom 'ye have *Peace*. I ſay, all that *do oppoſe* the *Mens-* and *Womens-* 'Meetings, or that *Marriages* ſhould be *laid before them*, or of *Re-* 'cording of *Condemnations* of *Sin* and *Evil*; or, *Admoniſhing* or *Ex-* 'horting ſuch, as *walk* not in the *Truth*; they are of a *looſe Spirit*, 'and their *Spirits* tend to *Looſeneſs*: and let them take them, that will; 'for *Truth* will not have them, nor will have none of their *Sacrifice*: 'For nothing is accepted of God, but what is done in *Truth*, and in 'his *Spirit*, which is *peaceable*. And the *Authority* of our *Mens-* and 'Womens-Meetings is the *Power* of *God*; and all the *Heirs* of the *Go-* 'ſpel are *Heirs* of that *Authority* and *Dignity*: and this is of God, 'and ſhall Anſwer the *Witneſs* of *God* in all. And the greateſt *Oppoſers* 'of this *Practice* and *Work* will be, and are ſuch, as have been *Con-* 'vinced of *God's Truth*, but have not *lived* in it; and ſuch were the 'greateſt *Troublers* of the *Church* in *Moſes's Day*, and in the *Days* of 'the *Apoſtles*: But mark their *End*, and read, what *became* of them 'all. And therefore all keep your *Habitation* in *Truth*, and therein 'ye may ſee, what *became* of all the *Oppoſers* of it for *Twenty Years* 'paſt: They are all *gone*, and the *Truth lives* and *reigns*, and the *Seed* 'is over all, and all is *One* in it, in *Reſt*, *Peace*, and *Life Everlaſting*; 'and therein they ſit down together in the *Heavenly Places* in Chriſt 'Jeſus, the *Amen*.

Swarthmore, *the 5th of the 8th Month*, 1676. *G. F.*

In this Year, while I was at *Swarthmore*, died *William Lampit*, the old *Prieſt* of *Ulverſtone* (which is the *Pariſh*, that *Swarthmore* is in.) He was an *Old Deceiver*, and *Perverter* of the *Right Way* of the *Lord*, and a *Perſecutor* of the *People* of *God*; and much *Conteſt* I had with him, when I firſt came into thoſe parts. He had been an old *falſe Prophet*: for in the Year 1652. he *Propheſied* (and ſaid, he would *Wage* his *Life* upon it) *That the* Quakers *would all vaniſh, and come to nought within half a year*: But he *came to nought* himſelf. For he continued in his *Lying* and *falſe Accuſing* of *God's People*, till a little before he *died*; and then he cried for a *little Reſt*: And to one of his *Hearers*, that came to viſit

viſit him before he *died*, he ſaid: I have been a *Preacher* a long time, and thought, I had *lived well*; but I did not think, it had been ſo *hard a Thing* to *die*. 1677. Swarthmore.

Now after I had finiſhed thoſe *Services*, which lay upon me then to do, feeling my *Spirit* drawn again towards the *South*, (though I was yet but *weakly*, and not able to *Travel* far in a Day) I left *Swarthmore* on the *Twenty Sixth Day* of the *Firſt Month* 1677. and went to *Thomas Pearſon's* at *Powbank* in *Weſtmorland*, where I had a *Meeting* the *next Day*: and went from thence to *Thomas Cam's* at *Cam's-Gill*, whither *Robert Widders*, with his *Wife*, and ſeveral other *Friends* came to ſee me, before I left the *Country*, and to be at the *Meeting* there the *next Day*, which was very large; and in which I was largely drawn forth in *Teſtimony* to the *Truth*. After the *Meeting* I had much *Diſcourſe* with ſome of that *Meeting*, who at that time were not in *Unity* with *Friends* of the *Quarterly Meeting* they belonged to: but afterwards ſeveral of them, that were ſomewhat *Tender*, came to ſee their *Error*, and gave forth *Condemnations* againſt themſelves. Next day *John Blaykling* came to *Tho. Cam's*, to bring me to his *Houſe* at *Drawell* in *Sedberg* in *Yorkſhire*; whither I went with him, viſiting *Friends* in the way. I ſtaid at *Drawel two* or *three Nights*, having *Meetings* there and thereabouts: For while I was there, the *Men-* and *Womens-Meetings* were held there, which were very large and precious. And on the *Firſt Day* following I had a *Meeting* at *Brigflats*, not far off, where were moſt part of the *Friends* from the ſeveral *Meetings* round about, and a great *Concourſe* of other *People* alſo, ſo that it was thought, there were *Five* or *Six Hundred* People; and a very good *Meeting* it was, wherein *Truth* was largely declared, and preciouſly opened, to the comforting and refreſhing the *Faithful*, and the drawing near them, that were afar off. After this I had another *Meeting* at *John Blaykling's*, where were many *Friends*, that were going to the *Quarterly Meeting* at *Kendal*: With them my *Wife* went back (who, with her Daughter *Rachel*, had accompanied me thus far;) and I, having *Leonard Fell* with me, paſſed on through *Sedberg* and *Garſdale*, and into *Wenſydale*, viſiting *Friends*, as we went. And at Night I reached to *Richard Robinſon's* at *Counterſide*, where ſeveral *Friends* came to me that *Evening*; and ſome of them went with me *next Day* over the *Hills*, to the Widow *Tenant's* at *Scarhouſe* in *Langſtroth-dale*, whither we had much ado to get, the *Snow* lay ſo *deep*, though it was a *Week* in the *Second Month*. Here on the *next Day* (which was the *Firſt Day* of the *Week*) we had a large *Meeting*, *Friends* coming to it from ſeveral parts round about; and the *Lord* gave me a very ſeaſonable *Teſtimony* to bear amongſt them, which I did for ſeveral *Hours*, to their great *Satisfaction* and *Comfort*. Thence paſſing on through *Biſhopſdale*, *Mildum*, *Barton*, and ſo through the Country by *Bedal* and *North-allerton*, I came to *George Robinſon's* at *Burrowby*; where alſo *Friends* coming out of ſeveral parts, we had a very large and good *Meeting*, and very Peaceable. But not long after, an envious *Juſtice*, who lived not far off, hearing, that I had a great *Meeting* there, troubled *Friends* about it, and made them appear at the *Seſſions*, where he asked them many *enſnaring Queſtions*; for he knew not, how to *Convict* them, becauſe he had no *Proof* againſt them. When he ſaw, his *Queſtions* did

Yorkſhire. Sedberg. Drawell. Brigflats. Drawell. Sedberg. Garſdale. Wenſydale Counterſide. Langſtrothdale. Scarhouſe. Biſhopſdale. Mildum. Barton. Bedal. Northallerton. Burrowby.

not

1677. not *Catch* them; he told them, *He had heard, that* George Fox *was at a large Meeting with them, and they all ſate Silent, and none ſpake in the Meeting.* This *falſe Story* he cunningly *feigned*, thinking thereby to have drawn out ſome of the *Friends* to have *contradicted* him, and have ſaid, *That I had ſpoken in the Meeting*; that ſo he might have *convicted* them upon their own *Confeſſion*, and have *Fined* them. But *Friends* ſtanding in the *Wiſdom* of *God*, did not Anſwer him according to his *Deſire*; and ſo eſcaped his *Snare*. But *two* other *Friends*, that came out of *Ireland*, and were at this *Meeting*, having a *Meeting* that *Evening* about *three Miles* off; this *Evil-minded Juſtice* got *Information* thereof, and *Fined Friends*, and *plundered* them very *ſorely* for it.

Burrowby.

I went from *Burrowby* to *Iſaac Lindley's*, calling upon *Friends* on the Way, as I went. And having *Robert Lodge* and ſome other *Friends* with me, from thence *next Day* we paſſed to *York*; and the Day following (being the *Firſt Day* of the *Week*) I was at *Friends Meeting* in *York*, which was large and peaceable. The *Second day* alſo I ſtaid in *York*, and had *two Meetings* with *Friends* at *John Taylor's*; from whence I writ unto my *Wife*, to let her know, how it was with me, as followeth:

York.

Dear Heart,

'TO whom is my Love, and to thy *Daughters*, and to all *Friends*, that enquire after me. My Deſires are, that ye all may be preſerved in the *Lord's Everlaſting Seed*, in whom ye all will have *Life* and *Peace*, and *Dominion*, and *Settlement* in the Everlaſting *Home* or *Dwelling*, in the *Houſe* built upon the *Foundation* of *God*. In the *Power* of the *Lord* I am brought to *York*, having had many *Meetings* in the *Way*. The *Way* was many times *deep* and bad with *Snow*, that our *Horſes* ſometimes were down, and we were not able to ride; and ſometimes we had great *Storms* and *Rain*: but by the *Power* of the *Lord* I went through all. At *Scarhouſe* there was a very large *Meeting*, and another at *Burrowby*, to which *Friends* came out of *Cleaveland* and *Biſhoprick*: and many other *Meetings* we have had. At *York Yeſterday* we had a very large *Meeting*, exceeding thronged, *Friends* being at it from many parts, and all quiet, and *Friends* well ſatisfied: Oh! the *Glory* of the *Lord* ſhined over all. And this Day we had a large *Mens-* and *Womens-Meeting*, many *Friends*, both *Men* and *Women*, being come out of the Country, and all was quiet: And this *Evening* we are to have the *Mens-* and *Womens-Meeting* of the *Friends* of the *City*. *John Whitehead* is here, with *Robert Lodge* and others: *Friends* are mighty glad, above Meaſure: So I am in my *Holy Element*, and *holy Work* in the *Lord*, Glory to his Name for ever! To *Morrow* I intend to go out of the *City* towards *Tadcaſter*, though I cannot *Ride*, as in days paſt; yet praiſed be the *Lord*, that I can Travel ſo well as I do. So with my Love in the *Fountain* of *Life*, in which as ye all abide, ye will have *Refreſhment* of *Life*; that by it ye may *grow*, and *gather* Eternal *Strength* to ſerve the *Lord*, and be ſatisfied. So to the *God* of all *Power*, who is *All-ſufficient* to preſerve you, I commit you all, to his Ordering.

York, *the 16th of the Second Month*, 1677. *G. F.*

Leaving

Leaving *York*, I travelled on through *Yorkſhire*, viſiting Friends at *Todcaſter*, *Nottingly*, *Doncaſter*, and ſo on to *Balby*, having Meetings, as I went. At *Balby* I ſtayed the *Firſt-day Meeting*, and went next day to *Thomas Stacy's* at *Ballowfield*, where in the Evening I had a *Meeting*, to compoſe ſome difference, that had happened between ſome, that profeſſed Truth, and they were Reconciled. From thence next day I came to *Stainsby* in *Derbyſhire*, in which County I had formerly lived ſome time, about the firſt breaking forth of Truth. Here I had a good Meeting with *Friends*, and afterward paſſed to *Skegby* in *Nottinghamſhire*, and from thence to *Nottingham*, to *John Reckleſs* his houſe; who, being one of the *Sheriffs* of *Nottingham*, (when I firſt declared Truth in that Town, and was *Impriſoned* for it) took me out of *Priſon* into his own houſe, and kept me there, till the *Mayor*, and the reſt of the *Magiſtrates* of the Town, took me away from him, and ſent me to the *Priſon* again: At which time this *John Reckleſs* was *Convinced*, and abode in the *Truth* ever after. Now I had a *Meeting* with *Friends* at his houſe that Evening, after I came thither, and another the next day in *Friends publick Meeting-houſe*, which was peaceable and well.

1677. *Yorkſhire.* Todcaſter. Nottingly. Doncaſter. Balby. Ballowfield. *Derbyſhire.* Stainsby. *Nottinghamſhire.* Skegby. Nottingham.

I went from thence the day following to *John Fox's* at *Wymeſwould* in *Leiceſterſhire*, where I had a *Meeting* that Evening; and went next day to *William Smith's* at *Sileby*, where (it being the *Firſt-day* of the *Week*) we had a very large *Meeting*: for beſides *Friends*, that came from ſeveral places, the *Town's People*, hearing that I was there, came many of them to the *Meeting*, and heard the Truth declared gladly. Next day I went to *Leiceſter*, where finding many *Friends* come out of the Country, to be at the *Horſe-fair* there next day, I had a very good *Meeting* with them that Night, and had another *Meeting* next Evening (after the Fair was over) at *William Wells* his houſe at *Knighton*, about a *Mile* from *Leiceſter*: from whence next day I paſſed to *Swanzington* (where I had formerly been taken *Priſoner*) and had a *Meeting* there: from thence went to *Samuel Fretwell's* at *Hartſhorn* in *Derbyſhire*, where I had a Meeting alſo: And then went through the Country to *Henry Sidon's* at *Badgely* in *Warwickſhire*, and ſtayed the Meeting there, which (it being the *Firſt-day* of the *Week*) was very large, and peaceable; notwithſtanding that a *Juſtice*, who lived not far off, had threatned, that he would come, and break it up. After *Meeting* (having ſtay'd a while with *Friends*) I went in the Evening to *Richard Baal's* of *Whittington*, where ſeveral *Friends* came to viſit me. Next day I went to *Nathaniel Newton's* at *Hartſhill*, where ſeveral Friends met me, with whom I had good Service. After this I paſſed on, viſiting Friends in divers places, till I came to *Dingley*, where a *Meeting* was appointed before, which was very large, and Truth was largely opened to the People: The *Meeting* was peaceable and quiet, and the People generally Sober; ſaving that while I was declaring, and ſhewing, how that Chriſtendom (ſo called) was gone from the pure Religion, that is undefiled,

Leiceſterſhire. Wymeswould. Sileby. Leiceſter. Knighton. Swanington. *Derbyſhire.* Hartſhorn. *Warwickſhire.* Badgely. Whittington. Hartſhill. Dingley.

1677. *&c.* One Man ruſhed out in a furious manner, and ſaid, *I deny that.* After this Meeting, I went with *Thomas Charles* to his
Warwickſhire. houſe at *Adingworth*, and from thence next day to *Northampton*,
Adingworth. where I ſtayed the *Firſt-day-Meeting*, which was very large and
Northampton. peaceable, and had much Service among *Friends* beſides. Next
Olney *in Buckinghamſhire.* day *Edward Cooper* of *Northampton* accompanied me to *Olney* in *Buckinghamſhire*, where I ſtay'd at *James Brierlie*'s, ſeveral Friends
Bedfordſhire. coming thither to ſee me in the Evening. Next day I went to
Turry. a Meeting at *Turry* in *Bedfordſhire*, to which Friends came from ſeveral Parts; ſo that it was a very large Meeting. Here I met with *William Dewsberry*, who after the *Meeting* took me along
Kempſton. with him to his Son-in-law *John Ruſh*'s of *Kempſton*, where I ſtayed with *William* that night, and moſt part of the next day;
Ampthill. paſſing thence towards Evening through *Ampthill*, to *Thomas*
Bullocks-hill. *Gambolls* of *Bullocks-hill*. *William Dewsberry* went along with me thither, and there alſo ſeveral *Friends* came to viſit us. Next
Luton. day, paſſing through *Luton*, I went to *Market-ſtreet* (*William*
Market-ſtreet *Dewsberry* accompanying me part of the way) and the day fol-
Kenſworth. lowing *Leonard Fell* and I had a *Meeting* at *Kenſworth*, which was pretty large and peaceable. After the Meeting we went to
Albans. *Albans*, where we viſited *Friends*, and next day paſſing through
South-Mims. *South-Mims* and *Barnet*, where alſo we viſited Friends, we came
Barnet that night to the *Widow Hayle*'s at *Gutterſhedge* in *Hendon* in
Middleſex. *Middleſex*. Next day, being the *Firſt-day* of the *Week*, we had
Gutters-hedge *in* Henden. a very large *Meeting* there, ſeveral Friends coming from *London*. I ſtayed there on the *Second-day*, and on the *Third* went to *Wil-*
Highgate. *liam Mead*'s houſe at *High-gate*, with whom next day I went to
London. *London:* and it being the *Fourth-day* of the *Week*, I went to the Meeting at *Gracious-ſtreet*; where Friends and I were greatly refreſhed in each other in the *Lord*, and the *Lord*'s Power and Seed was ſet over all, bleſſed be his Name for ever.

Thus it pleaſed the Lord to bring me ſafe to *London*, though much wearied with Travel: for though I rode not very far in a day, yet having had much weakneſs of Body, continual Travel was hard to me. Beſides, I had not much reſt a-nights to refreſh Nature: for I often ſate late up with *Friends*, where I lodged, to Inform and Adviſe them in things, wherein they were wanting; and when I was in bed, I was often hindred of ſleep by great *pains*, which I felt in my *Head* and *Teeth*, occaſioned (as I thought) by *Cold* I had taken, by riding often in the Rain. But the *Lord's Power* was over all, and carried me through all, to his praiſe.

In my *Journey* I obſerved a ſlackneſs, and ſhortneſs in ſome that profeſſed *Truth*, in keeping up the antient Teſtimony of *Truth* againſt *Tithes:* for where-ever that Spirit got Entrance, which wrought *Diviſion* in the *Church*, and oppoſed the *Mens* and *Womens Meetings*, it weakned thoſe that received it, in their *Teſtimony* againſt *Tithes*. Wherefore I was moved of the *Lord* to give forth a ſhort Paper, by way of an *Epiſtle* to *Friends*, to ſtir up the pure Mind in them, and to encourage and ſtrengthen them in their *Chriſtian Teſtimony* againſt that *Antichriſtian* Yoke and Oppreſſion. *My*

1677.
London.

My dear Friends,

'BE faithful to the Lord in your *Teſtimony* for *Jeſus*, who hath ended the *Levitical Prieſthood* of *Aaron*, that took *Tithes*, and ſent his *Miniſters* forth *freely*, to give *freely*, that which they had received of him *freely*, without a *Bag* or a *Staff*. So Chriſt's Diſciples could not join with thoſe, that made a *Trade* of *Preaching*. And as there was a Teſtimony to be born againſt thoſe *Tithes*, which were commanded in the *Law* for *Levi* and *Aaron:* So there is a Teſtimony to be born againſt theſe *Tithes*, which have been ſet up by Man, in the dark time of *Popery*, and not ſet up by God nor Chriſt. Now for any to cry againſt the *Prieſts* in words, and yet to give them *Means*, and *put into their Mouths*, that they may not prepare *War* againſt you, this is a *Contradiction*. And therefore take heed: for if the Lord God do bleſs you with outward Creatures, and you do beſtow them upon *Baal*'s *Prieſts*, the Lord may juſtly require the Outward things from you again, which he hath given you; who ſaith, That his Chriſtian *Miniſters* ſhould *freely give*, as they have *freely received* of Chriſt Jeſus. So all the *Preachers* for *Tithes* and *Money*, and the *Takers* and *Payers* of *Tithe* muſt be teſtified againſt in the Lord's Power and Spirit; ſo that all Men and Women may ſtand up in their Teſtimony for Jeſus Chriſt, in his Power and Spirit, againſt the *Tithe-mongers*. Conſider, how many faithful *Servants* and *Valiants* of the *Lord* have laid down their Lives againſt them, in this day of the Lord: and in the days of the *Martyrs* they did then witneſs againſt them. Conſider alſo, what *Judgments* have come upon them, that have *ſpoiled Friends Goods*, and have caſt them into *Priſon* for *Tithes* and *Maintenance*. And therefore in the Power of the Lord maintain the *War* againſt the *Beaſt*, and do not put into his Mouth, leſt he cry *Peace* to you; which *Peace* you muſt not receive; but it muſt be broken, and thrown out by the *Spirit* of *God:* And then in the ſame *Spirit*, ye will receive the *Peace* from the *Son* of *Peace*, which the *Beaſt*, and the *Whore*, and the *World* with all their earthly *Teachers* for the Earth, which are made by *Man*, cannot receive, nor bereave you of. And therefore keep your Authority and Dominion in the Power, and Spirit, and Name of Jeſus; in whom my love is to you.

3d Month, 1677. G. F.

I came to *London* on the 23th of the *Third Month*, ſome *Ten* or *Twelve* days before the *Yearly Meeting*; in which time I fell in with Friends there in the *Service* of *Truth*, viſiting them at the *Meetings:* And the *Parliament* then ſitting, we prepared ſomething to lay before them, concerning the *ſeizing* of the *Third part* of *Friends Eſtates*, as *Popiſh Recuſants*; which was a great Suffering, and a Grievance we Complained of; but no *Redreſs* we got.

1677. To the *Yearly Meeting* many Friends came from moſt parts of the Nation, and ſome out of *Scotland*, *Holland*, *&c.* and very
London. Yearly Meeting. glorious *Meetings* we had, wherein the *Lord*'s powerful Preſence was very largely felt, and the *Affairs* of *Truth* were ſweetly carried on in the Unity of the Spirit, to the Satisfaction and Comfort of the upright-hearted; bleſſed be the Lord for ever! Then after the *Yearly Meeting* was over, and I had ſtay'd a *Week* or *Two* with *Friends* in *London*, I went down with *William Penn*
Suſſex. to his houſe in *Suſſex*: *John Burnyeat*, and ſome other Friends
Surrey. went with us: and as we paſſed through *Surrey*, hearing, that the *Quarterly Meeting* for that County was that day, *William Penn*, *John Burnyeat* and I went from the Road to it; and after the *Meeting* returning to our other Company on the Road, went on with them to *William Penn*'s that Night, which is *Forty Miles*
Worming-hurſt. from *London*. I ſtay'd at *Worminghurſt* about *Three Weeks*, in which time *John Burnyeat* and *I* (at ſuch times as we were not amongſt *Friends* in *Meetings*) Anſwered a very envious and wicked Book, which one *Roger Williams* a *Prieſt* of *New-England* (or ſome *Colony* thereabouts) had written againſt *Truth* and *Friends*. When we had finiſhed that Service, we went with *Stephen Smith* (who was there with us) to his houſe at *War-*
Surrey. Warple-don. *pledon* in *Surrey*, where we had a large *Meeting*. *Friends* thereaway had been exceedingly *plundered* about *Two Months* before on the *Prieſt*'s account; for they took from *Stephen Smith Five Kine* (being all he had) for about *Fifty ſhillings Tithes*. From
Kingſton. London. thence we went to *Kingſton*, and ſo to *London*; where I ſtay'd not long: for it was upon me from the *Lord* to go into *Holland*, to Viſit *Friends* there, and to preach the Goſpel there, and in ſome parts of *Germany*. Wherefore ſetting things in Order for my Journey, as faſt as I could, I took leave of *Friends*
Eſſex. at *London*, and with ſeveral other *Friends* went down to *Col-*
Colcheſter. *cheſter* in *Eſſex*, in order to my Paſſage for *Holland*. Next day, being the *Firſt day* of the *Week*, I was at the publick *Meeting* of *Friends* there, which was very large and peaceable; and in the Evening I had another large *Meeting*, but not ſo publick, at *John Furly*'s houſe, where I lodged. The day following was the *Womens-Meeting* there, which alſo was very large; and I was
Harwich. at that too. From thence next day we paſſed to *Harwich*, where *Robert Duncon*, and ſeveral other *Friends* out of the Country, came to ſee us; and ſome from *London* came to us there, that intended to go over with me. The *Packet-Boat*, in which we were to go, not being ready, we went to the *Meeting* in the *Town*, and a precious Opportunity we had together: for the Lord, according to his wonted goodneſs, by his over-coming, refreſhing Power, opened many Mouths to declare his Everlaſting Truth, and to praiſe and glorifie him. After the *Meeting* we returned to *John Vandewall*'s, where I had lodged, and when the *Boat* was ready (taking Leave of thoſe *Friends*, that had accompanied us thither, and that met us there) we that were bound for *Holland*, went on Board about the 9th hour in the Evening, on the *25th day* of the *5th Month* 1677.

The

The *Friends* that then went over with me, were *William Penn*, 1677.
Robert Barclay, *George Keith* and his *Wife*, *John Furly* and his
Brother, *William Tailcoat*, *George Watts*, and *Iſabel Teomans*, Harwich.
who is one of my Wife's Daughters. About the *Firſt hour* in the Morning we weighed Anchor, having a fair, brisk Wind, which by the next Morning brought us within ſight of *Holland*. Holland.
But that day proving very clear and calm, we got forward but little, till about the *Fourth* hour in the *Afternoon*, when a freſh Gale aroſe, which carried us within a *League* of Land. Then being becalmed again, we caſt Anchor for that Night, it being between the hours of *Nine* and *Ten* in the Evening. But *William Penn* and *Robert Barclay* (underſtanding, that *Benjamin Furly* was come from *Rotterdam* to the *Briel* to meet us) got two of the *Boat-men* to let down a ſmall Boat, that belonged to the *Packet-Boat*, and Row them to ſhore: but before they could get to ſhore, the Gates were ſhut; and there being no houſe without the Gate, they were fain to lie in a *Fiſher*'s *Boat* all Night. As ſoon as the Gates were opened in the Morning, they went in, and found *Benjamin Furly*, with other Friends of *Rotterdam*, that were come thither to receive us; and they ſent a *Boat*, with three Young-men in it, that lived with *Benjamin Furly*, who brought us to the *Briel*, where the *Friends* received Briel.
us with great Gladneſs.

We ſtay'd about *Two hours* at the *Briel*, to refreſh our ſelves; and then took Boat, with the *Holland-Friends*, for *Rotterdam*; Rotterdam.
where we arrived about the *Eleventh hour* that day, which was the *28th* of the *Fifth Month* 1677. I was very well this Voyage; but ſome of the *Friends* were *Sea-ſick*: Yet a fine Paſſage we had, and all came ſafe and well to Land, bleſſed and praiſed be the Name of the Lord for ever.

The next day, being the *Firſt day* of the *Week*, we had *Two Meetings* at *Benjamin Furly*'s, where many of the *Towns People*, and ſome *Officers* came in; and all were civil. *Benjamin Furly*, or *John Claus*, (a *Friend* of *Amſterdam*) interpreted, when any *Friend* declared. I ſpent the next day in Viſiting *Friends* there, and the day following *William Penn* and *I*, and ſome other of the *Friends*, went towards *Amſterdam*, with ſome *Friends* of Amſter-
that City, who came to *Rotterdam* to Conduct us thither. We dam.
took Boat in the *Afternoon*, and paſſing by a Town called *Ouer-* Ouerkirk.
kirk, we came to *Delft*, through which we walked on foot; Delft.
and then took Boat again to *Leyden*, where we lodged that Leyden.
Night at an *Inn*. This is counted *ſix Dutch Miles* from *Rotterdam*, which are *eighteen Engliſh Miles*, and *five hours ſail*, or Travel: for our *Boat* was drawn by an Horſe that went on the ſhore. *Next* day taking Boat again, we went to *Harlem*, Harlem.
fourteen Miles from *Leyden*, where we had appointed a *Meeting*, which proved very large: for many of the *Town's People* came in, and *Two* of their *Preachers*; and the Lord gave us a bleſſed Opportunity, not only with reſpect to *Friends*, but to other ſober People (*Baptiſts* and other *Profeſſors*) that were there, and the Meeting ended peaceably and well. After Meet-

ing

1677. ing we passed to *Amsterdam*, accompanied by several *Friends* of that City and of *Alkmaer*, some by Wagon, some by Boat.

Amsterdam. Next day was the *Quarterly Meeting* at *Amsterdam*, to which came Friends from *Harlem* and *Rotterdam*, and with them those *Friends* of our Company, whom we had left behind at *Rotterdam*, viz. *Robert Barclay*, *George Keith* and his *Wife*, &c. The *Meeting* was at *Gertrude Dirick Nieson*'s house, and a very large and serviceable *Meeting* it was: for both *William Penn* and *I* were drawn forth to open many things concerning the *Order* of the *Gospel*, and to shew the benefit and service of *Yearly*, *Quarterly*, and *Monthly Meetings* of *Men* and *Women*. We had another *Meeting* at *Gertrude*'s the *next* day, more publick, and very large, at which were *Professors* of several sorts, unto whom the Way of Life and Salvation was largely and livingly opened; which they hearkned very attentively to, none making any Objection, to what was declared. In the *Afternoon* we had another *Meeting* in the same place, but less, and more private. The day following we had a *Meeting* of *Friends* only, wherein by Joint Agreement of *Friends* were settled several *Meetings*, to wit, *Monthly*, *Quarterly*, and a *Yearly Meeting*, to be held at *Amsterdam* for *Friends* in all the *United Provinces* of *Holland*, and in *Embden*, the *Palatinat*, *Hamborough*, *Frederick-stadt*, *Dantzick* and other places in and about *Germany*; which *Friends* were very glad of, and it hath been of great service to Truth.

Next day an Exercise came upon me concerning that deceitful Spirit, which wrought in some amongst *Friends*, to make *Divisions* in the *Church*: and the *Care* of the *Churches* being upon me, I was moved to Write a few Lines to warn *Friends* of it, as followeth:

'ALL *Friends*, keep over that *Spirit* of *Separation* and *Division*, in the peaceable *Truth*, and in the *Seed* of *Life*, 'which will wear it all out, and out-last it. For the *Lamb* will 'have the *Victory* over all the *Spirits* of *Strife*, as it hath had 'since the beginning; and they will *Wither*, as others have done: 'but all that do keep in the *Seed*, which is always *green*, shall 'never *Wither*; as *Friends* have been to this day kept. And if 'any have gone out, and backslidden, and thrown off the *Cross*, 'and are grown loose and full, and are gone into *Strife* and '*Contention* with their *Earthly Spirits*, and therein plead for a '*liberty*; this *Spirit* taketh with loose, earthly Spirits, and 'cries *Imposition* to such, as do admonish them to come to the '*Life*, *Light*, and *Spirit* and *Power* of *God*, that they may be 'alive, and may live again with the Living. And then upon 'this *Admonishment*, their Spirits do arise into *Contention* and '*Strife*, and a *Separation*, turning against the *Living*, in their loose 'earthly Spirits, which would have the *Name* of *Truth*, but is not 'in the *Nature* of it, but is for Eternal *Judgment* of the living Seed. 'And this is it, which doth deceive; but it is judged by that, which 'doth undeceive and save.

Amsterdam in *Holland*, the 5th of the 6th Month, 1677.

G. F.

This

This being the *First-day* of the Week, we had a very large 1677. *Meeting* again, there coming to it a great Concourse of People of several Opinions, as *Baptists*, *Seekers*, *Socinians*, *Brownists*, Amsterdam. and some of the *Collegians*. *Robert Barclay*, *George Keith*, *William Penn* and *I*, did all severally declare the Everlasting *Truth* among them; opening the Estate of Man in the *Fall*, and shewing, by what way Man and Woman may come into the *Restoration* by Christ Jesus: And indeed, the *Mystery* of *Iniquity*, and the *Mystery* of *Goalines* were very plainly laid open; and the *Meeting* ended quietly and well.

The day following, *George Keith*, *Robert Barclay*, and *William Penn*, leaving me and some other *Friends* at *Amsterdam*, set forward on their Journey towards *Germany*, where they Travelled many *hundred Miles*, and had good Service for the Lord, *Benjamin Furly* going with them, and Interpreting.

That day, and the next, I stayed at *Amsterdam*, visiting the Friends, and assisting them in some business concerning their *Meetings*: And there came *Three Baptists* to discourse with me, unto whom I opened things to their satisfaction; and they parted from me in kindness. I writ a *Letter* also to the *Princess Elizabeth*, which *Isabel Yeomans* delivered to her, when *George Keith*'s *Wife* and *she* went to visit her.

Princess Elizabeth;

'I Have heard of thy *Tenderness* towards the *Lord* and his ho- 'ly *Truth*, by some *Friends*, that have visited thee, and also 'by some of thy *Letters*, which I have seen: which indeed is a 'great thing, for a *Person* of thy *quality* to have such a *tender* '*mind* after the *Lord* and his *precious Truth*; seeing, so many are 'swallowed up with *Voluptuousness*, and the *Pleasures* of this 'World, and yet all make an outward *Profession* of *God* and '*Christ* one way or other; but without any deep Inward sense 'and feeling of him. For it is not many mighty, nor wise of 'the World, that can become *fools* for *Christ*'s sake, or can be- 'come low in the *humility* of *Christ Jesus* from their mighty *state*, 'through which they might Receive a mightier *Estate*, and a 'mightier *Kingdom* through the Inward holy Spirit, and the Di- 'vine *Light* and *Power* of *God*; and a mightier *Wisdom*, which 'is from above, pure and peaceable; which Wisdom is above 'that, which is below, that is earthly, sensual and devillish, by 'which men destroy one another, yea, about their *Religions*, '*Ways* and *Worships*, and *Churches*: but this they have not from 'God nor Christ. But the *Wisdom*, which is from above, by 'which all things was made and created, which the *holy fear* of 'God in the *heart*, is the beginning of, that keeps the *heart* clean. 'And by and with this *Wisdom* are all *God*'s *Children* to be or- 'dered; and with it come to order all things to *God*'s *glory*. 'So this is the *Wisdom* that is Justified of her Children: And in 'this *fear* of *God* and *Wisdom*, my desire is, that thou may be '*preserved* to *God*'s *glory*. For the *Lord* is come to *teach* his

'People

1677. Amsterdam.

'People himself, and to set up his *Ensign*, that the Nations may 'flow unto it. And there hath been an *Apostacy*, since the Apo- 'stles days, from the Divine *Light* of *Christ*, which should have 'given them the *Light of the Knowledge of the glory of God in the* 'face of Christ Jesus; and likewise from the holy *Spirit*; which 'would have Lead them into all Truth: and therefore have People 'set up so many *Leaders* without them, to give them Know- 'ledge: and also from the holy and precious *Faith*, which Jesus 'Christ is the *Author* and *Finisher* of: which *Faith* purifies the 'heart, and gives victory over that which separates from God; 'through which *Faith* they have access to God, and in which 'Faith they please God; the *Mystery* of which *Faith* is held in a 'pure Conscience. And also from the *Gospel*, which was preached 'in the *Apostle*'s days, (which *Gospel* is the Power of God) 'which brings *Life* and *Immortality* to Light in Man and Wo- 'man, by which People should have seen over the *Devil*, that 'has darkned them; and before he was: which *Gospel* will 'preserve all them that receive it, in *Life* and in *Immortality*. 'For the Eyes of People have been after *Men*, and not after the 'Lord, who doth write his *Law* in the hearts, and puts it into 'the minds of all the Children of the *New Covenant* of *Light*, 'Life and Grace; through which they all come to know the 'Lord from the Least to the Greatest: So that the *Knowledge* of 'the *Lord* may cover the Earth, as the Waters doth the Sea. 'And this *Work* of the *Lord* is a beginning again, as it was in 'the *Apostles* days, that People shall come to receive an *Unction* 'in them again from the holy *One*, by which they shall *know* 'all things, and shall not need any man to *teach* them; but as 'the *Anointing* doth teach them: and also to know, what the 'Righteousness of *faith* speaks; the *Word* nigh in the heart and 'mouth to obey it, and to do it: which was the *Word* of 'Faith, the *Apostles* preached: Which is now received and 'preached again; which is the duty of all true Christians to re- 'ceive. And so now People are coming out of the *Apostacy* to 'the *Light* of *Christ* and his *Spirit*, and to receive *Faith* from 'him, and not from men; and to receive the *Gospel* from him, 'and their *Unction* from him, the *Word*; and as they receive 'him, they declare him *freely*, as his Command was to his Dis- 'ciples, and is so still to the *Learners* and *Receivers* of him. For 'the Lord God and his Son *Jesus Christ* is come to teach his 'People, and to bring them from all the Worlds *Ways* to Christ 'the *Way*, the *Truth*, and the *Life*, who is the Way to the Fa- 'ther; and from all the Worlds *Teachers* and *Speakers*, to him 'the *Speaker* and *Teacher*, as *Hebr.* 1. 1. and from all the Worlds 'Worshippers, to worship God in the *Spirit*, and in the *Truth*, '(which the *Devil*, the Destroyer, is out of:) which *Worship* 'Christ set up above *Sixteen hundred years* ago, when he put 'down the *Jews Worship* at the *Temple* at *Jerusalem*, and the 'Worship at the *Mountain*, where *Jacob*'s *Well* was: and to bring 'People from all the World's *Religions*, which they have made since 'the Apostles days, to the *Religion*, that was set up by *Christ* and

'his

'his *Apostles*, which is *Pure* and *Undefiled* before God, and keeps 1677. 'from the Spots of the World: And to bring them out of all 'the Worlds *Churches* and *Fellowships*, that they have made and Amsterdam. 'set up since the *Apostles* days; to the *Church*, that is in *God* the 'Father of our *Lord Jesus Christ*, *Thess.* 1. 1. and to bring to the 'Unity and Fellowship in the holy *Spirit*, that doth mortifie, 'and circumcise, and *baptise*, to plunge down *Sin* and *Corrupti- 'on*, that has got up in Man and Woman by Transgression: and 'in this *holy Spirit* there is a *holy Fellowship* and *Unity*: yea, it 'is the Bond of the *Prince* of *Princes*, and *King* of *Kings*, and 'Lord of Lords Peace: which heavenly *Peace* all the true *Christi- 'ans* are to maintain with *Spiritual Weapons*, not with *Car- 'nal*.

'And now my *Friend*, the holy Men of God did speak forth 'the *Scriptures*, as they were moved by the *holy Ghost*; and all 'Christendom are on heaps about those *Scriptures*, because they 'are not led by the same holy Ghost, as they were, that gave 'forth the *Scriptures*; which holy *Ghost* they must come to in 'themselves, and be led by, if they come into *All* the *Truth* of them, 'and to have the Comfort of *God*, and *Christ*, and *Them*. For 'none can call *Jesus Lord*, but by the *holy Ghost*; and all they, 'that do call *Christ Lord* without the *holy Ghost*, take his Name 'in vain. And likewise all that name his *Name*, are to depart 'from Iniquity; then they name his Name with Reverence in 'Truth and Righteousness. And O therefore feel the *Grace* and 'Truth in thy heart, that is come by *Jesus Christ*, which is a 'Teacher, that will *teach* thee, how to *live*, and what to *deny*; 'and it will establish thy heart, and season thy words, and bring 'thy Salvation, and will be a Teacher unto thee at all times; 'and by it thou may'st Receive *Christ*, from whence it comes: 'and as many as Receive him, to them he gives power, not 'only to stand against *sin* and *evil*, but to become the *Sons* of 'God: if *Sons*, then *Heirs* of a *Life*, and a World and Kingdom, 'that is Everlasting, without end, and of the Eternal Riches and 'Treasures thereof. So in haste, with my Love in the Lord 'Jesus Christ, that has tasted death for every man, and bruises 'the *Serpents* head, that has been betwixt Man and God, that 'through *Christ*, Man may come to God again, and so can praise 'God through *Jesus Christ*, the *Amen*; who is the spiritual and 'heavenly *Rock* and *Foundation* for all God's People to build up- 'on, to the praise and glory of God, who is over all, blessed for 'Evermore.

Amsterdam, the 7th of 6th Month, 1677.

George Fox.

POSTSCRIPT.

THE Bearer hereof is a Daughter-in-law of mine, that comes with Gertrude Dirick Nieson *and* George Keith's *Wife, to give thee a Visit.* G. F.

1677.

Amsterdam.

The Princess Elizabeth *her Answer to the aforesaid* LETTER.

Dear Friend;

'I Cannot but have a tender *Love* to those that love the *Lord* '*Jesus Christ*, and to whom it is given not only to *believe* in 'him, but also to *suffer* for him: Therefore your Letter, and 'your *Friends Visit*, have been both very welcome to me. I 'shall follow their and your Counsel, as far as God will afford 'me *Light* and *Unction*: Remaining still

Hertfort the 30th of *August*, 1677.

Your loving Friend,

ELIZABETH.

Buyckslote. Purmerent. Next day *John Claus* and *I* took Boat, and passed to *Buyckslote*, and thence to *Purmerent*; where having stayed awhile, and refreshed our selves at an *Inn*, we went by Wagon through the Country to *Alcmaer*, about *Thirty Miles* from *Amsterdam*. We went to a *Friend*'s house there, whose name was *Willem Willems*, where I had a *Meeting* that night. I had also another *Meeting* there next day, which was larger: for several *Professors* came to the *Meeting*; and all was quiet and well. When the *Meeting* was done, I went and visited some Friends, and then, taking Boat, passed-by several places to *Hoorn*, which is counted the chief City in *North-Holland*. We lodged at an *Inn* there that night: and taking *Wagon* again early next Morning, we passed through the Country to *Enckhuysen*, where we took Ship for *Friezland*; and landing in the Afternoon at *Workum*, took Wagon there again, and rode along upon the high Bank of the *Friezen* Seas, till we met *Two Friends* coming with a Wagon to meet us: with whom (discharging our Wagon at *Mackum*, a Village hard by) we went, in their Wagon, to *Harlingen*, the chief *Sea-port-Town* in *Friezland*. We went to a *Friend*'s house, whose Name was *Hessel Jacobs*, whither several *Friends* came to Visit us that night. Next day we went among the *Friends* of the place, and Visited them; and I wrote a *Paper*, directed, *To all them, that persecute Friends for not observing their Fast-day.*

Alcmaer. Hoorn. *North-Holland.* Enckhuysen. *Friezland.* Workum Mackum. Harlingen.

The day following was the *First-day* of the Week, and Friends had a *Meeting* there, to which we went; and many *Professors* came to it. I declared the Everlasting Gospel amongst them, *John Claus* interpreting, and they were all very Civil, and heard attentively: and when the Meeting was done, departed peaceably, without making any Opposition. After *Meeting* I went to *Hessel Jacobs* his house again, whither after a while came a *Calvinist*, to ask me some *Questions*, which I answered to his satisfaction; and he departed friendly. Soon after he was gone, a *Preacher*

a *Preacher* of the *Collegians* came to discourse with me, and he seemed well satisfied also, and we parted lovingly. That Evening I had another *Meeting* with the *Friends* there, and next Morning, when we had taken our Leave of them, we passed to *Leuwarden*, the chief City in *Friezland*, and lodged that night at a *Friend*'s house there, whose Name was *Sybrand Dowes*.

1677.

Harlingen. Leuwarden.

Next Morning early, taking Boat, we passed to *Dockum*, and walking through the City, took Boat again to *Strobus*, which is the utmost part of *Friezland*. There we baited, at a *Commissary*'s house: and then taking Boat again, we passed to *Groningen*, the chief City of the Province of *Groningland*. One of the *Magistrates* of that City came with us from *Leuwarden*, with whom I had some discourse on the way; and he was very loving. We walked near *Two Miles* through the City; and then took Boat for *Delfziel*; and passing, in the Evening, through a Town called *Appingdalem*, where had been a great *Horse-Fair* that day, there came many *Officers* rushing into the *Boat*, and being somewhat in *drink*, they were very Rude. I spake to them, exhorting them to *fear the Lord*, *and beware of* Solomon's vanities. They were a sort of boisterous Fellows; yet they were somewhat more Civil afterwards. We landed at *Delfziel* about the *Tenth* hour at night, having travelled much about *Fifty English Miles* that day. We went to an *Inn* to Lodge; and as we passed through the *Guards*, they Examined *John Claus*, whether I was not a *Militia-Souldier?* and when he had told them, that I was not, they let us pass peaceably on.

Dockum. Strobus. Groningen. Delfziel. Appingdalen.

This City *Delfziel* stands on the River *Eems*, over which we passed next day to the City *Embden*, a Place, where *Friends* had been cruelly *persecuted*, and from which they had been often *banished*. I went to an *Inn*, where I stay'd and dined with some men, that understood *English*, with whom I had a fine time, and they were loving. Mean while *John Claus* went with his *Wife* to her *Fathers*, who lived in *Embden*; whither, after I had dined, I went also; understanding, the *old Man* was desirous to see me. In the Afternoon *John Claus* and *I* walked through the City, to the place where the *Wagon*, which he had hired, was to meet us: and while we tarried for it, the *Friends*, that were in the City, came to the house, where we were, and there we had a little *Meeting*. When the Meeting was over, and the *Wagon* came not, we sent to know the Reason: and the *Master* of the *Wagon* sent us word, that he durst not let his *Wagon* go; for the *Bishop* of *Munster*'s *Souldiers* were up in the Country, and he was afraid, they would take away his Horses. So being disappointed of our passage, we returned to *John Claus* his Father-in-law's house, where I left him, and went my self to my *Inn* at night.

Embden.

We took *Shipping* next day, and passed about *Fifteen Miles* upon the *River Eems*, to a Market-Town in *East-Friezland*, called *Leer*, where lived a *Friend*, that had been banished from *Embden*: and when we had visited him, we hired a *Wagon* in that Town, and passed to a Garrison-Town, called *Strikehuysen*,

River *Eems*. *East-Friezland*. Leer. Strikehuysen.

1677. where the *Guards* Examined us: and then we went on to *Deteren*, where hiring another *Wagon*, we paſſed through the
Deteren. Country to another *Garriſon'd* Town, where we were very ſtrict-
Apre. ly Examined. From thence we paſſed unto *Apre*, in the *King* of *Denmark*'s Country, where we lodged that night. In our Travel this day, we met the *Earl* of *Oldenburgh*, going to the *Treaty* of *Peace* at *Lembachie*.

Next day, hiring another *Wagon*, we paſſed through the Coun-
Olden- try to the City *Oldenburgh*, lately a great and famous Place, but
burgh. then burnt down; and but few houſes left ſtanding in it. At this place we hired another *Wagon*, and went through the Coun-
Delmen- hurſt. try to *Delmenhurſt*: where, after we had been Examined by the *Guards*, we went to a *Burger-Maſter*'s to lodge, whoſe houſe was an *Inn*. And there being many People, I declared the *Way* of *Truth* to him and them, Warning them all of the *Day* of the *Lord*, that was coming upon all *Evil-doers*.

Germany. From hence we paſſed next day by Wagon to *Bremen*, which
Bremen. is a ſtately City in *Germany*; and from thence, after a double
Overde- lend. Examination, we went by Wagon to a Water called *Overdelend*,
Fiſher- holder. and there took Boat to *Fiſher-holder*: Where finding pretty many People together, I declared the *Way* of *God* to them, and exhorted them to *fear* the *Lord*. There we took Wagon again,
Munſter-Land. and travelled in the *Biſhop* of *Munſter*'s Country, to a place cal-
Cloſter- ſeven. led *cloſterſeven*: and having no Inclination to ſtay there, we got freſh Horſes there, intending to travel all night. Accordingly we went out a little way; but it quickly grew ſo dark, and rained ſo hard, that we thought it beſt to turn back again thither: for our *Wagon* being open, we had no defence againſt the Rain; and our Cloaths were already wet with the *Rain*, that had fallen for ſeveral days before. So we went back to an *Inn*, and got a little freſh *Straw*; upon which we lay, till about break of day: and then ſet out in our Wagon again, and travelled through
Buxtehude the Country to the City of *Buxtehude*.

The People in the *Biſhop* of *Munſter's Country* were very dark: and as we paſſed amongſt them, I preached *Truth* to them, warning them of the *Great* and *Notable Day* of the *Lord*; and exhorting them to *ſoberneſs*, and to mind the *good Spirit* of *God* in themſelves.

It was on the *Firſt-day* of the *Week*, that we went through this City *Buxtehude*; and without the Walls was a great *Fair* of *Sheep* and *Geeſe* that day. We ſtayed but a little, to refreſh our
Hambo- rough. ſelves, and went on as faſt as we could to *Hamborough*, partly by *Wagon*, and partly by *Water*.

We got to *Hamborough* time enough to get a *Meeting* there that Evening; and a good and glorious *Meeting* it was. There were at it, amongſt others, a *Baptiſt-Teacher* and his *Wife*, and a *Great Man* of *Sweden* and his *Wife*; and all was quiet, bleſſed be the *Lord*, whoſe *Power* was Exalted over all: Yet a dark, hard place this is; and the People are much ſhut up from *Truth*.

At

At *Hamborough* there was a *Woman*, that had ſpoken againſt me, in *John Perrot*'s time (though ſhe had never ſeen me, till now) and ſhe had been troubled for it ever ſince; and now was glad of an Opportunity to acknowledge her *Fault*: which ſhe very readily did; and I did as readily and *freely forgive* her. 1677. Hambo- rough.

We ſtayed that night at *Hamborough*, encouraging and ſtrengthening the *Friends* there in the *Teſtimony* to the *Truth*; and betimes next Morning we ſet forward towards *Frederick ſtadt*, which is *Two long days* Journey from *Hamborough*. We went the *Firſt-day* to a Town called *Elmſhoorn*, where we baited; and then
Elmſ- hoorn. rode on through a *Garriſon-Town* of the *King* of *Denmark*'s: and
Rantzow. paſſing by the *Monument* of the *Earl* of *Ranſenny*, we came to
Itzeho. the City of *Itzeho*, where we lodged that night; and I had ſome Service in the Evening, among the People in the *Inn*, whom I exhorted to ſoberneſs, and to live in the *Fear* of the *Lord*. Next Morning ſetting out again, we travelled to a Town called *Hoghenhorn*, where we dined at an *Inn* with one of the
Hoghen- horn. *Council* of *Frederick-ſtadt*; to whom, and to the reſt of the People preſent, I declared the *Truth*, with which they ſeemed to be affected. Then travelling on, we came to a River called
The River *Eyder*. *Eyder*, where we took Boat, and ſo went to *Frederick-ſtadt*. We
Frederick- ſtadt. went to a *Friend*'s houſe there, whoſe name is *William Pauls*, where ſeveral *Friends* came to us (for there is a pretty many *Friends* in that *City*) and we had a fine, refreſhing *Meeting* together that Evening; which made us forget our *Wearineſs*: for we were indeed very weary, having travelled hard thoſe *Two days*; and being Wet through our Cloaths, having had much *Rain* in our *Open Wagons*. But the Lord made all eaſie and good to us: and we were well, and glad to ſee *Friends*; bleſſed be his holy name for ever!

This City is in the *Duke* of *Holſteyn*'s *Country*, who would
Holſtein. have *baniſhed Friends* out of the *City* and *Country*, and did ſend to the *Magiſtrates* of the City to do it: But they ſaid, they would lay down their *Offices* rather, than they would do it, inaſmuch as *Friends* came to that City to enjoy the *Liberty* of their *Conſciences*. And not long after, the *Duke* himſelf was *baniſhed* out of that *City*, by the *King* of *Denmark*: but *Friends* do ſtill enjoy their *Liberty* there, and *Truth* and they are of *good Report* amongſt the People, both in *City* and *Country*.

On the *Firſt-day* of the *Week* I had a *Meeting* here, to which many People came, and ſome *rough Spirits*: but the *Power* of the *Lord* bound them down, and the *Seed* of *Life* was ſet over all. While I was here, I had a *Diſcourſe* with a *Jew*, that was a *Levite*, concerning the *Coming* of the *Meſſiah*; and he was much confounded, in what he ſaid: Yet he carried himſelf lovingly, and Invited me to his houſe: I went thither, and there I diſcourſed with another *Jew*, who ſhewed me their *Talmud*, and many other *Jewiſh Books*: but they are very *dark*, and do not underſtand their own *Prophets*.

There

1677. There was at this City a *Baptiſt-Teacher*, who had reproached and belied *Friends:* wherefore *John Claus* went, with *Two Friends* Frederick-ſtadt. of the Town, to the houſe, where he lodged, and cleared *Truth* and *Friends* from his *Reproaches*, and laid his *Lies* and *Slanders* upon his own head, to his ſhame.

Before we left this Place, I had another *Meeting* with the *Friends* only, wherein I laid before them the Uſefulneſs and Benefit of a *Monthly-Meeting*, for the looking after the *Poor*, and taking care, that *Marriages*, and all other things relating to the *Church*, were done and performed in an *orderly Manner:* and the thing Anſwered the *Witneſs* of *God* in their *Conſciences*, ſo that they readily Conſented, and Agreed to have *Monthly Meetings* thence-forward amongſt themſelves, that both *Men* and *Women* might look after, and take care of the outward *Concerns* of the *Church*.

After this Meeting, feeling my ſpirit clear of that place, we took leave of *Friends* there (whom we left in good Order) and not intending to go further that way, we turned back again for *Hamborough*. When we had travelled *one days Journey*, and came to an *Inn* at night to Lodge, I inquired there, whether there were any *tender People* in the Town, that feared God, or that had a mind to diſcourſe of the things of God? but the *Inn keeper* told me, there were few ſuch in that Town. Next night we got Hamborough. to *Hamborough*; and having paſſed the *Guards*, we went to a *Friend*'s houſe, being very Weary: for we had been up thoſe *Two Mornings* before the *third hour*, and had travelled each day hard and late. Here we met with *John Hill*, an *Engliſh Friend*, who had been travelling in *Germany*; and being in a *Ship* bound for *Amſterdam*, that waited for a Wind, he had lain ſick on board her about *two weeks*; and now hearing, that I was in the Country, got off from the *Ship*, and came hither to meet me, and to go along with me.

The next day after we came to *Hamborough*, we had a very good *Meeting* there, and very peaceable. After the Meeting I had *Diſcourſe* with a *Swede*, an Eminent man in his own Country; who having been *baniſhed* from thence upon the Account of his *Religion*, was come to *Hamborough*, and was at the *Meeting* I had there before. And when I had done with him, I had another *Diſcourſe* with a *Baptiſt*, concerning the *Sacraments* (ſo called:) In both which I had good ſervice, having opportunity thereby to open *Truth* unto them.

Being clear of *Hamborough*, we took our Leave of *Friends* there, whom we left well: And taking *John Hill* along with us, we Lunenburghs Country. paſſed by Boat to a *City* in the *Duke* of *Lunenbergh*'s *Country*; where after we were Examined by the *Guards*, we were had to the *Main-Guard*, and there Examined more ſtrictly: but after they found, that we were not *Souldiers*, they were Civil to us, and let us paſs. In the Afternnoon we travelled by *Wagon*, and the *Waters* being much out, by reaſon of the great *Rains* that had fallen, when it drew towards night, we hired a Boy upon the Way to guide us through a great *Water*, that we had to

to paſs. When we came to it, the *Water* was ſo deep, before 1677. we could come at the *Bridge*, that the *Wagoner* was fain to wade, and I drove the *Wagon*. But when we were come upon Lunenburghs Country. the *Bridge*, the Horſes brake part of it down, and one of them fell into the *Water*; the *Wagon* ſtanding upon that part of the *Bridge*, which remained unbroken: and it was the *Lord*'s mercy to us, that the *Wagon* did not run into the *Brook*. When they had got the *Horſe* out, he lay a while, as if he had been dead: but at length they got him up, and put him to the *Wagon* again, and laid the Planks right; and then (through the goodneſs of the Lord to us) we got ſafe over.

After this we came to another *Water*, which finding to be very deep, and it being in the night, we hired *Two Men* to help us through. Theſe men put *Cords* to the *Wagon*, to hold it by, that the force of the *Water* might not drive it beſide the way. But when we came into it, the Stream was ſo ſtrong, that it took up one of the *Horſes* off his legs, and was carrying him down the Stream; which I ſeeing, called to the *Wagoner*, to pluck him to him by his Reins, which he did, and the *Horſe* recovered his Legs, and ſo with much difficulty we got over the *Bridge*, and went to *Bormer-haven*, the Town where the *Wagoner* lived. It was the *laſt day* of the *ſixth Month*, that we eſca- Bormer-haven. ped theſe *dangers*; and it being about the *eleventh hour* in the night, when we came in here, we got ſome *freſh ſtraw*, and lay upon it, till about the *fourth hour* in the Morning: and then getting up, we ſet forward again towards *Bremen*, going part of the way by *Wagon*, and part by *Boat*. In the way I had good Opportunities to publiſh *Truth* among the *People*, eſpecially at a *Market-Town*, where we ſtay'd to Change our *Paſſage*; where I declared the *Truth* to the People, warning them of the *Day* of the *Lord*, that was coming upon all Fleſh; and Exhorting them to Righteouſneſs, and telling them, *that God was come to Teach his People himſelf*, and that they ſhould turn to the *Lord*, and hearken to the *Teachings* of his *Spirit* in their own hearts.

At *Bremen* we were Examined (as we uſually were in *Cities* Bremen. and *Garriſon-Towns*) and after that we went to an *Inn*, and ſtay'd a while, till another *Wagon* was provided to carry us further. And here, though I felt the *Lord*'s *Power* was over the City, and kept the wicked and unruly Spirits down, yet my *Spirit ſuffered* much in this place, for the Peoples ſake. When our *Wagon* was ready, we left *Bremen*, and travelled through the *Country* to *Keby*, where we lodged at an *Inn* that night, and Keby. early next Morning ſet forth for *Oldenburgh*; which was a la- Oldenburgh. mentable ſight, to ſee ſo great and brave a City *burnt down*. We went to an *Inn*, and though it was the *Firſt-day* of the *Week*, there were the *Souldiers drinking*, and *playing* at *Shovel-board*; and at thoſe few Houſes, that were left, the *Shops* were *open*, and the People *Trading* one with another. I was moved to ſpeak to the People, and declare the *Truth* among them, and warn them of the *Judgments* of *God:* And though they heard me quietly, and were civil towards me; yet I was *burdened* with their

1677. their *Wickedneſs*. And many times in *Mornings*, *Noons* and *Nights*, at the *Inns*, and on the *Ways*, as I travelled, I ſpake to the
Oldenburgh. *People*, preaching the *Truth* to them, and warning them of the *Day* of the *Lord*, and Exhorting them to turn to the *Light* and *Spirit* of *God* in themſelves, that thereby they might be led out of *Evil*.

Next day, paſſing through many great *Waters*, we came at
Leer. night to *Leer*, and the day following to *Embden*, where *John*
Embden. *Claus* his *Wife*'s *Father* lived: at whoſe houſe, when we went up into *Germany*, we left a *Young-man* ſick, who travelled with me, and uſed to write for me; whom now, at our Return, we found pretty well recovered. *John Claus* went to his *Father-in-law*'s; *John Hill* and *I* to an *Inn*, where we dined: and after dinner we went alſo to *John Claus* his Father's, and had a good *Meeting* there in the Evening.

The day following we took ſhipping at *Embden*, and paſſed
Delfziel. to *Delfziel*, and went to an *Inn*, where a *Friend* came to us, that then lived in *Delfziel*, having been often *Baniſht* from *Embden*: He was a *Goldſmith* by Trade, and had an Houſe and Shop in *Embden*; and ſtill, as they *baniſhed* him, he went again. Then they *Impriſoned* him, and fed him with *bread* and *water*; and at length *took* his *Goods* from him, and *Baniſhed* him, his *Wife* and *Children*; leaving them neither place to come to, nor any thing to ſubſiſt on. We Comforted and Encouraged him in the *Lord*, Exhorting him to be faithful, and ſtand ſtedfaſt in the Teſtimony committed to him. And when we had taken our Leave of
Groningen. him, we took *Boat*, and paſſed the ſame day to *Groningen*, where we met with *Cornelius Andries*, a *Friend*, that had alſo ſuffered much by *Impriſonment* and *Baniſhment* at *Embden*. We went with him to his houſe; and the *next day* we had a good *Meeting* in that *City*, to which ſeveral *Profeſſors* came, and were very peaceable and attentive. After Meeting we paſſed by
Strobus *Boat* to *Strobus*, and ſo to *Dockum*, where we lodged that night
Dockum. at an *Inn*. And taking *Boat* again next morning, we paſſed to
Friezland. *Leuwarden*, the chief City of *Friezland*, where I found my daughter
Leuwarden. *Teomans*, who was come from *Amſterdam* thither to meet me. *That day* we had a precious *Meeting* there, at *Sybrand Dowe*'s houſe; and after the *Meeting* I had ſome *Diſcourſe* with ſome, that were at the *Meeting*, who had been formerly *Convinced* of *Truth*; but were not come into Obedience to it. We ſtayed there that night; but *John Hill* left us, and went that day to *Harlingen*, and ſo to *Amſterdam*.

Next day we paſſed away by *Boat* down the River to the *Lake*
Hempen- of *Hempen-Sarmer*, and thence by the Lake *Lugmer*, and ſo to a
Sarmer. Town called *Anderigo*: from whence ſailing through the Lake
Lugmer *Whiſpool*, we came to a Town called *Gardick*. It was within
Anderigo. night, when we came thither, and we went, and lodged at an
Whiſpool. *Inn*: and the next day, being the *Firſt-day* of the *Week*, we were
Gardick. at *Friends-Meeting* there, which was very large, many of the *Towns-People* coming in: Amongſt whom I declared the *Truth*, in the *Power* of the *Lord*, that was upon me; which tendered the

the People, and they were very ſober. After the *Meeting* we 1677.
ſtayed but a little while to refreſh our ſelves; and then went Gardick.
to take *Boat* again: but the People obſerving us, gathered together at a *Bridge*, where we were to paſs; and there I ſpake unto them again, declaring the *Way* of *Life* and *Salvation* unto them: and they were very Attentive and Civil.

We took *Boat*, and went back that Evening to *Leuwarden*, being Leuwarden.
27 *Miles*: but before we could get thither, the *Gates* were ſhut, and the *Bridges* drawn up, ſo that we could not get into the City; but were fain to lye in the *Boat* all night. And the next Morning, there having been a *Man killed* in the *City* that night, it was late, before the Gates were opened. When we could get in, we went to a *Friend*'s houſe, where we ſtay'd a while; and then, taking *Boat* again, we paſſed through *Franeker* to *Harlingen*, Franeker.
to *Heſſel Jacobs*, where we found ſeveral *Dutch Friends*, who Harlingen.
were come to be at the *Meeting* there next day. In the Evening *William Penn* came to us from *Amſterdam*, who returning *two* or *three days* before out of *Germany*, had been at a large *Meeting* at *Amſterdam* on the *Firſt-day*; and after Meeting, underſtanding I was at *Harlingen*, came thither to me.

The next day was the *Monthly Meeting* for the *Men* and *Women*, to which we went; and it was large and good. And there it was Agreed upon amongſt *Friends*, That *there ſhould be a Meeting held there once a Month, both for the Men and for the Women, to take care of the outward Concerns of the Church.*

In the Afternoon we had a *publick Meeting*, to which came People of ſeveral ſorts, as *Socinians*, *Baptiſts*, *Lutherans*, &c. amongſt which was a *Doctor* of *Phyſick*, and a *Prieſt*. And after I had declared the *Truth* a pretty large time to the *People*, opening unto them the *happy Eſtate*, that Man and Woman were in, whilſt they kept under *God*'s *Teaching*, and abode in the *Paradiſe* of God; and on the other hand, the *Wo* and *Miſery* that came upon them, when they went from *God*'s *Teaching*, and hearkning to the *Serpent*'s *Teaching*, tranſgreſſed God's Command, and were driven out of the *Paradiſe* of *God*: And then came to ſet forth the *Way*, whereby Man and Woman might come into that *happy Eſtate* again. The *Prieſt*, an ancient, grave Man, ſtood up, juſt as I had done ſpeaking, and putting off his Hat, ſaid, *I pray God to proſper and confirm that Doctrine, for it is Truth, and I have nothing againſt it.* He would willingly have ſtay'd longer, until the *Meeting* had been ended; but being a *Pariſh-Prieſt*, and to preach that Evening, he could not ſtay longer, (the time for his own *Worſhip* being come:) Wherefore, when he had made *Confeſſion* to the *Truth*, he haſtned away, that he might come to the *Meeting* again; and did come, it ſeems to the *Meeting-place*, but the *Meeting* was ended *firſt*. After *Meeting* we went to *Heſſel Jacobs*, where I had a *Meeting* with *Friends*; and the *Doctor* of *Phyſick* came thither to diſcourſe with *William Penn*, who had a good opportunity to open *Truth* to him. By this *Doctor* the *Prieſt* ſent his *Love* to me, wiſhing him to tell me, that he had left Preaching that Evening *half* an *hour* ſooner, than he uſed to do, that he might have come to our

1677. Harlingen. *Meeting* again, to have heard more of that *good Doctrine.* I heard afterwards, that his *Hearers* queſtioned him, for what he had ſaid in our *Meeting*; and that, he ſtanding by his words, they had Complained of him for it to the other *Prieſts* of the *City*, who called him to Account about it: but the Reſult I could not learn.

Early next Morning *William Penn*, taking *John Claus* with him, paſſed from *Harlingen* for *Leuwarden*, where he had appointed a *Meeting*; intending, after that, to Travel into ſome other parts of *Germany*, to viſit a tender People there. *I*, with thoſe *Friends* that were with me, took Ship the ſame day for *Amſterdam*, where we arrived a little after *Midnight*; but the Gates being ſhut, we lay on Board till Morning: then went to *Gertrude Dirick Nieſon*'s, where many *Friends* came to ſee us, being glad of our ſafe Return. Next day, feeling a Concern upon my mind, with relation to thoſe *ſeducing Spirits*, that made *Diviſion* among *Friends*; and being ſenſible, that they endeavoured to inſinuate themſelves into the *affectionate part*, I was moved to write a few Lines to *Friends* concerning them, as followeth:

Amſterdam.

'ALL theſe, that do ſet up themſelves in the *Affections* of the *People*, ſet up *themſelves*, and the *Affections* of the *People*, and not *Chriſt*. But *Friends*, your peaceable *Habitation* in the *Truth*, which is Everlaſting, and changes not, will out-laſt all the *Habitations* of thoſe that be out of the *Truth*, although they be never ſo *full* of *words*. And ſo, they that be ſo keen for *J. S.* and *J. W.* let them take them, and the *Separation*. And you, that have given your *Teſtimony* againſt that *Spirit*, ſtand in your Teſtimony, till they Anſwer by *Condemnation*: And do not *ſtrive*, nor make *Bargains* with that which is out of the *Truth*; nor *ſave* that alive, to be a *Sacrifice* for *God*, which ſhould be *ſlain*, leſt you loſe your Kingdom.

Amſterdam the 14*th day* of the 7*th Month*, 1677. G. F.

On the *Firſt-day* of the Week following, I was at *Friends Meeting* at *Amſterdam*, to which many People came, and were very civil and attentive, hearing *Truth* declared *ſeveral hours*; and *John Roeloffs* Interpreted for me.

Before this time, ſeveral of the *Friends*, that came over with me, were returned to *England* again, as *Robert Barclay*, *George Keith*'s *Wife*, and others; and now my Daughter *Yeomans* went back alſo: ſo that I was now left alone at *Amſterdam*. And while I was here, it came upon me to viſit my *ſuffering Friends* at *Dantzick* with a few Lines, to encourage and ſtrengthen them in their *Sufferings*, as followeth:

Dear

1677. Amſterdam.

Dear Friends,

'TO whom is my Love in the *Lord*'s *Truth*, that is over all, and by which all God's People are made *free Men* and *Women*, being thereby *ſet free* from him that is out of the *Truth*; that walking in the *Truth*, they may Anſwer the *Witneſs* of *God* in all People: which *Truth* all muſt come to, if they be made *free*. Therefore be faithful, unto what the Lord manifeſts, and makes known unto you. I am glad, that the *Lord* hath *Witneſſes* in that City, to ſtand for his *Glory* and *Name*, and to ſtand up for *Chriſt Jeſus*, the great *Prophet*, whom God hath raiſed up, who is to be heard in all things; ſo that ye need none of the *Prophets*, which men have raiſed up. Therefore ſtand faithful to *Chriſt Jeſus*, your *Shepherd*, that he may *feed* you; and hear his voice, and follow him, who has laid down his Life for you: but follow none of the *Shepherds* and *Hirelings*, that are made by *men*, though they be angry, becauſe ye will not follow them to their *dry* and *barren Mountains*; who have been, and are the *Thieves*, *Perſecutors* and *Robbers*, that Clime up another way, than by Chriſt. So ſet up *Chriſt* to be your *Counſellor* and *Leader*, and then, ye will have no need of any of the *Counſellors* and *Leaders* of the World: for Chriſt is ſufficient, whom God has given you. And alſo ſet up *Chriſt Jeſus* to be your *Biſhop*, and *Overſeer*, who is ſufficient to *Overſee* you, that ye *go not aſtray* from God; by which ye may ſee over all the *Hireling-Overſeers* made by men, which do keep the People, that they do not go aſtray from the *Rudiments* and *Formalities*, *Faſhions* and *Cuſtoms* of the World, which hath been and is their *Work*. And I am glad, that ye are come to own *Chriſt Jeſus*, your *High-Prieſt*, who is holy and harmleſs, and ſeparate from Sinners, and made higher than the Heavens, as the Church and the Apoſtle did own him in their days, *Hebr.* 7. who is the High-Prieſt over the houſhold of *Faith*; which *Faith* Jeſus Chriſt is the Author and Finiſher of: and this do all the Children of the New Covenant witneſs, who walk in the new and living Way. And therefore my deſire is, that ye all may be ſtedfaſt, whether in *Bonds*, or out, in the *Faith* of *Chriſt Jeſus*, which is the *Gift* of *God*; by which *Faith* all the Valiants overcame the *Devil*, and all their Enemies; in which *Faith* they had Victory and Acceſs to God; and in that was their Unity: which *Myſtery* of *Faith* is held in a pure Conſcience, hidden from the World. And I do believe, that your *Impriſonments* and *Sufferings* in that Place, will be for Good in the end (as it hath been in other Places) ye ſtanding *faithful* to the *Lord*, who is All-ſufficient. For your *Sufferings* and *Trials* will Try their *Teachers* and *Religions*, *Churches* and *Worſhips*, and make manifeſt, what *Birth* they are of; even that which *perſecutes* him, that is born of the *Spirit*: for ye know, that there is no Salvation by any other *Name* under the whole Heaven, but by the *Name* of *Jeſus*; and therefore it is time to leave them, when there is no *Salvation* by or

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'in any of them. Now *Friends*, I desire, that you would take 'a *List* of the *Names* of all those Persons, that belong to the *King* 'of *Poland*, and where they do live, and how ye may send *Books* 'or *Epistles* to them, and keep a Correspondence with them; 'and also the Name of the *Bishop* or *Cardinal*, that I heard was 'with you: And if ye can get any of them, that belong to the '*King*, that are his *Attendants*, to come and visit the *Prisoners*, 'that they may Inform the *King* of their *Cruel Sufferings*. Also 'I desire you to get as many *Books* of mine, as you can dispose 'of, that set forth your *Sufferings*, and the *Cruelty* of the *Magi-* 'strates of *Dantzick*; and give them to the *King*, and his *Coun-* 'cil, and *Attendants*, and his *Bishops*. And some of the *Women* 'may speak to the *Queen*, if they can, that she may signifie to 'the *King* their *Cruel Sufferings*; and especially some of the *Suf-* 'ferers Wives, if there be any of a Capacity to do it: You may 'likewise give his *Attendants* any other *Friends Books*; and what 'Books ye lack, send for them to *Amsterdam*, where ye may be 'furnished with them, to Answer every tender Desirer, and In- 'quiring mind after the *Lord*. So let all your Minds be bended 'with the *Lord's Power*, to spread his *Truth* abroad; and where 'ye hear of any, or have any Correspondence in outward *Tra-* 'ding with any *sober People*, far or near, send them *Books*, that 'their Understandings may be opened after the *Lord*. So the 'Lord God *Almighty* preserve you; and to his Protection, in his 'Eternal Power, do I Commend you all, in *Bonds* or at *Liberty*, 'with my Love to you in the Everlasting Seed of God, *Christ* 'Jesus, who bruises the Head of the Serpent, that make you to 'suffer. But Christ is over him, and will be, when he is gone; 'who is *First* and *Last*, over all, from Everlasting to Everlast- 'ing, in whom ye have both *Life*, *Knowledge*, *Wisdom* and *Sal-* 'vation, and through him live to the Praise and Glory of God, 'who is blessed for evermore, Amen.

Amsterdam the 18*th* of the 7*th* *Month* 1677. *English stile.* G. F.

The next day (being the *Fourth day* of the *Week*, and 19*th* of the *Month*) I had a large *Meeting* at *Amsterdam*, many *Profes-* *sors* being at it; and *Truth* was largely opened to them, in the demonstration of the heavenly Power. The day following I went Waterland. Landsmeer by Boat from *Amsterdam*, many *Friends* going with me, to *Lands-* *meer* in *Waterland* (a Town, in which, they say, there are above an *hundred Bridges*) where I had a very good *Meeting*, to which several *Professors* came. And after the *Meeting* I returned, with Amster- dam. *Friends* to *Amsterdam* again, where I stay'd with *Friends*, till the *First-day* following; and went to their *Meeting*, which was large: for many *Professors* of several sorts were at it, and heard the *Truth* declared with great Attention.

I tarried amongst *Friends* there next day, and in the night following had a great *Exercise* upon my Spirit concerning that *loose Spirit*, that was run out into *Strife* and *Contention* among *Friends*,

Friends, and had drawn some after it into *Division* and *Separati-* 1677. *on*; the way, work and end whereof the *Lord* opened to me: wherefore feeling the *Motion* of *Life* upon me, I got up in the Amster- Morning, and wrote the following *Epistle* to *Friends*. dam.

My Dear Friends,

'KEep your *First Love* in the *Truth*, and *Power* and *Seed* of 'Life in Christ Jesus: for this last night, as I was lying in 'my Bed at *Amsterdam*, I had a great *Travel* in the holy Seed 'of Life and Peace, and my *Spirit* was troubled with that *Spirit* 'of *Strife* and *Separation*. I saw, it was a *Destroying Spirit*, and 'did seek not only to get over the *Seed*, but to destroy it, and 'to Eat out the minds of People from it by *Strife* and *Conten-* 'tion: and under pretence of standing for the *Antient Truth*, its 'work is to root it out; and destroy the *Appearance* of it, to 'set up it self. And it is a *Creeping Spirit*, *seeking*, whom it can 'get into; and what it cannot do it self, it stirreth up others 'to do, and setteth up their Spirits on float, with the *dark* 'Wisdom, to destroy the Simple. And this *Spirit* is managed by 'the *Prince* of the *Air*, and leadeth some to do such things, 'which they would have been ashamed to have done, as *men*, 'which doth *Unman* them: and they would not have suffered 'them, if they had kept to the tender *Principle* of *God*, which 'leadeth to *Peace*. And it is a *despising*, *backbiting*, and a *secret-* 'whispering *Spirit*, and a *Sower* of *Dissension*, and a taker of ad- 'vantage of all prejudiced Spirits, that are disobedient to their 'first *Principle* and *Love* of *Truth*, and begetteth into hatred; so 'it begetteth all into that Spirit, whose work is to destroy both 'the *Good within*, and the *good Order without*: Nay, it would, if 'it could, destroy the *Government* of *Christ*, and the *Order* of 'the *Gospel*, to set up its own Will and Spirit, which is not of 'God: and under pretence of crying down *Man*, are setting up 'Man, and are gathering into a *Separation* of *disobedient Men*, 'who float above their Conditions. And this *Spirit*, which nei- 'ther liveth in the *Truth*, nor its *Order*, but opposeth them that 'do, I cannot express it, as I do see it and its work, whose end 'will be accordingly. And therefore, *Friends*, I am to warn you 'all, that have not lost your *Simplicity*, not to touch it, nor to 'have any *Unity* with it; lest you be defiled, and lose your Con- 'ditions of your Eternal Estate, and your *Everlasting Portion*: 'and that your *Inward man*, which is after God, may be pre- 'served; and Christ may reign in all your hearts. And they 'that are joined with them, it will be very hard for them ever 'to come down to *Truth* in themselves, and to see their own 'Conditions, and to have that Spirit of *Strife* and *Contention* '(which eateth as a Canker) to be brought down in them; 'which is carnal, and slayeth the tender *Babe*, which was once 'begotten in themselves: and the *Philistine* is got up in them, 'that stoppeth the *Wells* and *Springs*, and maketh a great Busle; 'and are crying up *Men*, and pleading for them instead of *Christ*.

'And

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'And so, *Friends*, strive not with them; but let them take them, 'that cry them up: and keep you to the *Lord Jesus Christ* with 'his *Light*, that cometh from him; that he may be your *Lord*, 'and ye in him may be all in *Unity*, in one *Light*, *Life*, *Power* 'and *Dominion* in Christ, your Head. And so the God of Peace 'and Power preserve you all in *Christ Jesus*, your Saviour; and 'out of and from that mischievous *Spirit*, which is idle and 'slothful, as to the Work of the *Power*, and *Spirit*, and *Light* 'of God and Christ; and its very Act is that which worketh '*strife* and *disturbance* against the Peace of the Church of Christ, 'and thinks in its wilfulness, and stubbornness, and unrulines 'to set up it self, and in that to have peace: but *Destruction* will 'be the end of it; and it is sealed for the *Fire* and *Eternal Judg-* 'ment. And therefore let Christ the *Seed* be the *Head* and *Crown* 'of every one of you, that nothing may be between you, and the 'Lord God. And be not deceived with vain *Words*, or *fained* 'Words, or rough: for *Satan* is transforming himself, as an *Angel* 'of *Light*, to deceive; but God's Foundation standeth sure, and 'God knoweth, who are *his*, and will preserve *his* upon the 'Rock and *Foundation* of *Life*, in his peaceable Truth and Habi- 'tation; that in the same they may grow. And so keep out of 'Strife and *Contention* with it, after that ye have born your *Te-* 'stimony, in the Lord's Power and Truth, against it; and then 'keep in the *Truth*: for it hath a life in *scribling*, *strife* and *jang-* 'ling, because it would enlarge its *Hell*, and bring others into 'its Misery, with the airy Power, and would get *Power* over the 'Good, and disjoin People from it; and so to make *Rapes* upon 'the *Simplicity* by its *Subtilty*. But I do believe, the *Lord* will 'defend his People, though he may try them, and exercise them 'with this *Spirit* for a time, as he hath done by it in days past, 'in other *Vessels* it hath made use of, as it doth of these now; 'who have a more seeming *fair Outside*, but soul, and rough, 'and *rugged* enough *within*, against the *Seed*, *Christ*, as ever 'were the *Pharisees* to destroy it: And they, under a pretence 'of *Preaching Christ*, are the men, that are the *Destroyers* 'and *Crucifiers* of him, and *Killers* of the *Just* not only in them- 'selves, but endeavouring with all their might to destroy it in 'others, where it is born; *Pharaoh* and *Herod*, to *slay* the *young* 'Jews in the *Spirit*, as the *Old* did: I do feel it *Worrying* of them; 'and it is got up to be *King*, which knew not *suffering Joseph*. 'But *God* will *plague* him; and the *Seed* will have more rest, and 'be better entertained in *Egypt*, than under *Herod*, into whom 'Old *Pharaoh*'s Spirit is entred. He that hath an *Ear* to hear, 'let him hear; and an *Eye* to see, let him see, how this *Spirit* 'hath Transformed in all Ages against the *Just* and *Righteous*: 'but mark, what hath been its end. But the *Seed* reigneth; 'Glory to the Lord God over all for ever! and his *Truth* spread- 'eth: and *Friends* here are in Unity and Peace, and of good 'Report, answering the good, or *that of God* in People. And so 'my desires are, that all *God*'s *People* may do the same in all 'places, where-ever they be, so that the *Lord* may be glorified, 'in

'in their bringing forth much Fruit, that is heavenly and spiri- 1677. 'tual, Amen. Amsterdam.

Amsterdam the 25 of the 7th Month, 1677. G. F.

After I had given forth the fore-going *Epistle*, whereby my *Spirit* was in some measure eased of the *Weight*, that lay upon it; I went in the Afternoon to the *Monthly Meeting* of *Friends* at *Amsterdam*, where the Lord was present with us, and refresh- ed our Spirits together in himself.

I thought to have gone next day to *Harlem*; but there being a *Fast* appointed to be kept that day, I was stopped in my *Spi- rit*, and moved to stay at *Friends Meeting* that day at *Amsterdam*. We had a very large *Meeting*, a great Concourse of People coming to it; and amongst them many *great Persons*. The *Lord*'s *Power* was over the *Meeting*; and in the Openings thereof I was moved to declare to the People, 'That no man by all his *wit* and '*study*, nor by reading *History* in his own Will, could declare or 'know the *Generation* of *Christ*; who was not begotten by the '*Will* of *Man*, but by the *Will* of *God*. After I had largely o- 'pened this unto them, I shewed them the *Difference* between 'the *true Fast*, and the *false*; manifesting unto them, that the 'profest *Christians*, *Jews* and *Turks* were out of the *true Fast*, and 'fasted for strife and debate, being under the Band and Fists of '*Iniquity* and *Oppression*, wherewith they were smiting one ano- 'ther: but the pure hands were not lifted up to God. And 'though they did all appear to men to *Fast*, and did *hang down* '*their Heads for a day*, *like a Bulrush*, yet that was not the *Fast* 'which God did accept: but in that state all their *Bones* were '*dry*; and when they called upon the *Lord*, he did not Answer 'them, neither did their *Health* grow: for they kept their own '*Fast*, and not the *Lord*'s. And there I exhorted them to come 'and keep the *Lord*'s *Fast*, which was to *fast from Sin* and '*Iniquity*, from *Strife* and *Debate*, from *Violence* and *Oppression*, 'and to abstain from every *Appearance* of *Evil*. These things were opened to the astonishment of the *Fasters*; and the Meet- ing ended peaceably and well.

I went to *Harlem* the day following, having before appointed a *Meeting* to be there that day. *Peter Hendricks* and *Gertrude Dirick Nieson* went with me; and a blessed *Meeting* we had. There were at the Meeting *Professors* of several sorts, and a *Priest* of the *Lutherans*, who sate very Attentive for several hours, while I declared the *Truth* amongst them; *Gertrude* Interpreting. When the *Meeting* was done, the *Priest* said; *That he had heard nothing, but what was according to the* Word *of* God; and *desired*, *That the Blessing of the* Lord *might rest upon us, and our Assemblies.* Others also confessed to the *Truth*, saying; *They had never heard things so plainly opened to their understandings before.* Harlem.

We

1677. We ſtayed that night at *Harlem* at a *Friend*'s houſe, whoſe name was *Dirick Klaſſen*; and returning next day to *Amſterdam*, went to *Gertrude*'s houſe: where we had not been long come in, before there came a *Prieſt* of great note, who had formerly belonged to the *Emperor* of *Germany*; and with him another *German Prieſt*, deſiring to have ſome *Conference* with me. So I took the Opportunity to declare the *Way* of *Truth* unto them; opening unto them, how they might come to know *God* and *Chriſt*, and his *Law* and *Goſpel*: and ſhewing them, that they could never know it by *ſtudy*, nor by *Philoſophy*; but by *Divine Revelation* through the *Spirit* of *God*, opening unto them in the *ſtilneſs* of their *Minds*. The men were tender, and went away well ſatisfied. Amſterdam.

On the *Firſt-day* of the Week following, I was at *Friends Meeting* at *Amſterdam*, where, amongſt the ſeveral ſorts of *Profeſſors*, that were preſent, there was a *Doctor* of *Poland*, who for his *Religion* was *baniſhed* from the place, he lived in; and he being affected with the *Teſtimony* of *Truth*, that was born in the *Meeting*, came after the *Meeting*, to have ſome *Diſcourſe* with me: and after we had been ſome time together, and I had opened things further to him; he went away very *Tender* and *Loving*.

Now while I was at *Amſterdam*, I ſpent moſt of my time (except it were, when I was at *Friends Meetings*, or when *People* came to ſpeak with me) in Writing *Books*, *Papers*, or *Epiſtles* on Truth's behalf. For I writ ſeveral *Epiſtles* from *Amſterdam* to *Friends* in *England* and elſewhere, on ſeveral Occaſions, as the *Lord* moved me by his *Spirit* thereunto. I writ alſo from thence *A Warning to the Inhabitants of the City* Oldenburgh, *which was lately* burnt down: Alſo *A Warning to the Inhabitants of the City of* Hamborough. I writ alſo an *Epiſtle* to the *Ambaſſadors*, that were treating a *Peace* at *Nimmeguen*. To the *Magiſtrates* and *Prieſts* of *Embden* I writ a *Book*, ſhewing them their *Unchriſtian Practices* in *perſecuting Friends*. And ſeveral other *Books* I writ there, in *Anſwer* to *Prieſts* and others, of *Hamborough*, *Dantzick*, and other places, to Clear the *Truth* and *Friends* from their falſe *Charges* and *Slanders*.

After ſome time *George Keith* and *William Penn* came back from *Germany* to *Amſterdam*, and had a *Diſpute* with one *Galenus Abrahams* (one of the moſt noted *Baptiſts* in *Holland*) at which many *Profeſſors* were preſent: But not having time to finiſh the *Diſpute* then, they met again *two days* after; and the *Baptiſt* was much *Confounded*, and *Truth* gained ground. Between theſe *Two Diſputes* we had a very great *Meeting* at *Friends Meeting-Place*, at which many *hundreds* of the *World*'s *People* were, and ſome of *high Rank* in the World's Account: for there was an *Earl*, and a *Lord*, and divers other Eminent Perſons, who all behaved themſelves very Civilly. But when the *Meeting* was ended, ſome *Prieſts* began to make ſome *Oppoſition*; which when *William Penn* underſtood, he ſtood up again, and anſwered them to the great ſatisfaction of the People; who were much affected with the ſeveral

veral *Teſtimonies*, that they had heard declared. And after the *Meeting* ſeveral of them came to *Gertrude*'s, where we were, with whom *George Keith* had much Diſcourſe in *Latin*. 1677. Amſterdam.

Having now finiſhed our Service at *Amſterdam*, we took Leave of the *Friends* there, and paſſed by Wagon to *Leyden*, which is about 25 *Miles*; where we ſtayed a *day* or *two*, ſeeking out and viſiting ſome *tender People*, that we heard of there. We met there with a *German*, who was partly *Convinced*; and he Informed us of an *Eminent Man*, that was inquiring after *Truth*. Some ſought him out, and viſited him, and found him a *Serious Man*; and I ſpake to him, and he owned the *Truth*. *William Penn* and *Benjamin Furly* went to viſit another *Great Man*, that lived a little out of *Leyden*, who, they ſaid, had been *General* to the *King* of *Denmark*'s *Forces*; and he and his *wife* were very loving to them, and heard the *Truth* with *Joy*. Leyden.

From *Leyden* we went to the *Hague*, where the *Prince* of *Orange* then kept his *Court*; and we viſited one of the *Judges* of *Holland*, with whom we had pretty much Diſcourſe. He was a Wiſe, Tender man, and put many *Objections* and *Queries* to us; which when we had anſwered, he was ſatisfied, and parted with us in much Love. Then leaving the *Hague*, we went to *Delft*, and from thence that night to *Rotterdam*, where we ſtay'd ſeveral days, and had ſeveral *Meetings* there. While I was here, I gave forth a *Book* for the *Jews*: with whom, when I was at *Amſterdam*, I had a deſire to have had ſome *Diſcourſe*; but they would not. Here alſo I reviewed ſeveral other *Books* and *Papers*, which I had given forth before, and were now *Tranſcribed*. Hague. Delft. Rotterdam

And now finding our Spirits Clear of the *Service*, which the *Lord* had given us to do in *Holland*, we took Leave of *Friends* of *Rotterdam*, and paſſed by Boat to the *Briel*, in order to take Paſſage that day in the *Packet-Boat* for *England*; ſeveral *Friends* of *Rotterdam* accompanying us, and ſome of *Amſterdam*, who were come to ſee us again, before we left *Holland*. But the *Packet-Boat* not coming in till night, we were fain to lodge that night at the *Briel*: and next day, being the *One* and *twentieth* of the *Eighth Month*, and the *Firſt-day* of the *Week*, we went on Board, and ſet Sail about the *Tenth* hour, *viz. William Penn*, *George Keith* and *I*, and *Gertrude Dirick Nieſon*, with her Children.

We were in all about *ſixty Paſſengers*, and had a *long* and *hazardous Paſſage*: for the Winds were contrary to us, and the Weather ſtormy; the *Boat* alſo *very leaky*, inſomuch, that we were fain to have *two Plumps* continually going both *day* and *night*; ſo that it was thought, there was *twice* as much *Water* plumped out, as the *Veſſel* would have held. But the *Lord*, who is able to make the *ſtormy Winds* to ceaſe, and the *Raging Waves* of the Sea to be calm, yea to raiſe them, and ſtop them at his pleaſure, he alone did preſerve us: praiſed be his Name for ever! Though our *Paſſage* was hard, yet we had a fine time, and good *Service* for *Truth* on Board among the *Paſſengers*, ſome

1677. of whom were a sort of *great Folks*; and they were very kind and loving. We arrived at *Harwich* on the *23th* of the *8th* Month at night, having been *Two Nights* and almost *Three Days* at *Sea*. Next Morning *William Penn* and *George Keith* took Horse for *Colchester*; but I stay'd, and had a *Meeting* at *Harwich*: and there being no *Colchester-Coach* there, and the *Post-masters Wife* being Unreasonable in her Demands for a *Coach*, and deceiving us of it also, after we had hired it; we went to a *Friend*'s House about *a mile* and *an half* off in the Country, and hired his Wagon, which we bedded well with Straw, and rode in it to *Colchester*.

Harwich.

Colchester

I stay'd in *Colchester*, till the *First-day* of the *Week*, having a desire to be at *Friends Meeting* there that day; and a very large and weighty *Meeting* it was: for *Friends* hearing of my Return from *Holland*, flocked in thither from several parts of the *Country*, and many of the *Towns People* coming in also, it was thought, there were about a *Thousand* People at the *Meeting*; and all was peaceable. Then having stay'd *a day* or *two* longer at *Colchester*, having *Service* amongst the *Friends* there, I travelled through *Essex*, visiting *Friends* at *Halsted*, *Braintree*, *Felsted* and *Saling*, and having *Meetings* with them. At *Chelmsford* I had a *Meeting* in the Evening; and there being many *Friends Prisoners*, they got liberty, and came to the *Meeting*: and we were well refreshed together in the Lord. *Next* day, being the *9th* of the *9th Month*, I got to *London*, where *Friends* received me with great Joy; and on the *First-day* following went to *Gracious-street Meeting*, where the *Lord* visited us with his refreshing Presence, and the *Glory* of the *Lord* surrounded the *Meeting*; praised be the *Lord!*

Essex. Halsted. Braintree. Felsted. Saling. Chelmsford. London.

After I had been a little while in *London*, I writ the following *Letter* to my *Wife*, whom (though I had written to her several times out of *Holland*) I had not written to, since I came into *England*.

Dear Heart,

'TO whom is my Love, and to the Children, and to all the rest of *Friends*, in the *Lord*'s *Truth*, *Power* and *Seed*, 'that is over all; Glory to the *Lord*, and blessed be his Name 'for ever beyond all words, who hath carried me through, and 'over many *Trials* and *Dangers* in his Eternal Power. I have 'been *Twice* at *Gracious-street-Meeting*; and though the *opposite* '*Spirits* were there, yet all was quiet, and the *Dew* of *Heaven* 'fell upon the People, and the *Glory* of the *Lord* shined over 'all. Every day I am fain to be at *Meetings* about *Business*, and '*Sufferings*, which are great abroad; and now many *Friends* are 'concerned with many Persons about them: So in haste, with 'my Love to you all——

London the *24th* of the *9th* Month, 1677.

G. F.

Abour

About this time I received Letters from *New-England*, which gave account of the *Magistrates* and *Rulers cruel* and *unchristian-like Proceedings* against *Friends* there, *whipping* and abusing them very shamefully: for they *whipped* many *Women-Friends*; and one *Woman* they tied to a *Cart*, and dragged her along the Street, she being *stripped* above the waist. Yea, they *whipped* some *Masters* of *Ships*, that were not *Friends*, only for bringing *Friends* thither. And at that very time, while they were *persecuting Friends* in this barbarous manner, the *Indians* slew *threescore* of their *Men*, and took one of their *Captains*, and *fleyed the skin off of his head*, *while he was alive*, and carried it away in *Triumph*: So that the *sober People* said; *The Judgments of God came upon them for persecuting the Quakers*: but the blind, dark *Priests* said; *It was*, *because they did not persecute them enough*. So a great Exercise I had in seeking *Relief* here for our poor *suffering Friends* there, that they might not lye under the *Rod* of the *Wicked*.

1677. London.

Upon this and other *Services* for *Truth*, to get *Friends sufferings* in several places taken off, I stay'd in *London* a *month* or *five weeks*, visiting *Meetings*, and helping and incouraging *Friends* to labour for the deliverance of their *suffering Brethren* in other parts. Afterwards I went down to *Kingston*, and visited *Friends* there, and there-away. And having stay'd a little among *Friends* there, over-looking a *Book*, which I had then *ready* to go to the *Press*; I went from thence cross the Country into *Buckingham-shire*, visiting *Friends*, and having several *Meetings* amongst them; as at *Amersham*, *Hunger-hill*, *Jordans*, *Hedgerly*, *Wickham* and *Turvil-heath*: In some of which, they that were gone out from the Unity of Friends in Truth, into *Strife*, *Opposition* and *Division*, were very unruly and troublesome. Particularly at the *Mens Meeting* at *Thomas Ellwood*'s at *Hunger-hill*, where the Chief of them came from *Wickham*, endeavouring to make a disturbance in the *Meeting*, and to hinder *Friends* from proceeding in the business of the *Meeting*. When I saw their design, I admonished them to be sober and quiet, and not trouble the *Meeting*, by interrupting the *Service* thereof; but rather, if they were dissatisfied with *Friends Proceedings*, and had any thing to Object, let a *Meeting* be Appointed on purpose some other day. So *Friends* offered them to give them a *Meeting* another day: and at length it was Agreed to be at *Thomas Ellwood*'s the week following. Accordingly *Friends* met them there, and the *Meeting* was in the *Barn* (for there came so many, both of *Friends*, and of them, that the *House* could not receive them:) So after we had sate a while, they began their *Jangling*; and most of their *Arrows* were shot at *me*: but the *Lord* was with me, and gave me strength in his Power to cast back their *Darts* of *Envy* and *Falshood* upon themselves. And so their *Objections* were *Answered*, and things were opened to the People; and a good Opportunity it was, and serviceable to the *Truth*: for many that before were weak, were now strengthened and confirmed; and some that were doubting and wavering, were satisfied and settled; and the Faithful *Friends* were refreshed and comforted in the springings

Kingston. Bucks. Amersham. Hunger-hill. Jordans. Hedgerly. Wickham. Turvil-heath. Hunger-hill.

1677. of *Life* amongſt us: for the *Power* roſe, and *Life* ſprung, and in the ariſings thereof many living *Teſtimonies* were born againſt that *wicked, dividing, rending Spirit*, which thoſe *Oppoſers* were joined to, and acted by: And the *Meeting* ended to the ſatisfaction of Friends. That night I lodged, with other *Friends*, at *Thomas Ellwood*'s; and the ſame week I had a *Meeting* again with thoſe *Oppoſers* at *Wickham*, where they again ſhewed their *Envy*; and were made manifeſt to the Upright-hearted.

Hungerhill. Wickham.

Now after I had viſited *Friends* in that upper ſide of *Buckinghamſhire*, I called upon *Friends* at *Henly* in *Oxfordſhire*, and afterwards went by *Cauſham* to *Reading*, where I was at *Friends Meeting* on the *Firſt-day* of the week; and in the Evening had a large *Meeting* with *Friends*. Next day there being another *Meeting* amongſt *Friends*, concerning ſettling a *Womens-Meeting*, ſome of them, that had let in the *Spirit* of *Diviſion*, fell into jangling, and were diſorderly for a while; till the weight of *Truth* brought them down. After this *Meeting* I paſſed on through the Country, viſiting Friends, and having *Meetings* amongſt them in ſeveral places, through *Barkſhire* and *Wiltſhire*, and ſo on till I came to *Briſtol*; which was on the 24*th* day of the 11*th* Month, juſt before the *Fair*.

Oxfordſhire. Henly. Cauſham. Reading. *Barkſhire.* *Wiltſhire.* Briſtol.

I ſtay'd at *Briſtol* all the time of the *Fair*, and ſome time after; and many ſweet and precious *Meetings* we had there at that time; Many *Friends* being there from ſeveral parts of the Nation, ſome on the account of *Trade*, and ſome in the *Service* of *Truth*. And great was the *Love* and *Unity* of *Friends*, that abode faithful in the *Truth*; though ſome, who were gone out of the holy *Unity*, and were run into *Strife*, *Diviſion* and *Enmity*, were rude and abuſive to me, and behaved themſelves in a very Unchriſtian manner towards me. But the *Lord*'s *Power* was over all; by which being preſerved in the heavenly *Patience*, which could bear *Injuries* for his Name's ſake, I felt dominion therein over the *rough*, *rude* and *unruly Spirits*: and would leave them to the *Lord*; who knew my *Innocency*, and would plead my *Cauſe*. And the more theſe laboured to *Reproach* and *Vilifie* me, the more did the *Love* of *Friends*, that were ſincere and upright-hearted, *Abound* towards me; and ſome, that had been betrayed by the *Adverſaries*, ſeeing their *Envy* and *rude behaviour*, brake off from them: who have cauſe to bleſs the *Lord* for their *deliverance*.

When I left *Briſtol*, I went with *Richard Snead* to a houſe of his in the *Country*, and from thence to *Hezekiah Coale*'s at *Winterburn*, in *Glouceſterſhire*, whether came ſeveral *Friends*, that were under great *Sufferings* for *Truth*'s ſake, whom I had Invited to meet me there. And there *Stephen Smith*, *Richard Snead* and *I*, drew up a *Breviat* of their *Sufferings*, ſetting forth the *Illegal Proceedings* againſt them; which was delivered to the *Judges* at the *Aſſizes* at *Glouceſter*: and they promiſed to put a ſtop to thoſe *Illegal Proceedings*. Next day we paſſed to *Sudbury*, and had a large *Meeting* in the *Meeting-houſe* there; which at that time was of very good Service. We went *next* day to *Nathaniel*

Glouceſterſhire. Winterburn. Sudbury.

niel Crips's at *Tedbury*, and from thence paſſed on to *Nailſworth*; where on the *Firſt-day* of the Week we had a brave *Meeting*, and large. From thence we went to the *Quarterly Meeting* at *Finchcomb*, where were ſeveral of the *Oppoſit Spirit*, who (it was thought) Intended to have made ſome diſturbance amongſt *Friends*; but the *Lord*'s *Power* was over, and kept them down, and good *Service* for the *Lord* we had at that *Meeting*. We returned from *Finchcomb* to *Nailſworth* again, and had another very precious *Meeting* there, to which *Friends* came from the ſeveral *Meetings* thereabouts; which made it very large alſo.

1677. Tedbury. Nailſworth Finchcomb Nailſworth

We went from *Nailſworth* on the *Firſt day* of the *Firſt Month* 167⅝, and travelled through the Country, viſiting *Friends*, and having many *Meetings* amongſt them, at *Cirenceſter*, *Crown-Allins*, *Cheltonham*, *Stoke-Orchard*, *Tewksbury*, &c. ſo went to *Worceſter*, where I had formerly ſuffered *Impriſonment* above *a Year* for the *Truth*'s ſake: and *Friends* rejoiced greatly to ſee me there again. Here I ſtay'd ſeveral days, and had many very precious *Meetings* in the *City*; and much *Service* amongſt *Friends*. After which travelling through the Country, I had *Meetings* at *Parſhow* and *Eveſham*, and then ſtruck to *Ragley* in *Warwickſhire*, to viſit her, that was called the *Lady Conway*, who I underſtood was very deſirous to ſee me, and whom I found tender and loving, and willing to have detained me longer, than I had freedom to ſtay. About *Two miles* from hence I had *Two Meetings* at a *Friena*'s houſe, whoſe name was *John Stangley*, whither *William Dewsbury* came to me, and ſtay'd with me about *half* a *day*. Afterwards I viſited *Friends* in their *Meetings* thereabouts, at *Stratford*, *Lamcoat*, and *Armſcott* (from whence it was, that I was ſent *Priſoner* to *Worceſter* in the Year 1673) and thence paſſed into *Oxfordſhire*, viſiting *Friends*, and having *Meetings* at *Sibbard*, *North-Newton*, *Banbury*, *Adderbury*, &c. Then viſiting *Friends* through *Buckinghamſhire*, at *Long-Crendon*, *Ilmer*, *Mendle*, *Weſton*, *Cholsberry*, *Cheſham*, &c. having ſeveral *Meetings* amongſt them, I came to *Iſaac Pennington*'s, where I ſtay'd a few days: And then turning into *Hartfordſhire*, viſited Friends at *Charlewood*, *Watford*, *Hempſtead* and *Market-ſtreet*, at which places I had *Meetings* with Friends. From *Market-ſtreet* I went in the Morning to *Luton* in *Bedfordſhire*, to ſee *John Crook*, with whom I ſpent good part of the day; and went towards Evening to *Albans*, where I lay that night at an *Inn*. And viſiting *Friends* at *South-Mims*, and at *Barnet* and *Hendon*, where I had *Meetings*, I came to *London* on the *Eighth day* of the *Third Month*. And it being the *Fourth-day* of the *Week*, I went to *Gracious-ſtreet-Meeting*, which was peaceable and well; and many *Friends*, not knowing I was come to *Town*, were very Joyful to ſee me there: and the *Lord* was preſent with us, refreſhing us with his living Vertue, bleſſed be his holy Name.

Cirence-ſter. Crown-Allins. Chelton-ham. Stoke-Orchard. Tewksbu-ry, &c. Worceſter. Parſhow. Eveſham. *Warwick-ſhire.* Ragley. Stratford. Lamcoat. Armſcott. *Oxfordſhire.* Sibbard. North-Newton. Banbury. Adderbu-ry, &c. *Buckingham-ſhire.* Long-Crendon. Ilmer. Mendle. Weſton. Cholsberry Cheſham, &c. *Hartford-ſhire.* Charle-wood. Watford Hempſted. Market-ſtreet. *Bedford-ſhire.* Luton. Albans. South-Mims. Barnet. Hendon. London.

The *Parliament* was ſitting, when I came to *Town*, and *Friends* having laid their *Sufferings* before them, were Waiting on them for Relief againſt the *Laws* made againſt *Popiſh Recuſants*, which they knew, we were not; though ſome malicious *Magiſtrates* took

1678. London. took Advantages againſt us, to *proſecute* us in ſeveral parts of the Nation upon thoſe *Statutes*. So *Friends* being Attending on that Service, when I came, I Joined with them therein; and ſome probability there was, that ſomething might have been obtained towards *Friends Eaſe* and *Relief* in that Caſe, many of the *Parliament-men* being *tender* and *loving* towards us, as believing, we were much miſ-repreſented by our *Adverſaries*. But when I went down one Morning with *George Whitehead*, to the *Parliament-houſe*, to Attend upon them on *Friends* behalf, on a ſudden they were *Prorogued*, though but for a ſhort time.

Yearly Meeting. About *two weeks* after I came to *London*, the *Yearly Meeting* began; to which *Friends* came up out of moſt parts of the Nation; and a glorious heavenly *Meeting* we had. Oh the *Glory*, *Majeſty*, *Love*, *Life*, *Wiſdom* and *Unity*, that was amongſt us! the *Power* reigned over all, and many *Teſtimonies* were born therein againſt that ungodly Spirit, which ſought to make *Rents* and *Diviſions* amongſt the *Lord*'s *People*: but not one Mouth was opened amongſt us in its defence, or on its behalf. Good and Comfortable Accounts alſo we had, for the moſt part, from *Friends* in other *Countries*; of which I find a brief Account in a *Letter*, which ſoon after I writ to my *Wife*, the Copy whereof here follows:

Dear Heart,

'TO whom is my Love in the Everlaſting Seed of Life, that reigns over all. *Great Meetings* here have been, and the *Lord*'s *Power* hath been ſtirring through all, the like hath not been: And the *Lord* hath in his Power knit *Friends* wonderfully together, and the glorious *Preſence* of the *Lord* did appear among *Friends*. And now the *Meetings* are over, (bleſſed be the Lord) in *quietneſs* and *peace*. From *Holland* I hear, that things are well there: Some *Friends* are gone that way, to be at their *Yearly Meeting* at *Amſterdam*. At *Embden*, *Friends* that were *baniſhed*, are gotten into the *City* again. At *Dantzick Friends* are in *Priſon*; and the *Magiſtrates* threatned them with harder *Impriſonment*: but the *next day* the *Lutherans* roſe, and plucked down (or defaced) the *Popiſh Monaſtery*: ſo they have work enough among themſelves. The *King* of *Poland* did receive my *Letter*, and read it himſelf: and *Friends* have ſince printed it in *High-Dutch*. By *Letters* from the *Half-yearly-Meeting* in *Ireland* I hear, that they be all in *Love* there. And at *Barbados* *Friends* are in quietneſs, and their *Meetings* ſettled in peace. At *Antego* alſo, and *Nevis* Truth proſpers, and *Friends* have their *Meetings* orderly and well. Likewiſe in *New-England*, and other places, things concerning *Truth* and *Friends* are well: and in thoſe places, the *Mens* and *Womens-Meetings* are ſettled; bleſſed be the Lord. So keep in *God*'s *Power* and *Seed*, that is over all, in whom ye all have *Life* and *Salvation*: for the *Lord* reigns over all, in his Glory, and in his Kingdom; Glory to his Name for ever, Amen. So in haſte, with my Love to you all, and to all *Friends*.

London the 26*th* of the 3*d* Month, 1678. *G. F.*

The

1678. London. The Letter to the King of *Poland* before mentioned, is as followeth:

To Johannes III. KING *of* Poland, *&c.*

O King!

'WE deſire thy Proſperity both in this Life, and that which is to come. And we deſire, that we may have our *Chriſtian Liberty* to Serve and Worſhip God under thy *Dominion*: For our *Principle* leads us not to do any thing prejudicial to the *King* or his People. For we are a People, that *do* exerciſe a *good Conſcience* towards *God* through his holy *Spirit*, and in it do ſerve, and worſhip and honour him; and towards *Men*, in the things that be *equal* and *juſt*, *doing to them*, *as we would have them do unto us*; and looking unto *Jeſus*, who is the *Author* and *Finiſher* of our *Faith*: which *Faith* purifies our hearts, and brings us to have Acceſs to *God*; without which we cannot pleaſe him: by which *Faith* all the *Juſt* lives, as the *Scripture* declares. And ſo, that which we deſire of Thee, *O King*, is, that we may have the *Liberty of our Conſciences to ſerve and worſhip God, and to pray unto him in our Meetings together in the Name of Jeſus*, as he Commands; with a promiſe, that he will be in the midſt of them. The *King*, we do hope, cannot but ſay, that this *Duty* and *Service* is due to *God* and *Chriſt*; and we give *Cæſar* his due, and pay our *Tribute* and *Cuſtom* equal with our Neighbour, according to our proportion. And we never read in all the *Scriptures* of the *New Teſtament*, That ever Chriſt or his Diſciples did *Baniſh* or *Impriſon* any, that were not of their *Faith*, or *Religion*, and would not hear them, or gave any ſuch Command; but on the Contrary, *Let the* Tares *and the* Wheat *grow together*, *till the harveſt*: and the *harveſt* is the *end* of the *World*. And then Chriſt will ſend his *Angels* to ſever the *Wheat* from the *Tares*, &c. And alſo he Rebuked ſuch, that would have had *fire to come down from Heaven, to conſume* ſuch, that would not receive Chriſt; and told them, That they did not know, what *Spirit* they were of; he came not to *deſtroy mens lives*, *but to ſave them*.

'And therefore we deſire the *King* to conſider, how much *Perſecution* has been in Chriſtendom, ſince the *Apoſtles* days, concerning *Religion*? And Chriſt ſaid; They ſhould go into *Everlaſting puniſhment*, *that did not viſit him in Priſon*; then what will become of them, that *Impriſon* him in his *Members*, where he is Manifeſt? And now none can ſay, that the *World* is *ended*: And therefore, how will all *Chriſtendom* anſwer the dreadful and terrible *God* at his *Day* of *Judgment*, that have *perſecuted* one another about *Religion before* the *end* of the *World*, under a pretence of *plucking up Tares*; which is not their *Work*, but the *Angels* at the *end* of the *World*? And Chriſt Commands men to *Love one another*, and *to Love Enemies*; and by this they ſhould be known to be his Diſciples. And therefore,

Oh!

1677. London. 'Oh! that all *Chriſtendom* had lived in *Peace* and *Unity*, that 'they might by their *Moderation*, have Judged both *Turks* and '*Jews*; and let all have their *Liberty*, that do own *God* and '*Jeſus*, and Walk, as becomes the glorious Goſpel of the Lord 'Jeſus Chriſt. And ſo, our deſires are, that the *Lord God* of 'Heaven may ſoften the *King*'s heart to all *tender Conſciences*, 'that do fear the Lord, and are afraid of diſobeying him.

'And now, we intreat the *King* to read over ſome of the '*Noble Expreſſions* of ſeveral *Kings*, and others, concerning *Liber-*'*ty* of *Conſcience*; and eſpecially *Stephanus*, *King* of *Poland* his 'ſayings, *viz. It belongeth not to me, to Reform the Conſciences:* '*I have always gladly given that over to God, which belongeth to* '*him; and ſo ſhall I do now, and alſo for the future. I will ſuffer* 'the Weeds *to grow, till the time of harveſt; for I know, that* '*the Number of* Believers *are but ſmall*: Therefore, ſaid he, when 'ſome were proceeding in *Perſecution, I am King of the* People, '*not of their* Conſciences. *He* alſo affirmed, that *Religion was* '*not to be planted with Fire and Sword.* Chron. Liberty of Religi-'on, Part. 2.

'Alſo a Book wrote in *French* by *W. M.* Anno 1576. hath this 'Sentence; *viz. Thoſe Princes, that have ruled by Gentleneſs, and* '*Clemency added to Juſtice, and have exerciſed Moderation and Meek-*'*neſs towards their Subjects, always proſpered and reigned long; but* '*on the Contrary thoſe Princes, that have been Cruel, Unjuſt, Pre-*'*judiced, and Oppreſſors of their Subjects, have ſoon fall'n, they and* '*their Eſtates, into danger, or total ruin.*

'*Veritus* ſaith; *Seeing Chriſt is a* Lamb, *whom you profeſs to be* '*your Head and Captain, then it behoveth you to be* Sheep, *and to* '*uſe the ſame Weapons, which he made uſe of: for he will not be* '*a Shepherd of Wolves and Wild-beaſts, but only of* Sheep. *Where-*'*fore, if you loſe the Nature of* Sheep, (ſaid he) *and be changed* '*into* Wolves *and Wild-beaſts, and uſe fleſhly Weapons, then will* '*you exclude your ſelves out of his Calling, and forſake his Banner;* '*and then will he not be your Captain,* &c.

'And alſo we find it aſſerted by *King James* in his *Speech* to 'the *Parliament*, in the Year 1609. *That it is a pure Rule in Di-*'*vinity, that God never planted his Church with Violence of Blood.* 'And furthermore he ſaid; *It was uſually the Condition of Chri-*'*ſtians, to be perſecuted, but not to perſecute.*

'And alſo *King Charles*, in his Εικων Βασιλικη, pag. 61. ſaid in his 'Prayer to God: *Thou ſeeſt, how much Cruelty amongſt Chriſtians is* '*acted under the Colour of Religion; as if we could not be Chriſti-*'*ans, unleſs we crucified one another.*

'And pag. 28. *Make them at length ſeriouſly to Conſider, that no-*'*thing violent, nor injurious, can be Religious.*

'Pag. 70. *Nor is it ſo proper, to hew out Religious Reformation* '*by the Sword, as to poliſh them by fair and equal Diſputations, a-*'*mong thoſe that are moſt Concerned in the Differences; whom not* '*force, but reaſon muſt Convince.*

'And pag. 66. *Take heed, that outward Circumſtances and Forma-*'*lities in Religion devour not all.*

And

'And pag. 91, 92. *In point of true Conſcientious tenderneſs I have* 1678. '*ſo often declared, how little I deſire, my Laws and Scepter ſhould in-*'*trench on God's Soverainity, who is the only* King *of* Conſci- London. 'ence.

'Pag. 123. *Nor do I deſire, any man ſhould be further ſubject unto* '*me, then all of us may be ſubject unto God.*

'Pag. 200. *O thou Soveraign of our Souls, the only Commander of* '*our Conſciences.*

'Pag. 346. (In his Meditations on Death,) *It is indeed a ſad* '*ſtate, to have his Enemies to be his Accuſers, Parties and Judges.*

'The *Prince* of *Orange* teſtified, Anno 1579. *That it was impoſſi-*'*ble, the Land ſhould be kept in Peace, except there was a* free Tole-'ration *in the Exerciſe of Religion.*

'And further: *Where haſt thou read in thy day* (ſaid *Menno*) *in* '*the Writing of the* Apoſtles, *that Chriſt or the Apoſtles ever* '*cried out to the Magiſtrate for their power againſt them, that would* '*not hear their Doctrine, nor obey their Words? I know certainly* '(ſaid he) *that where a Magiſtrate ſhall baniſh with the Sword, there* '*is not the right Knowledge, Spiritual Word, nor Church of Chriſt;* '*it is* Invocare Brachium Seculare, (*to Invoke the Secular* 'Arm.)

'*It is not Chriſtian-like, but Tyrannical* (ſaid D. Philipſon) *to* '*baniſh and perſecute People about Faith and Religion; and they that* '*ſo do, are certainly of the Phariſaical Generation, who reſiſted the* '*Holy Ghoſt.*

'*Eraſmus* ſaid, That *though they take our Monies and Goods,* '*they cannot therefore hurt our Salvation: they afflict us much with* '*Priſons, but they do not thereby ſeparate us from God.* In de 'Krydges wrede, fol. 63.

'*Lucernus* ſaid, *He that Commandeth any thing, wherewith he bind-*'*eth the Conſcience, this is an Antichriſt.* In de *Bemiſe Diſp.* fol. 71.

'*Irenæus* affirmed, *That all forcing of Conſcience, though it was but* '*a forbidding of the Exerciſe, which is eſteemed by one or another to* '*be neceſſary to Salvation, is in no wiſe right nor fitting.* He alſo 'affirmed, *That through the diverſity of Religions, the Kingdom* '*ſhould not be brought into any diſturbance.*

'*Conſtantius* the *Emperour* ſaid; *That it was enough, that he pre-*'*ſerved the Unity of the Faith, that he might be excuſable before* '*the Judgment-ſeat of God: and that he would leave every one to* '*his own Underſtanding, according to the Account he will give before* '*the Judgment-ſeat of Chriſt. Here-to may we ſtir up People* (ſaid 'he) *not Compel them; beſeech them to come into the Unity of the* '*Chriſtians, but to do Violence to them, we will not in any wiſe.* Se-'baſt. Frank, *Chron.* fol. 127.

'*Auguſtinus* ſaid; *Some diſturbed the Peace of the Church, while* '*they went about to root out the Tares before their time; and through* '*this Error of Blindneſs* (ſaid he) *are they themſelves ſeparated ſo* '*much the more, from being united unto Chriſt.*

'*Reinaldus* teſtified, *That he, who with Impriſoning and Perſe-*'*cuting ſeeketh to ſpread the Goſpel, and greaſeth his hands with* '*Blood, ſhall much rather be looked upon for a wild Hunter, than a*

1678. London. 'Preacher, or a Defender of the Christian Religion.

'I have for a long season determined (said Henry the IV. K. of France 'in his Speech to the Parliament 1599.) to Reform the Church, which 'without Peace (said he) I cannot do: and it is impossible, to Re-'form or Convert People by Violence. I am King, as a Shepherd, '(said he) and will not shed the Blood of my Sheep; but will ga-'ther them through the Mildness and Goodness of a King, and not 'through the Power of Tyranny: and I will give them, that are of 'the Reformed Religion, right Liberty, to live and dwell free, with-'out being examined, perplexed, molested, or compelled to any thing, 'contrary to their Consciences; for they shall have the free Exercise 'of their Religion, &c. [Vid. Chron. Van de Underg. 2. deel, 'p. 1514.]

'Ennius said; Wisdom is driven out, when the Matter is acted 'by Force. And therefore the best of Men, and most glorious of 'Princes, were always ready to give Toleration.

'Euseb. in his Second Book of the Life of Constantine, reports 'these words of the Emperour: Let them, which err, with Joy 'receive the like fruition of Peace and Quietness with the Faithful; sith 'the restoring of Communication and Society may bring them into the 'right Way of Truth: let none give Molestation to any; let every one do, 'as he determines in his Mind. And indeed, there is great reason 'for Princes to give Toleration to disagreeing Persons, whose Opi-'nions cannot by fair means be altered: for if the Persons be Consi-'dent, they will serve God according to their Perswasions; and if 'they be publickly prohibited, they will privately Convene: and then 'all those Inconveniencies and Mischiefs, which are Arguments against 'the permission of Conventicles, are Arguments for the publick per-'missions of differing Religions, &c. they being restrained and made 'miserable, endears the discontented Persons mutually, and makes more 'hearty and dangerous Confederations.

'The like Counsel in the Divisions of Germany, at the first Re-'formation, was thought reasonable by the Emperour Ferdinand, and 'his excellent Son Maximilian; for they had observed, that Violence 'did exasperate, was unblest, unsuccessful and unreasonable; and 'therefore they made Decrees of Toleration.

'The Duke of Savoy, repenting of his War undertaken for Re-'ligion against the Piedmontans, promised them Toleration; and was 'as good, as his Word.

'Also it is remarkable, that till the time of Justinian the Em-'perour, Anno Domini 525. the Catholicks and Novatians had Churches indifferently permitted, even in Rome it self.

'And Paul preached the Kingdom of God, teaching those things, 'which concerned the Lord Jesus Christ, with all confidence; and no 'man forbad him: and this he did for the space of two years in his 'own hired house at Rome, and received all that came to him.

'NOW, O KING, seeing these Noble Testimonies concern-'ing Liberty of Conscience of Kings, Emperours and others, and 'the Liberty, that Paul had at Rome in the days of the Heathen-'Emperour, our desire is, that we may have the same Liberty 'at Dantzick to Meet together in our own hired Houses, which 'cannot

'cannot be any prejudice, either to the King and the City of 1678.
'Dantzick, for us to meet together to wait upon the Lord, and
'pray unto him, and to serve and worship him in Spirit and London.
'Truth in our own hired Houses; seeing our Principle leads us
'to hurt no Man, but to Love our Enemies, and to pray for them;
'yea, them that do persecute us. And therefore, O King, Consi-
'der, and the City of Dantzick, would you not think it hard for o-
'thers, to force you from your Religion to another, contrary to
'your Consciences? And if it be so, that you would think it hard
'to you, then do you unto others, as you would have them do unto
'you; do not you that unto others, which you would not have
'men do unto you: for that is the Royal Law, which ought to
'be obeyed. And so in Love to thy Immortal Soul, and for thy
'Eternal Good this is written.

G. F.

POST-SCRIPT.

'BLessed be the Merciful, for they shall obtain Mercy. And re-'member, O King, Justin Martyr's two Apologies to the 'Roman Emperours, in the Defence of the persecuted Christians, 'and that notable Apology, which was written by Tertullian, up-'on the same Subject; which are not only for the Christian Re-'ligion, but against all Persecution for Religion.

Dear Peter Hendricks, *and* John Claus, *and* J. Rawlins, *and all the rest of* Friends *in* Amsterdam, Friezland *and* Rotterdam, *to whom is my Love in the Seed of Life, that's over all.*

'I Received thy Letter, with a Letter from Dantzick: I have 'written something to you to the King of Poland, which you 'may translate into High-Dutch, and send it to Friends there, 'to give it to the King; or you may print it, after it be deliver-'ed in Manuscript; which may be serviceable to other Princes. 'So in haste, with my Love. And the Lord God Almighty over 'all give you dominion in his Eternal Power, and in it over all 'preserve you, and keep you to his Glory; that you may answer 'that of God in all People. Amen.

London, the 13th of
9th Month, 1677. *George Fox.*

I continued yet in and about *London* some Weeks, the *Parliament* sitting again, and *Friends* Attending upon them to get some Redress of our *Sufferings*, which about this time were very great, and heavy upon many *Friends* in divers parts of the Nation; they being very unduly *prosecuted* upon the *Statutes* made against *Popish Recusants*: Though our *Persecutors* could not but know, that *Friends* were utterly against *Popery*; having born Testimony

1678. London. againſt it in *Word* and *Writing*, and ſuffered under it. But though many of the *Members* of *Parliament* in either *Houſe* were kind to *Friends*, and willing to have done ſomething for their *Eaſe*; yet having much *buſineſs* upon them, they were hindred from doing the *good* they would: ſo that the *Sufferings* upon *Friends* were Continued.

But that which added much to the *Grief* and *Exerciſe* of *Friends*, was, that ſome, who made a *Profeſſion* of the ſame *Truth* with us, being gone from the *Simplicity* of the *Goſpel* into a *fleſhly Liberty*, and labouring to draw others after them, did *Oppoſe* the *Order* and *Diſcipline*, which God by his Power had ſet up and eſtabliſhed in his *Church*; and made a great noiſe and clamour againſt *Preſcriptions*: Whereby they eaſily drew after them ſuch, as were *looſly Inclined*, and deſired a *broader Way*, than the *Path* of *Truth* to walk in. Some alſo, that were more *ſimple*, but *young* in *Truth*, or *weak* in *Judgment*, were apt to be betrayed by them; not knowing the *Depths* of *Satan* in theſe Wiles: For whoſe ſakes I was moved to write the following *Paper*, for the *undeceiving* the *Deceived*, and the opening the Underſtandings of the *Weak* in this matter:

'ALL you, that do deny *Preſcriptions* without diſtinction, 'you may as well deny all the *Scriptures*, which were given 'forth by the *Power* and *Spirit* of *God*. For do not they *pre-* 'ſcribe, how men ſhould *Walk* both to *God* and *Man*, both in 'the *Old Teſtament* and in the *New*? Yea, from the very firſt 'Promiſe of *Chriſt* in *Geneſis*, what People ought to believe and 'truſt in; and all along, till ye come to the *Prophets*? Did not 'the Lord *preſcribe* to his People, both by the *Fathers*, and then 'by his *Prophets*? did he not *preſcribe* to the People, how they 'ſhould *Walk*, though they turned againſt the *Prophets* in the 'Old Covenant, for declaring or *preſcribing* to them the *Way*, 'how they might *Walk* to pleaſe God, and keep in favour with 'him? And then after, in the *days* of *Chriſt*, did not he *preſcribe* 'and teach, how People ſhould *walk* and *believe*? And after him 'the *Apoſtles*, did not they *preſcribe* unto People, how they 'might come to *believe*, and receive the Goſpel and the King-'dom of God, directing unto that, which would give them the 'Knowledge of *God*, and how they ſhould *walk* in the *New-Co-* 'venant in the days of the Goſpel, and by what way they ſhould 'come to the *holy City*? And did not the *Apoſtles* ſend forth 'their *Decrees* by faithful, Choſen Men (them that had hazard-'ed their Lives for Chriſt's ſake) to the *Churches*, by which 'they were eſtabliſhed? And ſo you, that deny *Preſcriptions* 'given forth by the *Power* and *Spirit* of *God*, do thereby *op-* 'poſe the *Spirit*, that gave them forth in all the *holy Men* of *God*. 'And were there not ſome all along in the days of *Moſes*, and 'in the days of the *Prophets*, and in the days of *Chriſt*, and in the 'days of his *Apoſtles*, who did withſtand that, which they gave 'forth from the *Spirit* of *God*? And hath there not been the 'ſame

'ſame ſince the days of the *Apoſtles*? And how many have ri- 1678.
'ſen, ſince *Truth* appeared, to *oppoſe* the *Order*, which ſtands in London.
'the *Power* and *Spirit* of *God*? who are but in the ſame Spirit,
'which hath *oppoſed* the *Spirit* of *God* all along from the be-
'ginning. And ſee, what Names or *Titles* the Spirit of God
'gave that *Oppoſing Spirit* in the *Old Covenant*, and alſo in the
'*New*; which is the ſame now, as was: for after the *Lord* had given
'forth the *Old Covenant*, there were ſome among themſelves,
'that did *Oppoſe*; which were worſe, than publick *Enemies*.
'And likewiſe after, in the days of the *New Covenant*, in the
'Goſpel-times, you may ſee, what ſort did *Oppoſe* both *Chriſt*
'and the *Apoſtles*, after they came to ſome *Sights* of the *Truth*;
'and how they turned againſt *Chriſt* and his *Apoſtles*? And ſee,
'what *Liberty* they pleaded for, and ran into in the *Apoſtles* days,
'who could not abide the *Croſs*, the *Yoke* of *Jeſus*. And there-
'fore we ſee, the ſame *rough* and *high Spirit* cries now for *Li-*
'*berty* (which the Power and Spirit of *Chriſt* cannot give;) and
'cries, *Impoſition*; and yet is Impoſing: and cries, *Liberty* of *Con-*
'*ſcience*; and yet is oppoſing Liberty of Conſcience: And cries
'againſt *Preſcriptions*; and yet is preſcribing both in *Words* and
'*Writing*: So with the Everlaſting Power and Spirit of God this
'*Spirit* is fathomed, its *Riſe*, *Beginning* and *End*; and it is *Judg-*
'*ed*. And this *Spirit* cries, *We muſt not judge Conſcience*, we muſt
'not judge *Matters* of *Faith*, and we muſt not judge the *Spirits*,
'nor *Religions*, &c. Yes: They that be in the pure *Spirit* and
'*Power* of *God*, which the *Apoſtles* were in, they Judge of
'*Conſcience*, whether it be a ſeared Conſcience, or a tender Con-
'ſcience: They Judge of *Faith*, whether it be a dead one, or a
'living one: They Judge of *Religion*, whether it be vain, or
'pure, or undefiled: They Judge of *Spirits*, and try them, whe-
'ther they be of God, or no: They Judge of *Hope*, whether it
'be of Hypocrites, or the true Hope, that purifies, even as God
'is pure: They Judge of *Belief*, whether it be that, which is
'born of God, and overcometh the World; or that which runs
'into the Spirit of the World, which luſts to *Envy*, and doth
'not overcome the World. And they Judge of *Worſhips*, whe-
'ther they be Will-worſhips, and the Worſhip of the *Beaſt* and
'*Dragon*; or the Worſhip of God in *Spirit* and in *Truth*. They
'Judge of *Angels*, whether they be fallen, or them that keep their
'Habitation. And they Judge the *World*, that grieves and quench-
'es the *Spirit*, and hates the *Light*, and turns the *Grace* of *God*
'into wantonneſs, and reſiſts the *Holy Ghoſt*. They Judge of the
'*Hearts*, *Ears* and *Lips*, which are Circumciſed, and which are
'Uncircumciſed. They Judge of *Miniſters*, and *Apoſtles*, and
'*Meſſengers*, whether they be of *Satan*, or of *Chriſt*. They judge
'of *Differences* in outward things, in the *Church* or elſewhere;
'yea, the *leaſt Member* of the *Church* hath Power to Judge of
'ſuch things, having the One *true Meaſure*, and *true Weight* to
'weigh things, and meaſure things withal, without reſpect to
'Perſons. And this *Judgment* is given, and all theſe things are
'done by the ſame *Power* and *Spirit* the *Apoſtles* were in. And

'alſo

1678. London. 'also such can Judge of *Election* and *Reprobation*; and who keep 'their Habitation, and who not: And who are *Jews*; and who 'are of the *Synagogue* of *Satan:* And who are in the *Doctrine* of '*Christ*, and who are in the *Doctrines* of *Devils:* And who pre- 'scribes and declares things from the *Power* and *Spirit* of *God*, 'to preserve all in the *Power* and *Spirit* of *God*; and who pre- 'scribes and declares things from a *loose Spirit*, to let all loose 'from under the *Yoke* of *Christ*, the Power of God, into *Looseness* 'and *Liberty*. And likewise can Judge and Discern, who brings 'People into the *Possession* of the *Gospel* of *Light* and *Life*, over '*Death* and *Darkness*, and into the Truth, where the *Devil* can- 'not get in; and who brings them into the *Possession* of *Death* 'and *Darkness*, out of the glorious Liberty of the *Gospel*, and of 'Jesus Christ, and his *Faith*, and *Truth*, and *Spirit*, and *Light*, 'and *Grace*. For there is no true *Liberty*, but in that; and that '*Liberty* answers the *Grace*, the *Truth*, the *Light*, the *Spirit*, the '*Faith*, the *Gospel* of Christ in every Man and Woman, and is 'the Yoke to the Contrary in every Man and Woman. And that 'makes it *rage*, and *swell*, and *puff up*; for that is restless and un- 'ruly, and out of patience, and is ready to *curse* his *God*, and 'that which reigns over him; because it hath not its *Will*. 'And it works with all *Subtilty* and *Evasion* with its restless Spi- 'rit, to get in and defile the minds of the *Simple*, and to make 'Rapes upon the *Virgin Minds*. But as they receive the *heaven- 'ly Wisdom*, by which all things were made (which *Wisdom* is 'above that *Spirit*) through this *Wisdom* they will be preserved 'over that *Spirit*. And Christ hath given *Judgment* to his Saints 'in his *Church*, though he be *Judge of all*; and the *Saints*, in 'the Power and Spirit of God, had and have Power to Judge of '*Words* and *Manners*, of *Lives* and *Conversations*, and *Growths* 'and *States* from a Child to a Father in the Truth; and to whom 'they are a *Savour* of *Death*, and to whom they are a *Savour* of '*Life:* And who serve the Lord *Jesus Christ*, and preach him, 'and who preach *themselves*, and serve *themselves:* And who 'Talk of the *Light*, and of *Faith*, and of the *Gospel*, and of *Hope*, 'and of *Grace*, and preach such things; and in their Works 'and Lives deny them all, and *God* and *Christ*, and preach up '*Liberty* from that in themselves to that in Others, which should 'be under the Yoke and *Cross* of *Christ*, the Power of God. And 'so the *Saints* in the *Power* and *Spirit* of *Christ* can discern and 'distinguish, who serves *God* and *Christ*, and who serves him not; 'and so can put a distinction between the *Prophane*, and the '*Holy*. But such as have lost their Eye-salve, and their Sight 'is grown dim, lose this *Judgment*, Discerning and Distinction 'in the Church of Christ; and such come to be *spewed out* of 'Christ's mouth, except they *Repent:* and if not, they come to '*Corrupt* the Earth, and burden it, that it Vomits them out of 'it. And therefore all are Exhorted, to keep in the *Power* 'and *Spirit* of *Christ Jesus*, and in the *Word* of *Life*, and the '*Wisdom* of *God* (which is above that, that is below) in which 'they may keep their heavenly Understandings, and heavenly

'Discernings;

'Discernings; and so set the heavenly Spiritual *Judgment* over 1678. 'that, which is for *Judgment*, which dishonours God, which London. 'leads into loose and false *Liberty*; out of the Unity, which 'stands in the heavenly Spirit, which brings into *Conformity*, 'and to be *Conformable* to the Image of the *Son* of *God*, and 'his *Gospel*, the Power of God, (which was before the *Devil* 'was) and his *Truth* (which the *Devil* is out of;) in which all 'are of *one Mind*, *Heart* and *Soul*, and come to drink into *one* '*Spirit*, being baptized into *one Spirit*, and so into *one Body*, 'which Christ is the Head of; and so keep *one Fellowship* in the 'Spirit, and Unity in the Spirit, which is the *Bond* of *Peace*, 'the *Prince* of *Princes Peace*. And they, that Cry so much a- 'gainst *Judging*, and are afraid of *Judgment*, whether they be '*Apostates*, *Professors* or *Prophane*, they are the *Most-judging* 'with their censorious, false Spirits and *Judgment*; and yet can- 'not bear the true *Judgment* of the *Spirit* of *God*, nor stand in 'his *Judgment*. This hath been manifest from the beginning, 'they having the false *Measures*, and the false *Weights:* for 'none have the true *Measure*, and the true *Weight*, but who 'keep in the Light, Power and Spirit of Christ. And now 'there is a loose Spirit, that cries for *Liberty*, and against *Pre- 'scriptions*; and yet is *prescribing* ways, both by Words and 'Writings. And the same Spirit cries against *Judging*, and 'would not be Judged; and yet is *Judging* with a *wrong Spirit*. 'And this is given forth in Reproof to that Spirit.

London the 9*th* of the 4*th Month*, 1678. G. F.

When I had finished, what *Service* I had for the *Lord* at this time here, I left *London* and went towards *Hartford*; visiting *Friends*, and having several *Meetings* in the way. At *Hartford* I stay'd several days, having much *Service* for the *Lord* there; both amongst *Friends* in their *Meetings*, and in *Conferences* with such, as having let in evil *surmisings* and *jealousies* concerning *Friends*, stood in *Opposition* to the Order of Truth: And in *Answering* some *Books* that had been written against *Truth* and *Friends*. And while I was here, it came upon me to write a few Lines, and send them abroad amongst *Friends*, as followeth:

Dear Friends,

'LET the *holy Seed* of *Life* reign over *Death* and the *unholy* '*Seed* in you all: that in the *holy Seed* of the *Kingdom* ye 'may all feel the everlasting, *holy Peace* with *God*, through Christ 'Jesus, your Saviour, and sit down in him, your *Life* and glo- 'rious *Rest*, the holy *Rock* and *Foundation*, that standeth sure 'over all from Everlasting to Everlasting; in whom all the ful- 'ness of *Blessedness* is: so that ye may glory in him, that liveth 'for evermore, Amen! Who is your Eternal *Joy*, *Life* and *Hap-*

'*pines*,

1678. Hartford. 'pineſs, through whom you have *Peace* with *God*. Which *holy* 'Seed bruiſeth the *Head* of the *Serpent*, and will out-live all his 'Wrath and Rage, Malice and Envy; who was before He and It 'was; and remains, when He and It is gone into the *fire*, that 'burns with brimſtone. The *Seed*, *Chriſt* will reign; and ſo 'will ye, as ye do live and walk in him, and ſit down in Chriſt, 'and build up one another in the *Love* of *God*.

Hartford the 10 of the 5th Month, 1678. G. F.

Next day a freſh Exerciſe came upon me, with reſpect to thoſe *unruly* and *diſorderly Spirits*, which were gone out from us, and were labouring to draw others after them into a *falſe Liberty*. And in the ſenſe I had of the *hurt* and *miſchief* theſe might do, where they were given way to; I was moved to write a few Lines to *Warn Friends of them*, as followeth:

All Friends,

'KEep in the tender *Life* of the *Lamb*, over that unruly, puf-'fed up and ſwelling Spirit, whoſe work is for *Strife*, *Con-'tention* and *Diviſion*, drawing into Looſneſs and falſe Liberty, 'under a *pretence* of *Conſcience*, and dangerous to the *Spoiling* 'of *Youth*. They that do encourage them, will be guilty of 'their *Deſtruction*, and ſet up a *ſturdy Will* inſtead of Conſci-'ence in their Rage and Paſſion; which will quench the univer-'ſal *Spirit* in themſelves, and in every Man and Woman: and 'ſo, that *Spirit* ſhall not have the *Liberty* in themſelves, nor in 'Others, and ſo ſhut up the *Kingdom* of *Heaven* in themſelves, 'and alſo in Others. And ſo a *looſe Spirit* getting up under a 'pretence of *Liberty* of *Conſcience*, or a *ſtubborn Will*, making a 'Profeſſion of the Words of Truth in a *Form* without *Power*, 'all *Looſneſs* and *Vileneſs* will be ſheltered and covered under this 'pretence, which is for *Eternal Judgment*: for that doth diſho-'nour God. Therefore keep to the tender *Spirit* of *God* in all hu-'mility, that in it you may know, that ye are all *Members* of 'one another, and all have an Office in the *Church* of *Chriſt*; 'and all theſe living *Members* know one another in the *Spirit*, 'and not in the *Fleſh*. So here is no *Man* ruling over the *Wo-'man*, as *Adam* did over *Eve* in the Fall: but *Chriſt*, the Spi-'ritual *Man*, among and over his Spiritual *Members*, which are 'edified in the heavenly *Love*, that is ſhed in their heart from 'God, where all *ſtrife* ceaſes.

Hartford the 11*th* of the 5*th* Month, 1678. *G. F.*

I went from *Hartford* to a Meeting at *Rabley-Heath* about *ſix* 1678. *miles* from thence; and after the Meeting to *Edward Crouch's* of *Stevenage*: from whence next day I went to *Baldock*, where I had a Meeting that Evening; and after that had Meetings at *Hitchin* and *Aſhwell*. Then paſſing through ſome part of *Bedfordſhire*, where I had a Meeting or two; I went on to *Huntington*, in which County I ſtayed ſeveral days, having many *Meetings*, and much *Service* amongſt *Friends*; labouring to Convince *Gain-ſayers*, and to Confirm and Strengthen *Friends* in the *Way* and *Work* of the Lord. At *Ives* in *Huntingtonſhire* George *Whitehead* came to me, and travelled with me in the *Work* of the *Lord* for *five* or *ſix days* in that County, and in ſome part of *Northamptonſhire*; and leaving me in *Great Bowden* in *Leiceſterſhire*, he went on towards *Weſtmorland*, whither he was travelling. I ſtay'd longer in *Leiceſterſhire*, viſiting Friends at *Sadington*, *Wigſton*, *Knighton*, *Leiceſter*, *Sileby*, *Swannington*, and divers other places; where I had very precious *Meetings*, and very good *Service* amongſt *Friends* and other People: for there was great Openneſs, and many weighty and excellent *Truths* did the *Lord* give me to open amongſt them.

Rabley-Heath. Stevenage. Baldock. Hitchin. Aſhwel. Bedfordſhire Hunting-ton Ives. Northampton-ſhire. Leiceſter-ſhire. Great Bowden. Sadding-ton. Wigſton. Knighton. Leiceſter. Sileby Swanning-ton, &c. Leiceſter.

At *Leiceſter* I went to the *Jail* to viſit the *Friends*, that were in *Priſon* there for the *Teſtimony* of *Jeſus*, with whom I ſpent ſome time; encouraging them in the *Lord* to perſevere ſtedfaſtly and faithfully in their *Teſtimony*, and not to be Weary of *Suffering* for his ſake. And when I had taken my leave of the *Friends*, I ſpake with the *Jailer*, deſiring him to be *kind* to them, and let them have what *Liberty* he could, to viſit their *Families* ſometimes.

After I had been in *Leiceſterſhire*, I had a *Meeting* or *two* in *Warwickſhire*; and then went into *Staffordſhire*, where I had ſeveral ſweet and opening *Meetings*, both for gathering into *Truth*, and eſtabliſhing *therein*. And while I was in *Staffordſhire*, I was moved to give forth the following Paper:

Warwickſhire Staffordſhire.

'DEar *Friends* of the *Quarterly* and *Monthly Meetings* every 'where: My deſire is, that ye may all ſtrive to be of *one* 'Mind in the Lord's Power and Truth, which is *peaceable* (into 'which Strife and Enmity cannot come) and alſo in the *Wiſdom* 'of *God*, which is pure, peaceable and eaſie to be intreated (which 'is above that, that is below, that is Earthly, *Deviliſh* and Sen-'ſual) and that with and in this heavenly *Wiſdom*, that is *peace-'able*, and eaſie to be entreated, you may be all ordered, and 'do, what ye do, to God's Glory. And, *Dear Friends*, if there 'ſhould happen at any time any thing, that tends *to ſtrife*, *di-'ſpute* or *contention* in your *Monthly* or *Quarterly Meetings*, let it 'be Referr'd to *half* a *dozen*, or ſuch alike number, to debate 'and end *out of* your *Meeting* (as it was at *firſt*:) ſo that all 'your *Monthly* and *Quarterly Meetings* may be kept peaceable. 'And then they may Inform the *Meeting*, what they have done; 'ſo that the *Weak* and *Youth* amongſt you may not be hurt,

1678. 'through hearing of *Strife* or *Contention* in your *Meetings*, 'where no *Strife* or *Contention* ought to be: but all to go on, Staffordshire. 'and *determine* things in one Mind, in the *Power* of *God*, the 'Gospel-*Order*; in which *Gospel* of *Peace* ye will preserve the 'Peace of all your *Meetings*. And if any Man or Woman have any 'thing against any one, let them speak to one another, and *end* 'it betwixt themselves; and if they cannot so end it, let them take 'two or three to end it. And in case they determin it not, let 'it be laid before the *Church*; and then let *half* a *dozen*, or such 'a number out of your *Monthly* or *Quarterly Meeting* hear it, and 'finally end it, without *Respect* of *Persons*. And let all *Preju-* 'dice be laid aside, and buried, and also all *Shortness* one towards 'another; and let *Love* (which is not puffed up, and envies not, 'and seeks not her own, but bears all things) rule, sway and 'have the Dominion in all your *Meetings*: for that doth edifie 'the *Body*, which *Christ* is the *Head* of; and this will sway all 'sounding *Brass* and *tinkling Cymbals*. Now this *Love* will suffer 'long, and is kind, and will keep down that which will vaunt 'it self, or be puffed up, or behave it self unseemly, or is easily 'provoked: It hath a sway over all such *Fruits*, which are not 'of the *Spirit*, the *Fruit* of which is *Love*, &c. And that with 'this *holy Spirit* ye may all be baptized into *one Body*, and so 'be made all to drink into *one Spirit*; in which *Spirit* ye will 'have Unity, in which is the *Bond* of the *King* of *Kings* and 'Lord of *Lords* his *Peace*. And they that dwell in *Love*, they 'dwell in *God*; for *God* is *Love*: Therefore let every one keep 'his Dwelling-place and his Habitation. So with my Love to 'you in Christ Jesus, the everlasting *Seed*, which is over all.

Staffordshire, the 20*th* of the 6*th* Month, 1678. G. F.

Darbyshire. Moniash. Yorkshire. Hill.

Out of *Staffordshire* I went to visit *John Gratton* at *Moniash* in *Darbyshire*, with whom I tarried *one night*; and went *next day* to *William Shaws* of the *Hill* in *Yorkshire*, where I appointed a *Meeting* to be on the *First-day* of the *Week* following. Many *Friends* out of *Darbyshire*, and from several *Meetings* in *Yorkshire* came to this *Meeting*, and a precious, comfortable, opening *Meeting* it was; wherein was opened the *blessed Estate* that Man was in before he fell; the *Means*, by which he fell; the *miserable Condition*, into which he fell; and the *right Way* of coming out of it, into a *happy State* again by *Christ*, the promised *Seed*.

After this I spent about *two Weeks* in *Yorkshire*, travelling from place to place amongst *Friends* in the *Lord*'s *Service*; and many heavenly *Meetings* I had in that *County*. Then visiting *Robert Widders* at *Kellet* in *Lancashire*, I passed to *Arnside* in *Westmorland*, where I had a precious living *Meeting* in the *Lord*'s blessed *Power*, to the great Satisfaction and Comfort of *Friends*, who came from divers parts to it. The *next day* I went to *Swarthmore*: and it being the *Meeting-day* there, I had a sweet opportunity with *Friends*;

Lancashire. Kellet. Westmorland. Arnside. Swarthmore.

Friends; our hearts being opened in the *Love* of *God*, and his 1678. blessed *Life* flowing amongst us.

I had not been long at *Swarthmore*, e're a Concern came upon me, to visit the *Churches* of *Christ* in *London* and elsewhere, by an Epistle, which was as followeth: Swarthmore.

Dear Friends,

'TO whom is my Love in the heavenly *Seed*, in whom all 'Nations are blessed. Oh, keep all in this *Seed*, in which 'ye are *blessed*, and in which *Abraham* and all the Faithful were 'blessed, without the *Deeds* of the *Law*: for the *Promise* was and 'is to and with the *Seed*, and not with the *Law* of the *First Co-* 'venant. In this *Seed* all Nations, and ye are blessed, which 'bruiseth the *Head* of the *Seed*, that brought the *Curse*, and se- 'parated between *Man* and *God*. This is the *Seed*, which recon- 'ciles you to *God*, and this is the *Seed*, in which ye are blessed 'both in *Temporals* and *Spirituals*; through which ye have an 'Inheritance among the Sanctified, that cannot be *defiled*, nei- 'ther can any *defiled* thing enter into its Possession: for all *de-* 'filements are out of this *Seed*. This is that, which leavens up 'into a *New Lump*, and bruiseth the *Head* of the *Wicked Seed*, 'that leavens into the *Old Lump*, upon whom the *Sun* of *Righ-* 'teousness goes down and sets; but never goes down and sets to 'them, that walk in the *Seed*, in which all Nations are blessed: 'by which *Seed* they are brought up to *God*, which puts down 'that *Seed*, which separated betwixt them and *God*; so that there 'comes to be nothing betwixt them and *God*. Now all my *Dear* 'Friends, my desires are, that ye may all be Valiant in this hea- 'venly *Seed*, for *God* and his *Truth* upon the Earth, and spread 'it abroad, answering that of *God* in all; that with it the Minds 'of People may be turned towards the *Lord*; that he may come 'to be known, and served, and worshipped: and that ye may 'all be the *Salt* of the *Earth*, to make the *unseasoned savoury*. 'And in the *Name* of *Jesus* keep your *Meetings*, who are gather- 'ed into it, in whose *Name* ye have *Salvation*; he being in the 'midst of you, whose *Name* is above every *Name* under the 'whole Heaven. And so, ye have a *Prophet* and *Bishop*, *Shep-* 'herd, *Priest* and *Counsellor* (above all the *Counsellors* and *Priests*, 'Bishops, *Prophets*, and *Shepherds* under the whole Heaven) to 'exercise his *Offices* among you, in your *Meetings*, that are ga- 'thered in his *Name*. For *Christ*'s *Meeting* and *Gathering* is above 'all the *Meetings* and *Gatherings* under the whole Heaven: And 'his *Body*, his *Church*, and he the *Head* of it, is above all the 'Bodies, and *Churches*, and *Heads* under the whole Heaven. And 'the *Faith*, that Christ is the *Author* of, and the *Worship* that 'he hath set up, and his *Fellowship* in the *Gospel* is above all *Hi-* 'storical *Faiths*, and the *Faiths* that Man hath made, together 'with their *Worships* and *Fellowships* under the whole Heaven. 'And now, *Dear Friends*, keep your *Men* and *Womens-Meetings* 'in the *Power* of *God*, the *Gospel*, the Authority of them, which

1678. Swarthmore. 'brings Life and Immortality to Light in you; and this *Gospel*, 'the *Power* of *God*, will preserve you in *Life*, and in *Immortality* (which hath brought it to Light in you) that ye may 'see over him, that hath *darkned*, and kept from the knowledge 'of the *things* of *God*: for it is he and his *Instruments* (which 'hath darkned you from *Life* and *Immortality*) that would throw 'down your *Men* and *Womens-Meetings* (which were set up in 'the *Power* of *God*, the Gospel) and would *darken* you again 'from this *Life* and *Immortality*, which the *Gospel* hath brought 'to *Light*, and will preserve you in, as your *Faith* stands in 'this *Power* of *God*, the *Gospel*, in which every one sees your '*Work* and *Service* for *God*. And every *Heir*, in the *Power* of 'God, the *Gospel*, hath right to this Authority, which is not 'of Man, nor by Man; which *Gospel*, the *Power* of *God*, is ever-'lasting, an everlasting Order, an everlasting Fellowship: and 'in the *Gospel* is everlasting *Joy*, *Comfort* and *Peace*, which will 'out-last all those *Joys*, *Comforts* and *Peaces*, that will have an 'end; and that *Spirit* also, that opposes its *Order*, and the glo-'rious *Fellowship*, *Peace* and *Comfort* in it. And, *My Dear Friends*, 'my desire is, that ye may keep in the *Unity* of the *Spirit*, that 'baptizes you all into *one Body*, which Christ is the heavenly 'and spiritual *Head* of; so that ye may see and bear witness to 'your heavenly and spiritual *Head*, and so all drink into the '*One Spirit*: Which all People upon the Earth are not like to 'do, while they *grieve*, *quench*, and *rebel* against it; nor to be 'baptized into *one Body*, and to keep the Unity of the Spirit, 'which is the *Bond* of *Peace*, yea, the *King* of *Kings* and *Lord* 'of *Lords* his *Peace*: which it is the duty of all true Christians 'to *keep*, who are inwardly united to *Christ*. So with my Love 'to you all in the everlasting Seed.

Swarthmore, the 26*th* of the 7*th* Month, 1678. G. F.

There were about this time several *Friends* in *Prison*, for bearing Testimony to the Truth: To whom I was moved to write a few Lines, to *comfort*, *strengthen* and encourage them in their *Sufferings*; having a true sense of their *Sufferings* upon my *spirit*, and a *sympathizing* with them therein. And that which I writ, was after this manner:

My Dear Friends,

'WHO are *Sufferers* for the *Lord Jesus sake*, and for the 'Testimony of his *Truth*, the Lord God Almighty with 'his Power uphold you, and support you in all your *Trials* and '*Sufferings*, and give you *Patience*, and *Content* in his Will, that 'ye may stand valiant for *Christ* and his *Truth* upon the Earth, 'over the persecuting and destroying Spirit, which makes to suf-'fer, in *Christ* (who bruises his Head) in whom ye have both '*Election* and *Salvation*. And for *God*'s *Elect* sake the Lord hath 'done

'done much from the Foundation of the World; as may be seen 1678. 'throughout the *Scriptures* of *Truth*: and they that touch them, Swarthmore. 'touch the *Apple* of *God*'s *Eye*; they are so tender to him. And 'therefore it is good for all God's *suffering* Children to trust in 'the Lord, and to wait upon him: for they shall be as Mount '*Sion*, that cannot be removed from *Christ* their *Rock* and *Sal-'vation*, who is the Foundation of all the *Elect* of *God*, of the '*Prophets* and the *Apostles*, and of *God*'s *People* now, and to the 'End; Glory to the Lord and the Lamb over all. Remember 'my dear Love to all *Friends*; and do not think the time long: 'for all *Time* is in the Father's hand, his *Power*. And therefore 'keep the *Word* of *Patience*, and exercise that Gift: and the 'Lord strengthen you in your *Sufferings*, in his holy *Spirit* of 'Faith, Amen.

Swarthmore, the 5*th* of the 12*th* Month, 1678. G. F.

I abode in the *North* at this time above a *year*, having Service 1679. for the Lord amongst *Friends* there, and being much taken up in writing *Books* and *Papers*, some in Defence of Truth, in *Answer* to *Books* published by *Adversaries*; and some for the open-ing the *Principles* and *Doctrines* of *Truth* to the World, that they might come to have a right understanding thereof, and be ga-thered thereunto. Several *Epistles* also to *Friends* I writ in this time, on divers Occasions and Subjects; whereof one was to the *Friends of the Yearly Meeting*, which was held in *London* this year 1679. a Copy of which here follows:

My Dear Friends and Brethren,

'WHO are Assembled together in the Name and Power 'of the Lord Jesus Christ, *Grace*, *Mercy* and *Peace* from 'God the Father, and from the Lord Jesus Christ fill all your 'hearts, and establish you in his *Grace*, *Mercy* and *Peace* upon 'Christ, the holy living *Rock* and *Foundation*, who is the *First* 'and *Last*, and over all the Foundations and Rocks in the whole 'world; a *Rock* and *Foundation* of *Life* for all the Living to 'build upon, which stands sure in his heavenly, divine *Light*, 'which is the *Life* in him; by whom all things were made: 'who is the precious *Stone* laid in *Sion* (and not in the World) 'which all the Wise *Master-Builders* rejected, who pretended to 'build People up to Heaven with the *Words* of the *Prophets*, 'and the *Law* from Mount *Sinai*; but out of the Life of both: 'and therefore such *Builders* could not receive the *Law* of *Life* 'from *Christ*, the *precious Stone* laid in *Sion*, nor the Word from 'heavenly *Jerusalem*. But you, *My Dear Friends*, that have re-'ceived this *Law* from heavenly *Sion*, and the *Word* from heaven-'ly *Jerusalem*, in the *New Covenant*, where the *Life* and *Substance* 'is enjoyed, you do see the end and abolishing of the *Jews Law* 'and *Ceremonies* from Mount *Sinai*. And therefore my desire is, 'that

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'that you all may keep in the *Law* of *Life* and *Love*, which ye 'have in Chriſt Jeſus, by which *Love* the *Body* is edified, and 'knit and united together to Chriſt Jeſus, the *Head*. Which '*Love* doth bear all things, and fulfils the *Law*; and will pre-'ſerve all in Humility, and in it to be of one mind, heart and 'ſoul: ſo that all may come to drink into that *One Spirit*, that 'doth Baptize them, and Circumciſe them; Plunging down, 'and Cutting off the Body of the *Sins* of the *Fleſh*, that is got-'ten up in Man and Woman by their tranſgreſſing of God's 'Commands. So that in this holy, pure Spirit all may *ſerve* and '*worſhip* the pure God in *Spirit* and in *Truth*, which is over all 'the *Worſhips*, that are out of God's *Spirit* and his *Truth*. And 'in this *Spirit* ye will all have a Spiritual *Unity* and *Fellowſhip*, 'over all the Fellowſhips of the Unclean Spirits, which be out 'of *Truth* in the World. And ſo by this holy *Spirit* all your '*hearts*, *minds* and *ſouls* may be knit together to Chriſt, from 'whence it comes; and by the *Grace* and *Truth*, which is come 'by Jeſus Chriſt, which all ſhould be under the Teachings of in 'the *New Covenant*, and not under the *Law*, as the outward *Jews* 'were in the *Old Covenant*. So that by this *Grace* and *Truth* in 'the *New Covenant*, all may be made God's free Men and Wo-'men, to ſerve God in the new Life, and in the new and li-'ving Way; ſhewing forth the Fruits of the *new heart* and *new* '*ſpirit*, in the *New Covenant*, over death and darkneſs, and be-'fore it was; Glory be unto the Lord for ever! And now *Friends*, 'in this *Grace* and *Truth* is your heavenly, gracious and true '*Liberty* to every Spiritual Mind, that makes you free from him, 'that is out of *Truth*, where your *bondage* was. Alſo your *Li-'berty* in the holy, divine and precious *Faith*, which gives you '*Victory* over that, that hath ſeparated you from *God* and *Chriſt*, 'and through which *Faith* ye have Acceſs to God again, through 'Jeſus Chriſt. So in this divine and holy *Faith*, ye have divine, 'holy and precious *Liberty*, yea, and *Victory* over him that ſepa-'rated you from God: and this *Faith* is held in a pure Conſci-'ence. So the *Liberty* in the Spirit of God is in that, which 'baptizes and plunges down *Sin* and *Iniquity*, and puts off the '*Body* of *Death*, and *Sins* of the *Fleſh*, that is gotten up by 'tranſgreſſing of God's Command, as I ſaid before. And alſo 'the *Liberty* of the *Goſpel*, which is ſent from Heaven by the 'Holy Ghoſt, which is the *Power* of *God*, which was and is a-'gain to be preached to all Nations; In this *Goſpel* (the *Power* 'of *God*, which is over the *Power* of *Satan*) is the true *Liberty*, 'and the Goſpel-Fellowſhip and Order. So that the *Evil Spirit* 'or Conſcience, or falſe, dead Faith, and that which is ungraci-'ous and out of Truth, and not in the Spirit of God, nor in 'his Goſpel, nor in the divine Faith, its *Liberty* is in the *Dark-'neſs*: For all the true *Liberty* is in the *Goſpel*, and in the *Truth* 'that makes free; and in the *Faith*, and in the *Grace*, and 'in *Chriſt Jeſus*, who deſtroys the *Devil* and his Works, that 'hath brought all Mankind into *Bondage*. So in this heavenly 'peaceable *Spirit*, and *Truth*, and *Faith* which works by Love,

'and

'and in the *Goſpel* of *Peace*, and in Chriſt Jeſus is all the Saints 1679. 'Peace, and pure, true and holy *Liberty*; in which they have Swarthmore. 'Salt, and Senſe, and Feeling, Diſcerning and Savour, yea, and 'Unity and Fellowſhip one with another, yea, and with the '*Son* and the *Father*, that heavenly, eternal Fellowſhip. So all 'being ſubject to the *Grace*, and *Truth*, and to the *Faith*, and '*Goſpel* (the Power of God) and to his good *Spirit*, in this they 'diſtinguiſh all true, pure and holy *Liberty* from that which is '*falſe*. And this will bring all to ſit low: for *Patience* runs 'the *Race*, and the *Lamb* muſt have the *Victory*; and not the 'rough, unruly and vain *Talkers*, unbaptized, uncircumciſed 'and unſanctified. For ſuch travel not in the way of *Regenera-'tion*, but in the way of *unregeneration*; Neither go they down 'into the *Death* with Chriſt by *Baptiſm*: and therefore ſuch are 'not like to *Reign* with him in his *Reſurrection*, who are not 'buried with him in *Baptiſm*. Therefore all muſt go down-'ward, into the *Death* of Chriſt, and be crucified with him, if 'they will *Ariſe*, and follow him in the *Regeneration*, before 'they come to Reign with him. And *Friends*, Many may have 'precious *Openings*; but I deſire, all may be comprehended in 'that thing, which doth open to them. And that they may all 'keep in the daily *Croſs*; then they keep in the *Power*, that doth 'kill and crucifie that, which would lead them amongſt the '*Beaſts* and *Goats*, to leaven them into their *rough*, *unruly ſpi-'rit*: But that through the *Croſs*, the Power of God, That may 'be crucified, and they in the *Power* might follow the *Lamb*. 'For the Power of God keeps all in *Order*, and in *Subjection*, 'and in *Humility*, in that which is *lovely* and *vertuous*, *decent*, '*comely*, *temperate* and *moderate*; that their *Moderation* comes to 'appear to all men. So my deſire is, that all your *Lights* may '*ſhine*, as from a City ſet upon a Hill, that cannot be hid; 'And that ye may be the *Salt* of the Earth, to ſalt and ſeaſon 'it, and make it ſavoury to God, and you all ſeaſoned with it. 'Then all your *Sacrifices* will be a *ſweet ſavour* to the Lord, and 'ye will be as the *Lilies*, and *Roſes*, and *Garden* of *God*, which 'gives a *ſweet ſmell* unto him: Whoſe *Garden* is preſerved by his 'Power; that is the *Hedge*, that hedges out all the unruly and 'unſavoury, and the Deſtroyers and Hurters of the *Vines*, *Buds* 'and *Plants*, and God's tender *Blade*, which ſprings up from 'his *Seed* of *Life*, who waters it with his heavenly *Water*, and '*Word* of *Life* every moment, that they may grow and be fruit-'ful; that ſo he may have a pleaſant and fruitful *Garden*. And 'ſo here all are kept freſh and green, being watered every mo-'ment with the everlaſting, holy *Water* of *Life* from the Lord, 'the *Fountain*. So my dear *Friends*, my deſire is, that this hea-'venly *Seed*, that bruiſes down the *Head* of the *Serpent* both 'within and without, may be all your *Crowns* and *Lifes*, and ye 'in him one another's *Crown* and *Joy* to the praiſe of the Lord 'God over all, bleſſed for evermore. This *holy Seed* will out-'laſt, and wear out all that, which the *evil Seed* ſince the Fall 'of Man, hath brought forth and ſet up. And as every one

'hath

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'hath received Christ Jesus the Lord, so walk in him in the 'Humility, which he teaches; and shun the occasions of *Strife*, 'vain *Janglings* and *Disputings* with Men of Corrupt Minds, who 'are destitute of the *Truth*: for the *Truth* is peaceable, and the 'Gospel is a peaceable Habitation in the Power of God (which 'was before the *Devil* was) and his *Wisdom* is peaceable and 'gentle, &c. And his *Kingdom* stands in *Peace*. *Oh!* his Glory 'shines over all his Works! And in Christ Jesus ye will have '*Peace*, who is not of the World, yea, a *Peace*, that the World 'cannot take away: for the *Peace*, which ye have from him, 'was before the World was, and will be, when it is gone: So 'they are not like to take his *Peace* away from his *People*. This 'keeps all in that, which is *weighty* and *substantial*, over all '*Chaff*; and will be, when it is gone: Glory to the Lord God 'over all for ever and ever, Amen!

'And now, *My dear Friends*, the Lord doth require more of 'you, than he doth of other People; because he hath commit-'ted more to you. He requires *Fruits* of his *Spirit*, and of the '*Light*, and of the *Gospel*, and of the *Grace*, and of the *Truth*; 'for herein is he glorified (as Christ said) in your *bringing* '*forth much Fruit*: Fruits of *Righteousness*, *Meekness*, *Godliness*, '*Vertue*, *Truth* and *Purity*; so that ye may answer that which 'is of God in all People. And be ye valiant for his everlasting, 'glorious *Gospel*, in God's holy *Spirit*, and *Truth*; keeping in the '*Unity*, and in the holy *Spirit*, *Light* and *Life*, which is over 'Death and Darkness, and was before Death and Darkness was. 'In this *Spirit* ye have the *Bond* of *Peace*, which cannot be bro-'ken, except ye go from the *Spirit*: and then ye loose this U-'nity and *Bond* of *Peace*, which ye have from the *Prince* of '*Peace*.

'The World also does expect more from *Friends*, than from 'other People; because you *profess* more. Therefore you should be 'more *Just*, than Others, in your *Words* and *Dealings*, and more '*Righteous*, *Holy* and *Pure* in your Lives and Conversations; so 'that your *Lives* and *Conversations* may preach. For the Worlds '*Tongues* and *Mouths* have preached long enough, but their '*Lives* and *Conversations* have denied, what their *Tongues* have 'professed and declared.

'And *Dear Friends*, strive to excel one another in *Vertue*, and 'that ye may grow in *Love*, that excellent Way, which unites 'all to Christ and God: And that all may stand up for *God*'s '*Glory*, and mind that which concerns the *Lord*'s *Honour* and '*Glory*; that in no wise his *Power* may be abused, nor his *Name* 'evil spoken of by any evil *Talkers* or *Walkers*: but that in all 'things *God* may be honoured, and ye may glorifie him in your '*Bodies*, *Souls* and *Spirits*, the little time ye have to live. So my Love 'to you all in the holy *Seed* of *Life*, that reigns over all, and is the '*First* and *Last*; in whom ye all have *Life* and *Salvation*, and your '*Election* and *Peace* with God, through Jesus Christ, who destroys 'him that hath been betwixt you and God: so that nothing may 'be betwixt you and the Lord, but Christ Jesus, Amen.

'*My*

'My *Life* and *Love* is to you all, and amongst you all: And 1679. 'the Lord God Almighty by his mighty Power, by which he 'hath preserved all his People unto this day, preserve and keep Swarthmore. 'you all in his *power* and peaceable, holy *Truth*, in Unity and 'Fellowship one with another, and with the *Son* and the *Father*, 'Amen.

The 24*th* of the 3*d* Month, 1679. *G. F.*

Divers other *Epistles* and *Papers* I writ unto *Friends*, during my stay in the *North*; One whereof was, in a few Lines, To *Encourage Friends to be bold and valiant for the* Truth, *which the* Lord *had called them to bear witness to:* and it was thus worded:

Dear Friends,

'ALL be *Valiant* for the *Lord*'s *Truth* upon the Earth, which 'the *Serpent*, *Satan* and the *Devil* is out of; and in the '*Truth* keep him out, in which you all have *Peace* and *Life*, 'and *Unity* with God and his Son, and one with another. And 'let the *Love* of *God* fill all your hearts; that in it ye may build 'up one another, and edifie one another in the *Light*, *Life* and 'holy *Spirit* and *Power* of *God*, the glorious, comfortable *Gospel* 'of *Christ*, the heavenly Man, who is your Lord and Saviour; 'who will fill all your *Bottles* and *Vessels* with his heavenly *Wine* 'and *Water* of *Life*, and cloath you with his heavenly Cloath-'ing, his *fine Linnen*, that never waxeth old: And will *arm* you 'with his heavenly *Weapons* and *Armour*, that ye may stand 'faithful Witnesses for God and his Son, who is come, and hath 'given you an understanding to know him; and ye are in him. 'And so walk in him, in whom ye all have *Life* and *Salvation*, 'and *Peace* with God. So my Love to you all in the Lord Je-'sus Christ, in whom I have laboured: and God Almighty in his 'eternal *Power* and *Wisdom* preserve you all to his Glory, Amen.

Swarthmore the 29*th* of the 10th Month, 1679. *G. F.*

The next day, having a sense upon me, how some, that had received the *Truth*, and had *Openings* thereof, for want of keeping *low*, had run out there-from; I was moved to give forth the following *Epistle*, as a *Warning and Exhortation to all to dwell in Humility.*

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My Dear Friends,

'WHom the Lord in his tender Mercies hath visited with the *Day-spring* from on high, and hath opened you to 'confess and bow to his *Name*; *keep low* in your minds, and 'learn of Christ, who teacheth you *Humility*, and to keep in it: 'so that in no wise ye, that be younger, be exalted; or puffed 'up, or conceited through your *Openings*, and by that means lose 'your Conditions, by being carried up into *Presumption*: and 'then fall into *Despair*, and so abuse the *Power* of *God*. For it 'was the Apostles care, that none should abuse the *Power* of the 'Lord *God*; but in all things their *Faith* was to stand in the *power* of 'the *Lord God*: so that they all might be comprehended into 'the *Truth*, which they did speak to others; that they might not 'be *Preachers* to others, and themselves *Cast-aways*. Therefore 'it doth concern you to be comprehended into that, which ye 'do *preach* to Others, and to *keep low* in it: And then the God 'of Truth will exalt the *humble* in his *Truth*, *Light*, *Grace*, *Pow-'er* and *Spirit*, and in his *Wisdom* to his Glory. So here all are 'kept in their Measures of *Grace*, *Light*, *Faith* and the *Spirit* 'of Christ, the heavenly and spiritual Man. So let none quench 'the *Spirit*, nor its *Motions*, nor grieve it, nor err from it; but 'be led by it, which keeps every one in their *Tents*: Which ho-'ly *Spirit* of *God* giveth them an understanding, how to serve, 'and worship, and please the holy, pure *God*, their *Maker* and '*Creator* in Christ Jesus, and how to wait, and how to speak, 'and so to answer the *Spirit* of *God* in his People; in which ho-'ly *Spirit* is the holy *Unity* and *Fellowship*. And the holy *Spirit* 'teacheth the holy, gentle, meek and quiet lowly *mind* to an-'swer the Seed, that *Christ* hath sown upon all grounds; and to 'answer the *Light*, and *Grace* and *Spirit*, and the *Gospel* in eve-'ry Creature, though they are gone from the Spirit, Grace, 'Light and Gospel in the heart: so that by holy *Walking* all 'may come to do it, as well as by holy *Preaching*; that so God 'in all things may be glorified by you, and that ye may bring 'forth *Fruits* to his praise, *Amen*.

Swarthmore, the 30th of the 10th Month, 1679. *G. F.*

About the latter *end* of this *Year* I was moved of the Lord to travel up into the *South* again. Wherefore after I had taken my leave of my *Wife* and the *Family*, and of the *Neighbouring Friends*, I set forward on my *Journey* in the beginning of the *First Month* 16$\frac{79}{80}$, and passing through some parts of *Westmorland* and *Lancashire*, I visited *Friends* at several *Meetings*; and so came into *Yorkshire*. Divers large and weighty *Meetings* I had in *Yorkshire*, before I came to *York-City*; and when I came there, it was the *Assize*-time: and there being many *Friends* in *Prison* for *Truth*'s sake, I put *Friends*, that were at liberty, upon drawing

Westmorland. *Lancashire.* *Yorkshire.*

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ing up the *Sufferings* of the *Friends*, that were in *Prison*; that they might be laid before the *Judges*: and I assisted them therein. There were then in *York* many *Friends* from several parts of the *County*, for the *Quarterly Meeting* of *Friends* was at that time; so that I had a brave opportunity among *Friends*, and many weighty and serviceable things did the Lord open through me to the *Meeting*, relating to both the *inward state* of *Man*, how Man by *faith* in Christ comes to be grafted into him, and made a Member of his *Spiritual Body*: and also the *outward state* of the *Church*, how each Member ought to walk and act, according to its place in the *Body*. I spent several days in *York* amongst *Friends*, having divers *Meetings* amongst them; and all was peaceable and well. I went also to the *Castle*, to visit the *Friends* that were *Prisoners* there; with whom I spent some time, encouraging them and strengthening them in their *Testimony*.

York.

Then leaving *York*, I travelled on *Southward* through *Yorkshire*, having *Meetings* in many places amongst *Friends*, till I came to *Burton* in *Lincolnshire*; where on the *First-day* of the *Week* I had a large and precious *Meeting*. Then turning into *Nottinghamshire*, I travelled among *Friends* through a good part of that *County*, in which I had several very good *Meetings*; and then passed into *Derbyshire*, and through *Leicestershire*, and so into *Warwickshire*, having *Meetings* all along as I went, till I came to *Warwick*: There *William Dewsberry* came to me, and several other *Friends*; and we had a little *Meeting* in that Town. Then passing through *Southam* and *Radway* (at each of which places I had a very good *Meeting*) I came to *Nathaniel Ball*'s of *North-Newton* in *Oxfordshire*, and so went to *Banbury* to a *Monthly Meeting* there. And after I had visited *Friends* at their *Meetings* in the bordering parts both of *Oxfordshire*, *Gloucestershire*, and *Northamptonshire*, I passed to *Richard Baker*'s of *Biddlesden* in *Buckinghamshire*; and the next day (being the *First-day* of the *Week*) I had a very large *Meeting* in *Biddlesden*, at an old *Abbey-house*, which a *Friend* Rented, and dwelt in: Many *Friends* and People came to this *Meeting* out of *Oxfordshire*, *Northamptonshire*, and the parts adjacent; and of good Service it was. After this *Meeting* I visited *Friends* in those parts, having *Meetings* at *Lillingstone*, *Lovel* and *Bugbrook*; and then going to *Stony-stratford*, I went from thence into some parts of *Bedfordshire*, till I came to *Edward Chester*'s of *Dunstable*. From whence passing on by *Market-street*, I had a *Meeting* at *Albans*; and so calling on *Friends* at *Mims* and *Barnet*, I came to the Widow *Hayly*'s, at *Gutters-hedge* in *Hendon* in *Middlesex*, on a *Seventh-day* night, and had a very large and good *Meeting* there the day following.

Yorkshire. *Lincolnshire* Burton. *Nottinghamshire.* *Derbyshire.* *Leicestershire.* *Warwickshire.* Warwick. Southam. Radway. *Oxfordshire.* North-Newton. Banbury. *Oxfordshire.* *Gloucestershire* *Northamptonshire.* *Buckinghamshire.* Biddlesden Lillingstone. Lovel. Bugbrook. Stony-stratford. *Bedfordshire.* Dunstable. Market-street. Albans. Mims. Barnet. *Middlesex.* Gutters-hedge in Hendon. London. *Tearly-Meeting.*

I passed from thence to *London* on the *Third-day* following, and went directly to the *Peel-Meeting* at *John Elsons*; and next morning to the *Meeting* at *Gracious-street*, which was very large and quiet: and *Friends* rejoyced in the Lord to see me. The *Tearly-Meeting* was in the week following, to which many *Friends* came up out of most parts of the Nation; and a blessed Oppor-

1680. tunity the *Lord* gave us together; wherein the ancient *Love* was sweetly felt, and the heavenly *Life* flowed abundantly over all.

London. After the *Yearly-Meeting* was over, and the *Friends*, that came out of the Counties to it, for the moſt part return'd homewards, I continued about a *Month* or *five weeks* longer in and about *London*, labouring in the *Work* of the *Lord* both in *Meetings* and out: for, beſides the *publick Teſtimony*, which the Lord gave me to bear both to *Friends* and to the *World* in *Meetings*, I had much Service lay upon me, with reſpect to *Friends Sufferings*, in ſeeking to get Eaſe and Liberty for them in this and other Nations. And much pains and time I ſpent, while I was now at *London*, in writing *Letters* to *Friends* in divers parts of *England*, and in *Scotland*, *Holland*, *Barbados*, and ſeveral other parts of *America*.

After I had ſpent about *ſix weeks* time in the *Service* of *Truth* in and about *London*, I was moved of the *Lord* to go viſit *Friends*

Surrey. Suſſex. Kingſton. in ſome parts of *Surrey* and *Suſſex*. I went down to *Kingſton* by water, and tarried there certain days: for while I was there, the *Lord* laid it upon me to write to both the *great Turk*, and the *King* of *Algier* ſeverally, to Warn them both, and the People under them, to turn from their wickedneſs, and fear the Lord, and do juſtly; leſt the *Judgments* of *God* came upon them, and deſtroyed them without Remedy. But to the *Algerines* I writ more particularly, concerning the *Cruelty* they exerciſed towards *Friends* and others, whom they held *Captives* in *Algiers*. Now when I had finiſhed that *Service*, and viſited *Friends* in their *Meetings* at *Kingſton*, I went on further into the *Country*,

Worpleſdon. Guildford. Eſhing Capell. Patchgate. Wormingburſt. Bletchington. Horſham. Iſield. Rygate. Gaton, &c Kingſton. Hammerſmith. Batterſea. Wanſworth. Kenſington Hendon. London. Edmunton Hartford. and had *Meetings* amongſt *Friends* in many places; as at *Worpleſdon*, *Guildford*, *Eſhing*, *Capell*, *Patchgate*, *Wormingburſt*, *Bletchington*, *Horſham*, *Iſield*, *Rygate*, *Gaton*, &c. and ſo came back to *Kingſton* again: and from thence to *Hammerſmith*. And having ſpent ſome days in the Service of Truth amongſt *Friends* at *Hammerſmith*, *Batterſea*, *Wanſworth* and thereabouts, I croſſed over by *Kenſington*, to *Hendon*, where I had a very good *Meeting* on the *Firſt-day* of the Week. And (having ſpent about *two Months* time in this Journey) went from thence to *London*.

When I had been about *Ten days* in *London*, I was drawn forth again to viſit Friends in the *Country*; and went down to *Edmunton*, to *Chriſtopher Taylor*'s, who kept a *School* in his Houſe for the educating of *Friends Children*. I had ſome *Service* here amongſt the *Youths*; and then went on towards *Hartford*, viſiting ſeveral *Friends* in the way. At *Hartford* I met with *John Story* and ſome others of his Party; but the *Teſtimony* of *Truth* went over them, and kept them down, ſo that the *Meeting* was quiet. It was on a *Firſt-day* of the week; and the next day being the *Mens* and *Womens Meeting* for buſineſs, I viſited them alſo; and the rather, becauſe ſome in that place had let in a *Diſeſteem* of them. Wherefore I was moved to open the *Service* of thoſe *Meetings*, and the *Uſefulneſs* and *Benefit* thereof to the *Church* of *Chriſt*, as the Lord opened the thing in me; and it was of good Service

Service to *Friends*. I had a *Meeting* alſo with ſome of them there, that were gone into *Strife* and *Contention*, to ſhew them, wherein they were wrong: and having cleared my ſelf of them, I left them to the Lord. Then, after I had had another publick *Meeting* in the *Town*, I returned towards *London* by *Waltham-Abby*, where I had a publick *Meeting* on the *First-day* following; and another with *Friends* in the Evening. *Next* day I went to *Chriſtopher Taylor*'s at *Edmunton*, and ſtay'd there a day or *two*; having ſome things upon me to write, which were for the *Service* of *Truth*. When I had finiſhed that *Service*, I went to *London* by *Shacklewell*, where was a *School* kept by *Friends*, for the breeding up *Young Maidens*, that were *Friends Daughters*.

1680. Hartford. Waltham-Abby. Edmunton. Schackle-well.

I abode at *London* moſt part of this *Winter*, having much *Service* for the Lord there, both in *Meetings*, and out: For as it was a time of great *Sufferings* upon *Friends*, I was drawn forth in Spirit to viſit *Friends Meetings* more frequently; to encourage and ſtrengthen them both by *Exhortation* and *Example*. The *Parliament* alſo was ſitting, and *Friends* were diligent to wait upon them, to lay their *Grievances* before them; of which we received freſh Accounts almoſt every day, of the ſad *Sufferings Friends* underwent in many parts of the Nation. In this *Service* of ſeeking Relief for my *ſuffering Brethren*, I ſpent much time; together with other *Friends*, who were freely given up to that *Service*, attending at the *Parliament-Houſe day* by *day* for many days together, and watching all Opportunities to ſpeak with ſuch *Members* of either *Houſe*, as would hear our juſt *Complaints*. And indeed, ſome of the *Members* of each *Houſe* were very *Courteous* to us; and appeared willing to help us, if they could: But the *Parliament* being then earneſt in Examining the *Popiſh Plot*, and contriving ways to diſcover ſuch, as were *Popiſhly Affected*, our *Adverſaries* took advantages againſt us (becauſe they knew, we could not *Swear* nor *Fight*) to Expoſe us to thoſe *Penalties*, that were made againſt *Papiſts*: though they knew in their Conſciences, that we were no *Papiſts*, and had had Experience of us, that we were no *Plotters*. Wherefore, to clear our *Innocency* in thoſe Caſes, and to ſtop the Mouths of our *Adverſaries*, I drew up a ſhort *Paper*, to be delivered to the *Parliament*, which was as followeth:

London.

'IT is our *Principle* and *Teſtimony*, to deny and renounce all *Plots* and *Plotters* againſt the *King*, or any of his *Subjects*; 'for we have the *Spirit* of *Chriſt*, by which we have the *Mind* 'of *Chriſt*, who *came to ſave mens lives, and not to deſtroy them*: 'and we would have the *King* and all his *Subjects* to be ſafe. 'Wherefore we do declare, that we will endeavour, to our pow-'er, to ſave and defend him and them, by diſcovering all *Plots* 'and *Plotters* (which ſhall come to our knowledge) that would 'deſtroy the *King* or his *Subjects*: This we do ſincerely offer un-'to you. But as to *Swearing* and *Fighting*, which in tenderneſs 'of Conſcience we cannot do, ye know, that we have ſuffered

'theſe

1680. London. 'thefe many years for our Conſciencious Refuſal thereof. And 'now that the *Lord* hath brought you together, we deſire you 'to *Relieve* us, and *free* us from thoſe *Sufferings*; and that ye 'will not put upon us to do thoſe things, which we have *ſuffer*-'*ed* ſo much and ſo long already for not doing: for if you do, 'ye will make our *Sufferings* and *Bonds* ſtronger, inſtead of Reliev-'ing us.

G. F.

About this time I received *Two* very envious *Books*, written againſt *Truth* and *Friends*: one of them by a *Doctor* (ſo called) of *Bremen* in *Germany*; the other by a *Prieſt* of *Dantzick* in *Poland*. They were both full of groſs *Falſhoods*, and had in them many reproachful *Slanders*. I found it upon me to Anſwer them both: and that I might not be over-much interrupted therein by other Buſineſs and Company, I got out of *London* for a little while, and went down to *Kingſton* upon *Thames*, were I writ an *Anſwer* to each of them; And alſo an *Anſwer* to ſome other Scandalous *Papers*, which had been printed and ſcattered about to miſ-repreſent *Friends* by.

Kingſton upon Thames.

While I was there, I writ alſo the following *Paper*, to perſwade the *Magiſtrates* to *Moderation* towards *Diſſenters*; and take off their Edge to *Perſecution*. And becauſe it ſhould have its full *Service*, I directed it——

To all the Rulers, Magiſtrates, *and them that are in Authority, and Law-makers in* England, Scotland *and* Ireland, *from the Higheſt to the Loweſt; and to all other* Magiſtrates *every where, in that which is called* Chriſtendom; *Deſiring their Health, and Peace, and Tranquillity, and Life and Salvation in* Chriſt Jeſus *the Lord of Glory, and Lamb of God, that takes away the* Sins *of the World; Who is the* King *of* Kings *and* Lord *of* Lords, *and all Power in Heaven and in Earth is given to him: who will reward every Man according to his Words and Works.*

'ALL you bearing the Name of *Chriſtian Magiſtrates*, my deſire is, that you may all be found in *Chriſt*; and not 'only have the *Name*, but be made Partakers of his *Divine Na-'ture*: that ye may be not only *Sayers* of the Word, but *Doers* 'of the Word; not only *Profeſſors* of Chriſt, and *Talkers* of Chriſt, 'but let Chriſt rule in your hearts by *Faith*, and be *Walkers* in 'Chriſt. For as Chriſt's great Apoſtle ſaith, *As every one hath received*

'*received the Lord Jeſus Chriſt, ſo let him walk in him; for in him* 1680. '*there is peace.* And if all that do *Profeſs* Chriſt, did *Walk* in Kingſton. 'Chriſt, they would all *Walk* in Peace, and be in Unity: For 'the *Apoſtle* exhorted the *Chriſtians* in his day to keep the *Uni-'ty* of the *Spirit*; which is the *Bond* of *Peace*, yea, of Chriſt the '*King* of *Kings Peace*. And all *Chriſtians*, who have the *Scrip-'tures*, and are not in this *Spirit* of *Chriſt*, they are not in Uni-'ty one with another; and ſo have broken this *Bond* of *Peace*, 'which ſhould knit and unite them together. And likewiſe all 'that do profeſs the *Truth* of *Chriſt*, ſhould live in it; for it is 'peaceable; and the *Goſpel* is the *Goſpel* of *Peace*: which if all '*Chriſtians*, that do profeſs it, lived in, they would be at *peace* 'one with another, and in the glorious *Fellowſhip* of the *Goſpel*. 'And alſo, if all *Chriſtians* kept in the *Fear* of *God*, which is the 'beginning of the pure, heavenly, peaceable and gentle *Wiſdom*, 'which is eaſie to be entreated (above that *Wiſdom*, which is 'earthly, ſenſual, devilliſh and deſtroying) then there would 'be no difference and deſtroying about *Matters* of *Religion*.

'I do declare, *the mighty* Day *of the* Lord *is Come and Coming*; 'and the *Lord God* is come to *Teach his People* himſelf by his '*Son* (*Hebr.* 1.) whoſe *Son*, *Chriſt Jeſus*, bruiſes the *Serpent*'s '*Head*, that *falſe Teacher*, that led *Adam* and *Eve* from God 'their *Teacher*. So God will *Teach* his People by his *Son*, who 'was the *Teacher* of *Adam* and *Eve* in *Paradiſe*, before they fell 'and diſobeyed the Lord, and forſook him, and followed the '*Serpent*; whoſe *Head* Chriſt does bruiſe, and renews Man and 'Woman up again into the *Image* of *God*, which *Adam* and *Eve* 'was in before they fell: Glory and Honour be to God through '*Jeſus Chriſt*, who hath called us by his *Son* into his glorious '*Image*, to ſerve and worſhip him in his *Spirit* and *Truth*; which 'holy *Spirit* and *Truth* the *Devil* is out of, and cannot come in-'to it.

'And now, I deſire all Chriſtian *Magiſtrates* to take heed of '*Perſecuting* any, though they differ from you in Matters of *Faith*, '*Worſhip* and *Religion*. For Chriſt ſaith, *Let the Tares and the* '*Wheat grow together, till the Harveſt*; and he forbad ſuch, as 'would be plucking up *Tares*: The Reaſon was, *Leſt they ſhould* '*pluck up the Wheat alſo*; for that, Chriſt ſaid, ſhould be his *An-'gels work*, to ſeparate the *Tares* from the *Wheat*. Moreover, 'Chriſt ſaid, They ſhould go into everlaſting Puniſhment, that 'did *not Viſit him in* Priſon *in his Members*: Then what will be-'come of them, that *Caſt him into Priſon*, where he is made 'manifeſt in his *Members*! Oh, lay theſe things to heart! A '*Day* of *Judgment* will come, *Vengeance* and *Recompence* upon e-'very one according to their *Works*.

'And Chriſt ſaid to his Diſciples, who would have had *Fire* '*to come down from Heaven* to conſume them, that would not re-'ceive him; He turned him about and rebuked them, and told 'them, *They did not know, what ſpirit they were of*; for he came not 'to deſtroy mens *Lives*, but to *ſave* them.

And

1680. Kingston.

'And therefore let all the *Magiſtrates*, and the *Prieſts* in that 'which is called *Chriſtendom*, conſider, who have deſtroyed Mens 'and Womens *Lives* ſince the Apoſtles days, becauſe they could 'not Receive their *Religions*, *Ways* and *Worſhips*, (or Conform 'to them) which they have made and ſet up; Have they known, 'what *Spirit* they have been of? Are they not all reproved by, 'and come under the *Judgment* of *Chriſt*? Therefore let all *Perſecution* be laid away concerning *Religion*, and let *Love* bear 'the ſway, to overcome *Evil* and *Enemies*; and let *Patience* o-'ver-ſway *Paſſion* in all ſuch doings: that all may retain the 'heavenly Reaſon, and the pure Underſtanding, that your *Mode-'ration* in true Chriſtianity may be known to all Men. For have 'you not the *Turks*, *Jews*, *Tartars*, *Indians* and *Atheiſts Eyes* 'upon you, and upon Chriſtendom? And therefore be in Uni-'ty, and let not the *Name* of *God* and *Chriſt* be blaſphemed a-'mongſt them by means of any, that bear the Name of *Chri-'ſtians*: So that God may be glorified by all and in all, through 'Jeſus Chriſt, who is over all, who calls all to Peace, who is 'bleſſed for ever.

And now, I would have you to be as *Noble*, as the *Bereans*, 'and *ſearch* the *Scriptures* of Chriſt and the Apoſtles, where-ever 'he or they did give any Command to *Impriſon*, *Baniſh*, *Perſe-'cute* or *put to Death* any, that would not receive or conform to 'them, or that were contrary-minded to them in *Religion*, or dif-'fer'd from them in Matters of *Worſhip*?

'Again, I deſire all Chriſtian *Magiſtrates* to ſearch both *Scrip-'tures* and *Chronicles*, and ſee, what was the End of all *Perſe-'cutors*, and what *Judgments* came upon them. What came to '*Cain*, who was the *firſt Perſecutor* for Matters of Faith and Sa-'crifice? Did not he become a *Runnagade*, a *Vagabond* and a *Fu-'gitive* in the Earth? What became of the *Old World*, that 'grieved God and *Noah*, a Preacher of Righteouſneſs? What be-'came of *Sodom*, that vex'd *Juſt Lot*? What became of *Pharaoh*, 'that *perſecuted* God's People in *Egypt*? (though the more he *perſe-'cuted* them, the more they grew.) What became of *Ahab* and '*Jezabel*, that perſecuted the Lord's *Prophets*? And what became 'of *Haman*, that would have deſtroyed the *Jews*? What became 'of the *Jews* and *Jeruſalem*, that *perſecuted* Chriſt and the Apoſtles? 'What was the End of all theſe? Are they not become *Vaga-'bonds* in the Earth, and driven away from their native *Coun-'try*? Therefore I beſeech you in the Love and Fear of God, 'be ſo *Noble* as to *ſearch* both *Scripture* and *Hiſtory*, and let not 'your divine underſtanding be clouded. What will become of 'the *Beaſt* and *Whore*, ſpoken of in the *Revelations*, with their '*falſe Prophets*, that have drunk the *blood* of the *Saints*, *Martyrs* 'and *Prophets* of Jeſus? muſt they not all go with the *Devil* '(who is a Murderer, Deſtroyer, an Enemy and Adverſary of 'Mankind) into the *Lake of Fire*, that burns with Brimſtone? 'And ye may be ſure, that *Spirit* that ſtirs you up to *Perſecuti-'on*, let it be in whomſoever it will, is not of Chriſt, and of his 'Lamb-like Nature; who *takes away* the *Sins* of the *World*, not 'the *Lives* of *Men*. 'Paul

'*Paul* was a *Perſecutor*, and a Haler to *Priſon*, before he was 1680. 'converted to Chriſtianity; but never after. And therefore, are 'not all in *Saul*'s nature (let them be of what Name or Profeſ- Kingston. 'ſion ſoever they be) that are *Perſecutors*, and unconverted in-'to *Paul*'s Life of Chriſtianity? He ſaid, the *Life* that he did 'live, after he was Converted, was by the *Faith* in the Son of 'God: And that He *lived*, yet not He, but *Chriſt lived in him*, 'who came to ſave mens *Lives*, and not to deſtroy them; 'Which *Life* ſhould be the *Life* of all Chriſtians now, which '*Paul* in his converted ſtate lived in. And the Apoſtle ſaith, '*The* Law *is good*, *if a man uſe it* lawfully; *knowing this*, *that* '*the* Law *is not made for a righteous man*, *but for the Lawleſs*, *and* '*for the Ungodly and Sinners*, *and for Unholy and Prophane*, *and* '*for Murtherers of Fathers and Mothers*, *and for Manſlayers*, *for* '*Whoremongers*, *and for them that defile themſelves with Mankind*, '*for Menſtealers*, *Liars and Perjured Perſons*, 1 Tim. 1. So the '*Law* in its place, is good againſt ſuch. Again the Apoſtle ſays, '*The Law was added*, *becauſe of Tranſgreſſion*, *Gal.* 3. 19. Now 'here all *Magiſtrates* may ſee, what the *Law* in its place is good 'againſt; and what it was made for and againſt; and what *E-'vils*, the Apoſtle ſays, it takes hold upon: He does not ſay, 'the *Law* ſhould be laid upon Men, that differed from them in 'their *Religion* and *Judgment*, nor upon the *Righteous men*. And 'ſo you may ſee, in what condition the *Law* is good, and what 'it was made againſt; not againſt *Righteous men*, againſt whom 'they have nothing in their Lives and Converſations, only be-'cauſe they differ from them in Matters of *Religion*; and let '*Manſlayers*, *Whoremongers*, *Perjured Perſons*, *Ungodly*, *Prophane* '*Perſons*, *Liars*, &c. go unpuniſhed: Such do not uſe, nor exe-'cute the *Law lawfully*, as the Apoſtle ſays; *The* Law *is good*, '*if a man uſe it* lawfully. Therefore it ought to be uſed *lawful-'ly*; which *Law* the Apoſtle ſays, is for the puniſhment of the '*Evil-Doers*, and a praiſe for them that do well: as may be ſeen, *Rom.* '13. And ſo, as the Apoſtle ſaid, *We do not break the* Law, *nor* '*make it void*; *but we eſtabliſh the* Law, *Rom.* 3. 31.

Kingſton upon Thames, the 4*th* of the *firſt Month* 1682.

This is from him, who deſires the Eternal Good and Salvation of you all in Chriſt Jeſus, Amen.

G. F.

After I had finiſhed theſe *Services* there, I returned to *London*; where I ſtay'd about a *Month*, labouring amongſt *Friends* in the *Work* of the *Lord* both in publick *Meetings* for *Worſhip*, and in the *Meetings* relating to the outward *Affairs* of the *Church*. Then feeling my Spirit drawn to viſit *Friends* about *Enfield*-ſide, I went down to *Waltham Abbey*, where I had a very precious *Meeting*; and another at *Flamſtead-Heath* (not far from thence.) And having ſpent ſome time amongſt *Friends* there and thereabouts, and had divers good *Meetings* at *Edmunton*, *Enfield*, *Winchmore* London. Waltham-Abbey. Flamſtead-end. Edmunton Enfield. Winch-more-hill.

1681. *Hill*, and other places there-aways, I came back to *London* a little before the *Yearly Meeting*, which was in the *Third Month* 1681; it was a very precious *Meeting*, in which the Glorious *Presence* and Power of the *Lord* was eminently felt and enjoyed.

London *Yearly Meeting.*

Some time after the *Yearly Meeting* was over, it came upon me to write the following *Epistle*, which I directed——

To the Quarterly *Mens and Womens* Meetings *that are gathered in the Name and Power of Jesus.*

'CHrist, the *second Adam*, who is both Head and Husband of 'his *Church*, and Redeemer, and Purchaser, and Saviour, 'and Sanctifier, and Reconciler of his *Sons* and *Daughters* (his '*Church*) to God, I say, his Presence (to wit, *Christ's*) feel a-'mong you, to exercise his *Prophetical Office*, in opening of you 'with his Light, Grace, Truth, Power and Spirit; and to exer-'cise his *Office*, as he is a *Bishop*, to *Oversee* you with his Light, 'Grace, Power and Spirit, that ye do not go astray from God. 'And as *Christ* is a *Shepherd*, feel, see and hear him exercising 'that *Office*, who has laid down his *Life* for his *Sheep*, and is 'feeding them in his living *Pastures* of *Life*, and makes them to drink 'of his living, Eternal *Springs*. And let him rule and govern in 'your Hearts, as he is *King*, that his heavenly and spiritual Go-'vernment all may live under, as true *Subjects* of his righteous, 'peaceable *Kingdom*, which stands in Righteousness, and Power, 'and Joy in the *Holy Ghost*, over *Satan* and his Power, and the 'unclean, *unholy Ghost*, and all unrighteousness. So all ye *Sub-'jects* to Christ's *Kingdom* of *Peace*, if ye want *Wisdom*, or *Know-'ledge*, or *Life*, or *Salvation*, *Christ* is the *Treasure*; feel him the '*Treasure* among you. And every one among you, as ye have 'received *Christ*, walk in him, in whom ye have all *Peace*; who 'bruises the *Head* of the *Serpent*, that is the Author of all *Strife*, '*Distraction* and *Confusion*: yea, you have *Peace* with *God*, and 'one with another; though the *Trouble* be from the World and 'the World's Spirit. And therefore, *My dear Friends*, *Brethren* 'and *Sisters*, Love one another with the *Love*, that is of *God* 'shed in your hearts; that ye may bear the *Marks* of *Christ's* '*Disciples*, and it may appear, that *Christ is in you, and ye in him*; 'so that God Almighty may be glorified among you. And what-'ever ye do, let it be done in the *Name* of *Jesus*, to the praise 'of God the Father, keeping in *Unity* in the *Holy Spirit* of God, 'which was, before the *unholy Spirit* was: Which *holy Spirit* is 'your *Bond* of *Peace*, yea, the *holy King* of *Kings* and *Lord* of '*Lords* his peace. And in this holy, pure *Spirit* is your eternal '*Unity* and *Fellowship*; in which *Spirit* of *Truth* ye do serve and 'worship the *God* of *Truth*, who is God over all, blessed for ever, 'Amen. So the *Lord* guide you all with his Word of Patience, 'Word of Life, Power and Wisdom in all your *Actions*, *Lives*, '*Con-*

'*Conversations* and *Meetings* to God's glory. My Love to you all 1681. 'in the Lord *Jesus Christ*, by whom all things were made, and who 'is over all, the *First* and the *Last*.

London.

London the 9*th* of the 4*th Month*, 1681. G. F.

About this time I had occasion to go to several of the *Judges Chambers*, upon a *Suit* about *Tithes*. For both *I* and my *Wife*, and several other *Friends*, were sued in *Cartmel-Wapentake-Court* in *Lancashire*, for *small Tithes*, and we had demurred to the *Jurisdiction* of that *Court*. Whereupon the *Plaintiff* prosecuted us into the *Exchequer-Court* at *Westminster*; where they run us up to a *Writ* of *Rebellion*, for not Answering the *Bill* upon *Oath*: and got an *Order* of *Court* to the *Sergeant*, to take me and my *Wife* into *Custody*. This was a little before the *Yearly Meeting*, at which time it was thought, they would have taken me up; and according to outward appearance, it was likely indeed, that he would: and very easie for him to have done it; I *lodging* at the same places, where I used to *lodge*, and being very *publick* in *Meetings*. But the *Lord's Power* was over them, and restrained them; so that they did not take me. Yet understanding, that there was a *Warrant* out against me, as soon as the *Yearly Meeting* was well over, I took *William Mead* with me, and went to several of the *Judges Chambers* to speak with them about it; and to let them understand both the *state* of the *Case*, and the ground and reason of our Refusing to pay *Tithes*. The *first*, that I went to, was *Judge Gregory*, to whom I tendred *mine* and my *Wife's Answer* to the *Plaintiff's Bill*; in which was set forth, That my *Wife* had lived *Three* and *forty years* at *Swarthmore*, and in all that time there had been no *Tithe* paid nor demanded: and an *old Man*, who had long been a *Tithe-Gatherer*, had made *Affidavit*, that he never gathered *Tithe* at *Swarthmore-hall* in *Judge Fell's* time, nor since. There were many *Particulars* in our *Answer*; but it would not be accepted without an *Oath*. I told the *Judge*, that both *Tithe* and *Swearing* among Christians came from the *Pope*; and it was *matter* of *Conscience* to us, not to pay *Tithes*, nor to *swear*: for Christ bid his Disciples, who had *freely received*, *give freely*; and he commanded them, *Not to swear at all*. The *Judge* said, There was *Tithe* paid in *England*, before *Popery* was: I asked him, by what *Law* or *Statute* they were paid then? but he was silent. Then I told him, there were *Eight poor men* brought up to *London* out of the *North* about *Two hundred Miles*, for *small Tithes*, and one of them had no Family, but himself and his *Wife*, and kept no living Creature, but a *Cat*. I asked him also, Whether they could take a *Man* and his *Wife*, and *Imprison* them *both* for *small Tithes*, and so destroy a *Family*? and if they could, I desired to know, by what *Law*? He did not Answer me; but only said, That was an *hard Case*. So when I found, there was no help to be had there, we left him; and went to *Judge Mountague's* *Chamber:*

1681. *Chamber:* and with him I had a great deal of Discourse concerning *Tithes*. Whereupon he sent for our *Adversary*'s *Attorney*; London. and when he came, I offered him our *Answer:* He said, If we would pay the *Charges* of the *Court*, and be bound to stand *Trial*, and abide the *Judgment* of the *Court*, we should not have the *Oath* tendred to us. I told him, that they had brought those *Charges* upon us, by requiring us to put in our *Answer* upon *Oath*; which they knew before, we could not do for *Conscience* sake: And as we could not pay any *Tithe*, nor *swear*; so neither should we pay any of their *Charges:* Upon this he would not receive our *Answer*. So we went from thence to *Judge Atkyns* his *Chamber*; and he being busie, we gave our *Answers*, and our *Reasons* against *Tithes* and *Swearing* to his *Clerk:* But neither could we find any Encouragement from him to expect Redress there. Wherefore leaving him, we went to one of the most noted *Counsellors*, and shewed him the *state* of our *Case*, and our *Answers:* He was very Civil to us; and said; *This way of proceeding against us was somewhat like an* Inquisition. A few days after, those *Eight poor Friends*, that were brought up so far out of the *North*, appeared before the *Judges*; and the *Lord* was with them, and his Power was over the *Court*, so that the *Friends* were not Committed to the *Fleet*. Our *Cause* was put off till the *next Term* (called *Michaelmas-Term*) and then it was brought before the *Four Judges* again. Then *William Mead* told the *Judges*, that I had engaged my self never to meddle with my *Wife*'s *Estate:* The *Judges* could hardly believe, that any Man would do so: Whereupon he shewed them the *Writing* under my *Hand* and *Seal*; at which they wondred. Then *Two* of the *Judges*, and some of the *Lawyers* stood up, and *pleaded* for me, that I was not liable to the *Tithes:* But the other two *Judges*, and divers other *Lawyers* pressed earnestly, to have me *sequestred*; alledging, that I was a *publick Man*. At length they prevailed with one of the other *Two Judges* to *Join* with them; and then they granted a *Sequestration* against *me* and my *Wife* together. Thereupon, by Advice of *Counsel* we moved for a *Limitation*, which was granted; and that much defeated our *Adversary*'s *design* in suing out the *Sequestration:* for this limited the *Plaintiff* from taking no more, than was proved. One of the *Judges*, who was called *Baron Weston*, was very *bitter* against me; and brake forth in a great *Rage* against me in the open *Court:* but in a little time after he *died*.

After the *Yearly Meeting* was over, I tarried about a *Month* in *London*; and then went into *Sussex*, to visit *Friends* there: Sussex. London. amongst whom I had many large and very precious *Meetings* in divers parts of that *County*. Yet I spent not much time now in *Sussex*; but returned pretty soon to *London*, whether I felt *drawings* in *Spirit:* and had very good *Service* for the *Lord* there, both in *publick Meetings*, and amongst *Friends*. And when I had tar- Edmunton. ried some time in *London*, I went down to *Edmunton*; and from Bucks. thence into *Buckinghamshire*, where I visited *Friends* at several *Meetings* in the upper-side of that County: and then went by *Henly*,

Henly to *Reading*, where I tarried several *Meetings*. I went 1681. no farther *Westward* at this time, than to *Ore*; where I had a very large *Meeting:* After which, striking off through the Edg of *Oxfordshire*, I had a large and very precious *Meeting* at *Warborow*, in which the *Glory* of the *Lord* shined over all: Many *Friends* came to this *Meeting*, some out of *Berkshire*, some out of *Buckinghamshire*, and some out of *Hampshire*. From thence I passed to *Ilmore* (which is in the *Vale* of *Buckinghamshire*) where we had a glorious *Meeting:* And the day following I returned to *Mary Pennington*'s. From whence I visited the *Mens* and *Womens Monthly Meetings* at *Hunger-hill*, and some other *Meetings* thereabouts: and then passed to *Watford*; where was a *Marriage* of *Two Friends*, at which I was present: A very large *Meeting* we had on that Occasion, and the *Lord*'s *Power* was over all. I went from *Watford* to *Longford* in *Middlesex*, visiting *Friends* at *Uxbridge* in the way. At *Longford* we had a large *Meeting*, it being on the *First-day* of the Week; and the *presence* of the *Lord* was preciously felt amongst us: blessed be his Name. I passed from *Longford* to *Kingston*, visiting *Friends*, as I went, at *Stains* and *Sunbury*. At *Kingston* I abode with *Friends* two *Meetings*, wherein we were sweetly refreshed together in the *Lord*. And passing on from thence towards *London*, I had a very precious *Meeting* at *Wansworth:* Then crossing over to *Hammersmith*, I had a good *Meeting* there; which was the larger by reason of a *Burial*, that was there that time: and there being a pretty *Openness* in the *People* on that Occasion, I had a fine Opportunity to open the *Way* of *Truth* amongst them.

Henly. Reading. Ore. Oxfordshire. Warborow. Ilmore in the Vale of Bucks. Hunger-hill. Watford. Middlesex. Uxbridge. Longford. Stains. Sunbury. Kingston Wansworth. Hammersmith.

After I was come to *London*, I was moved to write the following *Paper*, concerning that *Spirit*, which had led some, who profest *Truth*, into *Strife* and *Division*, and to oppose the *Way* and *Work* of the *Lord*. London.

Friends,

'YOU that do keep your *habitations* in the *Truth*, that is over all, do see, that it is the same *Spirit*, that doth 'lead the *Backsliders* and *Apostates* now, from the Spiritual *Fel-* 'lowship and *Unity* of God's People and the Church of Christ, 'that led out *Adam* and *Eve* from God, and the *Jews* from God 'and his Law, to Rebel against his *Spirit*; and so to turn a- 'gainst *God* and his *Prophets*. And this *Spirit* was the same, that 'was in the *World*, which was got into the *Jews*, when they 'were gone from the *Spirit* of *God*; and then they turned a- 'gainst *God* and his *Prophets*, and against *Christ* and his *Apo-* 'stles: And that *Spirit* led them to be as bad, as *Pilate*, or 'worse. The *Enmity* or *Adversary* was got within them against 'the *Truth*, and them that walked in it, and the *Spirit* of the 'Lord; so that they killed and destroyed the *Just*. And this 'was the *Spirit* of the *Devil*, the Destroyer, who would seek 'not only to destroy the *Truth*, but the *Order* of it, and them 'that walk in it, when true Christianity was planted among the

1681. London. 'the *Poſſeſſors* of the *Light*, *Grace* and *Truth*, and the *Goſpel-holy* 'Faith and *Spirit*; and they did enjoy Chriſt in their hearts. 'But when ſome did begin to Err from the *Spirit* and *Faith*, 'and hate the *Light*, and diſobey the *Goſpel*, and to turn the 'Grace of *God* into Wantonneſs, and walk deſpitefully againſt 'the *Spirit* of *Grace*, and turn from the *Truth*, and Crucifie to 'themſelves Chriſt afreſh, and put him to open ſhame; Theſe 'were they, that let in the *Spirit* of the *World*: who held the 'Form of *Godlineſs*, but denied the *Power* thereof; which trou-'bled the *Churches* in the *Apoſtles* days. And when the *Spirit* of 'Satan had got into ſuch, they were more troubleſome to the 'Church, than the open *Perſecutors*, that were without: And 'theſe got into the *Aſſemblies* to deceive the hearts of the Sim-'ple; having the *good Words*, and *fair Speeches*, and *Sheep's-'Cloathing*. *Paul*, *Peter*, *John*, *Jude* and *James* had much to 'do with ſuch, and to keep them from troubling the *Church* of 'Chriſt: For they are out of the *Light*, *Power* and *Spirit*; and 'therefore the *Apoſtles* of Chriſt did exhort the Saints to keep 'to the *Word* of *Life* within, and to the *Anointing*, and to the 'Grace, and *Truth*, and holy *Spirit* in their hearts. This *foul* 'Spirit will profeſs all the *Scriptures* in words; but by the *Spirit* 'of *God*, which is *holy*, that Spirit is tried, and its *fruits*. And 'ſo the *Apoſtates* went from the *Power* and *Spirit* of *God*, and 'turned againſt the *Prophets*, and the *Martyrs* of *Jeſus*; and be-'came the *Whore*, whoſe *Cup* all Nations drunk of. And the 'Dragon with his *Tail* threw down many of the *Stars*, and 'would have devoured the *Woman* with his *Flood*: but the *Wo-'man*, the true *Church* was preſerved; and the *Gates of Hell can-'not prevail againſt* her: And then the *Dragon* made war with 'her *Seed*. So the *Dragon*, and the *Whore*, and *Beaſt*, and *falſe* 'Prophets, all made war againſt the *Lamb* and the *Saints*; but 'the *Lamb* and the *Saints* will overcome them all, and will have 'the *Victory*. And now the Everlaſting *Goſpel* is preached again 'to all *Nations*, *Tongues* and *Peoples*: and many are gathered 'into the *Goſpel*, the *Power* of *God*; and are turned to the *Light*, 'which is the *Life* in Chriſt, and are grafted into him, and 'are come to walk in the *Order* of the New Covenant of *Light* 'and *Life*, in the Goſpel of Peace and Salvation. The ſame 'Spirit, that oppoſed the *Apoſtles* and the *Churches* in their days, 'oppoſes now; yea, it is the ſame, that oppoſed *Chriſt*, and 'diſdained him, that diſdaineth *God's Servants* now: And the 'ſame, that did oppoſe the *Prophets*, and rebelled againſt *Mo-'ſes*; oppoſes and rebels againſt *God's Servants* and *People* now. 'And it is the ſame *dark*, *blind* and *diſobedient*, *faithleſs*, *wilful*, 'jealous *Spirit*, that doth perſecute ſome with the *Hands*, and 'others with the *Tongue*. And it is the ſame *Spirit* of *Enmity*, 'the Adverſary and Deſtroyer, that tempted *Adam* and *Eve* 'to diſobey God, and did deceive them; which deceived the 'Jews, and tempted them, and deceived all thoſe, that went 'from the *Church* in the *Apoſtles* days. And it is the ſame *Spi-'rit*, that is now going about ſometimes like a *roaring Lion*, 'ſome-

'ſometimes like a *twiſting Serpent* to tempt, and to deceive, and 1682. 'to devour; having the fair Speeches, and good Words, and London. 'Sheeps-Cloathing in a *Form* of *Godlineſs*, and in pretence of the 'Light and Liberty, but denies the *Power* thereof; and inward-'ly are *ravening Wolves*: and if it were poſſible, they would 'deceive the very *Elect*. But the *Elect* are in the Covenant of 'Light and *Life*, and in the *Power* of *God* over them, and in 'Chriſt, who will grind them to pieces; and will ſlay all his E-'nemies with his *ſpiritual Sword*, who will not have him to 'rule over or in them. In *Chriſt* all his People have *Reſt* and 'Peace, who is their Sanctuary over all *Storms* and *Tempeſts*. 'And in *Chriſt*, the *Sanctuary*, no Deceiver nor Deſtroyer can come; 'for he is a place of ſweet *Reſt* and *Safety*: *Hallelujah*, Praiſe the 'Lord for his *Sanctuary*, Amen.

G. F.

Sufferings continuing ſtill hard upon *Friends* at *London*, I found, my *Service* lay moſtly here: Wherefore I went but a little out of Town, and not far; being frequent at the moſt publick *Meetings*, to encourage *Friends* both by Word and Example, to ſtand faſt in the *Teſtimony*, to which God had called them. And at other times I went about from *houſe* to *houſe*, viſiting thoſe *Friends*, that had their *Goods* taken away for their Teſtimony to *Truth*. And becauſe the wicked *Informers* were grown very audacious, by reaſon, that they had too much Countenance and Encouragement from ſome *Juſtices*; who truſting wholly to their *Information*, proceeded againſt *Friends* without *hearing them*: whereby many *Friends* were made to *ſuffer*, not only contrary to *Right*, but even contrary to *Law* alſo. I adviſed with ſome *Friends* about it: and we drew up a *Paper*, which was afterwards delivered to moſt of the *Magiſtrates* in and about the City; which was as followeth:

'WHereas ſome *Informers* have obtained *Warrants* of ſome 'Juſtices of *Peace*, and have *Convicted* many of us with-'out hearing us, or once Summoning us to *Appear* before them; 'by which proceedings many have had their *Goods ſeized* and 'taken away, being generally fined *Ten Pounds* a piece for an *un-'known Speaker*: and ſome of thoſe Perſons ſo *fined*, have not 'been that day at the *Meetings* they were *fined* for, and the 'Speaker notwithſtanding hath himſelf been *fined* for the ſame 'Meeting, the ſame day the others were *fined* for the *unknown* 'Speaker. By which the *Juſtices* may ſee the *Wickedneſs* of theſe 'Informers, by whoſe *falſe Oaths* we have been Convicted for an 'unknown Preacher, when the *Preacher* hath been both *known* 'and *fined*. And alſo in their *ſwearing* ſuch Perſons to have been 'at ſuch a *Meeting* ſuch a *day*, when indeed they, whom they 'have ſo *ſworn* againſt, have not been at that *Meeting* that *day*. 'By which proceedings ſeveral *Families* of the *King*'s peaceable

'*Subjects*

1682. London. 'Subjects are like to be ruined, if there be not a ſpeedy ſtop put 'thereunto. Therefore we do both hope and deſire, that you, 'who are the *King*'s *Juſtices*, for the time to come, when a-'ny *Informers* ſhall come to any of you with an *Information* a-'gainſt any of us, will *Summon* ſuch as are Accuſed, to *Appear* 'before you, and hear us and our *Accuſers face to face*; that ſo 'none for the time to come may *ſuffer*, for that they are not 'guilty of. For *Pilate* the *Governour* heard *Chriſt* and his *Accu-'ſers face to face*, before he Condemned him, *John* 19. And 'the *Council* and *Chief Prieſts* heard *Stephen* and his *Accuſers*, 'with the *Witneſſes*, that were brought againſt him, *face to face*, 'before they Condemned him, *Acts* 7. The *Roman Captain* heard '*Paul* and his *Accuſers face to face*, Acts 23. And *Felix* the 'Governour heard *Paul*, and *Ananias* the High Prieſt, and the '*Elders* that accuſed *Paul*, *face to face*, Acts 24. And when the '*High Prieſts* and *Chief* of the *Jews* accuſed *Paul* to *Feſtus*, he 'heard *Paul* and his *Accuſers*, and them that witneſſed againſt 'him, *face to face*, Acts 25. Doth the *Law* of *God*, or did the '*Roman Law*, or doth the *Law* of the *Land* judge any man, be-'fore he and his *Accuſers*, and they that *Witneſs* againſt him, be 'heard *face to face*?

This ſomewhat moderated the *Juſtices*: and after this ſeveral *Friends*, that had been *Illegally proſecuted* and *fined*, entred their *Appeals*; upon *Trial* whereof they were Acquitted, and the *Informers Caſt*: which was a great diſcouragement to the *Informers*, and ſome Relief to *Friends*.

A little before the time came for the *Chuſing* new *Sheriffs* for the City, they who ſtood to be Choſen, deſiring our *Friends* to give their *Voices* for them, I writ a few Lines, tending to diſcover, what *Spirit* they were of, and how they ſtood affected to true *Liberty*; and it was by way of *Inquiry*, thus:

'DO any here in *London*, who ſtand to be Choſen *Sheriffs*, 'own That *Chriſt*, that was Crucified without the Gates 'of *Jeruſalem*, to be the *Light* of the *World*, that doth *Inlighten* '*every Man, that cometh into the World*, who ſaith, *Believe in the* '*Light, that ye may become Children of the Light?* And is any of 'you againſt *perſecuting* People for their *Religion* and *Worſhip* of 'God in *Spirit* and *Truth*, as Chriſt commandeth? For Chriſt 'ſaid, *I am not of this World, nor my Kingdom*: And therefore 'he doth not uphold his ſpiritual *Worſhip* and pure *Religion* with 'worldly and carnal *Weapons*. And Chriſt ſaid, *Swear not at all*; 'And his Apoſtle *James* ſaith the ſame: But will not you force 'us to *ſwear*, and ſo to break Chriſt's and his Apoſtle's Commands, 'in putting *Oaths* to us? And Chriſt ſaith to his Apoſtles, *Free-'ly ye have received, freely give*: Will not you force us to give '*Tithes* and *Maintenance* to ſuch *Teachers*, as we know, *God* hath 'not ſent? Shall we be *free* to *ſerve* and *worſhip God*, and keep 'his and his *Son*'s Commands, if we give our *Voices freely* for you?

'you? for we are unwilling to give our *Voices* for ſuch, as will 1682. 'Imprifon, and *perſecute* us, and *ſpoil* our *Goods*. London.

But whatever they were, that ſtood to be *Choſen*, I obſerved, there was a *Heat* and *Strife* in the Spirits of the People, that were to *Chooſe*; wherefore I writ a few *Lines* to be ſpread amongſt them, directed thus:

To the People, *who are Chooſing* Sheriffs *in* London.

People;

'ALL keep in the gentle and peaceable *Wiſdom* of *God*, which 'is above that, that is *earthly*, *ſenſual* and *devilliſh*: And 'live in that *Love* of *God*, that is not *puffed up*, nor is *unſeem-'ly*; which envieth not, but beareth and endureth all things: 'And in this *Love* ye will ſeek the *good* and *peace* of all men, 'and the *hurt* of no man. Keep out of all *heats*, and be not '*hot-headed*; but be *cool* and *gentle*, that your *Chriſtian Modera-'tion* may appear to all men: for the *Lord* is at hand, who be-'holds all mens *words*, *thoughts* and *actions*, and will reward eve-'ry one according to their *works*: And what every man *ſoweth*, 'that ſhall he *reap*.

Now had I ſome Inclination to have gone into the *Country* to a *Meeting*: But hearing, that there would be a *Buſtle* at our *Meetings*, and feeling a great *diſquietneſs* in Peoples *ſpirits* in the City about *Chooſing Sheriffs*; it was upon me to ſtay in the City, and go to the *Meeting* in *Gracious-ſtreet* upon the *Firſt-day* of the *Week*. *William Penn* went with me, and ſpake in the *Meeting*: and while he was declaring the *Truth* to the People, a *Conſtable* came in with his great *Staff*, and bid him *give over, and come down*: but *William Penn* held on, declaring *Truth* in the *Power* of *God*. After a while the *Conſtable* drew back; and when *William Penn* had done, I ſtood up, and declared to the People 'the 'Everlaſting *Goſpel*, which was preached in the *Apoſtles* days, 'and to *Abraham*; and which the *Church* in the *Apoſtles* days did 'receive, and came to be *Heirs* of. This *Goſpel*, I declared, was 'ſent from Heaven by the *holy Ghoſt* in the *Apoſtles* days, and 'is ſo now; and was not of *man*, neither by *man*; but by the '*Revelation* of the *Holy Ghoſt*. And now this *Goſpel* is preached 'again, (as *John* ſaw, and ſaid it ſhould be) to all *Nations*, '*Tongues* and *Peoples*; and all *People* now are to *hear Chriſt* the '*Prophet*, in this his *Goſpel* of the *New Covenant*. For as *Moſes* 'ſaid, *Like unto me will God raiſe up a Prophet, and him ſhall ye* '*hear in all things*: ſo, ſaid I, this *Prophet Chriſt*, is come, and 'all the *Jews in ſpirit*, the true believing *Chriſtians* in the '*Light*, who have the *Law* of *God* written in their hearts, and 'put into their *minds*, are to *hear Chriſt* in his *Goſpel*, *New Te-'ſtament* and *New Covenant*, which is the Law of the Spirit of

Grac-Meet.

1682. London. 'Life in Chriſt Jeſus, who bruiſes the *Serpent*'s head (which is 'the *head* of *Enmity*) and makes free from the *Law* of *Sin* and '*Death*. And I ſhewed, that all whom Chriſt quickens and 'makes alive, he makes them to ſit together in the *heavenly* '*places* in himſelf. So that they do not wander up and down, 'like the *Fool*'s *eye* in the *Corners* of the *Earth*; nor are their '*Eyes* abroad in the *World*, to ſit down in the *World*'s invented 'Seats of *Religion*; but they ſit together in him, as the *Saints* 'did in the Apoſtles days: and ſo *Chriſt* was and is their Trea-'ſure of *Wiſdom*, *Life*, *Knowledge* and *Salvation*. Now as I was thus ſpeaking, *two Conſtables* came in with their great *Staves*, and bid me *give over ſpeaking*, *and come down*: But I, feeling the *Power* of the *Lord* with me, ſpake on therein, both to the *Conſtables*, and to the *People*. To the *Conſtables* I declared, 'That 'we were a *peaceable People*, who meet to *wait* upon *God*, and 'worſhip him in *Spirit* and in *Truth*; and therefore (I told them) 'they needed not to come with their *Staves* amongſt us, who 'were met in a *peaceable* manner, deſiring and ſeeking the *good* 'and *ſalvation* of all People. Then turning my Speech to the People again, I declared what further was upon me to them: and while I was ſpeaking, the *Conſtables* drew out towards the door; and the *Souldiers* ſtood with their *Muskets* in the Yard. When I had done ſpeaking, I kneeled down, and *prayed*, deſiring the Lord to open the *Eyes* and *Hearts* of all People, both high and low, that their minds might be turned to God by his *holy Spirit*; that he might be glorified in all and over all. After *prayer* the *Meeting* roſe, and *Friends* paſſed away; the *Conſtables* being come in again, but without the *Souldiers*: and indeed, both *they* and the *Souldiers* carried themſelves *Civilly*. *William Penn* and *I* went into a *Room* hard by, as we uſed to do, and many *Friends* went with us; and leſt the *Conſtables* ſhould think, we would ſhun them; a *Friend* went down and told them, That, if they would have any thing with us, they might come where we were, if they pleaſed. *One* of them came to us ſoon after, but without his *Staff*; which he choſe to do, that he might not be obſerved: for he ſaid, *The People told him*, *he buſied himſelf more than he needed*. We deſired to ſee his *Warrant*; and therein we found, that the *Informer* was one *Hilton*, a *North-Country-man*, who was reputed to be a *Papiſt*. The *Conſtable* was aſked; *Whether* he would Arreſt us by his *Warrant* on that day? (it being the *Firſt-day* of the *Week*, which in their *Law* was called the *Lord's-day*) and he ſaid, *He thought he could not*: He told us alſo, *That he had charged the* Informer *to come along with him to the Meeting*; *but he had run away from him*. We ſhewed the *Conſtable*, that both *he* and *we* were Clear; yet to free him from all *fear* of *danger*, we were free to go to the *Alderman*, that granted the *Warrant*. Then a *Friend*, that was preſent, ſaid; He would go with the *Conſtable* to ſpeak with the *Alderman*: which they did, and came preſently back again; the *Alderman* being gone from home: We ſeeing the *Conſtable* in a ſtrait, and finding him to be a *tender Man*, bid him, *ſet* an *hour* to come to us

us again, or ſend for us, and we would come to him. So he 1682. appointed the *fifth hour* in the *Afternoon*; but neither *came*, nor London. *ſent* for us; and a *Friend* meeting him afterwards in the Even-ing, the *Conſtable* told him, *He thought*, *it would come to nothing*, *and therefore did not look after us*. So the *Lord*'s *Power* was over all, to him be the Glory!

On the *Fourth day* following, it was upon me to go to *Gracious-ſtreet-Meeting* again: for I had heard, that they would come, to *break up* the *Meeting* that day. The *Neighbours*, it ſeems, were Informed ſo; and a *Juſtice* had granted a *Warrant* for that purpoſe: and the *Conſtable* told a *Friend*, that *Hilton* the *Informer*, had been with him about it. The *Conſtable* would have had the *Informer* to have gone with him to the *Meeting*, but the *Informer* would not; but would have the *Conſtable* go without him: Whether that put the *Conſtable* by from coming, I know not; but he did not come. I was in a *Travel* of *Spirit* in the power of God, and was moved in it to go to the *Meeting*; and the *Lord*'s *Power* did chain all down: And though they threatned to bring the *Red-Coats*, yet none came, nor was there any diſturbance; but a glorious, powerful *Meeting* it was, and very peaceable: Glory and Honour and Praiſes be to the *Lord* over all for ever, *Amen*.

During the time I thus abode at *London*, as I had leiſure between *Meetings*, and from other *Publick Services*, I writ divers *Books* and *Papers*; ſome of which were *printed*, and others were ſpread about in *Manuſcript*. Of theſe, *One* was directed 'To the 'Biſhops *and others*, *that* did *ſtir up* Perſecution; *to ſhew them* '*from the holy* Scriptures, *that they did not walk therein according* '*to the* Royal Law, *To love their Neighbour as themſelves*, and '*to do to others as they would be done unto*. Another was, '*To* '*all the ſeveral ſorts of profeſſed Chriſtians*, *as well* Proteſtants *as* 'Papiſts, *whoſe Religion and Worſhip ſtands in outward Obſervan-'ces and Ceremonies*; preſſing them, from thoſe words of the A-'poſtle *Paul* to the *Galatians*, chap. 5. verſ. 2, 3, 4. (*Behold*, I Paul '*ſay unto you*, *that if ye be Circumciſed*, Chriſt *ſhall profit you no-'thing*. *For I teſtifie again to every man*, *that is Circumciſed*, '*that he is a Debter to the whole Law*. Chriſt *is become of no ef-'fect unto you*, *whoſoever of you are juſtified by the* Law: *ye are fallen* '*from* Grace,) to Conſider, Whether they, being gone back in-'to legal Obſervations and ſhadowy Ceremonies (in upholding '*Tithes*, *Offerings*, *Firſt-Fruits*, *Prieſts-Garments*, outward *Al-'tars*, *Temples*, *Lamps*, *Lights*, &c. and in Obſerving *Days*, '*Months*, *Times*, *Years*, with many other things commanded 'by the *Law*) were not gone into the ſame ſtate, that the *Ga-'latians* were running into; and ſo were fallen from *Grace*, and 'become *Debtors* to the whole *Law*. Another was, '*To direct* '*and turn all People to the* Spirit *of* God, *that they might thereby* '*receive a right underſtanding*, *and be able to diſtinguiſh between* 'Right *and* Wrong, Truth *and* Error; *that under pretence of* '*puniſhing* Evil-doers, *they might not themſelves* do Evil *in perſe-'cuting the Righteous*. That *Paper* being ſhort, is here inſerted:

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'The *Spirit* of *God*, which he hath poured upon all, giveth 'an *Underſtanding* to all, that are led by it; and who do not 'quench the Motions of it, it doth give them Knowledge and 'Underſtanding to diſtinguiſh *Good* from *Evil*, and *Light* from 'Darkneſs, *Chriſt* from *Antichriſt*, and the *Old Teſtament* or Co-'venant from the *New*, and the *Old Way* from the *New* and li-'ving *Way*; and the *Sheep* and *Lambs* from the *Goats* and from 'the *Wolves*; the *Worſhip* of *God*, which Chriſt ſet up above 'ſixteen hundred years ago, from the *Dragon*'s and *Beaſt*'s *Worſhip*; 'and all them that worſhip the *Works* of *Mens hands*, and the '*Will Worſhippers*, from them that Worſhip God in his *Spirit* 'and in his *Truth*, in which God's People do worſhip him; 'which *Worſhip* is over all falſe Worſhips and Worſhippers. And 'who believe in the *Light*, which is the Life in Chriſt, do be-'come the *Children* of Light, and are the *Lambs* of *Jeſus*. And 'the *Lambs* do follow the *Lamb* of *God*, that taketh away the 'ſins of the *World*; and they will not follow the *Hirelings*, nor 'the *Strangers*, to be led into ſtrange Ways and Doctrines, and 'Religions, and Churches: for the Lambs of Chriſt follow '*Chriſt*, the *Lamb* of *God*, and do know his heavenly *Voice*. 'And they do know alſo, that they, who are without Chriſt, 'are *Dogs* and *Wolves*, *Adulterers*, *Idolaters*, *Liars* and *Unbe-'lievers*, who would devour the *Lambs*: but they are in the 'hand of the *Lord*, which is his *Power*, that is over all. And 'ſuch do *good* in his *Power* unto all: for they have the '*Mind* of *Chriſt*, who would have all to come to the know-'ledge of the *Truth*, and be ſaved. And they that do *good* un-'to all, do *hurt* unto none: for that *Spirit*, that doth *hurt* un-'to any, is not of *God*; but that *Spirit*, which doth *good* unto 'all, and eſpecially to the *Houſhold* of *Faith*, is of *God*. *Chriſt* 'came not to *deſtroy* mens Lives, but to *ſave* them: And it is 'the *Devil*, that is the *Deſtroyer* of mens Lives about *Religion*, 'and that blinds and corrupts Men and Women, and makes them '*deaf* and *blind* to the things of *God*, and to *halt* out of God's 'way. They that obey the *Evil one*, and forſake the *Lord*, ſuch 'the *Deſtroyer* doth *deſtroy*: But Chriſt doth *deſtroy* that *Deſtroyer*, 'and in *Chriſt* all have *Life*.

G. F.

I writ another *Paper* alſo concerning *Meditation*, *Delight*, *Exerciſe* and *Study*; ſhewing from the *Scriptures* of *Truth*, what the *true Chriſtians* ought to *Meditate* upon, and to *Exerciſe* their minds in, and what they ſhould take *Delight* in, and what they ſhould *ſtudy* to do. For in theſe things, not the prophane and looſe People only, but even the great *Profeſſors* of *Religion* are very much miſtaken; taking Delight in *earthly*, fading, periſhing things; whereas they ought to *Meditate* on *heavenly* things, and to delight in the *Law* of *God* after the inward man, and exerciſe

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erciſe themſelves to have always a *Conſcience void of Offence towards God, and towards Men*, as the Apoſtle *Paul* did.

And inaſmuch as *Sufferings* continued very ſore and heavy up on *Friends* not only in the *City*, but in moſt parts of the *Nation*, I drew up a *Paper* to be preſented to the *King*; ſetting forth our *Grievances* therein, and deſiring *Redreſs* from him in thoſe Particular *Caſes*, which I underſtood were in his *power*. But not having *Relief* from him, it came upon me to write an *Epiſtle* to *Friends*, to Encourage them in their *Sufferings*, that they might bear with patience the many *Exerciſes*, that were brought upon them, both from the outward *Magiſtrates*, and by *falſe Brethren* and *Apoſtates*; whoſe wicked *Books* and filthy *Slanders* did grieve the upright-hearted. This *Epiſtle* I writ at *Dolſton*, whither I went to viſit an ancient *Friend*, that lay ſick. Dolſton.

'*Friends* and *Brethren* in Chriſt Jeſus, whom the Lord hath 'called and gathered into him, *In him abide*: for without 'him (to wit, *Chriſt*) ye can do nothing, and through him ye 'can do all things; who is your ſtrength and ſupport in all 'your *Trials*, *Temptations*, *Impriſonments* and *Sufferings*, who 'for Chriſt's ſake are accounted as *Sheep* for the *ſlaughter*: and 'in all theſe things we are more than Conquerours, through 'Chriſt, who hath loved us. And therefore, *Friends*, though 'ye do *ſuffer* by the Outward *Powers*; ye know, that the *Pro-'phets*, *Chriſt* and the *Apoſtles* ſuffered by the *Unconverted*. And 'though ye do ſuffer by *falſe Brethren*, and *falſe Apoſtates* for a 'time, and by their filthy *Books* and *Tongues*; whoſe *Tongues* 'indeed are become no *Slander*, let them *ſpeak*, *write* or *print* 'what they will: for the *ſober People* even of the *World* hardly 'regard it. And it is well, they have manifeſted themſelves to 'the *World*, that their *folly* may *proceed no farther*: though to 'the utmoſt of their power they have ſhewed their *Wicked In-'tent*, to ſtir up the *Magiſtrates*, *Profeſſors* and *Prophane* againſt 'us, and to ſpeak evil of the *way* of *Truth*. But God's *Judg-'ments* will overtake them, and come upon them, as ſure as they 'have come upon thoſe, that are gone before them. Let their '*pretence* be never ſo *high*, mark their *End*: for they will *fall*, 'like *untimely Figs*; and *wither* like the *Graſs* on the *top* of the '*Houſe*. Though they may ſeem to *flouriſh*, and make a *Boaſt* 'and a *Noiſe* for a time; yet the *Seed* is on the *head* of ſuch, 'which will *grind them to powder*: which *Seed* bruiſes the *Ser-'pent*'s *head*. Therefore in this *Seed*, *Chriſt*, who is your *ſan-'ctuary*, *reſt*, *peace* and *quiet habitation*, who is the *Firſt* and 'Laſt, and over all, in him walk: for the *Lord* taketh pleaſure 'in his *People*, that are *faithful*, and that ſerve and worſhip 'him. And therefore let the *Saints* be Joyful in Glory: and 'the *God* of *Peace*, the *God* of all *Grace*, who hath called us 'into his Eternal Glory by *Jeſus Chriſt*, after that ye have *ſuf-'fered* a while, make you *perfect*, *ſtabliſh*, *ſtrengthen* and *ſettle* 'you; caſting all your *Care* upon the *Lord*: for he careth for 'you. And *Dearly Beloved*, think it not ſtrange concerning the

'*fiery*

1682. Dolston. 'fiery *Trial*, which is to *Try* you, as though some strange thing 'had hap'ned unto you: for it is better, if the *Will* of *God* be 'so, that ye *suffer* for *Well-doing*, than for *Evil-doing*: and *Re-* 'joice, inasmuch as ye are made *Partakers* of *Christ's Sufferings*. 'Wherefore let them that *suffer* according to the *will* of *God*, 'commit the keeping of their Souls to *him* in *well-doing*, as unto 'a *faithful Creator*: for unto you is given, in the behalf of *Christ*, 'not only to *believe* in him, but also to *suffer* for his sake. So 'it is *given*, or is a *gift* from *Christ* to *suffer* for his Name; and 'therefore (as I said before) *Rejoice*, inasmuch as ye are made 'Partakers of *Christ's sufferings*. And if ye be *Reproached*, or 'evil spoken of for the *Name* of *Christ*, happy are ye; for the 'Spirit of *Glory* and of *God* resteth upon you: On their part he 'is *evil spoken* of; but on your part he is *glorified*. And there- 'fore if any *suffer* as *Christians*, let them not be ashamed; but 'let them glorifie God on this behalf. Though now for a sea- 'son ye are in *Sufferings*, and *Trials*, and *Temptations*, that the 'Trial of your *Faith*, being much more precious than that of 'Gold, which perishes, though it be *tried* with *Fire*, may be 'found unto *praise*, *honour* and *glory*, who are kept by the *power* 'of *God*, through *Faith* unto *Salvation*. Therefore mind your 'Keeper, where-ever ye are, or what *sufferings* soever ye be in; 'and mind the *Example* of the *Apostle*, how he *suffered trouble* 'as an *Evil-doer*, unto *Bonds*. But the *Word* of *God* is not 'bound, which is *Everlasting* and *endures for ever*: And they, 'who are in that, which is not *Everlasting*, and doth not *en-* 'dure for ever, cannot *bind* the *Word*. And the *Apostle* said, *I* 'endure all things for the Elects sake; that they may also obtain the 'Salvation, which is in Christ Jesus, with Eternal Glory (mark, 'with Eternal Glory.) And if we suffer with Christ, we shall reign 'with Christ, who abide faithful. Therefore strive not about *words* 'to no profit; but shun *prophane* and *vain Babblings*, for they 'will encrease unto more ungodliness: So that ye may be *Ves-* 'sels of *Honour*, sanctified and meet for *Christ*, your *Master's use*, 'and prepared unto every *good work*. Follow after *Righteousness*, 'Godliness, *Faith*, *Love*, *Patience* and *Meekness*, and fight the good 'Fight of *Faith* with your heavenly Weapons; which *Faith* is 'Victory (or gives *Victory*) by which ye lay hold on *Eternal* 'Life, and have access unto *God*, *who will render to every man* 'according to his Deeds: to them, who by patient continuing in well- 'doing, seek for glory, and honour, and immortality; Eternal Life: 'but unto them that are contentious, and do not obey the Truth, 'but obey unrighteousness; indignation and wrath: Tribulation and 'Anguish upon every soul of man, that doth evil; but glory, honour 'and peace to every man, that worketh good. Christ said to his 'Disciples, *If the world hate you, ye know, that it hated me, be-* 'fore it hated you. If ye were of the world, the world would love 'it's own: but because ye are not of the world, but I have chosen you 'out of the world, therefore the world hateth you. And, *If they have* 'persecuted me, they will also persecute you. And *John* in his gene- 'ral Epistle to the Church saith, *Marvel not, my Brethren, if the* 'world

1682. Dolston. 'world hate you. We know that we have passed from death to life, 'because we love the Brethren. And Christ in his Prayer to his 'Father saith of his Followers; *As thou hast sent me into the world,* 'even so have I also sent them into the world: And the glory which 'thou gavest me, I have given them; that they may be one, even 'as we are one. And therefore all ye, that know God and Je- 'sus Christ (whom to know is Eternal Life) and are Partakers 'of his Glory, keep the Testimony of Jesus, and be valiant for 'his Truth upon Earth; that ye may be all settled upon Christ, 'the Rock and Foundation.

Dolston, the 3*d* of the 8*th* Month, 1682. G. F.

I made but little stay at *Dolston*, but returned again to *London*, London. where I continued most part of the *Winter*; labouring in the *Service* of *Truth* amongst *Friends*: Save that I was a little while at *Kingston* in the *Tenth Month* this Year; where I writ a *Book*, Kingston. setting forth *The state of the Birth Temporal, and the Birth Spiri- tual: And the Duty and State of a Child, Youth, Young Men, Aged Men and Fathers in the Truth*, &c. But I staid not long at *Kingston* neither: for the *heat* of *Persecution* still continuing, I felt my *Service* to be most at *London*; where our *Meetings* were for the most London. part *disturbed* and *broken up*, or *Friends* were forced to *Meet with- out Doors*, being kept out of their *Meeting-Houses* by the *Officers*. Yet sometimes, beyond expectation, we got a quiet and peace- able *Meeting* in the *Houses*. One time I was minded to have gone *a mile* or *two* out of *Town*, to visit a *Friend*, that was not well: But hearing, that the *King* had sent to the *Mayor* to put the *Laws* in Execution against *Dissenters*, and that the *Magi- strates* thereupon intended to *Nail up the Meeting-house-doors*, I had not freedom to go out of *Town*; but was moved to go to the *Meeting* at *Gracious-street*. And notwithstanding all the *Threats*, a great *Meeting* it was, and very quiet; and the *Glory* of the *Lord* shone over all.

The same Week I went to the *Meeting* at the *Peel* in *John's* Peel-Meet. *Street*; and the *Sessions* were holden the same day at *Hicks's-hall*. I went to the *Peel* in the *Morning*; and *William Mead* being to appear at the *Sessions* for not going to the *Steeple-house-worship*, he came *once* or *twice* from *Hicks's hall* to me at the *Peel*; which some *Ill-minded-people* observing, went and *Informed* the *Justices* at the *Bench*, that he was gone to a *Meeting* at the *Peel*. Where- upon the *Justices* sent a *Messenger* to see, if there were a *Meet- ing*: but this being in the *Forenoon*, there was no *Meeting* there then; and so the *Messenger*, when he had looked about, went back and told them. Then others *Informed* the *Justices* that there would be a *Meeting* there about *three* or *four* in the *Afternoon*: Whereupon they sent for the *Chief Constable*, and asked him; *Why he suffered a Meeting to be at the* Peel, *so nigh him?* He told them, *He did not know of any Meeting there.* They asked him, *How he could but know it, and live so nigh it?* He said, *He*

was

1682. *was never there in his life, and did not know, that there was a Meeting there.* They would have perſwaded him, that he muſt needs
London. know of it; but he ſtanding ſtedfaſt in the *denial* of it, they ſaid; *They ſhould take order, to have it look'd after in the Afternoon.* But a multitude of *Buſineſs* coming before them at the *Seſſions*; when *Dinner-time* came, they haſted to their *Dinner*, without giving *order*: And when they came to the *Bench* again after *Dinner*, the Lord put it out of their Minds, ſo that they ſent no *Officer*; and ſo the *Meeting* was quiet, beginning and ending in peace; and a bleſſed *Meeting* we had, the Lord's Preſence being preciouſly amongſt us. Many *Friends* had a concern upon their minds, when they ſaw me come into the *Meeting*, leſt I ſhould have been *taken*: But I was freely given up to *ſuffer*, if it was the *Lord's Will*, before I went into the *Meeting*; and had nothing in my mind concerning it, but the *Lord's Glory*. And I do believe, the *Lord* put it out of their minds, that they ſhould not ſend to *break up* our *Meeting* that day. Yet the *Firſt-day* after, *three* or *four Juſtices* (as I heard) came to the *Peel*, and put *Friends* out of their *Meeting* there, and kept them out; and inquired for *William Mead*, but he was not there.

Grac.Meet. That day I was moved to go to *Gracious-ſtreet-Meeting*; and it was expected, that the *Officers* would come to break up the *Meeting*, or keep *Friends* out; and many *hundreds* of *People* came to ſee, what would be done to us. But the *Officers* came not; and ſo we were in peace and quietneſs: and many of the People, that came to look on, ſtaid all the time; and a glorious, precious *Meeting* we had: for the *Lord's Preſence* was plentifully amongſt us, and his *Power* came over all; Glory to his Name for ever, who is over all.

I had ſeen the *Mayor's printed Speech* for putting the *Laws* in Execution againſt *Diſſenters*: and it was much in my mind, that we ſhould draw up a *Paper* to ſend to the *Mayor* and *Aldermen*, to clear our ſelves from being ſuch, as thoſe *Laws* were made againſt; and to ſet forth our *peaceable Behaviour* both towards the *King* and the *Government*. Accordingly a *Paper* was drawn up, and ſigned, and delivered to the *Mayor*; and *Copies* thereof to the *Aldermen*, and to the *Biſhop* of *London* alſo: And they generally took it kindly, and were *Civil* to the *Friends*, that delivered it.

About this time I was moved to write the *few Lines* following to *Friends*:

Dear Friends,

'FEel the *Power* of *God* in you all, and over all, and by it let all your hearts be united to *one another*, and to the *Lord* 'God, who hath gathered you to himſelf by his *Power* and *Spi*'*rit*, to be a People to ſerve and worſhip him. So that you 'may all ſtrive to *Excel* one another in *Vertue*, and in that *Love*, 'that doth bear all things, and doth edifie the *Body* of *Chriſt*, 'the *Body* of the *ſecond Adam*. For the *Body* of *old Adam* in the 'Fall

'Fall is full of *Malice*, *Envy* and *Vice*. And therefore you, that 1682.
'are called out of *Old Adam* in the *Fall*, and have put on *Chriſt*, ~~
'the *ſecond Adam*, that never fell, Walk in him, who is the London:
'*Treaſure* of *Life*, *Wiſdom* and *Knowledge*, in whom ye have *peace* 'with *God*, who is the *Firſt* and *Laſt*, the *Beginning* and the '*Ending*. So let all be gathered up to *God*, into him, who re'concileth all things in *one*, both things in *Heaven*, and things 'in the *Earth*; who is the faithful and true Witneſs both in '*Male* and *Female*: And in him ſit down, who is above the '*ſubtle Foxes* in their *holes*, and the *Fowls* of the *Air* in their '*neſts*; I ſay, ſit down in *Chriſt*, who hath no place among them 'to lay his head; he is your reſt. So in him is my Love to you 'all.

London, the 20*th* of the 11*th* Month, 1682. *G. F.*

It was not long after this, that I received an *Account* by *Letter* from ſome *Friends*, that were *Priſoners* in *Denby* in *Wales*: by which I underſtood, that many *Friends* there were under great *Sufferings* for the Teſtimony of a good Conſcience. In the tender ſenſe whereof I was moved in the *Love* of *God* to Viſit them with a few Lines, as a *Word* of *Conſolation* to them in their *Sufferings*; and of *Exhortation*, to ſtand faſt in the *Teſtimony* committed to them. And that which I writ, was thus:

'DEar *ſuffering Lambs* for the Name and Command of *Jeſus!* 'Be valiant for his *Truth*, and faithful; and ye will feel 'the *Preſence* of *Chriſt* with you. And look at him, who *ſuffer*'*ed* for you, and hath bought you, and will feed you, who 'ſaith; *Be of good Comfort, I have overcome the World*: who 'deſtroys the *Devil* and his *Works*, and bruiſes the *Serpent's* '*head*. I ſay, Look at *Chriſt*, who is your *Sanctuary*; in whom 'ye have *reſt* and *peace*. To you it is given not only to *believe*, 'but to *ſuffer* for his Name's ſake: And they that will live god'ly in *Chriſt Jeſus*, ſhall *ſuffer Perſecution* by the ungodly *Pro*'*feſſors* of *Chriſt Jeſus*, who live out of him. And therefore be 'valiant for *God's Truth* upon the Earth, and look above that '*Spirit*, that makes you *ſuffer*, up to *Chriſt*, who was, before 'it was; and will be, when it is gone: Conſider all the *Pro*'*phets*, *Chriſt* and the *Apoſtles*, who *ſuffered*, and were *perſecu*'*ted*; but they never *perſecuted* them as true men, but as *De*'*ceivers*, and yet *true*. And *Chriſt* is the ſame to *day*, as he 'was *yeſterday*, a *Rock* and *Foundation* for your Age and Gene'ration, for you to build upon. I have written concerning you '(after I heard your *Letter*) to *Friends* in *Cheſhire* to Viſit you; 'underſtanding, that you belong to their *Quarterly Meeting*: 'And therefore I deſire, that *ſome Friends* of your *County* would 'go, and lay your *ſuffering Condition* before the *Monthly* or *Quar*'*terly Meeting* in *Cheſhire*. I have written likewiſe to *Richard*

1682. 'Davis, that some of that side may go and visit you; and see
'how your Condition is. So my *Love* is to you in the *Lord*,
London 'who is your alone Support.

London, the 27th of the 11th Month, 1682. G. F.

Now, because the *Magistrates* were many of them unwilling, to have *Fines* laid upon *Meeting-houses*, they *kept Friends out* in many places; setting *Officers*, and *Guards* of *Soldiers* at the *Doors* and *Passages*: And yet sometimes *Friends* were *fined* for *Speaking* or *Praying*, though it were abroad. One *First-day* it was upon
Dev. Meet. me to go to *Devonshire-house-Meeting* in the *Afternoon*; and because I had heard, *Friends* were *kept out* there that *Morning* (as they were that *Day* at most *Meetings* about the City) I went somewhat the sooner, and got into the *Yard*, before the *Soldiers* came to *guard* the *Passages*: but the *Constables* were got there before me, and stood in the *Door-way* with their *Staves*. I asked them to let me go in: They said, *They could not, nor durst not: for they were commanded the contrary, and were sorry for it.* I told them, I would not press upon them: so I stood by; and they were very *Civil*. I stood, till I was *weary*; and then one gave me a *Stool* to sit down on: and after a while the *Power* of the *Lord* began to spring up among *Friends*, and one began to *speak*. The *Constables* soon forbad him, and said, he should not *speak*; and he not stopping, they began to be *wroth*. But I gently laid my hand upon one of the *Constables*, and wisht him to let him alone: The *Constable* did so, and was quiet; and the *Man* did not speak long. When he had done, after a while I was moved to stand up and *speak*: and in my *Declaration* I said; 'They need not come against us with *Swords* and *Staves*, for 'we were a *peaceable People*; and had nothing in our Hearts, 'but *Good-will* to the *King* and *Magistrates*, and to all People 'upon the Earth. And we did not *Meet under pretence of Religion to plot and contrive against the Government, or to raise Insurrections*; but to worship God in Spirit and in Truth. And 'we had *Christ* to be our *Bishop* and *Priest*, and *Shepherd* to feed 'us, and oversee us, and he ruled in our hearts; so we could all 'sit in *silence*, enjoying our *Teacher*: So to *Christ*, their *Bishop* 'and *Shepherd* I did recommend them all. And after I had spoken, what was upon me at that time, I sate down: and after a while I was moved to *pray*, and the *Power* of the *Lord* was over all *Friends*; and the *People*, and the *Constable* and *Soldiers* put off their Hats. And when the *Meeting* was done, and *Friends* began to pass away, the *Constable* put off his Hat, and *desired the Lord to bless* us: for the *Power* of the *Lord* was over him and the People, and kept them under.

After this I went up and down, visiting *Friends* at their *houses*, who had had their *Goods taken* from them for worshipping God; and we took an account, of what had been taken from them: and some *Friends* met together about it, and drew up the

Case of the *Sufferings* of our *Friends* in writing, and gave it 1682.
to the *Justices* at their *Petty-Sessions*. Whereupon they made an
Order, That the Officers should not sell the Goods of Friends, which London.
they had in their hands, but keep them until the next Sessions: which gave some discouragement to the *Informers*, and put a little stop to their proceedings.

The next *First-day* it was upon me to go to the *Meeting* at the *Savoy*: and by that time the *Meeting* was gathered, the *Beadle* came in; and after him came in the *wild People*, like a *Sea*: but the *Lord's Power* chained them all. The *Spirit* of the *Lord* went through and over all, and they were quiet, and we had a glorious, peaceable Meeting; blessed be the Lord for his unspeakable goodness. This was in the *Twelfth Month* 1682. *Savoy Meet.*

In the *First Month* 1683. I went to *Kingston* upon *Thames*: 1683.
and it being then a time of *Persecution*, as I went to the *Meeting*, I met the *Chief Constable*, who had been at the *Meeting-Place*, Kingston upon Thames.
and had set *Watchmen* there to keep us out; yet he was pretty Civil, and the *Watchmen* let *Friends* have a couple of *Forms* out, to sit upon in the *High-way*: so *Friends* met together there, and a very precious *Meeting* we had; for the refreshing *Presence* of the *Lord* was with us, in which we parted in peace.

Having visited and encouraged *Friends* there, I returned to *London*, and went to the *Meeting* at *Bull* and *Mouth*, where the London.
Constables with their *Watchmen* kept a *Guard*, to keep *Friends* *Bull and M. Meeting.*
out of the House. So we *met* in the *Street*: and when any *Friend* spake, the *Officers* and *Watchmen* made a great *bustle* to pull him down, and take him into *Custody*. After some other *Friends* had spoken, it was upon me to *speak*; and I said: 'Heaven is God's 'Throne, and *Earth* is his Footstool: and will ye not let us 'stand upon God's *Footstool* to worship, and serve the living God? While I spake, they were quiet: and after I had cleared my self, of what was upon me to speak, we brake up our *Meeting* in *peace*. This was on the *Sixth-day* of the *Week*.

On the *First-day* of the *Week* following I was moved to go to the *Meeting* at *Gracious-street*: and when I came there, I found *Grac. Meet.*
a *Guard* set at the *Entrance* in *Lumbard-street*, and another at the *Gate* in *Gracious-street*, to keep *Friends* out of the *Meeting-Place*; so that we were fain to meet abroad in the *Street*. After some time I got a *Chair*, and stood up in it, and spake largely to the People, 'Opening the *Principles* of *Truth* to them, and declaring many weighty *Truths* concerning *Magistracy*, and concerning the *Lord's Prayer*. There was, besides *Friends*, a great *Multitude* of *People*, and amongst them many *Professors*; and all was very quiet: for the *Lord's Power* was over all, and in the *Lord's time* we broke up our *Meeting*, and departed in peace.

The *next* day I went down to *Guilford* in *Surrey*: and having *Surrey.*
visited *Friends* there, I passed from thence to *Worminghurst* in Guilford.
Sussex; where I had a very blessed *Meeting* among *Friends*, and *Sussex.*
free from disturbance. While I was there, *James Claypoole* of Worminghurst.
London

1683. *London* (who with his *Wife* was there alſo) was ſuddenly taken very ill with ſo violent a Fit of the *Stone*, that he could neither *ſtand* nor lie; but through the extremity of *pain* cried out like a *Woman* in *Travel*. When I heard it, I was much exerciſed in *Spirit* for him; and went to him: and after I had ſpoken a few words to him, to turn his *mind* inward, I was moved to *lay* my *hand* upon him, and *prayed* the *Lord*, to rebuke his *Infirmity*. And as I *laid* my *hand* on him, the *Lord*'s *Power* went through him; and through *Faith* in that *Power* he had *ſpeedy Eaſe*, ſo that he quickly fell into a *ſleep*. And when he awaked, the *Stone* came from him like *dirt*; and he was ſo well, that the *next day* he rode with me *five* and *twenty miles* in a *Coach*: though he uſed formerly (as he ſaid) to lie ſometimes *two weeks*, ſometimes a *month* with one of thoſe *Fits* of the *Stone*. But the *Lord* was intreated for him, and by his *Power* ſoon gave him *Eaſe* at this time: bleſſed and praiſed be his holy Name therefore.

Worminghurſt.

Now after I had had ſome *Meetings* in *Suſſex* and *Surrey*, and had viſited *Friends* there aways, I returned to *London* by *Kingſton*, where I had a Meeting on the *Firſt-day* of the *ſecond Month*, being the *Firſt-day* of the *Week* alſo. We were kept out of the *Meeting-Houſe* by a *Conſtable* and *Watchmen* (as before) and ſo were fain to meet in the *High-way*. But it being the *Monthly-Meeting-day*, and many of the *World*'s *People* being there, the *Meeting* was pretty large, and very quiet; and the Lord's bleſſed Preſence was amongſt us, bleſſed be his Name for ever.

Kingſton.

London. Wheel. Meet.

Being come to *London*, I went to the *Meeting* at *Wheeler-ſtreet* near *Spittle-fields*; which that day proved very large: For beſides that there were more *Friends* there that day, than uſually, there came alſo many *Profeſſors* to the *Meeting* that day; and a glorious, bleſſed *Meeting* it was: for the *Lord*'s *Power* and *Truth* was over all, and many deep and weighty things were opened to the People, to their great Satisfaction.

I tarried now in and near about *London*, viſiting *Friends Meetings*, and labouring in the *Service* of the *Goſpel*, until the *Yearly-Meeting* came on; which began on the *28th of the third Month* this *Year*. It was a time of great *Sufferings*, and much concerned I was, leſt *Friends*, that came up out of the *Countries* on the *Churches-Service*, ſhould be taken and *impriſoned* at *London*. But the *Lord* was with us, and his Power preſerved us; and gave us a ſweet and bleſſed Opportunity to wait upon him, and be refreſhed together in him, and to perform thoſe *Services* for his *Truth* and *People*, for which we *met*. Now inaſmuch as it was a time of great *Perſecution*, and we underſtood by our *Friends*, who came out of the *ſeveral parts* of the *Nation*, that in moſt *Counties Friends* were under great *Sufferings* either by *Impriſonments*, or *ſpoilings* of *Goods*, or both; a concern was weightily upon me, leſt any *Friends*, that were *Sufferers*, eſpecially ſuch, as were *Traders* and *Dealers* in the World, ſhould hazard the loſing of other mens *Goods* or *Eſtates* through their *Sufferings*. Where-

Wherefore, as the thing opened in me, I drew an *Epiſtle* of *Caution* to *Friends* in that Caſe, which I communicated to the *Brethren* at the *Yearly-Meeting*; and from thence it was ſent forth among *Friends* throughout the *Nation*: A *Copy* of which here followeth; 1683. London.

'DEar *Friends* and *Brethren* in the Lord *Jeſus Chriſt*, who is your only *Sanctuary* in this day of *Storm* and *Perſecution*, *Spoiling* of *Goods*, and *Impriſonments!* Let every ones *Eye* be unto him, who has all *Power* in Heaven and Earth given unto him; ſo that none can touch an *hair* of your *head*, nor you, nor any thing ye have, except it be *permitted* or *ſuffered* in this day, to *Try* his People, whether their *minds* be with the *Lord*, or in the *Outward things*. And now, *Dear Friends*, take care, that all your *Offerings* may be *free*, and of *your own*, that has coſt you ſomething; ſo that ye may not *offer* of that which is *another man's*, or that which ye are *intruſted* withal, (and not your own) or *Fatherleſs* or *Widows Eſtates*: but all ſuch things ye may ſettle and eſtabliſh in their places. You may remember many years ago, in a time of great *Perſecution*, there were divers *Friends*, who were *Traders*, *Shop-keepers* and others, who had the Concerns of *Widows* and *Fatherleſs*, and other *Peoples Eſtates* in their hands. And when a great *Suffering*, *Perſecution* and *Spoiling* of *Goods* came upon *Friends*, there was eſpecial Care taken, that all *Friends*, that did *ſuffer*, what they did *offer* up to the *Lord* in their *Sufferings*, might be really *their own*, and not any others *Eſtates* or *Goods*, which they had in their hands, and were not really their own; ſo that they might not *offer* up *another* body's, but that which was really *their own*, which they had *bought* and *paid* for, or were able to pay for. And afterwards ſeveral *Letters* came out of the Country to the *Meeting* at *London*, from *Friends*, that had *Goods* of the *Shop-keepers* here at *London* upon *Credit*, which they had not paid for; who writ to their *Creditors*, whom they had their *Goods* of, intreating them, to take their *Goods* again. And ſome *Friends* came to *London* themſelves, and treated with their *Creditors*, letting them underſtand, how their *Conditions* were, *That they lay liable to have all that they had, taken from them*; and told them, *They would not have any man to ſuffer by them: neither would they by ſuffering offer up any thing, but what was really their own, or what they were able to pay for.* Upon which *ſeveral* took their *Goods* back again, that they had ſent down: And this wrought a very *good Savour* in the hearts of many People, when they ſaw, that there was ſuch a *righteous*, *juſt* and *honeſt Principle* in *Friends*, that would not make any to *ſuffer* for their *Teſtimony*; but what they did *ſuffer* for the *Teſtimony* of *Jeſus*, it ſhould be really and truly *their own*, not other Peoples: And in this they *owed* nothing to any, but *Love*. So in this every Man and Woman ſtands in the *free Offering*, a *free People*, whether it be *Spiritual* or *Temporal*, which

'is

1683. London. 'is their own; and in that they wrong no man, neither inwardly 'ly nor outwardly. *Ornan* said unto *David*, *I give thee the Threshing-floor*, &c. *and the Oxen for Burnt-offerings, and the Threshing-Instruments for Wood, and the Wheat for the Meat-offering; I give it all. But King* David *said unto* Ornan, *Nay, but I will verily buy it for the full price: for I will not take that which is thine, for the Lord, nor offer Burnt-offerings without cost*, 1 Chron. 21, 22, *&c.* So it should be *his own*; and so should it be every man's, that *offers*. So you may see here, that *David* would not accept of another man's Gift for an *Offering* to the *Lord*; he would not *offer* up that which cost him nothing: but it should be really his own, *Psal.* 112. 5. *A good man—— will guide his affairs with discretion.*

Let this be read in your *Monthly* and *Quarterly Mens and Womens Meetings.*

London the 2*d* of the 4*th Month*, 1683. G. F.

Kingston upon Thames. Some time after the *Yearly-Meeting* I went down to *Kingston upon Thames*, to visit *Friends* there: and while I was there, it came upon me to write the following *Epistle* to *Friends* in *general*, as a *Salutation* of *Love* unto them, and to stir up the pure Mind in them.

'DEar *Friends* and *Brethren*, who are turned from *Darkness* 'to *Light*, and from the *Power* of *Satan* to *God*, who are 'the *Believers* in the *Light*, which is the *Life* in *Christ*, and 'are become the *Children* of the *Light* and of the *Day*, and are 'grafted into Christ, the *second Adam*, the *Lord* from *Heaven*, 'and so are gathered in the *Name* of *Jesus*, in whom ye have 'Salvation, and not in any other Name under the whole Hea'ven. For *Christ Jesus* saith; *Where two or three are gathered together in my Name, there am I in the midst of them*, Matth. 18. '20. So here you being gathered in the *Name* of *Jesus*, he is 'in the midst of you, a *Saviour*, a *Mediator*, a *Prophet*, a *Shep'herd*, a *Bishop*, a *Leader*, a *Counsellor*, the *Captain* of your *Sal'vation*, who bruises the Serpent's head, and destroys the *Devil* 'and his Works. Therefore, *Brethren* in *Christ Jesus*, exhort one 'another daily, while it is called to day; lest any of you be 'hardened through the *deceitfulness* of *sin*. For you are made '*Partakers* of *Christ*, if ye hold fast the beginning of your Con'fidence steadfast to the end, *Hebr.* 3. 14. Therefore hear *Christ's* '*voice*; for he is in the midst of you a *Teacher*. And take heed, 'lest there be in any of you an *Evil heart* of *Unbelief*, in de'parting from the living God, as there is in too many in this 'Day of *Provocation* and *Temptation*: But while it is day hear 'his *Voice*, and let us consider one another, to provoke unto '*Love*, and to *good Works*. Let us hold fast the *Profession* of our '*Faith*

1683. Kingston upon Thames. '*Faith* without wavering (for he is faithful, that hath promi'sed, and that hath called you) not forsaking the *Assembling* of 'our selves together, as the manner of some is; (mark) *as the* '*manner of some is*, that did and do forsake the *Assembling* of 'themselves together: but exhorting one another, and so much 'the more, as you see the *Day* of *Light* appearing. For if we 'sin wilfully, after we have received the *Knowledge* of the *Truth*, 'there remains no more *Sacrifice* for *sins*; but a certain, fearful 'looking for of *Judgment* and *fiery Indignation*, which shall de'vour the Adversaries, *Hebr.* 10. And therefore it is good not 'to forsake the *Assembling* of our selves together; but exhort one 'another daily: for *Christ* is in the midst of his People a *Teach'er* and a *Prophet*, who saith, *Learn of me*; who is the *Way*, 'the *Truth* and the *Life*. And we being many, are *one Body* 'in *Christ* (who are gathered in his Name) and every one *Mem'bers* one of another. Having then *Gifts*, differing according to 'the *Grace* that is given us, whether they be *Prophecy*, let us '*prophecy* according to the proportion of *Faith*; and let those that 'do *Minister*, wait on their *Ministery*; and those that be *Teach'ers*, on their *Teaching*; and he that *Exhorteth*, on *Exhortation*; 'he that *gives*, let him do it with *simplicity*; and he that *ruleth*, 'with *diligence*; and he that sheweth *Mercy*, he is to do it with 'Cheerfulness. Abhor that which is *evil*; cleave to that which is '*good*: Be kindly affectioned one towards another, with *brother'ly love* in *honour* preferring one another. Rejoice in hope; be 'patient in tribulations; *be not overcome with Evil, but overcome* '*Evil with God*; and (if it be possible) as much as lieth in you, '*live peaceably with all men*, Rom. 12. This is and was the *pra'ctice* of the *Church* of *Christ*. And now the *God* of *Hope* fill 'you with all *joy* and *peace* in believing, that ye may abound 'in *hope*, through the *Power* of the *holy Ghost*. And I my self 'also am perswaded of you, my *Brethren*, that ye also are full 'of *Goodness*, filled with all *Knowledge*, and are able also to ad'monish one another, *Rom.* 15. 13, 14. Here the *Church* of '*Christ*, in which *Christ* was in the midst, a *Teacher* and the '*Head* of the *Church*, they were and are able through him 'to *admonish* one another. And let the *peace* of *God* rule in your 'hearts; to which *Peace* of *God* ye are also called into *one Body* '(to wit, of *Christ*.) And let the *Word* of *Christ* dwell in you 'richly in all *Wisdom*, teaching and admonishing one another, '*&c.* Col. 3. *And whatsoever ye do, in Word or Deed, do all in* '*the Name of the Lord Jesus Christ, giving thanks to God and the* 'Father *by him.* And above all things put on *Charity*, which 'is the *Bond* of *Perfectness*. And the *Apostle* saith to *Timothy*, '*Be not thou ashamed of the Testimony of our Lord, nor of me his* '*Prisoner: but be thou Partaker of the Afflictions of the Gospel, ac'cording to the Power of God, who hath saved us, and called us* '*with an holy Calling; not according to our works, but according to* '*his own purpose and grace, which was given us in Christ Jesus, be'fore the world began*, 2 Tim. 1. 8, 9. So here it concerns every 'one, not to be *ashamed* of the *Testimony* of our *Lord*, who hath called

1683. Kingston upon Thames

'called them by his *Grace*; and not to be ashamed of any of 'Christ's *Prisoners*, and afflicted Ones for Christ's and his Gospels 'sake, who aboliſhes *Death*, and brings *Life* and *Immortality* to 'Light through his Gospel: You that believe in the *Light*, know 'it. And *Peter* saith in his *General Epistle* to the *Church* of *Christ*; '*As every man* (mark, every man) *hath received the Gift, so 'minister the same one to another, as good Stewards of the manifold 'Grace of God. If any man speak, let him speak, as the Oracles of* 'God (so not of *Men*:) *If any man minister, let him do it as of 'the Ability, which God gives* (so not of the *Ability* of *mens Arts* 'and *Sciences*) *that God in all things may be glorified through Je-'sus Christ*, &c. For these *Gifts* and *Grace* come from *Jesus* into 'the hearts of the *Members* of his *Church*, whom he is in the 'midst of. And if any man *suffer*, as a *Christian*, let him not 'be *ashamed*; but let him glorifie God, *&c.* And every true '*Christian* hath the *presence* of *Christ* (who hath all power in 'Heaven and in Earth given him) to support them with his 'power, *light* and *life*. And Christ saith to his Believers, *Beware 'of men, for they will deliver you up to the Councils, and they will 'scourge you in the Synagogues, and you shall be brought before Go-'vernours and Kings for my Names sake, for a Testimony against 'them and the Gentiles. But when they deliver you up, take no 'thought, how or what ye shall speak; for it shall be given you in 'the same hour, what ye shall speak: for it is not you that speak; 'but the Spirit of your Father, that speaketh in you. And ye shall 'be hated of all men for my Names sake: but he that endureth to 'the end, shall be saved. The Disciple is not above his Master, nor 'the Servant above his Lord: It is enough for the Disciple, that he 'be as his Master, and the Servant as his Lord: for if they have 'called the Master of the house* Beelzebub, *what will they do to 'his Servant. Fear not them, which kill the Body, but are not able 'to kill the Soul*, &c. *A Sparrow shall not fall to the ground with-'out your heavenly Father*, &c. *The hairs of your head are all num-'bred; ye are of more value, than many Sparrows. Whosoever there-'fore shall confess me before men, him will I confess also before my 'Father, which is in heaven: But whosoever shall deny me before 'Men, him will I also deny before my Father, which is in heaven. 'And whosoever shall be ashamed of me and of my words, of him shall 'the Son of Man be ashamed, &c.* Matth. 10. And again Christ 'saith, *Whosoever shall be ashamed of me and of my words in this 'adulterous and sinful Generation, of him also shall the Son of Man 'be ashamed, when he comes in the Glory of his Father with his holy 'Angels*, Mark 8. 38. And Christ saith to his Disciples, *He that 'receiveth you, receiveth me; and he that receiveth me, receiveth him 'that sent me: He that receiveth a Prophet in the name of a Pro-'phet, shall receive a Prophet's reward: And he that receiveth a 'righteous man in the name of a righteous man, shall receive a 'righteous man's reward. And whosoever shall give to drink unto 'one of these little ones a Cup of cold water only, in the name of a 'Disciple, verily I say unto you, he shall in no wise lose his reward.* 'Matth. 10. 40, 41, 42. Here ye may see, how Christ encoura-

'ges

'ges his Disciples, and them that receive them. And *John* saith, 1683. 'Among the chief Rulers of the Jews *many believed in Christ*: *but* Kingston upon Thames 'because of the Pharisees, they did not confess him, lest they should 'be put out of the Synagogue, John 12. 42. Too many such Be-'lievers are now a-days, who dare not *Confess Christ*, lest they 'should lose the *favour* of *men*. But Christ encourages the *faith-'ful Disciples*, and told them, They would put them out of 'their *Synagogues*; yea, that the time should come, that whoso-'ever *killed* them, would think, they did *God service*: *And these 'things*, (said he) *will they do unto you, because they have not 'known the Father, nor me. But these things have I told you, that 'when the time shall come, ye may remember, that I told you of them*, 'John 16. 2, 3, 4. Here ye may see, what *Christ* told his *Disci-'ples*, should come to pass to them. And *Saul*, before he was 'Converted, did Compel the Christians to *blaspheme*, and made 'havock of the *Church* of *Christ*, Acts 8. and chap. 22. and 26. 'And did not the *Beast* (in the *Revelations*) *Compel* both small 'and great to *worship* him and his Image? And did not all *wor-'ship* it, but they, who had their *Names* written in the *Lamb's 'Book* of *Life*, before the Foundation of the World? And did 'not *Nebuchadnezzar* set up an *Image sixty Cubits* high, and *six 'Cubits* broad? And then did not he cause an *Herauld* to cry a-'loud, *It is commanded, that all People, and Nations, and Lan-'guages fall down, and worship the golden Image, that* Nebuchad-'nezzar *hath set up: And whoso falleth not down, and worshippeth, 'shall the same hour be cast into the midst of the fiery Furnace?* 'And were not *Shadrach, Meshach* and *Abednego* cast into the 'Furnace? Dan. 3. But God delivered them. Therefore it is 'good, to be *faithful* to God and his Worship in Spirit and 'Truth. And the *Jews* had agreed, that if any man should 'Confess *Christ*, he should be put out of their *Synagogue*, John 9. 22. So it was for *Christ's* sake, they were *Excommunicated* 'out of their *Synagogues*. But as it is written, *Behold, I lay in 'Sion a Stumbling-stone, and a Rock of Offence; and who so believes 'on him, shall not be ashamed.* So Christ is a *Stumbling-stone*, and 'a *Rock* of *Offence* to all the Unbelievers in the *Light*, which is 'the *Life* in *Christ*, whether they be *Jews*, *Christians*, or Gen-'tiles. The *Jews* did believe, a *Christ* was *To come*, from the 'Scriptures: And the *Christians* believe, *He is come*, by the 'Scriptures; but do not believe in the *Light* (which is the *Life* 'in *Christ*) as Christ commands; and so do not become the 'Children of the *Light*. Therefore ye, that are the *Believers* in 'the *Light*, and are become the *Children* of the *Light*, walk in 'Christ your *Way*, *Life* and *Salvation*.

Kingston the 5*th* Month, 1683. G. F.

1683.

Kingston upon Thames

Before I left *Kingston*, ſomething further opened in me, which 'I was moved to write, and ſend forth amongſt *Friends*; and it 'was as followeth:

Dear Friends,

'MY Love is to you all in the *holy Seed*, that reigns over 'all. And my deſire is, that every one, both *Male* and '*Female*, may feel the Seed *Chriſt in you*, which is Heir of the 'Promiſe of Life Eternal: ſo that ye may all grow up in *Chriſt* '*Jeſus*, your Head, and be built upon him the *Rock* and *Foun-* 'dation, that God hath laid, which ſtands ſure over all *Rocks* 'and *Foundations* in the World. That ye may eat and drink of 'this Spiritual *Rock*, the Spiritual *Water* and *Food*; ſo that ye 'may truly and inwardly ſay, that your *Rock* and *Foundation*, 'and *Bread* of *Life*, and *Water* of *Life* is from Heaven, and 'your *Bread* and *Water* is ſure; and that ye know his *voice*, 'that feeds you, and that leads you into the *Paſtures* of *Life*, 'which are always freſh and green. In this your *Affections* are 'ſet on things, that are above, and ſeeking that which comes 'down from above (*above* that, which is from *below*) where 'Chriſt ſits at the *right Hand* of *God*, making Interceſſion for 'you; and is your *Mediator*, making Peace betwixt God and 'you; and is your heavenly *Biſhop* to overſee you, that ye keep 'in his *Light*, *Life* and *Power*, that ye do not go aſtray from his 'heavenly *Fold* and *Paſture*; but he your *Shepherd* may feed you 'in it: Who is your *Prophet*, to open to you the fulfilling of the 'Promiſes and *Prophecies*; himſelf being the *Subſtance*: That ye 'may live in him, and he in you, yea, and reign in your 'hearts; and there to exerciſe his *Offices*, his *Prophetical*, and '*Prieſtly*, and *Kingly* Office, who is heavenly and ſpiritual. 'That ye may know the *Three*, that bear *Witneſs* in the *Earth*, '*viz.* The *Spirit*, the *Water* and the *Blood*, which is the *Life* of '*Chriſt*, which cleanſeth from all *ſin*; and the *Water*, that waſhes 'you and refreſhes you; and the *Spirit*, that baptizes you, and 'circumciſes you, and leads you into all Truth: And that ye 'may come all to drink into one *Spirit*, and keep the Unity of 'the *Spirit*, which is the *Bond* of the heavenly *Peace*. So being 'led by the *Spirit* of *God*, ye are his *Sons* and *Daughters*, and 'by his *Spirit* will come to know the *Three*, that bear *Witneſs* in '*Heaven*, viz. the *Father*, the *Word* and the *Holy Ghoſt*. Theſe 'are the *Three Witneſſes*, that are in *Heaven*, that bear record 'of all things: for he is *God* in the *Heaven*, and *God* in the '*Earth*. And therefore I deſire, that ye may all feel his *Love* 'ſhed in your hearts; and in it live in *Love* (above the *love* 'of the *World*, which is *Enmity*) and in that you will keep in 'the excellent Way. For *Love* edifies the Body of Chriſt, and 'builds his *Church* up, and keeps out of the *Enmity*; for it is a- 'bove it, and brings and keeps all in true *Humanity*, and in the 'true *Divinity*; and to be *courteous* and *kind*, and *tender* one to- wards

'wards another. And to ſhew forth the *nature* of *Chriſt*, and 1683. 'true *Chriſtianity* in all your *Lives* and *Converſations*; ſo that the Kingston upon Thames 'Bleſſings of the *Lord* may reſt upon you, as ye all live in the 'Seed of the *Goſpel*, the *Seed* of the *Kingdom* of *God*, in which 'all Nations are bleſſed: And in that ye will all have a Care of 'God's glory. And there is the *Hill* or *Mountain*, where the '*Light* ſhines to the anſwering the *Witneſs* of *God* in all; and 'the *Salt*, that is a *good Savour* to the witneſs of God in the 'hearts of all: And that *Savour* and *Salt* being kept in, it doth 'not come under the *feet* of *men*. So my Love to you all in 'Chriſt Jeſus, whom God hath given to be a *Sanctuary* for all 'his People, who is from above, and not of this World, in 'whom you all have *Life*, *Peace*, and *Salvation*: And in him 'God Almighty keep and preſerve you all to his Glory, Amen. 'And as you all live in the peaceable *Truth* of *God*, it keeps you 'under, and within his protection: But they that make a *Profeſ-* 'ſion of the *Scriptures* of *Truth*, and yet live out of the *Truth*, 'in the *Spirit* of *Strife*, *Unquietneſs* and *Diſcontent*, in a *con-* 'triving, *plotting*, *ravenous*, *deſtroying Spirit*, which is of the 'Devil, and not of *God*, that *Spirit* is judged out of the *Truth*, 'and to be of him, in whom there is no *Truth*; whoſe Portion 'is in the *Lake*, and in the *Fire* that burns.

Kingſton, the 27*th* of the 5*th* Month, 1683. G. F.

Having viſited *Friends* at and about *Kingſton*, I returned to *London*: for it being a Suffering time with *Friends* there, I had not freedom to be long from the City. Being come back, I went to the *Meeting* at the *Peel*; which but a little before the *Juſtices* and *Conſtable* had broken up, and had carried themſelves very roughly: But that day the *Meeting* was in the *Houſe*, and quiet; and a glorious Meeting it was, bleſſed be the Lord. London. Peel-Meet.

On the *Firſt-day* following I went to the *Meeting* at *Gracious-ſtreet*. When I came there, I found three *Conſtables* in the *Meeting-houſe*, who kept *Friends* out; ſo that we met in the *Court*. After I had been ſome time in the *Meeting*, I ſtood up, and ſpake to the People; and continued ſpeaking a pretty while. Then one of the *Conſtables* came, and took hold of my hand, and ſaid; *I muſt come down*. I deſired him to be *patient*, and went on ſpeaking to the People: but after a little time he *pluckt* me *down*, and had me into the *Meeting-houſe*. I asked them, if they were not *Weary* of this *Work?* and one of them ſaid, *Indeed, they were*. They let me go into the *Widow Foſter's houſe* (which joined to the *Meeting-houſe*) where I ſtay'd, being *hot*. When the *Meeting* was ended (for one prayed, after I was taken away) the *Conſtables* asked ſome *Friends*, *Which of them would paſs their words, that I ſhould Appear, if they ſhould be queſtioned about me?* But the *Friends* telling them, *They need not require that; for I was a man well known in the City, to be one, that would neither fly, nor ſhrink*; They came not to me: but went Grac-Meet.

1683. their ways, and left me at Liberty; and I heard no further of it. The *ſame Week* I was at the *Meeting* at the *Savoy*, which uſed to be kept out, and diſturbed; but that day it was within doors, and peaceable, and a precious *Meeting* it was. The *Firſt-day* after, it was upon me to go to the *Meeting* at *Weſtminſter*, where uſed to be great diſturbances: But there alſo the *Meeting* was within doors that day, and it was very large. The *Lord*'s *Power* was over all there, and kept all quiet and ſtill: for though there were many *looſe Spirits* there, yet they were bound down by the *Power* and *Spirit* of the *Lord*, that they could not get up to make diſturbance.

London. *Sav. Meet.* *Weſtm. Meet.*

About this time I was moved to write the following *Epiſtle:*

Friends and Brethren,

'WHO have received the *peaceable Truth*, let the *fruits* of its *peaceableneſs*, and of your quiet Spirit appear in all your *Meetings*, and in all your *Words* and *Actions:* for he that inhabits Eternity, dwells with an *humble heart*; and he gives *Grace* to the *humble*, and reſiſteth the *proud*. *Heaven* is his Throne, and the *Earth* ye walk upon, is his Foot-ſtool: happy are ye, that ſee and know him, that is Inviſible. And now *Friends*, Let all things be done in your *Meetings*, and otherways, in *Love*, without ſtrife, or vain-glory. For *Love* fulfils the *Law*, and *Love* overcomes, and edifies the *Body* of *Chriſt*, and builds it up; and there is neither *Self*, nor *Envy* in *Love:* neither is it puffi up; but abides and bears all things. So ſee, that this *Love* of *God* have the ſway in you all, and over you all. Chriſt ſaith, *Bleſſed are the Poor in Spirit, for theirs is the Kingdom of Heaven: Bleſſed are they that mourn; for they ſhall be comforted. Bleſſed are the Meek; for they ſhall inherit the Earth. Bleſſed are they, that do hunger and thirſt after Righteouſneſs: for they ſhall be filled. Bleſſed are the merciful; for they ſhall obtain Mercy. Bleſſed are the Pure in heart; for they ſhall ſee God. Bleſſed are the Peace makers; for they ſhall be called the Children of God. Bleſſed are they, that are Perſecuted for Righteouſneſs ſake; for theirs is the Kingdom of Heaven. Bleſſed are ye, when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſly, for my ſake; rejoice and be exceeding glad: for great is your reward in Heaven. For ſo perſecuted they the Prophets which were before you.* Now *Friends*, here is a great deal in theſe words: And all muſt be in theſe *States* and *Conditions*, if they have theſe *Bleſſings*. And the *Children* of *God* are *Peace-makers*, and ſtrive to make *Peace* in the *Truth*; and to live in *Peace* with all men, if it be poſſible. So live in the *Peace*, and the *Good-will* to all men; which *Good will* is both for their *Sanctification* and *Salvation*. And *Friends*, conſider; The *Wiſdom* of *God*, which is from above, is *pure*, *peaceable* and *gentle*, and *eaſie* to be entreated, full of *mercy* and good fruits, without Partiality and without Hypocriſie. And now, *Dear Friends*, let this pure, peaceable, gentle

tle *Wiſdom*, that is from above, that is eaſie to be entreated, and is full of mercy and good fruits, be exerciſed and practiſed in all the true *Churches* of *Chriſt*; ſo that *Wiſdom* may be juſtified of her *Children*. For the Works of the Fleſh, or fleſhly Spirit, are *Hatred*, *Variance*, *Wrath*, *Strife*, *Envyings*, *Drunkenneſs*, *Revilings*, *Adultery*, *Fornication*, *Laſciviouſneſs*, *Uncleanneſs*, &c. and they which do ſuch things, ſhall not inherit the Kingdom of God. But the Fruits of the Spirit of God are *Love*, *Joy*, *Peace*, *Long-ſuffering*, *Gentleneſs*, *Goodneſs*, *Faith*, *Meekneſs*, *Temperance*, &c. And ſo, *Dear Friends* and *Brethren*, ſtrive to exceed one another, and all People upon the Earth in *Humility*, in *Meekneſs*, in *Gentleneſs*, in *Temperance*, in *Love* and in *Patience*, in *Pureneſs* and in *Mercy*; and then ye will ſhew forth the *Fruits* of the *Spirit* of *God*, and of his heavenly *Wiſdom* that is from above: And in this, *Wiſdom* will be juſtified of her *Children*; and ye will be the *Salt* of the *Earth*, and the *Light* of the *World* ſet on an Hill, that cannot be hid: and your *Moderation* will appear to all men. And be ye *juſt*, and *righteous*, and *faithful*, and *true* in all your Words, Dealings and Converſations; ſo that ye may anſwer the *Truth* in all People: For Chriſt ſaith, his *Father* is glorified by ſuch, as bring forth *Fruits*, when men do ſee their *good Works*; for he that doth Righteouſneſs, is accepted with God. And he that dwells in *Love*, dwells in *God*: for *Love* is his Habitation: And let that be the Habitation of every one that hath received the *Truth*: for if it be not, ſuch do not dwell in *God*, let them profeſs what they will. And therefore my deſire is, that all you, who have received Chriſt, the *Seed*, which bruiſes the *Serpent*'s head, may walk in him, your *Sanctuary*, *Life* and *Salvation*, your *Reſt* and *Peace*, Amen.

1683. London.

London, the 14*th* of the 6*th* Month, 1683. G. F.

I continued yet at *London*, labouring in the *Work* and *Service* of the *Lord* both in *Meetings* and out; ſometimes viſiting the *Friends* that were in *Priſon* for the Teſtimony of Jeſus, encouraging them in their *Sufferings*, and exhorting them to ſtand *faithful* and *ſtedfaſt* in the Teſtimony, which the Lord had committed to them to bear: ſometimes alſo viſiting thoſe that were *ſick* and *weak* in *Body*, or *troubled* in *Mind*, helping to bear their Spirits up from ſinking under their Infirmities. Sometimes our *Meetings* were quiet and peaceable; ſometimes they were diſturbed and broken up by the *Officers*. One *Firſt-day* it was upon me to go to the *Meeting* at the *Savoy*, and it was a large *Meeting*; for many *Profeſſors* and *ſober People* were there: And the *Lord* opened many precious, weighty things in me to the People, which I declared amongſt them, and directed them to the *Spirit* of *God* in themſelves, which the *Lord* had given them a meaſure of; that all by the *Spirit* might underſtand the *Scriptures*, which were given forth from the *Spirit* of *God*. And that

Sav. Meet.

1683. 'that by the *Spirit* of *God* they might know *God* and *Chriſt*, whom
'God hath ſent; whom to *know* was *Eternal Life*. And that
London. 'by the *Spirit* they might all come into *Chriſt*, and know him
'to be their *Sanctuary*, who deſtroys the *Devil*, the *Deſtroyer*,
'and his *works*; and bruiſes the *Serpent*'s head. For Chriſt was
'a *Sanctuary* to them, to whom he was a *Saviour*, whom he
'ſaved from the *Deſtroyer*. And Chriſt did *baptize* them with
'the holy *Ghoſt*, and with *Fire*, and did thorowly purge his *floor*,
'and burn up their *Chaff* with unquenchable fire, that is, *Sin*
'and *Corruption*, which is got into Man and Woman by their
'*Tranſgreſſion*: But Chriſt gathereth his *Wheat* into his *Garner*.
'So all that are *baptized* with *Chriſt*'s *Baptiſm*, their *Wheat* is in
'*God*'s *Garner*: and no Spoiler can get into *God*'s *Garner* to med-
'dle with the *Wheat* there; though they may be permitted to
'meddle with the outward *Goods*, &c. Now as I was ſpeaking
in the power of the Lord, and the People were greatly affect-
ed therewith; on a ſudden the *Conſtables*, with the *rude People*,
came in like a *Sea*: and one of the *Conſtables* ſaid to me, *Come
down*; and he laid hands on me. I asked him, *Art thou a Chri-
ſtian? We are Chriſtians.* He had hold on my *hand*, and was
very *fierce* to *pluck me down*: but I ſtood ſtill, and ſpake a few
words to the People; deſiring of the *Lord*, that the *Bleſſings* of
God might reſt upon them all. The *Conſtable* ſtill called upon
me to *Come down*, and at length *pluckt* me *down*; and bid another
Man with a *Staff*, *Take* me, *and carry me to Priſon*. That *Man*
had me to another *Officer*'s houſe, who was more *Civil*: and
after a while they brought in *Four Friends* more, whom they
had taken. I was very *Weary*, and in a great *Sweat*; and ſeve-
ral *Friends*, hearing where I was, came to me in the *Conſtable*'s
houſe: but I bid them all go their ways, leſt the *Conſtables* and
Informers ſhould ſtop them. After a while the *Conſtables* had us
almoſt *a Mile* to a *Juſtice*, who was a *fierce*, *paſſionate Man*: who,
after he had asked me my *Name*, and his *Clerk* had taken it
down in writing, upon the *Conſtable*'s informing him, *That I preach-
ed in the Meeting*, ſaid in an angry manner; *Do not you know,
that it is contrary to the* King's *Laws to preach in ſuch Conventicles,
contrary to the Liturgy of the Church of* England? There was pre-
ſent one —— *Shad*, (a wicked *Informer*, who was ſaid to have
broken Gaol at *Coventry*, and to have been *burnt in the hand* at
London) who hearing the *Juſtice* ſpeak ſo to me, ſtept up to
him, and told him; *That he had Convicted them on the Act of the
22d of King* Charles *the Second. What! You Convict them?* ſaid
the *Juſtice*; *Yes*, ſaid *Shad*, *I have Convicted them*; *and you muſt
Convict them too upon that Act.* With that the *Juſtice* was *An-
gry* with him, and ſaid; *You Teach me! What are you? I'le Con-
vict them of a Riot.* The *Informer* hearing that, and ſeeing the
Juſtice Angry, went away in a *Fret*; and ſo he was diſappointed
of his purpoſe. I thought he would have *ſworn* ſome body
againſt me; whereupon I ſaid, 'Let no man *ſwear* againſt me;
'for it is my Principle *Not to ſwear*: and therefore I would
'not have any man *Swear* againſt me. The *Juſtice* thereupon
'asked

asked me; *If I did not preach in the Meeting?* I told him, 'I did 1683.
'Confeſs, what *God* and *Chriſt* had done for my *Soul*; and did
'praiſe God: and I thought, I might have done that in the London.
'*Streets*, and in *all Places*, viz. *Praiſe God*, and *Confeſs Chriſt*
'*Jeſus*; and this I was not aſhamed to *Confeſs*. Neither was
'this contrary to the *Liturgy* of the *Church* of *England*. The
Juſtice ſaid; *The Laws were againſt ſuch Meetings, as were con-
trary to the Liturgy of the Church of* England. I ſaid; 'I knew
'no ſuch *Laws* againſt our *Meetings*: but if he did mean that
'*Act*, that was made againſt ſuch, as did *Meet to Plot and Con-
'trive*, *and raiſe Inſurrections againſt the* King, we were no ſuch
'People; but did abhor all ſuch Actions: and did bear true
'*Love* and *Good-will* to the *King*, and to all Men upon the Earth.
The *Juſtice* then asked me; *If I had been in Orders?* I told him,
No. Then he took his *Law-books*, and ſearched for *Laws* againſt
us; bidding his *Clerk*, take the *Names* of the *reſt* the mean time:
But when he could find no other *Law* againſt us, the *Clerk ſware*
the *Conſtable* againſt us. Some of the *Friends* bid the *Conſtable*,
*Take heed what he ſwore, leſt he were perjured: for he took them in
the Entry, and not in the Meeting.* Yet the *Conſtable*, being an
Ill Man, *ſwore*, *That they were in the Meeting*. However the
Juſtice ſaid; *Seeing there was but one Witneſs, he would diſcharge
the reſt*; *but he would ſend me to* Newgate, *and I might preach
there*, he ſaid. I asked him, 'If it ſtood with his Conſcience,
'to ſend me to *Newgate* for *praiſing God*, and for *Confeſſing Chriſt*
'*Jeſus*? He cried, *Conſcience! Conſcience!* but I felt, my words
toucht his *Conſcience*. He bid the *Conſtable*, *Take me away*; and
he would make a Mittimus *to ſend me to Priſon, when he had dined.*
I told him, 'I deſired his peace, and the *good* of his *Family*;
'and that they might be kept in the *fear* of the *Lord*: So I
paſſed away. And as we went, the *Conſtable* took ſome *Friends
word*, that I ſhould come to his houſe the *next Morning* by the
'*eighth hour*. Accordingly I did go, with thoſe *Friends*: and
then the *Conſtable* told us, That he went to the *Juſtice* for the
Mittimus, after he had *dined*; and the *Juſtice* bid him, *Come a-
gain after the Evening-Service*: which he did; and then the *Ju-
ſtice* told him, *He might let me go.* So, ſaid the *Conſtable*, you
are *diſcharged*. I blamed the *Conſtable* for turning *Informer*, and
ſwearing againſt us; and he ſaid, *He would do ſo no more.* Next
day the *Juſtice* meeting with *Gilbert Laty*, asked him, *If he
would pay Twenty pounds for* George Fox's *Fine?* He ſaid, *No.
Then*, ſaid the *Juſtice*, *I am diſappointed*: for being but a *Lodger*,
I cannot come by his *Fine*; and he having been brought before
me, *and being of ability himſelf*, *I cannot lay his* Fine *on any o-
ther.*

After I was *diſcharged*, I went up into the *City*. And the
ſame Week the *Seſſions* coming on, where many *Friends* were
concerned, ſome as *Priſoners*, and ſome on *Trials* of *Appeals*
upon the *Conventicle-Act*, I went to a *Friend's houſe* not far off,
that I might be in readineſs to Aſſiſt thoſe *Friends* with *Coun-
ſel*, or otherwiſe, as occaſion ſhould offer: and I found *Service*
in

1683. London. in it. But as my *Spirit* was concerned on behalf of *Friends*, with respect to their *outward Sufferings* by the *Persecutors* without; so an *Exercise* also came weightily upon me at this time, in the sense I had of the *Mischievous Working* of that *Adulterated Spirit*, which being gone out from the heavenly *Unity*, and having drawn out some, that profest *Truth*, into *Enmity* and *Opposition* against *Friends*, endeavoured to trouble the *Church* of *Christ* with their janglings and contention. And as a further discovery of the *working* of that *seducing Spirit*, and a *Warning* to all *Friends* to beware of it, I was moved to write the following *Epistle*, directed thus:

To all the Elect, Faithful, Called *and* Chosen *of* God, *who are the Flock and Heritage of God, who have been acquainted with the Dealings of the* Lord, *and have kept your habitations in his Life, Power and Truth, being built upon the holy and heavenly Rock and Foundation,* Christ Jesus, *who was the Foundation of the* Prophets *and* Apostles; *which Foundation stands sure.*

'MAny *Foundations* have been laid since the *Apostles days*, 'by such, as have gone from *Christ*, the true and sure '*Foundation:* and their *Foundations* have proved *rotten*, and come 'to nought; and they themselves have come to *Loss*. And ma- 'ny, since the *day* of *Christ*, and the *Truth* hath appeared in 'this Nation, have come out, and have had some *Openings* and '*Sights*, and come among us for a time; and then *gone out* 'from us again: who have been the *Comers* and *Goers*, like such 'as were in the *Apostles days*. Such have had an outward *Pro-* '*fession* of the Truth, and such have gone from the true *Foun-* '*dation*, Christ Jesus, and so from the heavenly Society and U- 'nity of the *Saints* in *Light*. And then they set up *Foundations* 'of their own: and having a *Form* of *Godliness*, but out of the '*Power* thereof, out of the *Order* thereof; such have turned to '*Janglings* and *vain Disputings*. This sort of Spirit you have 'been acquainted with, who have kept your habitations in Christ 'Jesus, the *First* and the *Last*. And you are not unsensible of 'the *scurrilous* and *filthy Books* of *Lies* and *Defamations*, which 'have been spread abroad in this *Nation*, and beyond the *Seas*, 'against the *Faithful:* And it is very well, that the *Lord* hath 'suffered them to publish their own *shame* in *print*, that *Truth*'s '*Enemies* may be discovered, that their *Fruits* and *Spirits* have 'appeared, and manifested themselves both in *print* and otherwise. 'And I do believe, that the Lord will yet suffer this *Spirit*, that 'it shall so publish forth its *Fruits*, to its publick *Shame* and '*Nakedness*, to *Professor* and *Prophane*, and to all sober, mode- 'rate and innocent People; that its *Shame* and *Nakedness* shall 'more

'more fully appear. And though for a time it hath been *hid* 1683. 'and *covered* with the *Fig-leaves* and an Outward *Profession*, and London. 'sometimes with *fawning* and *flattering words*, (as at other times 'it hath discovered it self by *rough*, *lying* and *defaming words*;) 'yet the Lord God will *blast* all such *vain Talkers*, that do not 'walk in the *Order* of *Life*, *Truth* and the *Gospel*. And therefore 'ye, that are Faithful, stand fast in the *Liberty*, wherewith Christ 'hath made you *free* in his *Government*: It is upon his *Shoulders*; 'he bears it up: Of the *Increase* of it, and of its *peace* there is 'no end. For all the *Quarrellers* against his *Order* and *Govern-* '*ment* are without him, and without his heavenly, spiritual *Go-* '*vernment* and *Peace*. And therefore, ye Faithful Ones, who have 'had the *Trial* through many *Persecutions*, *Imprisonments*, *Spoil-* '*ings* of *Goods*, you know, that there is a *Crown* of *Glory* laid 'up for you: and you that *Suffer* with Christ, shall *Reign* with 'him in his Kingdom of *Glory*; and ye that *die* with Christ, 'shall *live* with Christ in the Eternal Life, in the World, that 'hath no End. Who have gone through the *Sufferings without*, 'and *within* by *false Brethren*, by Comers and Goers, that have 'caused the *Way* of *Truth* to be evil spoken of, and have 'been the *Persecuters* of the Faithful with their *Tongues* (though 'they have not had power to do it with their *Hands*.) And 'by printing and publishing their *lying*, *defaming Books* against 'the Faithful, they have stirred up the *Magistrates* and *Priests*; 'who were willing to get any occasion to speak evil of the right 'Way, and precious *Truth* of *Christ*, by which his People are 'made free: Such had better, they had never been born. But 'God hath brought them to light, and their *Fruits* and *ravenous* '*Spirit* is seen, savoured and known; who are become *Judases*, 'and *Sons* of *Perdition*, to betray *Christ* now *within* (where he 'is made manifest) to the *Priests*, *Magistrates* and *Prophane*, as '*Judas* did betray *Christ without* to the *Priests* and *Pilate*: Though 'some of the *Magistrates*, and *sober People* do see their *Envy* 'and *Folly*, and that they have more *Malice*, than *Matter* against 'the Faithful. But the *Lord* will consume this *Judas*, or *Son* of '*Perdition*! The *Lord* will consume him with the Spirit of his 'Mouth, and shall destroy him with the brightness of his 'Coming! And so let all the Faithful look unto the *Lord*. And 'let that wicked *Son* of *Perdition* know, though he may be got 'as high as *Judas without* (who was partaker of the *Ministry* 'with the *Apostles*) *The* Lord *will consume him with the Spirit of* '*his Mouth, and destroy him with the brightness of his Coming*: 'That is his portion. So the *brightness* of the *Lord* will destroy 'him, and the *Spirit* of his *Mouth* will consume him: And when 'he is destroyed and consumed, there will not be a *Son* of *Per-* '*dition* to betray *Christ* in his People, and his *People*, that live 'and walk in *Christ*, who hath all power in Heaven (mark, *in* '*Heaven*) and in Earth given to him; and with his holy and 'glorious *Power* he limits and orders: so that nothing shall 'be done against his People, but what is suffered for their *Tri-* '*al* and for their *Good*, neither by *Apostates*, *Persecutors* with the

1683. 'Tongue, *Judaſes*, *Sons* of *Perdition* to betray; or the outward
'*Powers* to *Impriſon*, or *ſpoil Goods:* All theſe are limited by
London '*Chriſt's Power*, who hath all *Power* in Heaven and Earth given
'to him. And every ones *Faith* is to ſtand in him and his
'*power*, and rejoice in his *power*, and ſee the increaſe of his
'righteous, holy, heavenly, ſpiritual, peaceable *Government*,
'in which the glorious, holy *order* of *life* is lived and walked
'in by all his Sons and Daughters: And in his *Spirit* is the ho-
'ly Unity and Bond of Peace. Though ye be abſent in the *Bo-*
'*dy* or *Fleſh* one from another, yet all joying and rejoicing, be-
'ing preſent in his *Spirit*, and beholding in the ſame *Spirit*
'your ſpiritual Order, Unity and Fellowſhip, and the ſteadfaſt-
'neſs of your *Faith* in Chriſt Jeſus, who is ſteadfaſt for ever,
'the *Firſt* and the *Laſt*, whoſe Preſence is among his People,
'and who is their Head. Here is heavenly *Sion* known, and
'heavenly *Jeruſalem*, and the innumerable Company of *Angels*
'(which are *Spirits*) and the *Spirits* of the juſt men made per-
'fect. Here is the *general Aſſembly*, or general Meeting, and a
'general, heavenly, holy and ſpiritual joy and rejoicing, lauding
'and praiſing the *Lord*, the *Lord God Almighty*, and the *Lamb*,
'that lives for evermore, Amen.

London, the 14th of the 8th Month, 1683. G. F.

Read this in your Aſſemblies amongſt the Faithful.

I tarried yet a little while in *London*, viſiting *Friends* and *Meetings*, and labouring in the *Work* of the *Lord* there. And
Bull and *M.* being on a *Firſt-day* at the *Bull* and *Mouth*, where the *Meeting*
Meeting. had long been kept out; but was that day in the Houſe, peaceable and large: the People were ſo affected with the *Truth*, and refreſhed with the powerful Preſence of the *Lord*, that when the *Meeting* was ended, they were loth to go away.

After ſome time, having ſeveral things upon me to write,
Kingſton. I went to *Kingſton*, that I might be free from Interruptions. And when I came there, I underſtood, the *Officers* had been very Rude at the *Meeting* there, *nipping* and *abuſing Friends*, and had driven them out of the *Meeting-Place*; and very abuſive they continued to be for ſome time. Among other things that I writ, whilſt I was there, one was a little Book (printed ſoon after) the Title whereof was; *The Saints heavenly and ſpiritual Worſhip, Unity and Communion*, &c. *wherein is ſet forth, what the true Goſpel-worſhip is, and in what the true Unity and Communion of the Saints ſtands; with a diſcovery of thoſe, that were gone from this holy Unity and Communion, and were turned againſt the Saints, that abode therein.*

When I had finiſhed the *Services*, for which I went thither, and had viſited the *Friends* there, I returned to *London*; and vi-
Eſſex. ſited moſt of the *Meetings* in and about the City. Afterwards I
Dolſton. went to viſit a *Friend* in *Eſſex*; and returning by *Dolſton*, I made ſome

ſome ſtay at the *Widow Stots*, and there I writ an *Epiſtle* to *Friends*, 1683.
declaring the *Word* of the *Lord* unto them: which *Epiſtle* being
then *printed*, may be read amongſt my other printed Books. Dolſton.

I came from *Dolſton* to *London*, and the next day was ſent for London.
in haſte to my Son *Rouſe's* at *Kingſton*; whoſe daughter *Marga-* Kingſton.
ret lay very ſick, and had a deſire to ſee me. I tarried now at
Kingſton about a week, and then returned to *London*; where I London.
continued for the moſt part of the *Winter*, and the *Spring* following, until the *General Meeting* in the Year 1684. (ſave that I went once as far as *Enfield*, to viſit *Friends* thereabouts.) And in this time I ceaſed not to labour in the *Work* of the *Lord*, being frequent at *Meetings*, and viſiting *Friends*, that were *Priſoners*, or that were *ſick*; and in writing *Books* for the ſpreading of *Truth*, and opening the Underſtandings of People to receive it.

The *Yearly-Meeting* was in the *Third Month*, and a bleſſed, 1684.
weighty *Meeting* it was; wherein *Friends* were ſweetly refreſh-
ed together: for the Lord was with us, and opened his heaven- *Yearly Meeting.*
ly Treaſures amongſt us. And though it was a time of great difficulty and danger, by reaſon of *Informers* and *perſecuting Magiſtrates*; yet the *Lord* was a Defence and Place of Safety to his People.

Now had I drawings in Spirit to go into *Holland*, to viſit the Seed of God in thoſe *Provinces*. And as ſoon as the *Yearly Meeting* was over, and moſt of the *Country-Friends* gone out of Town; I prepared for my *Journey*. There went with me from *London Alexander Parker*, *George Watts* and *Nathaniel Braſſey*, who alſo had drawings into that Country. We took Coach on
the 31*th* of the Third Month 84. and got to *Colcheſter* that night. Colcheſter.
The next day, being the *Firſt-day* of the *Week*, we went to the *Meeting* there: and though there was no notice given of my coming thither, yet our being there was preſently ſpread over the *Town*, and in ſeveral places in the *Country*, at *ſeven* and *ten Miles* diſtance; ſo that abundance of *Friends* came in *double-horſed*, which made the *Meeting* very *Large*. I had a Concern and Travel in my mind, leſt this *great Gathering* ſhould have ſtirred up the Town, and been more than the *Magiſtrates* could well bear; but it was very quiet and peaceable, and a glorious *Meeting* we had, to the ſettling and ſtabliſhing of *Friends* both in *Town* and *Country*: for the *Lord's Power* was over all; bleſſed be his Name for ever. Truly, the *Lord's Power* and *Preſence* was beyond words; for I was but *Weak* to go into a *Meeting*, and my *Face* (by reaſon of a *Cold* I had taken) was *ſore:* but God was ſtrong, and manifeſted his ſtrength in us and with us, and all was well: the *Lord* have the Glory for evermore for his ſupporting *Power*. After the *Meeting* there came, I think, above an *hundred Friends* of the *Town* and *Country* to ſee me at *John Furley's*; and very glad we were to ſee one another, and greatly refreſhed we were together, being filled with the *Love* and *Riches* of the *Lord*, bleſſed be his Name for ever!

1684. We tarried at *Colchester two days* more; which we spent in visiting *Friends* there, both at their *Meetings* for *Business*, and at
Colchester. their *Houses*. Then early in the Morning on the *Fourth-day* of
Harwich. the *Week*, we took Coach for *Harwich*, where we met with *William Bingley* and *Samuel Waldenfield*; who also went over with us. About the *eighth hour* at *night* we went on board the *Packquet-Boat* (of which one *Richard Gray* was *Master*) but by reason of *Contrary Winds*, it was the *first hour* in the *morning* before we sailed. We had a very good *Passage*; and about the
HOLLAND *fifth hour* in the *Afternoon next day* we landed at the *Briel* in
Briel. *Holland*: and there we stay'd that *night*. Early *next morning* we
Rotterdam went to *Rotterdam*; where we abode some days. The *next day*, after we came to *Rotterdam*, one *Wilbert Frouzen*, a *Burgomaster*, and Kinsman of *Aarent Sunneman*'s, hearing, that I was there, Invited me to his *Country-house*; having a desire to speak with me about some business, relating to *Aarent Sunneman*'s *Daughters*. I took *George Watts* with me; and a Brother of *Aarent Sunneman*'s had us thither. The *Burgomaster* received us very kindly, and was very glad to see me; and entring into discourse about his *Kinsman*'s *Daughters*, I found, he was apprehensive, that their *Father* being *dead*, and having left them considerable Portions, they might be *stollen*, and married to their *disadvantage*. Wherefore I told him, 'That it was our *Principle* 'and *Practice*, that none should *Marry* amongst us, unless they 'had a *Certificate* of the *Consent* of their *Relations* or *Guardians*: 'for it was our *Christian Care* to watch over and look after all '*young People*, that came among us; especially those, whose na-'tural *Relations* were *dead*. And as for his *Kinsman*'s *Daughters*, 'we should take care, that nothing should be offered to them, 'but what should be agreeable to *Truth* and *Righteousness*, and 'that they might be preserved in the *Fear* of *God*, according to 'their *Father*'s *Mind*. This seem'd to give him great satisfaction. While I was with him, there came many *great People* to me; and 'I exhorted them all to keep in the *Fear* of *God*, and 'to mind his *good Spirit* in them, to keep their *Minds* to the '*Lord*. After I had stay'd *two* or *three hours*, and had had discourse with him of several things, I took my leave of him; and he very friendly set me to *Rotterdam* in his *Chariot*.

The *next day*, being the *First-day* of the *Week*, we were at the *Meeting* at *Rotterdam*, which was pretty large; and we declared to the People by an *Interpreter*. The *day following* one *Alderman Gaul* came to speak with me; and with him I and the other *Friends* had much discourse about *Religious Matters*: wherewith he seemed to be well satisfied, and was very Tender. Several other *Persons* of *Account* intended to have come to speak with me that day; but being hindred by extraordinary business (as I understood) they came not.

Amsterdam. We went *next day* from *Rotterdam* to *Amsterdam*, where we had a large and very precious *Meeting*. And in the *Afternoon* I was at another *Meeting* with the *Friends* there, about *Business*.

There

There is a *Yearly-Meeting* at *Amsterdam* for the *Friends* of *Holland* and *Germany*, &c. which begun now on the *Eighth day* of the *Fourth Month*: and ended on the *Twelfth*. Here we had a fine Opportunity of seeing *Friends* from *divers parts*, and of being refreshed together in the *Love* of *God*. And after this *Meeting*, before the *Friends*, that came out of the *several Provinces*, were gone, we had a *Meeting* with some *particular Friends*, about the *Places* and *Countries*, into which we, who came out of *England* in the *Work* of the *Ministry*, were to travel; and to understand, who among them were suitable Persons to go along with us for *Interpreters*. When this was concluded on, *William Bingley* and *Samuel Waldenfield* took shipping for *Friezland*; and *Jacob Claus* their *Interpreter*. 1684. Amsterdam.

Alexander Parker and *George Watts* remained with me; and we tarried a few days longer at *Amsterdam*, where I had further Service. And before I left *Amsterdam*, I went to visit one *Galenus Abrahams*, a *Teacher* of Chief Note among the *Mennonites* (or *Baptists*.) I had been with him, when I was in *Holland* about *seven Years* before; and *William Penn* and *George Keith* had disputes with him then: He was then very *high* and very *shy*, so that he would not let me *touch* him, nor *look* upon him (by his good will) but bid me, *Keep my Eyes off him*; *for*, he said, *they pierced him*. But now he was very loving and tender, and *Confessed* in some measure to *Truth*: his *Wife* also and *Daughter* were tender and kind, and we parted from them very lovingly.

Soon after this, feeling our Spirits drawn towards *Friezland*, *Alexander Parker*, *George Watts* and *I*, having *John Claus* of *Amsterdam* with us for our *Interpreter*, took shipping at *Amsterdam* for *Friezland*, and having sailed some *Nine* or *Ten Leagues*, we left the *Ship*, and travelled through *Friezland*, sometimes by *Boat*, sometimes by *Wagon*, visiting *Friends* and *tender People* in the *Towns* and *Villages*, where we came; and having commonly *one*, sometimes *two Meetings* in a day. After we had been at *Leuwarden*, we passed by *Franeker* to *Harlingen* in *West-Friezland*, which was the *furthest Place* we went to that way. And having been out *six days* from *Amsterdam*, and had very good *Service* in that time, in visiting *Friends*, and publishing *Truth* amongst the People, we took *Ship* at *Harlingen* for *Amsterdam* on the *26th* of the *fourth Month*, and arrived there that night. The *First-day* following we were at the *Meeting* at *Amsterdam*, which was very large and precious: Many of the World's People were there, and some of their *Teachers*; some *great Persons* also, and they seemed very attentive: and a good opportunity we all had, one after another, to declare the *Word* of the *Lord* unto them, and open the *Way* of *Truth* amongst them; *John Claus interpreting* for us. I tarried the *next day* at *Amsterdam*: but *George Watts* went to a *Burial* at *Harlem*, where *many hundreds* of *People* were; amongst whom he had a good opportunity, and came back at night to us. *Friezland.* Leuwarden. Franeker. Harlingen in *West-Friezland.* Amsterdam.

The

1684. The *day following* we went by *Boat* to *Oſan-overton* in *Waterland*, and from thence, in another *ſmall Boat*, about *a League* over a ſmall *River*, where we paſſed over and by above an *hundred Bridges*, and ſo went to *Lanſmeer*, to a *Friend's* houſe, whoſe name was *Timon Peters*; and there we had a very good *Meeting*. After which we returned to *Amſterdam* at Night; and were at the *Meeting* there *next* day. There were many at this *Meeting* beſides *Friends*, and among the reſt the great *Baptiſt-Teacher Galenus*, who was very attentive to the *Teſtimony* of the *Truth*; and when the *Meeting* was done, came and got me by the *hand* very lovingly.

Waterland. Oſan-overton. Lanſmeer. Amſterdam.

Sardam. Alkmaer. We went next day by *Boat* to *Alkmaer*, about *eight Leagues* from *Amſterdam*, paſſing through *Sardam* (the great Town of *Ship-Carpenters*) and ſeveral other Towns in the way. At *Alkmaer* (which is a pretty City) we ſtay'd, and had a *Meeting* there *next* day at one *William Williams* his houſe. There were, beſides *Friends*, many very *ſober People* at this *Meeting*, who were very attentive to the Teſtimonies of *Truth*, that were born both by *Alexander Parker*, *George Watts* and my ſelf, *John Claus* being our *Interpreter*. This was on the *Sixth-day* of the *Week*; and on the *ſeventh* we returned to *Amſterdam*, partly by *Wagon*, partly by *Draw-boat*, being willing to be at the *Meeting* at *Amſterdam* on the *Firſt-day*, becauſe it was like to be the *laſt Meeting* we ſhould have there. Accordingly we were at it, and a very large and open *Meeting* it was. Many *great Perſons* were at it; ſome *Earls* (we were told) with their *Attendants* out of *Germany*, very *grave* and *ſober*; and the everlaſting Goſpel was preached unto them.

Amſterdam.

Harlem. After this *Meeting* we took our leave of the *Friends* of *Amſterdam*; and the *next morning* departed thence to *Harlem*, where we had a *Meeting* at a *Friend's houſe*, whoſe name is *Abraham Frondenberg*. There were *great Numbers* of *People* at this *Meeting*, and of great Service it was. And after the *Meeting*, a *Watch-maker* of *Amſterdam* (who with his *Wife* was come from *Amſterdam* to the *Meeting*) deſired to ſpeak with me concerning *Religion*. I had pretty much *diſcourſe* with him, and both he and his *Wife* were very *Low* and *Tender*, and received with gladneſs, what I ſpake to them; and ſeemed well ſatisfied, when they went away.

Roterdam. Briel. We went *next day* to *Rotterdam*, where we tarried *two Meetings*; and on the *ſixteenth day* of the *fifth Month*, went to the *Briel*, to take *Ship* for *England*.

It was about the *fourth hour* in the *Afternoon*, that we went on Board the *Pacquet Boat*, of which one *William Sherman* was *Maſter*; and ſet Sail from the *Briel*. But when we had gone over the *Maes* about *a League*, we caſt *Anchor* at the place called *The Pitt*, (becauſe it is near unto the *Sands*) and there we tarried, till about the *fourth hour* next *morning*: when, having a pretty fair *Wind*, and the *Tide* with us, we weighed *Anchor*; and by the *fourth hour next day* were got within *five Leagues* of *Harwich*, over againſt *Alborough-Caſtle*; but the *Wind* falling ſhort, and

The Pitt.

and the *Tide* growing weak, it was the *firſt hour* in the *Afternoon*, before we came ſo near to *Harwich*, that *Boats* could come to receive the *Paſſengers* and *Goods*. There were on Board about *forty Paſſengers* in all; of which ſome were *Engliſh*, ſome *Scots*, ſome *Dutch*, ſome *French*, ſome *Spaniſh*, ſome *Flemiſh*, and ſome *Jews*. 1684. Harwich.

I ſpent *a day* with *Friends* at *Harwich*, while *Alexander Parker* and *George Watts* went by *water* to viſit *Friends* at *Ipſwich*; and returned at night. Next morning early we all took Coach for *Colcheſter*, and were at the *Meeting* there; which was large and peaceable: And after the *Meeting*, and that we had refreſhed our ſelves, we travelled on to *Witham*, about *Ten Miles* on the Road towards *London*; and lodged there that night. *Next day* we went on towards *London*: and *William Mead* meeting us on the way at *Hareſtreet*, I went with him to his *Houſe*; the other *Friends* going on for *London*. Colcheſter. Witham. Hareſtreet.

Here, being *Weak* with *Travel* and *continual Exerciſe*, I ſpent ſome time to reſt my ſelf, and recover my *Health*; viſiting in the mean time the *Friends* in that part of the *Country*, as I was able to get abroad. And when I was a little recovered, I went from thence to *Enfield*, viſiting *Friends* there and thereabouts: and ſo to *Dolſton* to ſee the *Widow Stot*: And from thence to *London*; there being ſome *Friends* come over from *New-Jerſey* in *America* about *buſineſs*, which I was deſired to be preſent at. Enfield. Dolſton. London.

It was the latter end of the *Summer*, when I came to *London*; and I ſtay'd there the *Winter* following: ſaving that *once* or *twice* (my *Wife* being in Town with me this *Winter*) I went down with her to her Son *Rouſe's* at *Kingſton*. And though my *body* was very *weak*; yet was I in *continual Service*, either in *publick Meetings* (when I was able to bear them) or in *particular Buſineſſes* amongſt *Friends*, and viſiting thoſe that were *Sufferers* for *Truth*, either by *Impriſonment*, or *Loſs* of *Goods*. Many things alſo in this time I *Writ*, ſome for the *Preſs*, and ſome for *particular Service*: as *Letters* to the *King* of *Denmark* and *Duke* of *Holſteyn*, on behalf of *Friends*, that were *Sufferers* in their *Dominions*; whereof the following is a Copy:

For the Duke of HOLSTEYN

THIS:

Whom I do Intreat, in the Love *of* God *to read over, which is ſent in* Love *to him.*

'I Underſtand, that formerly by ſome *Evil-minded perſons* it 'was reported to thee, when one *Elizabeth Hendricks* came 'to *Fredrickſtadt* to viſit the People called *Quakers* there in thy 'Country, *That it was a Scandal to the Chriſtian Religion, that a*

'Woman

1684. London. 'Woman *ſhould be ſuffer'd to preach in a publick Aſſembly religi-* 'ouſly *gathered together*, &c. Upon which thou didſt grant forth 'an *Order* to the *Rulers* of *Fredrickſtadt* aforeſaid, *To make the* 'ſaid People *leave that place forthwith, or to ſend them away.* 'But the ſaid *Rulers* being *Arminians*, and they, or their *Fa-* 'thers being come to live there, as a *perſecuted People* in *Holland* '(not much above *threeſcore years* ago) made Anſwer to the 'Duke; *They were not willing to perſecute others for Conſcience ſake,* 'who had looked upon Perſecution on that Account in their own Caſe, 'as Antichriſtian, &c. But after that the ſaid People of God, in 'ſcorn called *Quakers*, did write unto thee, O *Duke*, from *Fre-* 'drickſtadt; and ſince that time they have had their *Liberty*, 'and their *Meetings peaceable*, to ſerve and worſhip God almoſt 'theſe *twenty years* at *Fredrickſtadt* aforeſaid, and thereabout, 'freely without any moleſtation: which *Liberty* they have ac- 'knowledged as a *Great Favour* and *Kindneſs* from thee.

And now, O *Duke*, Thou profeſſing *Chriſtianity* from the great 'and mighty *Name* of *Chriſt Jeſus* (who is *King* of *Kings*, and 'Lord of *Lords*) and the holy *Scriptures* of *Truth* of the *Old* and 'New *Teſtament*, Do not you uſe many *Womens words* in your 'Service and *Worſhip* out of the *Old* and *New Teſtament*? And 'becauſe the *Apoſtle* ſaith; *Let your* Women *keep Silence in the* 'Churches; and that he *did not permit a* Woman *to ſpeak, but to be* 'under obedience; *and if ſhe will learn any thing, to ask her husband* 'at home: *For it is a ſhame for a* Woman *to ſpeak in the Church.* 'And 1 Tim. 2. 11, 12. Women *are to learn in ſilence, and not* 'ſuffered *to Teach, nor to uſurp Authority over the Man, but to be* 'in *ſilence*, 1 Cor. 14. 34. Now, here the *Duke* may ſee, what 'ſort of *Women* they be, that were to be in *ſilence*, and in *ſub-* 'jection, which the *Law* Commands to be *ſilent*, and not to 'uſurp *Authority* over the Man; nor to *ſpeak* in the *Church*: Theſe 'were *Unruly Women*. And in the ſame *Chapter*, he *Commands* 'Women *not to plate or broider their hair, nor to wear Gold, Pearls,* 'or coſtly *Array*: Theſe things were forbidden by the *Apoſtle*; 'and ſuch *Women*, that wear ſuch things, are to *Learn* in *ſi-* 'lence, and to be ſubject, and not to uſurp *Authority* over the 'Men; for it is a ſhame for ſuch to *ſpeak* in the *Church*. But 'do not ſuch *Women* as theſe, that were *Gold*, and *Silver*, and 'Pearls and *Gaudy Apparel*, or *Coſtly Array*, and *plates* and *broi-* 'ders their *hair*, ſpeak in your *Church*, when your *Prieſt* ſets 'them to ſing *Pſalms*? Don't they *ſpeak*, when they *ſing Pſalms*? 'Conſider this, O *Duke!* And yet you ſay, *Your* Women *muſt* 'keep *ſilence in the Church*, *and muſt not ſpeak in the Church*: but 'when they *ſing Pſalms* in your Churches, are they then *ſilent*? 'And though the *Apoſtle* forbids ſuch *Women* before-mentioned 'to *ſpeak* in the *Church*; yet in another place the Apoſtle encou- 'rages the *good* or *holy Women* to be *Teachers* of good things: 'as in *Tit.* 2. 3, 4. And *John* (2 *John* 1.) writes to the *Elect* 'Lady and her Children; *And* John *rejoiced greatly, that he found* 'her Children *walk in the Truth*: Surely, this *Elect Lady* had 'Taught and *Inſtructed* thoſe Children, that walked in the *Truth*;

and

'and *John*, who was an *Apoſtle* of *Chriſt*, commended her. And 1684. 'the Apoſtle ſaid; *I intreat thee, true Yoke-fellow, help theſe* Wo- 'men, *which laboured with me in the Goſpel, and with other my* London. 'Fellow-labourers, *whoſe names are written in the Book of Life*: Here *Women that laboured in the Goſpel.* 'the *Apoſtle* owns theſe *holy Women*, and encourages them, which 'laboured with him in the *Goſpel*, and did not forbid them, *Phi-* 'lip. 4. 2, 3. And the Apoſtle *Paul* commended *Phœbe* unto the 'Church of the *Romans*, and calls her a *Servant unto the Church* 'of Cenchrea, and ſends his *Epiſtle* by her to the *Romans* from 'Corinth, and deſires the *Church* at *Rome* to *receive her in the* 'Lord, *as becometh Saints*: And that they were to *Aſſiſt* her, *in* 'whatſoever buſineſs ſhe had need of; *for ſhe had been a ſuccourer of* 'many, *and of him alſo*: And ſaid, *Greet* Priſcilla *and* Aquila, 'my Helpers *in Chriſt Jeſus, who have for my life laid down their* 'necks; *unto whom not only I give thanks, but alſo all the* Churches 'of the Gentiles. Now here the *Duke* may ſee, theſe were *good,* 'holy *Women*; the Apoſtle did not forbid ſuch *ſpeaking*, Rom. '16. 1, 2, 3, 4. but commended them. And *Priſcilla* and *Aquila* 'Inſtructed *and Expounded unto* Apollo *the way of God more per-* 'fectly; Acts 18. 26. So here *Priſcilla* was an *Inſtructor*, as well 'as *Aquila*; which *holy Women* the Apoſtle doth not forbid. Nei- 'ther did the Apoſtle forbid *Philip*'s *four Daughters*, which were 'Virgins, to *propheſie* (as in *Acts.*) And *Women* might *pray* and 'propheſie in the Church, 1 *Cor.* 11. 5. And the *Apoſtles* ſaid 'to the *Jews*, and ſhewed them the fulfilling of *Joel*'s Prophecy: 'That in the laſt days God would pour out of his Spirit upon all fleſh, 'and their Sons and Daughters ſhould propheſie, &c. *and Servants and* 'Handmaids, *they ſhould propheſie with the Spirit of God.* And ſo 'the Apoſtle encourages *Daughters* and *Hand-maids* to *propheſie*, as 'well as *Sons*; and if they do *propheſie*, they muſt *ſpeak* to the 'Church or People, *Joel* 2. 28. *Acts* 2. 17, 18. And *Miriam* the 'Propheteſs, did not ſhe *ſing* unto the Lord, and all the *Women* 'with her, when the Lord had delivered the *Children* of *Iſrael* from 'Pharaoh? did not ſhe *praiſe* the Lord, and *propheſie* in the *Con-* 'gregation of the *Children* of *Iſrael*? and was not this in the 'Church? Exod. 15. 21. *Moſes* and *Aaron* did not forbid her 'propheſying or *ſpeaking*; but *Moſes* ſaid, *Would God, all the Lord's* 'People were Prophets! And the *Lord*'s *People* are *Women*, as 'well as *Men*. And *Deborah* was a *Judge* and a *Propheteſs*: and 'do not *You* make uſe of *Deborah*'s and *Miriam*'s words in your 'Service and Worſhip? as you may ſee (*Judg.* 5. *v.* 1——31.) 'Deborah's large *Speech* or *Song*: And *Barak* did not forbid 'her, nor none of the *Jewiſh Prieſts*. And did not ſhe make 'this *Speech* or *Song* in the Congregation or *Church* of *Iſrael*? 'And in the Book of *Ruth* there are *good Speeches* of thoſe *good* 'Women, which were not forbidden. And *Hannah prayed* in the 'Temple before *Ely*; and the Lord Anſwered her *prayer*: And ſee, 'what a *Speech Hannah* makes, and a praiſing of God before *E-* 'ly, the *High-Prieſt*, and he did not forbid her, 1 *Sam.* 2. *v.* 1. 'to 10. And *Joſiah* the *King* ſent his *Prieſt* with ſeveral others, 'to Ask Counſel of *Huldah* the *Propheteſs*, who dwelt at *Jeru-*

1684. 'Salem in the *Colledge*, 2 *King* 22. 14. 2 *Chron.* 34. 22. So here
'the *King* and his *Priests* did not despise the *Counsel* of this *Pro-*
London. '*phetess*: and she did *prophesie* to the Congregation of *Israel*;
'as may be seen in these *Chapters*. And in *Luke* 1. 41. *to* 55.
'there see, what a godly Speech *Elizabeth* made to *Mary*, and
'what a large, godly Speech *Mary* made also. And *Mary* said;
'*That the Lord did regard the Low Estate of his Hand-maid*, &c.
'And don't you make use in your *Worship* and *Service* of *Mary*'s
'and *Elizabeth*'s words from *Luke* 2.41.*to* 55. who were *holy Women*
'in your *Churches*, and yet forbid *Womens speaking* in your
'*Churches*, and *to be in silence?* yet all sorts of *Women speak* in
'your *Churches*, when they *sing*, and say, *Amen*. And in *Luke*
'the second, there was one *Anna*, a *Propheteſs*, she was a *Wi-*
'*dow* of about *fourscore* and *four years*: which departed not from
'the Temple, but served God with Fasting and Prayer night and
'day: Did not she *Confess Christ Jesus* in the *Temple*, and *gave*
'*thanks* to the Lord, *and spake of Christ to all, that looked for*
'*Redemption in* Jerusalem? *Luke* 2. 36, 37, 38. So such *holy Wo-*
'*men* were not forbidden to *speak* in the *Church*, neither in the
'*Law*, nor *Gospel*. And was it not *Mary Magdalen* and other
'*Women*, that first *preached* Christ's *Resurrection* to the *Apostles?*
'The *Woman* indeed (namely *Eve*) was *first* in *Transgression*;
'and so they were *Women*, that *first preacht* the *Resurrection* of
'Christ Jesus: for Christ said to *Mary*, &c. *Go to my Brethren,*
'*and say unto them, I Ascend unto my Father, and to your Father;*
'*and to my God, and to your God*, John 20. 17. And *Luke* 24.10.
'it was *Mary Magdalen* and *Johanna*, and *Mary* the Mother of
'*James*, and other *Women*, that were with them, which *told*
'the *Apostles*, *that Christ was risen from the dead*; *and their*
'*words, and these Womens words, were as Idle Tales to the Apostles,*
'*and they believed them not*: Ibid. vers. 11. And *vers.* 22. *Certain*
'*Women also of our Company made us astonished*, they said: So here
'it may be seen, that the Womens preaching the Resurrection
'of Christ did *Astonish* the Apostles; and Christ sent these *Wo-*
'*men* to preach his Resurrection: so it is no shame for such *Wo-*
'*men* to *preach* Christ Jesus: neither were they to be *silent*, when
'Christ sends them. And the Apostle says; *Every Tongue shall*
'*Confess to God*, Rom. 14. 11. and, *Every Tongue shall Confess,*
'*that Jesus Christ is Lord, to the Glory of God the Father*, Philip.
'2. 11. So Here 'tis Clear, that *Women* must *Confess Christ*, as well
'as men; if *Every Tongue* must Confess. And the Apostle saith,
'*There's neither* Male *nor* Female; *for ye are all one in Christ Je-*
'*sus*, Gal. 3. 28.

'And whereas 'tis said; *Women must ask their Husbands at home*,
'&c. Now, the *Duke* knows very well, *Virgins* have no *Hus-*
'*bands*, nor *Widows*; for *Anna* the *Propheteſs* was a *Widow*: And
'if *Christ* be the *Husband*, *Men* must ask Counsel of him at
'home, as well as *Women*, before they *Teach*. And set the
'Case, that a *Turk*'s *Wife* should be a *Christian*, or a *Papist*'s
'*Wife* should be a *Lutheran*, or a *Calvinist*, must they *Ask* and
'*Learn* of their *Husbands at home*, before they confess Christ Je-
'sus

'sus in the Congregation of the Lord? Their Counsel will be to 1684.
'them to turn *Turks* or *Papists*.

'I Intreat the *Duke* to Consider these things. And again I In- London.
'treat him to mind *God*'s *Grace* and *Truth* in his heart, that is
'come by *Jesus*; that by his *Spirit* of *Grace* and *Truth* he may
'come to serve and worship God in his *Spirit* and *Truth*: so
'that he may serve the *Living*, *Eternal God*, that made him, in
'his Generation, and have his *Peace* in *Christ*, that the *World*
'cannot take away. And I do desire his *Good*, *Peace* and *Pro-*
'*sperity* in this World, and his *Eternal Comfort* and *Happiness* in
'the World, that is Everlasting without End, Amen.

London, the 26*th* of the 8*th* Month, 1684. *G. F.*

Besides the *fore-going* I writ also *Epistles* to *Friends*; one of which the following is a *Copy:*

'*Friends and Brethren* in the Lord Jesus Christ, in whom you
'have all *life*, *peace* and *salvation*: Walk in him, who is
'your heavenly Rock and Foundation, that stands sure; who
'hath all Power in Heaven and Earth given unto him. So his
'*Power* is over all. And let your *Faith* stand in his *Power*,
'which is over all from everlasting to everlasting, and so is over
'the *Devil* and his power; that in the holy, heavenly *Wisdom* of
'*God*, ye may be all preserved and kept to God's glory, out of
'all *snares* and *temptations*: so that *God*'s *Wisdom* may be justi-
'fied of all his *Children* in this day of his *power*, and they all
'may be *faithful*, serving and worshipping God in his *Spirit*
'and *Truth*, and valiant for it upon the Earth. For, as the *A-*
'*postle* saith, *They that believe, are entred into their rest, and have*
'*ceased from their own works, as God did from his.* Now this *Rest*
'is an Eternal *Rest* in *Christ*, the Eternal *Son* of *God*, in whom
'every true *Believer* hath everlasting *Life* in Christ Jesus, their
'*Rest* and everlasting *Day*. For *Christ* the *Rest* bruiseth the *Ser-*
'*pent*'s *head*, and through *Death* destroyeth *Death*, and the *De-*
'*vil* (the *power* of *Death*) and his works: And he is the eter-
'nal *Rest*, that giveth eternal *Life* to his Sheep. And Christ ful-
'filleth the *Prophets*, and all the *Figures*, *Shadows* and *Ceremonies*,
'as in the *Old Testament*; and all the *Promises* are *Yea* and *A-*
'*men* in *Christ*, their and our *Eternal Rest*, who was the *Eter-*
'*nal Rest* to all the true *Believers* in the *Apostles days*, and ever
'since; and is so now. And *Christ* is the Beginning and the
'Ending, the *First* and *Last*; who is ascended above all *Princi-*
'*palities*, *Powers*, *Thrones* and *Dominions*, that he might fill all
'things. For by *Jesus Christ all things were made and created*,
'*whether they be things in Heaven, or things in the Earth*; and he
'is the eternal Rest, and they that believe, are entred into *Christ*,
'their *Eternal Rest*, in whom they have (as I said before) *E-*
'*ternal Life*, and peace with God. Wherefore I say again, in

1684. London. 'him, who is your *Reſt*, live and abide: for in him ye are happy, and his *Bleſſings* will reſt upon you. God Almighty keep 'and preſerve you all, his true Believers, in Chriſt your *Reſt* 'and *Peace* this day, Amen.

London, the 18*th* of the 12*th* Month, 168⅘. G. F.

1685. South-ſtreet. Ford-green Enfield Waltham-Abbey. Enfield. Edmunton-*ſide* About a *Month* after this I got a little out of *London*, viſiting *Friends*, firſt, at *South-ſtreet*; then at *Ford-Green* and *Enfield*, where I had *Meetings:* and afterwards I went to *Waltham-Abbey*, and was at the *Meeting* there on a *Firſt-day*; which was very large and peaceable. Then returning through *Friends* at *Enfield*, and about *Edmunton*-ſide, I came back to *London* in the *Third Month*, to Adviſe with and Aſſiſt *Friends*, in laying *Friends Sufferings* before the *Parliament* then ſitting; and we drew up a *ſhort Account* of our *Sufferings*, which we cauſed to be *printed*, and ſpread amongſt the *Parliament-men*.

London. *Yearly-Meeting.* The *Yearly-Meeting* now coming on, I was much concerned for the *Friends*, that came up to it out of the *Countries*, leſt they ſhould meet with any *Trouble* or *Diſturbance* in their Paſſages up or down; and the rather, for that about this time there began to be great *buſtles* in the *Nation* upon the *Duke* of *Monmouth*'s *landing* in the *Weſt*. But the Lord, according to his wonted goodneſs, was graciouſly pleaſed to preſerve and keep *Friends* in ſafety; and gave us a bleſſed Opportunity to *Meet together in peace and quietneſs*, and accompanied our *Meeting* with his living, refreſhing Preſence: bleſſed for ever be his holy Name!

Now conſidering the *Hurries* and *Buſtles*, that were in the *Nation*, it came upon me at the Cloſe of this *Meeting*, to write a few *Lines* to *Friends* to *Caution all, to keep out of the Spirit of the World, in which the Trouble is; and to dwell in the peaceable Truth.* Wherefore I writ as followeth:

Dear Friends and Brethren,

'WHom the *Lord* hath called and choſen in *Chriſt Jeſus*, 'your *Life* and *Salvation*, in whom ye have all reſt and 'peace with God; The Lord God by his mighty Power, which 'is over all, hath preſerved you, and ſupported you to this day, 'to be a *peculiar*, *holy People* to himſelf; ſo that by his *Eternal* '*Spirit* and *Power* ye might be all preſerved and kept out of the '*World:* for in the *World* is the *Trouble*. And now in this great '*Day* of the *Lord God Almighty*, he is ſhaking the *Heavens* and 'the *Earth* of outward *Profeſſions*, and their *Elements* are in a 'heat, and their *Sun* and their *Moon* are darkened, and the *Stars* 'falling, and the *Mountains* and *Hills* ſhaking and tottering, 'as it was among the *Jews* in the Day of Chriſt's appearing. 'And therefore, all *Dear Friends* and *Brethren*, dwell in the Seed, '*Chriſt*

'*Chriſt Jeſus*, who is the *Rock* and *Foundation*, that cannot 1685. 'be ſhaken; that ye may ſee with the *Light* and *Spirit* of *Chriſt*, London. 'that ye are the *fixed Stars* in the Firmament of God's Power; 'and in this his Power and Light, you'l ſee over all the *wandring* '*Stars*, and *Clouds* without *water*, and *Trees* without *fruit*. And 'that which may be *ſhaken*, will be *ſhaken*; as will all they, that 'are *wandred* from the Firmament of God's Power.

'Now, *Dear Friends* and *Brethren*, you that are redeemed 'from the *Death* and *Fall* of *Adam*, by *Chriſt* the *ſecond Adam*, 'in him ye have Life, Reſt and Peace: for Chriſt ſaith, *In me* '*ye ſhall have Peace*; *but in the World, Trouble*. And the *Apoſtle* 'ſaith, *They that believe, are entred into their Reſt*, namely *Chriſt*, 'who hath overcome the World, who bruiſeth the Serpent's 'Head, and deſtroys the *Devil* and his Works, and fulfils the '*Types, Figures* and *Shadows* of the *Old Teſtament*, and the *Pro*'*phets:* In whom the Promiſes are *Yea* and *Amen*; who is the '*Firſt* and *Laſt*, Beginning and Ending, *Yea* and *Amen*, who is 'the eternal Reſt. So keep and walk in *Chriſt*, your *Reſt*, every 'one that have received him, your *Eternal Reſt*.

'And now, *Dear Friends* and *Brethren*, whatever *Buſtlings* and '*Trouble*, or *Tumults*, or *Outrages*, *Quarrels* and *Strife* ſhould a'riſe and be in the World, keep out of them all; and concern 'not your ſelves with them: but keep in the *Lord*'s *Power* and '*peaceable Truth*, that is over all ſuch things; in which Power 'ye ſeek the *peace* and *good* of *all men*. And *live* in the *Love*, 'which God hath ſhed abroad in your hearts through Chriſt 'Jeſus; in which *Love* nothing is able to ſeparate you from *God* 'and *Chriſt*, neither outward *Sufferings*, *Perſecutions*, nor any 'outward thing, that is *below* and *without*; nor to hinder or break 'your heavenly *Fellowſhip* in the *Light* and *Goſpel* and *Spirit* of '*Chriſt*; nor your *holy Communion* in the *Holy Ghoſt*, that pro'ceeds from the *Father* and the *Son*; which leads you into all '*Truth*. And in this *Holy Ghoſt*, in which is your *holy Com*'*munion*, that proceeds from the *Father* and the *Son*, you have '*fellowſhip* with the *Father* and the *Son*; and *communion* and *fel*'*lowſhip* one with another. And this is it, which links and joins '*Chriſt's Church* or *Body* together, to him the Heavenly and ſpiri'tual *Head*, and in Unity in his Spirit, which is the Bond of 'Peace of all his *Church* and living *Members*, in whom they have 'Eternal and Everlaſting *Reſt* and *Peace* in Chriſt, and with 'God everlaſting, who is to be bleſſed and praiſed for ever, *A*'*men*!

'Now, *Dear Friends*, forſake not the *Aſſembling* of your ſelves 'together, who are gathered in the *Name* of *Jeſus*; who is your '*Prophet*, that God has raiſed up in the *New Teſtament*, to be 'heard in all things: who *opens* to you, and no man can *ſhut*; 'and *ſhuts*, and no man can *open:* Who is your *Prieſt*, made 'higher than the Heavens by the Power of an endleſs Life; by 'him you are made a *Royal Prieſthood*, to offer up to God ſpi'ritual *Sacrifice:* Who is the *Biſhop* of your *Souls*, to overſee you, 'that ye do not go aſtray from God: Who is the *good Shepherd*, 'that

1685. 'that hath laid down his Life for his *Sheep*; and they hear his
'voice, and follow him, and he gives to them eternal Life.

London. 'And now, *Dear Friends* and *Brethren*, abide in Chriſt, the
'*Vine*, that ye may bring forth fruit to the glory of God. And
'*as every one hath received Chriſt, walk in him* (who is not of
'the World, that lies in wickedneſs:) ſo that ye may be preſer-
'ved out of the *Vain Faſhions* and *Cuſtoms* of the *World*, which
'ſatisfie the *Luſt* of the *Eye*, the *Luſt* of the *Fleſh*, and the *Pride*
'of *Life*, which are not of the *Father*, but are of the *World*,
'that paſſes away. And who joins to that, which is not of the
'*Father*, or encourages it; draws the mind from God the *Fa-*
'*th r* and the Lord *Jeſus Chriſt*. And therefore *Let Chriſt rule*
'*in your hearts*, that your Minds, Souls and Spirits may be kept,
'and preſerved out of the *Vanities* of the *World*, both in their
'*words*, *ways* and *actions*; ſo that ye may be a peculiar People,
'*zealous of good works*; ſerving the Lord God through *Jeſus Chriſt*,
'in whom is *life:* and may be a *peculiar People* to the praiſe
'and glory of God; and by the *word* of his *Grace* your *words*
'may be *gracious*, and in your *Lives* and *Converſations* ye may
'ſhew forth Righteouſneſs, Holineſs and Godlineſs. That ſo
'God Almighty may be glorified in you all; and through you
'all; who is above all, bleſſed and praiſed for ever, *A-*
'*men*.

London the 11*th* of the 4*th Month*, 1685. G. F.

Several other *Letters* alſo I writ at this time to *Friends* in divers *Forreign Countries*; from whom I had received *Letters* about the *Affairs* of *Truth*. Which when I had diſpatched, the *Yearly-Meeting* being over, and the Country-Friends for the moſt part gone out of *Town*, I got a little way out of *Town* alſo; being much ſpent with the *Heat* of the *Weather*, *Throngs* in *Meetings*, and continual *Buſineſs*. I went at firſt but to *South-ſtreet*, where I abode ſome days. And among other *Services*, that I had there, a great ſenſe entred me of the Growth and Increaſe of *Pride*, *Vanity* and *Exceſs* in *Apparel*; and that not only amongſt the *People* of the *World*, but too much alſo amongſt ſome, that came among us, and ſeem'd to make a *Profeſſion* of the *Truth*. And in the ſenſe I had of the *Evil* thereof, it came upon me to give forth the following *Paper*, as a *Reproof* and *Check* thereunto.

South-ſtreet.

'THE Apoſtle *Peter* ſaith (in 1 *Pet.* 3.) of the *Womens*
'*Adorning*; *Let it not be* (mark, *Let it not be*: this is a
'poſitive *Prohibition*) *that outward adorning of plaiting the Hair,*
'*and of wearing of Gold, or of putting on of Apparel: But let it be*
'*the hidden Man of the heart, in that which is not corruptible, even*
'*the Ornament of a meek and quiet Spirit, which is in the ſight of*
'*God of a great price: for after this manner in the old time the holy*
'*women alſo, who truſted in God, adorned themſelves.*

Here

'Here ye may ſee, what is the *Ornament* of the *holy Women*, 1685.
'which was in the *ſight* of *God* of a *great price*, and which the South-ſtreet.
'*holy Women*, who truſted in God, *adorned* themſelves with. But
'the *unholy Women*, that truſt not in God, their Ornament is not a
'*meek* and a *quiet Spirit:* They adorn themſelves with *plaiting*
'the *Hair*, and *putting on* of *Apparel*, and *wearing* of *Gold*; which
'is forbidden by the Apoſtle in his general *Epiſtle* to the *Church*
'of *Chriſt*, the true *Chriſtians*.

'And the Apoſtle *Paul* ſaith, (1 *Tim.* 2. 9, 10.) *In like manner*
'*alſo, that Women adorn themſelves in modeſt Apparel, with ſhame-*
'*facedneſs and ſobriety: not with broidered Hair, or Gold, or Pearls,*
'*or coſtly Array; but* (*which becometh Women profeſſing Godlineſs*)
'*with good Works.*

'Now here ye may ſee, what the *Women* were not to *Adorn*
'themſelves with, who profeſſed Godlineſs: They were not to
'adorn themſelves with *broidered Hair*, nor *Gold*, nor *Pearls*, nor
'*coſtly Array*; for this was not looked upon to be *modeſt Apparel*
'for *holy Women*, that profeſt Godlineſs and good Works. But
'this *Adorning* or *Apparel* is for the *immodeſt*, and *unſhamefaced*
'and *unſober Women*, that profeſs not Godlineſs, neither follow
'thoſe good Works, that God commands. And therefore it doth
'not become Men and Women, who profeſs true *Chriſtianity* and
'*Godlineſs*, to be adorned with *Gold*, or *Chains*, or *Pearls*, or
'*coſtly Array*, with *broidered Hair*; for theſe things are for the
'*Luſt* of the *Eye*, the *Luſt* of the *Fleſh*, and *Pride* of *Life*, which
'is not of the Father. And therefore all the *holy Men* and *Wo-*
'*men* are to mind that, which is more precious than *Gold*: who
'are *Redeemed not with corruptible things*, *as Silver and Gold, from*
'*your vain Converſation*; but *with the precious Blood of Chriſt*, *as*
'*of a Lamb without blemiſh and without ſpot. Therefore as obedient*
'*Children to God*, *not faſhioning your ſelves according to your former*
'*Luſts in your Ignorance*; *but as he*, *which hath called you*, *is ho-*
'*ly*, *ſo be ye holy in all manner of Converſation*, 1 Pet. 1. 14,
'15.

'Chriſt ſaith; *The Life is more than Meat, and the Body is more than*
'*Raiment*, Luke 12. 23.

'I read of a Moral-wiſe *Philoſopher*, who, meeting a *Woman*
'with her *Neck* and *Breaſt bare*, laid his hand upon her, and ſaid;
'*Woman, wilt thou ſell this Fleſh?* and ſhe replying, *No. Then*
'*pray*, ſaid he, *ſhut up your Shop* (meaning her bare Breaſts and
'Neck.) So they were looked upon as *Harlots*, that went with
'their *Necks*, *Breaſts* and *Backs bare*, and not Civil People, even
'among the Moral *Heathens*. Therefore they, that profeſs the
'*Knowledge* of true *Chriſtianity*, ſhould be aſhamed of ſuch things.
'You may ſee a *Book* written by the very *Papiſts*, and another
'by *Baxter*, the *Preſbyterian*, againſt *bare Breaſts* and *bare Backs*,
'and them that ſhewed their *Fleſh Uncovered:* They that were
'but in an outward *Profeſſion*, did declare againſt ſuch things;
'and therefore they, which are in the *Poſſeſſion* of *Truth* and
'*true Chriſtianity*, ſhould be aſhamed of ſuch things. Read, I
'pray you, the *Third* of *Iſaiah*, and there you may ſee, how that

'holy

1685. South-street.

'holy *Prophet* was grieved with the *fooliſh Womens vain Attire*; 'and how he was ſent by the *Lord* to *reprove* them. And en- 'vious, perſecuting *Jezabel* her *Attired Head* and *Bravery*, like a 'painted *Harlot* out of the Truth, did not keep her from the 'Judgments of *God*, when the Lord ſtirred up *Jehu* againſt her. 'Doth not *Pride* go before a *Fall*, and a *haughty Mind* before 'Deſtruction? And *God reſiſteth the Proud, and giveth Grace to* 'the Humble. And *Solomon* ſaith, *The Lord will deſtroy the Houſe* 'of the Proud, Prov. 15. 25. *For the Day of the Lord ſhall be up-* 'on every one, that is proud and lofty, &c. and he ſhall be brought 'low, Iſa. 2. 12. and Mal. 4. Therefore take heed of calling the 'Proud happy: for *The Lord will ſcatter the* Proud *in the Imagina-* 'tions of their own hearts, and exalt them of low degree. And you 'may read in the *Revelations* (Chap. 17. 4. and 18. 16.) of the 'falſe Church, how ſhe was outwardly decked, but full of *Abomi-* 'nation, and came to a *Downfal* at laſt. And therefore it is good 'for all, that profeſs the *Truth*, to uſe this *World*, as not abuſing 'it: for the faſhion of this World paſſeth away; but the Word of 'the Lord endureth for ever. The Lord taketh pleaſure in his Peo- 'ple, he will beautifie the Meek with Salvation, Pſal. 149. 4. There- 'fore all, that know the *Truth*, as it is in Jeſus, are to be *beau-* 'tified and cloathed with this *Salvation*, which *Salvation* is a 'ſtrong Wall or a Bulwark againſt that Spirit, that would lead 'you down into the *Fall* from *God*, or into thoſe things, which 'the *fallen Man* and *Woman* delight in, and *beautifie* or *adorn* 'themſelves with. And therefore all, that profeſs the *Truth*, 'be circumſpect, ſincere and fervent, following the Lord Jeſus 'Chriſt, who is not of this World; in whom ye have Life and 'Peace with God.

South-ſtreet, the 24*th* of the 4th Month, 1685.

G. F

Enfield. London.

After I had been *ſome weeks* in the Country at *Southſtreet*, and at and about *Enfield* (in which time I had ſeveral *Meetings* with *Friends*) I returned to *London*. And amongſt other *Services*, that I found there, one was, to aſſiſt *Friends* in drawing up *Teſtimony*, to *Clear* our *Friends from being concerned in the late Rebellion in the* Weſt, *and from all Plots againſt the Government*: Which accordingly we did; and delivered them to the *Chief-Juſtice*, who was then to go down into the *Weſt*, with *Commiſſion* to *Try Priſoners*.

I tarried ſome time in *London*, viſiting *Meetings*, and labouring among *Friends* in the *Service* of *Truth*. But finding my *Health* much impaired for want of freſh Air, I went a little way out of Town to *Charles Bathurſt*'s Country-houſe at *Epping-Forreſt*; where I ſtay'd a few days. And while I was there, it came upon me to write the following *Epiſtle* to *Friends*:

Epping-Forreſt.

Dear

1685. Epping-Foreſt.

Dear Friends,

'WHO are called, choſen and faithful in this *Day* of *Trial*, 'and *Temptations*, and *Sufferings*, whom the Lord by his 'right Hand hath upholden in all your *Sufferings* (and ſome to 'Death) for the Lord and his Truths ſake; Chriſt ſaith, *Be of* 'good cheer, *I have overcome the World: In me ye have peace*; *but* 'in the World ye have trouble. The Children of the Seed, which 'be Heirs of the Kingdom, know, this is true. And though ye 'have *Trials* by *falſe Brethren*, *Judaſſes* and *Sons* of *Perdition*, 'that are got into the *Temple* of *God*, and exalted above all that 'is called God; whom the Lord will deſtroy with the *breath* of 'his *Mouth*, and the *brightneſs* of his *Coming*: And though ye be 'Tried by *Powers* or *Principalities*; yet there is nothing able to 'ſeparate you from the *Love* of *God*, which ye have in Chriſt 'Jeſus. In that *Love* dwell, which bears all things, and fulfils 'the *Law*; in which edifie one another, and be *courteous*, and 'kind, and *humble*: for to ſuch God giveth his Grace plentiful- 'ly, and ſuch he teacheth. And *pray* in the *Holy Ghoſt*, which 'proceeds from the *Father* and the *Son*; and in it keep your ho- 'ly Communion, and Unity in the Spirit, the *Bond* of *Peace*, 'which is the *King* of *Kings* heavenly *Peace*. In that you are 'all *bound* to *good behaviour*, and keeping *Peace* among your 'ſelves, and ſeeking the *Peace* of all men; and ſhewing forth 'the heavenly, gentle and peaceable *Wiſdom* to all men, in Righ- 'teouſneſs and Truth, anſwering the good in all People in all 'your *Lives* and *Converſations* (for the Lord is glorified in your 'bringing forth ſpiritual fruit:) that ye may eye and behold the 'Lord in all your actions; that the *Bleſſings* of the *Lord* ye may 'all feel to reſt upon you. Whether ye be the Lord's *Priſoners* 'for his Name and Truth's ſake, or at *Liberty*, in all things 'labour to be *Content* (for that is a *Continual Feaſt*;) and let no 'Trouble move you: then ye will be as *Mount Sion*, that cannot 'be removed. And in all things exerciſe the *Word* of *Patience*, 'which *Word* will ſanctifie all things to you. And *ſtudy* to be 'Quiet, and do the *Lord*'s *buſineſs*, that he requires of you; and 'your own, in *Truth* and *Righteouſneſs*: and whatſoever ye do, 'let it be done to the praiſe and glory of God in the Name of 'Jeſus Chriſt. All they, that do make *God's People* to *ſuffer*, 'they make the *Seed* to *ſuffer* in their own particulars; and *Im-* 'priſon the *Juſt* there: And ſuch will not viſit the *Seed* in *them-* 'ſelves; but caſt it into *Priſon* in *Others*, and not viſit it in 'Priſon. You may read, that Chriſt ſaith, *Such muſt go into E-* 'verlaſting Puniſhment: That is a ſad *puniſhment* and *priſon*. And 'all ſuch, as are become *Apoſtates* and *Backſliders*, that do cruci- 'fie to themſelves Chriſt afreſh, and put him to open ſhame, 'and trample under feet the *blood* of the *Son* of *God*, by which 'they were *cleanſed*, and then come to be *Unclean*; ſuch *grieve*, 'vex, and *quench*, and *rebel* againſt the *Spirit* of *God* in them- 'ſelves: and then ſuch *rebel* againſt them, that walk in the *Spirit* 'of *God*. Such are *Unfaithful* to God and Man, and are *Enemies*

1685. Epping-Foreft.

'to every good Work and Service of God: But their *End* will be 'according to their *works*; who are like unto the Earth, that 'hath often received *Rain*, but brings forth *Briars* and *Thorns*; 'which are to be rejected, and are for the *fire*. Therefore, *Dear* '*Friends*, in all your *Sufferings* feel the Lord's Eternal *Arm* and '*Power*, which hath upheld you, and ſupported you to this day; 'and will to the end, as your *Faith* ſtands in it, and as you are 'ſettled upon the *Rock* and *Foundation Chriſt Jeſus*, that can-'not be removed: in whom ye have life and peace with God. 'And ſo the Lord God Almighty in him give you *Dominion*, 'and preſerve and keep you all to his Glory; that in all your '*Sufferings* ye may feel his *preſence*: and that, when ye have fi-'niſhed your *Teſtimony*, ye may receive the *Crown* of *Glory*, 'which God hath laid up for them, that fear and ſerve him, *A-'men.*

The 15*th* of the 7*th* Month, 1685.

G. F.

London.

Having ſpent about a *week* at this time among *Friends* in the *Country*, I returned to *London*: Where I continued about *Two Months*, viſiting *Friends Meetings*, and labouring to get *Relief* for *Friends* from their *Sufferings*, which yet lay heavy upon them in many parts of the Nation. Several *Papers* alſo I writ, relating to the *Service* of *Truth*; one of which was concerning *Order* in the *Church* of *God*, which ſome, that were gone out of the *Unity* of *Friends*, did much oppoſe. And that was, as followeth:

'AMong all *Societies*, or *Families*, or *Nations* of People in 'the *World*, they have among them ſome ſort of *Order*. 'There was the *Order* of *Aaron* in the *Old Teſtament*; and there 'was the *Order* of *Melchizedeck* before that: after whoſe *Order* '*Chriſt Jeſus* came; and he did not deſpiſe that *Order*. So *God* 'is a *God* of *Order* in his whole *Creation*, and in his *Church*: 'And all the *Believers* in the *Light*, the Life in Chriſt, that do 'paſs from *death* to *life*, they are in the *Order* of the *holy Spirit*, '*Power*, *Light*, *Life* and *Government* of Chriſt Jeſus, of the In-'creaſe whereof there is no End. And this is a *Myſtery* to all 'thoſe *diſorderly People*, who have written and printed ſo much 'againſt *Orders*, which the *Lord*'s *Power* and *Spirit* hath brought 'forth among his People. And you, that cry ſo much againſt '*Orders*, is it not manifeſt, that you are gone into a *Land* of *Dark-'neſs* (*thick*, as *darkneſs it ſelf*) and of the *ſhadow* of *death*, into '*diſorder*, and where the *Light* is as *Darkneſs*? And is not this 'your Condition ſeen by all them, that live and walk in the '*Truth*, and whoſe *Converſations* are according to the *Goſpel* of '*Life* and *Salvation*?

'The

1685.

'The *Devil*, *Satan*, *Dragon*, and the *firſt* and *ſecond Beaſt*, and 'the *Whore* and *falſe Prophets*, and their *Worſhippers* and *Follow-'ers*, all theſe are out of the *Truth*, and abode not in it, nor in 'the *Order* of it: And the *Truth* is over them all. In *Salem* is 'God's Tabernacle, a peaceable Tabernacle; and his Tabernacle is 'in *Shiloh*: And theſe are far beyond the Tabernacles of *Ham*, '(*Pſal.* 76. and 78.)

London.

'All the *Figures* and *Shadows* were and are in Time; but '*Chriſt* the *Subſtance* is the Beginning and the Ending. And 'all *Trials*, *Troubles*, *Perſecutions* and *Temptations* came up in 'Time: but the *Lord*'s *Power*, which is Everlaſting, is over all 'ſuch things; in which is *ſafety*.

'The *black World* of *Darkneſs* lieth in wickedneſs, and by their '*Wiſdom* knoweth not God, that made the World and all things 'therein: for the *God* of the *World* and *Prince* of the *Air* ruleth 'in the hearts of all them, that diſobey the living God, that 'made them. And ſo the *God* of this *wicked World* hath blinded 'all the Eyes of the *Infidels* or *Heathen*; ſo that this Wicked '*World* by their *Wiſdom* doth not know the living God.

'In the *Old Teſtament* the Lord ſaid; *With all thy Offerings* '*thou ſhalt offer* Salt, *Levit.* 2. 13. And Chriſt ſaith in his *New* '*Covenant*; *Every one ſhall be ſalted with Fire, and every Sacrifice* '*ſhall be ſalted with* Salt. Salt *is good*; *but if the* Salt *have loſt* '*its ſaltneſs, wherewith will you ſeaſon it? Have* Salt *in your ſelves,* '*and have peace one with another*, Mark 9. 48, 49, 50.

'We have received the *Earneſt* of the *Spirit*, which is the Ear-'neſt of the Inheritance, that fadeth not away. For God pour-'eth out of his *Spirit* upon all *fleſh*: So it is *God*'s *Spirit*; 'which is above our *natural Spirit* (by which alone we do not 'know God:) for it is with the *Spirit* of *God*, that we do know 'the *things* of *God*. And the *Spirit* of *God* doth witneſs to our '*Souls* and *Spirits*, that this *Spirit* of *God* is the Earneſt of an 'Eternal Inheritance. *God opens his Peoples Ears to Diſcipline*, '*and commands, that they turn from Iniquity. If they obey and* '*ſerve him, they ſhall ſpend their days in proſperity, and their years* '*in pleaſure: but if they obey him not, they ſhall periſh by the ſword,* '*and they ſhall die without knowledge*, Job 36. 10, 11, 12. So the '*Diſobedient*, that do not turn from their Iniquity, have not 'this proſperity and pleaſure; but die without the *knowledge* of '*God*: And ſuch, their *Ears* are *ſhut* to this Diſcipline, which 'God *opens* to his People.

G. F.

Kingſton. Hammerſmith.

When I had been about *Two Months* in *London*, I was ſent for to my Son *Rouſe*'s at *Kingſton*, to viſit a *Daughter* of his, which at that time lay very *ſick*; but recovered. Whilſt I ſtay'd there, I had ſeveral *Meetings* with *Friends*: and returning by *Hammerſmith*, ſtay'd the *Firſt-day-Meeting* there; which was large and peaceable. And having viſited *Friends* thereabouts, I came back

1685. London. *London* again; being very intent upon the business of getting Redress for *suffering Friends*. In this, and other *services* for *Friends* and *Truth* I continued at *London*, till the *latter end* of the *Eleventh Month*; save that I went, in this time, to visit an Ancient *Friend* at *Bednal-Green*, with whom I tarried *three* or *four days*. While I was there, I was much exercised, in the sense of the *Enemy's Working*, to draw from the holy *way* of *Truth* into a *false Liberty*, and so into the *World's ways* and *worships* again. And the Example of the *backsliding Jews* coming before me, I was moved to write the following *Paper*, as a *Warning* to all such. Bednal-Green.

'HEre you may see, when the *Jews* Rebelled against the good 'Spirit of God, which he gave them to Instruct them, they 'forsook *God* and his *Law*, *Way* and *Worship*, and then they went a 'whoring after *Balaam's* Ways, and became like the *wild Ass-Colt*, *snuffing up the wind*, as in *Jer.* 2. 24. And in *Jer.* 3. see, 'how *Judah* played the *Harlot* under every *green Tree*, and upon 'every *high Mountain*: And therefore the Lord divorced *Judah*, 'as he had divorced *Israel*, when she forsook his *Ways*, and 'followed the *Heathens Ways*. And though the *Lord* had fed 'them to the full, yet they *forsook him*, *and committed Adultery*; 'and *Assembled themselves together in Harlot's-houses*, Jer. 5. 7. *And* 'with their Whoredom they defiled the Land, and committed Adulte-'ry with Stocks and Stones, Jer. 3. 9. So here you may see, when 'they forsook the living, Eternal God, they followed the *Reli-'gions* and *Worships* of other *Nations*, whose *Gods* were made of 'Stocks and *Stones*, which the *Jews* worshipped, and committed 'Adultery withal. When they forsook the living God, and his 'way and worship, they forsook the worship at *Jerusalem* at 'the *Temple*, and followed the *Heathens* Worships in the Moun-'tains and Fields: and so, it was called *Adultery* and *Whoredom*, 'to join with other *Religions*, and forsake *God*: as in *Jer.* 13. '27.

'And now, if the *Children* of *New Jerusalem*, that is above, 'should forsake the *Worship*, that *Christ* in his *New Testament* 'set up (which is in *Spirit* and in *Truth*) and follow the *Wor-'ships* of *Nations*, which men have set up; will not they, that 'do so, commit *Adultery* with them, in forsaking *God's Worship*, 'and *Christ*, the *new* and *living Way*?

'And in *Jer.* 44. ye may see, how the *Children* of *Judah* pro-'voked the Lord against them, by worshipping the *works* of their 'own *hands*, and following the Gods of the Land of *Egypt*. In 'this they committed *Adultery*, forsaking the living *God*, their 'Husband, and his *Worship*; and there ye may see *God's* 'Judgments pronounced against them, to their destruction. And 'what will become of those, that forsake the *Worship* in *Spirit* 'and *Truth*, which Christ set up; and worship the *works* of their 'own *hands* in *spiritual Egypt*, and follow *spiritual Egypt's Will-'worship*, which they invented? may not this be called *Whore-'dom* in them, that forsake *Christ*, the *new* and *living Way*, and 'his pure *Religion*, and his *Worship*, that he hath set up? And 'they

'they that do forsake the *Lord's way*, and his *worship* that he set 1685. 'up, and follow the *Worlds ways* and *worships*, that they set up, 'do not they, whose *Way* they follow, become at last their *E-* Bednal-Green. '*nemies?* as in *Lament.* 1. See, how the *Jews* forsook the *Lord's* 'way and *worship*, and doted on other Lovers (the *Assyrians*, '&c.) and with all their *Idols* they were defiled; and how they 'did not leave the *Whoredoms* brought from *Egypt*, and how they 'were polluted with the *Babylonians Bed*: as ye may read in *E-'zek.* 23. When they forsook the *Lord*, his *Way* and *Worship*, 'and followed the *Way* and *Worship* of the *Heathen*; then it was 'said, *They went a Whoring after other Lovers, and committed A-'dultery with them.*

'And ye may see in *Ezek.* 16. how the *state* of the *Jews* was 'likened unto that of their *Sister Sodom*, and how that they had 'played the *Harlot* with the *Assyrians*, and committed *Fornicati-'on* with the *Egyptians*, and had increased their *Whoredoms*, in 'following their abominable *Idols*. And therefore the Lord car-'ried away the *Two Tribes*, that forsook him, into *Babylon*; as 'ye may see in *Ezek.* 17. 20. And they that forsake *Christ*, the 'new and living *Way*, and the *Worship* of *God* in Spirit and 'Truth, which Christ set up in his *New-Testament*, they go into 'Captivity in *spiritual Babylon*.

'And in *Hosea* 2. ye may see, how he discovers the *Whore-'doms* and *Idolatry* of the *Jews*, who forsook the Lord; and com-'pares them to an *Harlot*. And in *Chap.* 8. ye may see the *De-'struction* threatned against the *Jews*, for their *Impiety* and *Ido-'latry*. In *Chap.* 9. also, the *Distress* and *Captivity* of the *Jews* 'is threatned for their *sins* and *Idolatry*. And again they are re-'proved and threatned for their *Impiety* and *Idolatry*, Hos. 10. 'And this was for forsaking the *Lord* and his *Way*, and follow-'ing the ways of their own Inventions, and the *Ways* of the 'Heathen.

'And doth not *Isaiah* say, *That the Lord would visit* Tyre, *and* 'that she should commit Fornication with all the Kingdoms of the 'World upon the face of the Earth? and therefore the Lord threat-'ned *Destruction* upon her, *Chap.* 23. And in *Chap.* 57. you may 'see, how the Lord reproved the *Jews* for their *Whorish Idolatry*, 'and said; *Upon an high and lofty Mountain hast thou set thy Bed; 'even thither wentest thou up to offer Sacrifices.*——*Thou hast enlarged 'thy Bed, and made a Covenant with them; thou lovedst their Bed, 'where thou sawest it.* This was a Joining to the *Heathens Reli-'gions*, *Altars* and *Sacrifices*, and a forsaking the *Lord's Altar* and 'Sacrifices, which he commanded in the *Law*: And therefore 'that was committing *Whoredom* with the *Heathen*, and a go-'ing into their Beds, from the Living God that made them. 'And now in the *New Testament* God having *poured his Spirit* 'upon all Flesh, that by his Spirit all might come to be a *Royal* 'Priesthood, *to offer up spiritual Sacrifices to God by Jesus Christ*; 'All that err from the *Spirit* of *God*, and rebel against it, they 'are not like to offer *spiritual Sacrifices* to God: and such their 'Sacrifice God doth not accept, no more than he did the *Heathens*,

'and

1685. 'and the *Jews*, who rebelled againſt his good Spirit, that he gave 'them to Inſtruct them.

Bednal-Green. 'And ye may ſee in the 17*th*, 18*th* and 19*th Chapters* of the *Revelation*, the *Puniſhment* of the great *Whore Babylon*, the *Mother* of 'Harlots, and the *Victory* of the *Lamb*; and how he calleth God's 'People out of *Babylon*: For *in her was found the Blood of the Prophets, 'and of the Saints, and of all that were ſlain upon the Earth*: But 'there ye may read her *Judgment*, and her *Downfal*. And this '*Whore* are they, that are *whored* from the *Spirit* of *God*, and 'ſo from *God*, and from his holy *Worſhip* in *Spirit* and *Truth*, 'and from the pure, undefiled *Religion*, that keeps from the *Spots* 'of the *World*, and from the new and living Way *Chriſt Jeſus*; 'and ſo are *whored* from the *Spirit* of *God* into falſe Religions, 'Ways and Worſhips, and ſo corrupted the Earth with her A-'bominations. But her *Judgment* and *Downfal* is ſeen, over 'whom Chriſt hath the *Victory*: And the *Marriage* of the *Lamb* 'is come, Glory to the Lord for ever! And God's pure *Reli-'gion*, and pure *Worſhip* in *Spirit* and *Truth* Chriſt hath ſet up, 'as it was in the *Apoſtles days*, Hallelujah!

G. F.

London. I ſoon returned to *London*, but made no long ſtay there at this time; my Body not being able to bear the *Cloſeneſs* of the *City* long together. While I was in Town, beſides the uſual Services of *viſiting Friends, and taking care about their Sufferings, to get them eaſed*, I Aſſiſted the *Friends* of the *City* in diſtributing certain *Sums* of *Money*, which our *Friends* of *Ireland* had charitably, and very liberally raiſed; and ſent over hither for the *Relief* of their *Brethren*, who *ſuffered* for the Teſtimony of a good Conſcience here: which *Monies* were diſtributed amongſt *poor, ſuffering Friends* in the ſeveral *Counties*, in proportion, according as we underſtood their Need.

Before I left the *City* alſo, I heard of a great *Doctor*, that was lately come from *Poland*; whom I invited to my Lodging, and had a great deal of diſcourſe with him. And after I had informed my ſelf by him of ſuch things, as I had a deſire to know; I writ a *Letter* to the *King* of *Poland* on behalf of *Friends* at *Dantzick* (a Town belonging to him) who had long been under grievous *Sufferings*. A *Copy* whereof here follows:

To

1685. London.

To JOHN *the* Third, King *of* Poland, *Great Duke of* Lithuania, Ruſſia, *and* Pruſſia, *Defender of the City of* Dantzick, *&c.*

Concerning the Innocent and Afflicted People, in ſcorn called *Quakers*, who are now fed with *Bread* and *Water* in *Bridewell* of the aforeſaid City under cloſe Confinement; where their *Friends*, *Wives* and *Children* are hardly ſuffered to come to ſee them.

O King!

'THE *Magiſtrates* of the City of *Dantzick* ſay, That it is 'thy *Order* and *Command*, that theſe Innocent and Afflict-'ed People ſhould ſuffer ſuch Oppreſſion. Now this Puniſhment 'is Inflicted upon them, only and alone, becauſe they come to-'gether in the *Name* of *Jeſus Chriſt*, their Redeemer and Savi-'our, who died for their Sins, and is riſen from the dead for 'their Juſtification: who is their *Prophet*, whom God hath 'raiſed up like unto *Moſes*; whom they ought to hear in all things 'in this day of the *Goſpel* and the *New Covenant*; who went aſtray 'like *ſcattered Sheep*; but now are returned to the *Chief Shepherd* 'and *Biſhop* of their *Souls*, 1 Pet. 2. 25. *Who has given his Life for his 'Sheep, and they hear his Voice, and follow him:* who leads them 'into his *Paſtures* of *Life*, John 10.

'And now, *O King!* I underſtand, that thou openly profeſſeſt '*Chriſtianity*, and the great and mighty *Name* of *Jeſus Chriſt*, 'who is *King* of *Kings*, and *Lord* of *Lords*, To whom is given 'all *Power* in Heaven and in Earth; who rules all Nations with 'a *Rod* of *Iron*. Therefore, *O King*, it ſeems hard to us, that 'any, that openly confeſſes *Chriſt Jeſus* (yea, the *Magi-'ſtrates* of *Dantzick* do the ſame) ſhould Inflict thoſe Puniſh-'ments upon an *Innocent* and *Harmleſs People*, by reaſon of their '*Tender Conſciences*, only and alone, becauſe they come together 'to *ſerve* and *worſhip* the Eternal God, who made them, in *Spirit* 'and in *Truth*; which *worſhip Chriſt Jeſus* has ſet up *Sixteen hun-'dred years* ago: as we read in *John* 4. 23, 24.

'Therefore, I beſeech the *King*, that he would Conſider, Whe-'ther *Chriſt* in the *New Teſtament* ever gave ſuch a Command 'to his *Apoſtles*, that they ſhould ſhut up any in *Priſon*, and 'feed them with *Bread* and *Water*, who was not Conformable 'in every particular to their *Religion*, *Faith* and *Worſhip?* Or, 'where did the *Apoſtles* exerciſe ſuch things in the true *Church* 'after Chriſt's *Aſcenſion?* For is not this the Doctrine of *Chriſt*, 'and

1685. London. 'and the *Apoſtles*, that Chriſt's Followers ſhould *Love their E-*
'*nemies, and pray for them that hate them, and perſecute and de-*
'*ſpitefully uſe them?* Matth. 5.

'And now, Is it not a ſhame to *Chriſtendom* among the *Turks* 'and others, That one *Chriſtian* ſhould perſecute *another* for the 'Doctrine of *Faith*, *Worſhip* and *Religion?* And they cannot 'prove, that *Chriſt* ever gave them ſuch a Command, whom 'they profeſs to be their *Lord* and *Maſter*. For Chriſt ſays, 'that his Believers and Followers ſhould *love one another*; and 'by this they ſhall be known to be his *Diſciples*. And did not 'Chriſt Reprove thoſe, who would have *fire to come down from* '*Heaven*, to deſtroy them, who would not receive him; and did 'not he tell them, *They did not know, what ſpirit they were of?* 'And therefore all, who have *perſecuted* Men, or taken away 'their *Lives*, becauſe they would not receive their *Religion*, have 'they known, what *ſpirit* they were or are of? Therefore is it 'not good for all to know by the *Spirit* of *Chriſt*, what *ſpirit* 'they are of? For the *Apoſtle* ſays, *Rom.* 8. 9. *If any Man have* '*not the Spirit of Chriſt, he is none of his.* And does not the *A-*'*poſtle* ſay, 2 *Cor.* 10. 4. *The Weapons of our Warfare are not Car-*'*nal, but Spiritual*, &c. And we *wreſtle not againſt fleſh and blood*, '*but againſt ſpiritual wickedneſs*, &c. Thus we can ſee here, that 'the *Fight* of the *firſt Chriſtians*, and their *Weapons* in the days 'of the *Apoſtles*, were *ſpiritual* in matters of Faith, Religion and 'Worſhip in the *Church* of *Chriſt*.

Now would not the *King* and the *Magiſtrates* of *Dantzick* think, 'that it was contrary to their Conſciences, if they ſhould be forced 'by the *Turk* to his *Religion?* Would it not in like manner ſeem 'hard to the *Magiſtrates* of *Dantzick*, and contrary to their Con-'ſciences, if they ſhould be forced to the Religion of the *King* 'of *Poland?* or the *King* of *Poland*, if he ſhould be compelled 'to the Religion of the *Magiſtrates* of *Dantzick?* And if they 'would not be ſubject thereunto, that then they ſhould be *ba-*'*niſhed* from their *Wives* and *Families*, and out of their *Native* '*Country*, or otherwiſe be fed with *Bread* and *Water* under a 'ſtrict Confinement?

'Therefore we beſeech the *King* with all Chriſtian Humility, 'and the *Magiſtrates* of *Dantzick*, that they would order their 'proceedings in this matter according to the *Royal Law* of *God*, 'which is, *To do unto others, as they would have others do unto* '*them*; *and to love their Neighbour, as themſelves.* For we have 'this Charity, that we hope and believe, that the *King* of *Po-*'*land*, and his People, with the *Magiſtrates* of *Dantzick*, own 'the Writings of the *New Teſtament*, as well as of the *Old*: And 'therefore we beſeech the *King* and the *Magiſtrates* of *Dantzick*, 'to take heed, that their Work of *Impriſoning* an Innocent Peo-'ple, for nothing but their meeting together in Tenderneſs of 'Conſcience to *ſerve* and *worſhip God*, their Creator, may not be 'contrary and oppoſite to the *Royal Law* of *God*, and to the Glo-'rious and Everlaſting *Goſpel* of *Truth*.

'So

1685. London. 'So we deſire the *King* in Chriſtian Love earneſtly and weigh-'tily to Conſider theſe things, and to give Order, to ſet the In-'nocent Priſoners, our *Friends* called *Quakers*, at Liberty from 'their ſtrict Confinement in *Dantzick*; that they may have free-'dom to *ſerve* and *worſhip* the *living God* in *Spirit*, and in *Truth*, 'and go home to their outward Habitations, and follow their '*Trades* and *Calling*, to maintain their *Wives*, *Children* and *Fa-*'*milies*. And we believe, that the *King*, in doing ſuch a *No-*'*ble, Glorious*, yea *Chriſtian Work*, will not go unrewarded from 'the Great God, who made him, whom we *ſerve* and *worſhip*; 'who has the hearts of *Kings*, and their *lives* and *length* of *days* 'in his hands.

'From him, who deſires, that the *King* and all his *Mini-*'*ſters* may be preſerved in the *Fear* of *God*, and receive 'his *Word* of *Wiſdom*, by which all things were made 'and created; that by it he may come to order all 'things to the Glory of God, which God has put under 'his hand: That the *King*, both *He* and *They*, may en-'joy the Comforts and Bleſſings of the Lord in this Life, 'and in that which is to come, Life Eternal, *Amen.*

London in *England*, the 10th of the 3d Month, commonly called *May*, 1684. G. F.

'*Poſt-ſcript.* The *King* may pleaſe to Conſider, that His and 'all Mens Conſciences is the *Prerogative* of *God.*

After this I went to *Enfield*, where, and in the *Country* there- Enfield. abouts ſeveral *Friends* had *Country-houſes*, not very far from one another; amongſt whom I tarried ſome time, viſiting and being viſited by *Friends*, and having *Meetings* with them. Several things I writ in this time, relating to the *Service* of *Truth*; One whereof was concerning *Judging*: For ſome, who were departed from the *Truth*, were ſo afraid of *Truth*'s *Judgment*, that they made it much of their buſineſs to Cry out againſt *Judging*. Wherefore I writ a *Paper*, proving by the *Scriptures* of *Truth*, that the *Church* of *Chriſt* hath *power*, and *ability* to *Judge thoſe*, *that profeſt to be of it*, not only with reſpect to *outward things* relating to this World, but with reſpect to *Religious Matters* alſo. A *Copy* of which follows:

Concerning Judging.

'THE *Natural Man receiveth not the Things of the Spirit of* '*God, for they are fooliſhneſs to him, neither can he know* '*them, becauſe they are ſpiritually diſcerned: but he that is ſpiritual,*

1685. Enfield.

'*judgeth all things* (mark) *all things*; *yet he himself is judged of* '*no Man*, 1 Cor. 2. 14, 15. So here the *Natural Man* cannot judge 'of those things he receives not, for they are *foolishness* to him: 'but he is comprehended by the *Spiritual Man*, and his *foolish-* '*ness*, and is *Judged*, though he cannot judge the *Spiritual* 'Man.

'*Do not ye judge them that are within?* saith the *Apostle*; (this 'Power the *Church* had, and hath) *therefore put away from amongst* '*your selves that wicked person.* And did not this *Wicked person*, 'think you, profess and plead for *Liberty* for his *Wickedness*, and 'his *Freedom*, as he was a *Christian*, who was lookt upon, as a '*Member* of the *Church*?

'And the *Apostle* saith; *For I verily, as absent in body, yet pre-* '*sent in spirit, have judged already, as though I were present, con-* '*cerning him that hath* done *this wicked deed*, 1 Cor. 5. 3, 12. Here 'the *Apostle* did *Judge*, though afar off, and set up *Judgment* in 'the *Church* against *false Liberty*, under what pretence soever it 'was.

'And the *Apostle* saith; *Dare any of you, having a matter against* '*a Brother, go to Law before the Unjust, and not before the Saints.* 'Here the *Saints*, the *Church*, are to *Judge* of things amongst 'themselves; and not for the Unjust to Judge of their Matters. '*Do ye not know, the Saints shall judge the World?* So the *Saints* 'are to judge the Unjust, and not the *Unjust* to judge their Mat-'ters.

'And farther the *Apostle* saith; *If the World shall be judged by* '*you*, (to wit the *Saints*) *are you unworthy to judge the smaller* '*matters amongst you?*

'So here it is clear, that the *Saints* have a *Judgment* given them 'of Christ, by his *Power* and *Spirit*, *Light* and *Wisdom*, to judge 'the World, and not to carry their Matters before the *Unjust*; 'but to judge of them amongst themselves: and if they carry them 'before the *Unjust*, they shew their unworthiness of the *Saints* '*Judgment.*

'And further the *Apostle* saith; *Know ye not, that we shall* '*Judge the Angels?* (and *Angels* are *Spirits*) *how much more the* '*things which pertain to this life?*

'*If ye then have Judgment of things pertaining to this life, set* '*them up to judge, who have least esteem in the Church*, 1 Cor. 6. 'So here it is clear, the *Church* of *Christ* has a *Judgment* in the 'Power and Spirit of God, not only to Judge in *things that per-* '*tain to this life*; but are also to *Judge* of things betwixt *Bre-* '*thren*, without *Brother* going to Law with *Brother* before Un-'believers: which was a fault, and to be *Judged*, if they did so.

'But also the *Saints* have a *Judgment* to judge *Angels*, that kept 'not their Habitations; and the *World*. And as in *Jude*; *He* '*judged the Angels, that kept not their habitations*; their *first state*: 'And did not he Judge in *Divine Matters* here? and judged the '*state* of *Cain*, and *Balaam*, and *Core*, and such like *Christians*, 'that were gotten into their *steps*, and were gone as far as they 'was, though they professed themselves *Christians*? And here

'again

'again he judged in *Divine Matters*, and of their *States* and *Be-* 1685. '*ings*; who stood in the *Divine Principle*, and who were fallen 'from it. Enfield.

'And the *Apostle* saith; *Try the spirits, and believe not every* '*spirit*, 1 John 4. And here again was a *Judgment* in *Divine* '*Matters*: And he judged such, as *went out from them*; which 'whilst they were with them, they had *sight* of *things* and *open-* '*ings*; but when they went from them, they went from the '*Anointing*: and therefore he exhorts the *Saints* to keep to the *A-* '*nointing*. And such as went from them, that had the *Anoint-* '*ing*, came to be the *Seducers* and *false Prophets*, that went into 'the *World*.

'And *John* had a *Judgment* to try *Sacrifices*, and distinguished '*Cains* from *Abels*; and by the *Spirit* of God knew, which *God* 'accepted, and which he did not accept: as in 1 *John* 3. 12. And 'the Apostle *Paul* judged and tried such *Messengers* and *Apostles*, '*and Transformers* of themselves, like to the *Apostles* of *Christ*; 'and would have the *Church* to try such, and have the same '*Judgment* as he had, 2 *Cor.* 11.

'And the Apostle *Peter* Judged *Ananias* and *Sapphira*, and 'judged the *Thoughts* of *Simon Magus*, who would have been a 'worker of *Miracles* for *money*: and was not all this *Judgment* 'in *Divine Matters?* And the Apostle *Paul* Judged the *Preach-* '*ers* of *Circumcision* both in the *Romans*, and in the *Galatians*. For 'it was the *Faith* and *Liberty* of those *Preachers*, to preach up '*Circumcision*, though it was a wrong Faith: And here did not 'the *Apostle* again Judge in *Divine Matters?*

'And *James* Judged in Matters of *Faith*, and manifested the '*living* Faith from the *dead* one. And also he Judged in Mat-'ters of *Religion*, the vain Religion from the pure Religion; and 'distinguished them.

'And *Paul* Judged of the *false Brethren, that would spy out the* '*liberty of the true*; *to whom he would give no place by subjection,* '*no, not for an hour, that the Truth of the Gospel might continue with* '*the Saints*; as in *Gal.* 2. And did not the *Apostle* here Judge 'in *Divine Matters?* And he Judged concerning the Matters of 'the Gospel, when some came to pervert them with another 'Gospel, and said; *The Gospel, which I received, is not of Man,* '*neither was I taught it*; *but by the Revelation of Jesus Christ*, Gal. 1. 12. 'So here was a *Judgment* to distinguish the *Gospel* of Christ from 'all other *Gospels*, which was *Accursed*, which is after Man, 'and received of *Man*, and taught of *Man*, and not by the Reve-'lation of *Jesus Christ*, Gal. 1. And he had a Judgment to know, '*Who made the Gospel Chargeable, and who kept it without Charge.*

'And he set up a *Judgment* in the *Church*, that the *Believers* 'should not be *unequally yoked*; and to see, when Men had a '*Communion in the Light*, and when they had it in the *Darkness*; 'and when with *Christ*, and when with *Baal*; and with the '*Believer*, and *Unbeliever*; and with the *Temple* of *God*, and with '*Idols*: as in 2 *Cor.* 6. And did he not set up a clear *Judgment* 'here in *Divine Matters* in the *Church*?

1685. Enfield

'And the *Apoſtle* Judged ſuch *Libertines* through their know-
'ledge, that could ſit at *Meat* in the *Idol-Temple*; which *cauſed*
'*the weak Brother to periſh through his knowledge and liberty, for*
'*whom Chriſt died.* Now theſe, it's like, did profeſs, it was their
'*Faith*, and their *Liberty*; but did not keep in the *Unity* of the
'*true Faith*, but went about to deſtroy it, 1 *Cor.* 8.

'And *Peter*, he gives *Judgment* upon the *Angels*, that *ſinned*,
'and were caſt down into *Hell:* and the ſtate of the *Old World*,
'and of *Sodom*, and the ſtate of the *falſe Prophets* then amongſt
'them, that could ſpeak *great ſwelling words of vanity*; *and whilſt*
'*they promiſed themſelves liberty, they themſelves were the Servants*
'*of Corruptions.* And had not *Peter* here a Judgment in *Divine*
'*Matters?* *Theſe were ſuch, whoſe work was to bring into bondage,*
'*and theſe was like the Dog and Sow, that was waſhed:* which ſhews,
'that they had been *waſhed*; but was turned into the *Mire* a-
'gain. And the Apoſtle *Paul* had a *Judgment* upon ſuch with
'their *fair words* and *mens wiſdom*, that deceived the hearts of
'the ſimple; and upon ſuch, as *ſerved not the Lord Jeſus Chriſt*,
'*but their own Bellies, and were Enemies to the Croſs of Chriſt.*
'And therefore he had a *Judgment* and *Diſcerning*, who lived
'in the *Croſs* of *Chriſt*, and who did not; and exhorted all to
'live in the *Croſs* of Chriſt, the righteous *Power* of *God*, that ſlew
'all Deceit, and the Deeds of the *Old Man:* agreeable to Chriſt's
'words, *He that will be my Diſciple, muſt take up my Croſs, and*
'*follow me.* And was not here a *Judgment* again in *Divine Mat-*
'*ters*, and of ſuch as walk in the Divine Power, and ſuch as did
'not?

'And Chriſt ſets up a *Judgment* in his *ſeven Churches*, and
'commends them, that did keep in his *Judgment*, and had *tri-*
'*ed* them, which ſaid, *They were Apoſtles*; which might pretend,
'they were ſent of *God* and *Chriſt*, and were not: But the *Church*
'of *Chriſt* had found them *Liars.* And Chriſt Commended this
'*Judgment* of the Church of *Epheſus*, becauſe they had *Not born*
'*with them, that was evil; but had tried thoſe falſe Apoſtles:* And
'Chriſt commends this *Church*, for that they had *hated the deeds*
'*of the* Nicholaitans, *which he alſo hated:* And had not theſe *Ni-*
'*cholaitans* ſprung from *Nicholas*, one of the *Deacons?* and was
'not theſe become a *Sect* of *Chriſtians*? though they might talk
'and *preach* of *Chriſt*, but Chriſt *hated* them.

'And likewiſe *Chriſt* ſaith to the *Church* of *Smyrna*, *I know the*
'*blaſphemy of them, which ſay, they are* Jews, *but are not*; *but are of*
'*the Synagogue of* Satan. So the *Church* is to have a *Judgment*
'upon theſe *blaſphemers*, and are to diſtinguiſh from the *Jews* in
'the *Spirit*, and ſuch as are not, but of the *Synagogue* of *Sa-*
'*tan.*

'And to the *Church* in *Pergamos* Chriſt had a *few things againſt*
'*them, becauſe thou haſt there them, that hold the Doctrines of* Ba-
'laam, *&c. And alſo them, that hold the Doctrine of the* Nicho-
'laitans, *which I hate.* Now, theſe that held the Doctrine of
'*Balaam*, and the Doctrine of the *Nicholaitans*, were got into
'the *Church*; and might have lookt upon themſelves to be high

'*Chriſtians*,

'*Chriſtians*, and took a great Liberty to go into *Balaam's* Do- 1685.
'*ctrine*, and *Nicholas's Doctrine*, which was *hated* by Chriſt: Enfield.
'but the *Church* was to keep a *Spiritual* and *Divine Judgment*
'upon the Heads of all theſe.

'And to the *Church* of *Thyatira* ſaith Chriſt; *I have a few*
'*things againſt thee, becauſe thou ſuffereſt the woman* Jezabel *to teach,*
'*which ſeduces my people*, &c. So here was a *Suffering*, which
'ſhould have been a *Judgment* by Chriſt's *Spirit*, upon that Je-
'*zabel*, which was erred from his *Spirit*, and ſo from *Chriſt:*
'and ſuch as theſe were *high Preachers.* And is not the *Church*
'to beware of *ſuffering* ſuch now; leſt they come under the *Re-*
'*proof* of Chriſt, for not paſſing to *Judgment* againſt the *falſe*
'*Teacher* and *Seducer*?

'And the *Church* of *Sardis*, that *had a name to live, but was*
'*dead, and their works were not found perfect before God.* There-
'fore here is a *Judgment* to be ſet up in the *Church*, to *Judge* all
'Imperfect Works, and ſuch as would have a *Name*, but not the
'*Nature*, or a name to *live*, but are *dead:* And therefore the
'*Living* muſt be in Chriſt, of all Chriſt's *Church, living Members,*
'and *live* to his *Name.* Though this *Church* had a *few Names*,
'*that had not defiled their Garments*, *that did walk in White*; But
'ſuch as had a *Name* to *live*, but are *dead*, whilſt they are in
'the *dead ſtate*, they cannot *walk in White*, nor Judge in *Di-*
'*vine Matters. And behold*, ſaith Chriſt, *I will make them of the*
'*Synagogue of* Satan, *which ſay, they are* Jews, *but are not, but do*
'*lie*; *behold, I will make them to come, and to worſhip before my*
'*feet.*

'And to the *Church* of *Laodicea*, that was *neither hot nor cold,*
'*but lukewarm*; *I would thou wert either cold or hot: I will ſpew thee*
'*out of my mouth, becauſe thou ſaid'ſt thou waſt rich, and wanted no-*
'*thing*; when they were *wretched, miſerable, poor, blind and naked.*
'Now this was for want of living in the *Power* and *Spirit* of
'*Chriſt:* theſe could talk of *high Experiences*, and great *Injoy-*
'*ments*, but was *naked, miſerable* and *blind*; So lived not in the
'*Power*, and *Spirit*, and *Light*, and *Righteouſneſs* of *Chriſt*, by
'which they might be cloathed, and have the *Eternal Riches.* So
'the *Church* of *Chriſt* had a *ſpiritual Judgment* given to them,
'that are faithful, in his *Power* and *Spirit*, and *Light* to Judge
'of *Temporal things*, and the things of this Life; and to Judge
'of *Eternal* and *Divine things* and *States:* and of Angels and
'Wicked men, and ſuch as goes from *Truth*; and of the ſtates
'of *Election*, and *Reprobation*; yea, and of the *Devils*, who is
'out of *Truth*; being in *Chriſt Jeſus*, who is the *Firſt* and *Laſt*,
'from whom they have the *Eternal Judgment*, to Judge *Eternal*,
'*Spiritual* and *Divine things:* And this *Word* of *Power* and *Wiſ-*
'*dom*, by which all things were made, and by which all things
'are upheld, in this *Word* of *Wiſdom* to order all things to *God's*
'Glory, and to *Judge* of all things in Righteouſneſs.

'And

1685. Enfield. 'And the *Apoſtle* Judged and ſet up a *Judgment* in the Church 'of *Gifts*, of *Prophecies*, of *Myſteries* of *Faith*, and of giving the '*Body* to be *burnt*, and of giving *Goods to the Poor*, and of ſpeak- 'ing with *Tongues of Men and Angels:* And yet if they had not 'Love, all this was nothing; but as a *ſounding Braſs*, and *tinkling* '*Cymbal*. Therefore they are to be tried by the Fruits of the 'good Spirit, which is *Love*. So here the *Apoſtle* not only Judg- 'ed himſelf in *Divine Matters*; but ſet up a *Judgment* in the '*Church* in thoſe Spiritual and Divine Matters.

'And the Apoſtle *James* here Judges of *Fountains*, and of the '*Fig-trees*; and of the *Wiſdom below*, and of the *Wiſdom* from '*above*, and the *Fruits* of both, *Jam.* 3. And *Paul* Judged in '*Divine Matters*, when he ſaid, *The Spirit ſpake expreſly, that in* '*the latter times ſome ſhould depart from the Faith*, 1 Tim. 4. And 'he Judged in *Divine Matters*, when he judged all thoſe *Teach-* '*ers*, that was *high minded*, and had got the *Form of Godlineſs*, 'but denied the *Power*; and termed them like unto *Jannes* and '*Jambres*, which withſtood *Moſes*, coming out of outward *E-* '*gypt*; as theſe with their *Form* of *Godlineſs* oppoſes *Chriſt* and 'his *Power*, that brings them out of *ſpiritual Egypt* now. And 'was not he a *Judge* here in *Divine Matters*, who judged ſuch, 'as had gotten the *Form* of *Godlineſs*, but denied the Divine '*Power?* 2 Tim 3.

'And when the *Apoſtle* ſaid; *The Prieſthood of* Aaron *was chang-* '*ed, and the Law was changed, and the Commandment diſannul-* '*led, that gave them their Tithes*; did not he Judge here in *Divine* 'and *Spiritual Matters*? and was not the Law ſpiritual, which 'ſerved, till the Seed came?

'And did not the *Apoſtle* Judge in *Divine* and *Spiritual Mat-* 'ters in the *Sixth* of the *Hebrews*, where he ſaith; *Let us go on* '*to perfection, not laying again the foundation of Repentance from* '*dead works, and of Faith towards God, and of the Doctrine of Bap-* '*tiſms, and of laying on of Hands, and of the Reſurrection of the* 'Dead, *and of Eternal Judgment: and this will we do, if God per-* '*mit*, &c. And ſo does not the *Apoſtle* Judge of ſuch here, '*That it was impoſſible for thoſe, who was once enlightened, and* '*taſted of the heavenly gift, and were partakers of the Holy Ghoſt*, '*and had taſted of the good Word of God, and of the power of the* '*World to come, if they ſhall fall away, to renew them again unto* 'Repentance; *ſeeing, they crucifie to themſelves the Son of God afreſh*, '*and put him to open ſhame?* Hebr. 6. And was not theſe *Spiri-* '*tual, Eternal* and *Divine Matters* and States, that the Apoſtle 'Judged of? and have not the Saints the ſame *Judgment* given 'unto them in the ſame *Spirit?* Now has not the *Apoſtles* and 'the *Church* a Spiritual *Judgment* to Judge of *Prophets*, *Myſteries*, '*Faith*, *Apoſtles*, *Angels*, *World*, and the *Devil?* and is not this '*Judgment* given them of *God*, in *Divine Matters*, beſides 'the *Judgment* given them in Matters pertaining unto this 'Life?

And

'And had not they *Judgment* to diſcern the *true Goſpel*, from 1685. 'the *falſe?* and all ſuch as had a Profeſſion of the *Form*, and 'did not live in the *power?* and ſuch as ſpoke the *things* of *God*, Enfield. 'in the words that *Man's wiſdom* did teach? which things of God 'were not to be ſpoken in the *wiſdom*, which Man's words taught; 'but in the *Word*, which the *Holy Ghoſt* taught. And therefore 'did not the *Apoſtle* exhort to know the *Power*, and their *Faith* 'to ſtand in the *Power* of *God?* for the *Kingdom* of *God* ſtood 'not in *Word*, but in *Power*.

'And had not all the *Prophets* a Divine *Judgment* to Judge in '*Divine Matters*? as ſee *Jeremiah*, when he Judged the *Pro-* '*phets*. And *Ezekiel* Judged all ſuch, as came with a pretence 'of the *Word* of the *Lord*, uſing their Tongues, and ſaying, *Thus* '*ſaith the Lord*; *when the Lord never ſpoke unto them*: as in *Je-* '*remiah* the *23th*, and in *Ezekiel* the *13th*, and in many other 'places might be Inſtanced. And did not he judge *Hananiah*, 'who propheſied falſly? and did not this *Hananiah* pretend to 'ſpeak the *Word* of the *Lord* to the Prieſts and People? as in *Je-* '*remiah* the *28th*.

'And did not *Iſaiah* judge in *Divine Matters*, when he judg- 'ed the *Watchmen*, and the *Shepherds*? Iſa. 56. And did not *Mi-* '*cah* judge in *Divine* and *Spiritual Matters*, when he ſaid, he was 'full of the Power by the Spirit of the Lord, and of *Judgment*? 'did not he Judge both of *Prieſts*, and *Prophets*, and *Judges*, 'though they would lean upon the Lord, and ſay, Is not the Lord 'amongſt us, and no evil can come unto us; yet did not he let 'them ſee their *States* and *Conditions*, and *divided the precious* '*from the vile?* Mich. 3. And ſo the reſt of the *Prophets*, you 'may ſee here, they Judged for *God* in his *Divine Matters*, *who* '*ſerved him, and who ſerved him not*, and *who lived in truth*, and '*who not*; and likewiſe the *Apoſtles*. And this Divine, Spiritual, 'Heavenly *Judgment* was given of *God* to his holy Men, and Wo- 'men.

'And they that do Judge in *God's Divine Matters*, muſt live 'in his *Divine Spirit*, and Power, and Light *now*, as they did '*then*; which *Spiritual* and *Divine Judgment* Chriſt has given to 'his *Church*, that be the living Stones, and living Members, 'that makes up his ſpiritual Houſhold, to try *Jews*, and to try '*Apoſtles*, and to try *Prophets*, and to try *Faith*, and to try *Re-* '*ligions*, and to try *Trees* and *Fruits*, and to try *Shepherds* and '*Teachers*, and to try *Spirits*. So the living Members have a living 'and divine *Judgment* in the *Church* of *Chriſt*, which he is the 'Head of, the *Judge* of *all*.

'Nay, the *Church* has a *Power* given them, which is farther 'then a *Judgment*: for what they *bind on Earth*, is *bound in Hea-* '*ven by the Power of* God; and what they *looſe on Earth*, *is* '*looſed in Heaven by the Power of God:* and this *Power* has Chriſt 'given to his living Members, the *Church*.

The *20th* of the *12th* Month, 168½. *G. F.* to *Friends.*

1686.

London. I came back to *London* in the *First Month* 1686. and set my self with all diligence to look after *Friends sufferings*; which we had now some hopes of getting *Relief* for. The *Sessions* came on in the *Second Month* at *Hicks's-Hall*, where many *Friends* had *Appeals* to be *Tried*; with whom I was from *Day* to *Day* to advise and see, that no *Opportunity* were slipt, nor *Advantage* lost: and they generally succeeded well. Soon after also the *King* was pleased, upon our often laying our *Sufferings* before him, ☞ *To give order for the Releasing of all Prisoners, that were imprisoned for Conscience sake; and which were in his power to discharge.* Whereby the *Prison doors* were opened, and many *hundreds* of *Friends*, some of whom had been long in *Prison*, were set at *Liberty*; and some of them, who had for *many years* been restrained in *Bonds*, came now up to the *Yearly-Meeting*, which was in the *Third Month* this *Year*: Which caused great Joy to *Friends*, to see our *Ancient*, *Faithful Brethren* again at *Liberty* in the *Lord's Work*, after their long Confinements. And indeed, a *precious Meeting* we had; the refreshing *Presence* of the *Lord* appearing plentifully with us and amongst us. After the *Meeting* I was moved to write a *few Lines*, to be sent abroad amongst *Friends*; the tenor whereof was thus:

Yearly Meeting.

Dear Friends,

'MY Love is to you all in the *holy Seed*, *Christ Jesus*, that bruises the Serpent's head, and destroys the *Devil* and his Works; and who hath all *Power* in Heaven and Earth given to him. Let every ones *Faith* stand in him, and in his *Power*, who is the *Author* and *Finisher* of your *Faith*. And now ye, who have been *Partakers* of his *Power*, and are sensible of it in this *Day* of his *Power*, that is over all, whose *day* and *power* is over *darkness* and its *power*: And by his *Power* the hearts of the *King* and *Rulers* have been opened; by which your outward *Prison-doors* have been set open for your *Liberty*. And therefore my desires are, that all may be preserved in *Humility* and *Thankfulness*, in the sense of the *Mercies* of the *Lord*; and live in the peaceable *Truth*, that is over all: that ye may answer *God's Grace*, and his *Light* and *Spirit* in all, in a righteous, godly Life and Conversation. And let none be lifted up by their outward *Liberty*, nor let none be cast down by *Suffering* for Christ's sake: but all live in the *Seed* (which is as *Wheat*) which is not shaken, nor blown away by the *Winds* and *Storms*, as the *Chaff* is. Which *Seed* of *Life* none below can make higher or lower: for the Children of the *Seed* are the Children of the everlasting, unchangeable *Kingdom* of *Christ* and *God*. So in *Christ Jesus*, whom God hath given you for a *Sanctuary*, God Almighty keep you, in whom ye have *Life Everlasting*, and *Wisdom*, which is from above, pure, peaceable, gentle, and easie

easie to be intreated, full of *Mercy* and *good Fruits*; that ye all 1686.
now may be exercised in it, and may practise this *Wisdom* in your godly, holy *Lives* and *Conversations*: so that this *Wisdom* London. *Yearly Meeting.*
may be justified of all her Children, and they (I say) exercised and preserved in it in this day of the *Power* of *Christ*; in which all his People are made a *willing People*, to serve and worship God in Righteousness and Holiness, and in the *Spirit* and *Truth*.

'So that none may abuse the *Power* of the *Lord*, nor grieve his *Spirit*, by which you are sealed, and kept to the *day* of *Salvation* and *Redemption*: But always exercise your selves to have a *good Conscience*, *void of Offence towards God, and towards all men*; being exercised in *Holiness*, *Godliness* and *Righteousness*, and in the *Truth*, and in the *Love* of it: that ye may all study to be approved unto God in *Innocency*, *Vertue*, *Simplicity* and *Faithfulness*; and so labouring and studying to be *quiet* in the *Will* of *God* in all Conditions. *And whatsoever ye do in Word or Deed, do all in the Name of the Lord Jesus; giving Thanks to God the Father by him*: That he, who is over all, may have the Praise for all his Mercies and Blessings, with which he doth and hath refreshed his People, and by his Eternal *Arm* and *Power* hath kept and preserved his People to this day; Glory to his Name over all for ever, Amen! For Christ hath called you by his *Grace* into *One Body*, to him the holy *Head*: And therefore live in *Charity*, and in the *Love* of *God*, which is the Bond of *Perfectness* in his *Body*; which *Love* edifies the *Body* of *Christ*: which *Body* and all his *Members* are knit together, and increased with the *Increase* of *God*, from whom they receive Nourishment. For by *one Spirit* we are all baptized into *one Body*, and have been made all to drink into *one Spirit*; in which *Spirit* the *Body*, and all his *Members* have Fellowship with *Christ*, the *Head*, and one with another. And so the *Unity* of this *holy Spirit* is the *Bond* of *Peace* of all the living *Members* of *Christ Jesus*, of which he is the Spiritual *Head*, *Rock* and *Foundation*. And in the midst of his *Church* of *living Members* Christ exercises his Spiritual *Prophetical Office*, to open to them the *Mysteries* of his *Kingdom*: And is a Spiritual *Bishop* to oversee them, that they do not go astray from the living God, that made them: and a *Shepherd*, that feeds them with Bread and Water of Life from Heaven, and none is able to pluck his Sheep out of his hands: and he is a *Priest*, that died for them, and sanctifieth them, and presents them to God; who ruleth in their Hearts by the Divine *Faith*, which he is the Author and Finisher of. And his living *Members* do praise God through *Jesus Christ*, in whom they have *Life* and *Salvation*; who reconciles them to God, that they can say, they have *Peace with God through Jesus Christ*: and so praise God through him that was *dead*, and is *alive* again, and reigns over all, and liveth for evermore, blessed for ever; *Hallelujah*, *Amen!*

1686. 'Greet one another with an *holy Kiſs* of *Charity*: and this *Kiſs* of *Charity* is above all the *Kiſſes* of the *World*; for *Love* and
London. Tearly-Meeting. 'Charity beareth all things, believeth all things, hopeth all things, 'and endures all things. It envieth not, and *Charity* vaunteth 'not it ſelf, nor is *puffed up*, nor doth it behave it ſelf un-'ſeemly: It rejoices not in *Iniquity*, but rejoices in the *Truth*. 'And *Charity* is not eaſily provoked, and thinks no Evil; but 'ſuffereth long, and is kind: And *Charity* never faileth. I ſay, 'Greet one another with this *holy Kiſs* of *Charity*; and *Peace* be 'with you all, that are in *Chriſt Jeſus*, your *Life* and *Salva-'tion*.

The 30*th* of the 3*d* Month, 1686. G. F.

Bednal-Green. Enfield. Chiſwick. London

I remained for the moſt part of this *Year* in *London*; ſave that ſometimes I got out to *Bednal-Green* for a *Night* or *two*, and ſome times went as far as *Enfield* and thereabouts, amongſt *Friends*, and once or twice to *Chiſwick*, where an *Ancient Friend* had ſet up a *School* for the Educating of *Friends Children*: in all which places I found *Service* for the *Lord*. And when I was at *London*, I ſpent my time amongſt *Friends*, either in *Publick Meet-ings* (as the *Lord* drew me,) or *viſiting Friends*, that were not well, and in looking after the *Sufferings* of *Friends*. For though very many *Friends* were releaſed out of *Priſons*, yet ſome re-mained *Priſoners* ſtill for *Tithes*, &c. and *Sufferings* of ſeveral ſorts lay heavy yet on *Friends* in many places. Yet inaſmuch as ma-ny *Friends*, that had been *Priſoners*, were now ſet at *Liberty*, I felt a Concern upon me, that none might look too much at *Man*; but might *Eye* the *Lord* therein, from whom deliverance comes. Wherefore I writ an *Epiſtle* to *Friends*, and ſent it abroad to be read amongſt them, as followeth:

Friends,

'THE *Lord* by his Eternal Power hath opened the heart of 'the *King* to open the *Priſon-doors*, by which about *Fif-'teen* or *Sixteen hundred* are ſet at *Liberty*; and hath given a 'Check to the *Informers*: ſo that in many places our *Meetings* are 'pretty quiet. So my deſires are, that both *Liberty* and *Suffer-'ings*, all may be ſanctified to his People; and *Friends* may prize 'the *Mercies* of the *Lord* in all things, and to him be thankful, 'who ſtilleth the *Raging Waves* of the *Seas*, and alayeth the 'Storms and *Tempeſts*, and maketh a *Calm*. And therefore it is 'good to truſt in the *Lord*, and caſt your *Care* upon him, who 'careth for you. For when ye were in your *Gaols* and *Priſons*, 'Then the *Lord* did by his Eternal Arm and Power uphold you, 'and ſanctified them to you (and unto ſome he made them as 'a *Sanctuary*;) and tried his People, as in a *Furnace* of *Affliction*, 'both in *Priſons*, and *ſpoiling* of *Goods*. And in all this the *Lord* 'was with his People, and taught them to know, that *The Earth is*

'*is the Lord's, and the Fulneſs thereof*; and that he was in all 1686.
'places: *who crowneth the year with his goodneſs*. Pſal. 65. There
'fore let all *God's People* be diligent, and careful to keep the London.
'*Camp* of *God holy, pure* and *clean*, and to ſerve *God* and *Chriſt*, 'and one another in the glorious, peaceable Goſpel of Life and 'Salvation; which Glory ſhines over *God's Camp*, and his great 'Prophet, and *Biſhop*, and *Shepherd* is among or in the midſt of 'them, exerciſing his heavenly *Offices* in them: ſo that you his 'People may Rejoice in *Chriſt Jeſus*, through whom you have 'Peace with *God*. For he that deſtroyeth the *Devil* and his Work, 'and bruiſes the Serpent's Head, is all *God's Peoples* heavenly 'Foundation and *Rock* to build upon; which was the holy *Pro-'phets* and *Apoſtles Rock* in days paſt, and is now a *Rock* of our 'Ages: which *Rock* and *Foundation* of God ſtandeth ſure. And 'upon this the *Lord God eſtabliſh all his People*, Amen.

London the 25*th* of the 7*th Month*, 1686. G. F.

Divers other *Epiſtles* and *Papers*, relating to *Friends* and *Truth* I writ this Year; whereof one was by way of *Exhortation* to *Friends to keep in Unity in the Truth, in which there is no Diviſi-on nor Separation*: And thus it was;

'DEar *Friends* and *Brethren* in the Lord Jeſus Chriſt, 'in whom ye have all *Peace* and *Life*, and in him there 'is no *Diviſion*, nor *Schiſm*, nor *Rent*, nor *Strife*, nor *Separation*: 'for Chriſt is not divided, and there can be no *Separation* in 'the *Truth*, nor in the *Light*, *Grace*, *Faith* and *Holy Ghoſt*; but 'Unity and Fellowſhip, and Communion. For the *Devil* was 'the firſt, that went out of the *Truth*, and ſeparated from it; 'and tempted Man and Woman to diſobey God, and to go from 'the *Truth* into a *falſe Liberty*, to do that which God forbad. 'And ſo, it is the *Serpent* now, that leads Men and Women in-'to a *falſe Liberty*, even the *God* of the *World*, from which Man 'and Woman muſt be ſeparated by the *Truth*; that *Chriſt* the 'Truth may make them *free*, and then they are *free indeed*. And 'then they are to ſtand faſt in that *Liberty*, in which *Chriſt* 'hath made them *free*; and in him (as I ſaid before) there is no 'Diviſion, nor *Schiſm*, nor *Rent*, nor *Separation*; but *Peace*, and 'Life, and *Reconciliation* to God, and to one another. So that 'in Chriſt, *Male* and *Female* are all one: for whether they be 'Male or *Female*, *Jew* or *Gentile*, *Bond* or *Free*, they are all *one* 'in *Chriſt*. And there can be no *Schiſm*, *Rent* or *Diviſion* in him; 'nor in the *Worſhip* of *God* in his holy *Spirit* and *Truth*; nor 'in the pure and undefiled *Religion*, that keeps from the *Spots* 'of the *World*; nor in the *Love* of *God*, that beareth and endu-'reth all things; nor in the *Word* of *God's Grace*, for it is pure, 'and endureth for ever. Many, you ſee, have loſt the *Word* of 'Patience, and the *Word* of *Wiſdom*, that is pure, and peace-'able, and gentle, and eaſie to be intreated: Then they run into

1686. London. 'the *Wiſdom* that is below, that is *earthly*, *ſenſual* and *deviliſh*, 'and very uneaſie to be intreated. And they go from the *Love* 'of *God*, that beareth all things, and endureth all things, and 'thinks no Evil, and doth not behave it ſelf unſeemly; then 'they cannot bear, but grow *brittle*, and are eaſily provoked, and 'run into unſeemly things, and are in that, that vaunteth it ſelf, 'and are *puffed* up, and are *raſh*, *heady*, *high-minded* and *fierce*; 'and become as *ſounding Braſs*, or a *tinkling Cymbal*: but this is 'contrary to the nature of the *Love* of *God*, which is kind, and 'endureth all things, and beareth all things. And therefore, 'all *Dear Friends* and *Brethren*, dwell in the *Love* of *God*; for 'they who dwell in *Love*, dwell in *God*, and *God* in them. And 'keep in the *Word* of *Wiſdom*, that is gentle, pure and peace-'able; and in the *Word* of *Patience*, that endureth and beareth 'all things: which *Word* of *Patience* the *Devil*, and the *World*, 'and all his *Inſtruments* can never wear out; It will wear *them* 'all out: for it was, before they were; and will be, when they 'are gone, the pure, holy *Word* of *God*, by which all God's 'Children are born again, and feed on the *Milk* thereof, and 'live and grow by it. And ſo, my deſires are, that ye may all 'be of one *Heart*, *Mind*, *Soul* and *Spirit* in Chriſt Jeſus, *A*-'*men*.

G. F.

Soon after this, finding thoſe *Apoſtates*, whom the *Enemy* had drawn out into *Diviſion* and *Separation* from *Friends*, continued their *Clamour* and *Oppoſition* againſt *Friends Meetings*, both *Monthly*, *Quarterly* and *Yearly*; it came upon me to write another ſhort *Epiſtle* to *Friends*, to put them in mind of the *Evidence and Seal they had received in themſelves by the Spirit of the Lord, that thoſe Meetings were of the Lord, and accepted by him*; that ſo they might not be ſhaken by the *Adverſaries*. Wherefore I writ as followeth:

My Dear Friends in the Lord Jeſus Chriſt!

'ALL you, that be gathered in his holy Name, ye know, 'that all your *Meetings* for *Worſhip* of *God*, and all your '*Quarterly-Meetings*, and all your *Monthly-Meetings*, and all your '*Womens-Meetings*, and all your *Yearly-Meetings* are ſet up by the '*Power* and *Spirit* of the *Lord God*, and witneſſed by his *Spirit* 'and *Power* in your Hearts; and by the *Spirit* and *Power* of the '*Lord God* they are eſtabliſhed to you, and in the *Power* and '*Spirit* of the *Lord God* you are eſtabliſhed in them. And the 'Lord God hath with his Spirit ſealed to you, that your *Meet-*'*ings* are of *God*'s *Ordering* and *Gathering*; and he hath 'owned them, by honouring you with his bleſſed *Preſence* in 'them: and you have had great Experience of his furniſhing 'you with his *Wiſdom*, *Life* and *Power*, and heavenly *Riches* 'from his Treaſure and Fountain; by which many Thanks and 'Praiſes

'Praiſes have been returned in your *Meetings* to his holy, glori- 1686. 'ous Name. And ſo, he hath *ſealed* your *Meetings* by his Spi- 'rit to you, and that your *Gathering together* hath been by the London. '*Lord*, and to Chriſt his Son, and in his Name, and not by '*Man*. And ſo the Lord hath the Glory and Praiſe of them and 'in them, who hath upheld you and them, by the Arm of his 'Power, againſt all the *Oppoſers* and *Backſliders*, and their *ſlan-*'*derous Books* and *Tongues*. For the Lord's Power and Seed doth 'reign over them all, in which he doth preſerve his Sons and 'Daughters to his Glory, by his Eternal Arm and Power, in his '*Work* and *Service*, as a willing People in the Day of his Pow-'er, without being weary or fainting; but ſtrong in the Lord, 'and valiant for his glorious Name and precious Truth, and his 'pure Religion: that ye may ſerve the Lord in Chriſt Jeſus, 'your Rock and Foundation, in your Age and Generation, *A*-'*men*.

London, the 3*d* of the 11*th* Month, 168⅘. *G. F.*

A little after the fore-going was given forth, it came upon me to write ſomething concerning the *ſtate* of the true *Church*, and of the true *Members* thereof; which I did, as followeth:

Concerning the Church *of* Chriſt *being clothed with the Sun, and having the Moon under her feet.*

'THey are *living Members* and *living Stones*, which are built 'up a ſpiritual Houſhold, and are the Children of the Pro-'miſe, and of the Seed and Fleſh of Chriſt; and as the *Apoſtle* 'ſaith, *Fleſh of his Fleſh, and Bone of his Bone*. They are the 'good Seed, and are the Children of the Everlaſting Kingdom 'written in Heaven; and have put on the Lord Jeſus Chriſt, 'and they ſit together in the heavenly places in Chriſt Jeſus, 'and ſo are clothed with the *Sun* of *Righteouſneſs*, *Chriſt Jeſus*, 'and have the *Moon* under their *feet*, as *Revel.* 12. So all change-'able things, that are in the World, and all changeable Reli-'gions, and changeable Worſhips, and changeable Ways, and 'Fellowſhips, and Churches, and Teachers in the World, are as 'the *Moon*: For the *Moon* changes, but the *Sun* doth not change. 'And ſo the *Sun* of *Righteouſneſs* never changeth, nor ſets, or 'goes down: But all the Ways, Religions, and Worſhips, and 'Fellowſhips of the World, and the *Teachers* thereof change, like 'the *Moon*. But the *true Church*, which Chriſt is the Head of, 'which is in God, the Father of our Lord Jeſus Chriſt, which '*Church* is called *The Pillar* and *Ground* of *Truth*, whoſe Conver-'ſation is in Heaven; this *Church* is clothed with the *Sun*, '*Chriſt Jeſus*, her *Head*, who doth not change, and hath all 'changeable things under her feet. Theſe are the *living Mem-*'*bers*, born again of the Immortal Seed, by the *Word* of *God*, 'and

1686. London. 'and feed upon the *Immortal Milk*, and live and grow by it. 'And ſuch are the *New Creatures* in Chriſt Jeſus, who makes all 'things new, and ſees the old things paſs away. And his '*Church*, and all his *Members*, which are clothed with the *Sun*, 'their Worſhip is in the *Spirit*, and in the *Truth*, which doth 'not change: which *Truth* the *Devil*, the foul, unclean Spirit, 'is out of, and cannot get into this *Worſhip* in *Spirit* and *Truth*. 'And likewiſe the *Church* of *Chriſt*, their Religion is pure and 'undefiled before God, that keeps from the *Spots* of the *World*, '&c. and their Way is the new and living Way, Chriſt Jeſus. 'So the *Church* of *Chriſt*, that is clothed with the *Sun*, that hath 'the *Moon* and all changeable Religions and Ways under her 'feet, hath an unchangeable Worſhip, Religion and Way, and 'hath an unchangeable *Rock* and *Foundation*, Chriſt Jeſus, and 'an unchangeable *High-Prieſt*: and ſo are Children of the *New* '*Teſtament*, and in the Everlaſting *Covenant* of *Light* and *Life*.

'And now all, that profeſs the *Scriptures* both of the *New* and '*Old Teſtament*, and are not in Chriſt Jeſus, the *Apoſtle* tells 'them, they are *Reprobates*, if *Chriſt be not in them*. And there- 'fore theſe, that be not in *Chriſt*, cannot be clothed with Chriſt, 'the *Sun* of *Righteouſneſs*, that never changes. And they that 'be not of *Chriſt*, be under the changeable *Moon*, in the *World*, 'in the changeable things, in the changeable Religions and Ways, 'and Worſhips and Teachers, and Rocks and Foundations. But '*Chriſt*, the *Son* of *God*, and Sun of Righteouſneſs, doth not 'change; in whom his People are gathered, and ſit together in 'the heavenly places in him: And ſo are clothed with Chriſt 'Jeſus, the *Sun*, who is the *Mountain*, that filleth the whole 'Earth with his Divine *Power* and *Light*. And ſo all his People 'ſee him, and feel him both by *Sea* and *Land*; ſo he is in all 'places of the Earth *felt* and *ſeen* of all his. And Chriſt Jeſus 'ſaith to the outward *Profeſſors*, the *Jews*, *I am from above*, *ye* '*are from below, or beneath*; *ye are of this World*, to wit, that is '*beneath*. And ſo their *Religions*, *Worſhips*, *Ways*, *Teachers*, '*Faiths*, *Beliefs* and *Creeds* are made of Men, and are below, and 'of this World, that changeth like the *Moon*; and ye may ſee 'their *Religions*, *Ways*, *Worſhips* and *Teachers*, they are all change- 'able, like the *Moon*: but *Chriſt*, the *Sun*, with which the *Church* 'is clothed, doth not change, nor his *Church*; for they are ſpi- 'ritually minded, and their Way, Worſhip and Religion is ſpi- 'ritual, from Chriſt, who is from above, and not of this World. 'For Chriſt hath redeemed you from the *World*, and their change- 'able *Rudiments* and *Elements*, and old things, and their change- 'able *Teachers*, and from their changeable *Faiths* and *Beliefs*. 'For Chriſt is the Author and Finiſher of his *Churches Faith*, 'who is from above, and ſaith; *Believe in the Light, that ye may* '*become Children of the Light*: And it is given them not only to '*believe*, but to *ſuffer* for his Name. So this *Faith* and *Belief* is above all *Faiths* and *Beliefs*, which change, like the *Moon*. And *God's People* are an holy Nation, a peculiar People, a ſpi- 'ritual Houſhold, and Royal Prieſthood, offering up ſpiritual Sacri- 'fice.

'fice to God, by Jeſus Chriſt; and are *zealous* of righteous, god- 1686. 'ly, good works: and their *Zeal* is for that which is of God, London. 'againſt the *Evil*, which is not of God. And Chriſt took upon 'him the *Seed* of *Abraham*; he doth not ſay, the corrupt *Seed* 'of the *Gentiles*: So according to the *Fleſh*, he was of the holy '*Seed* of *Abraham* and of *David*; and his holy *Body* and *Blood* 'was an Offering, and a Sacrifice for the Sins of the whole 'World, as a *Lamb* without *blemiſh*, whoſe Fleſh ſaw no Cor- 'ruption. And ſo by the *one Offering* of himſelf in the *New* '*Teſtament* and *New Covenant*, he has put an end to all the *Of-* '*ferings* and *Sacrifices* amongſt the *Jews* in the *Old Teſtament*. 'And Chriſt, the holy Seed, was crucified, dead and buried, ac- 'cording to the Fleſh, and raiſed again the *third* day; and his 'Fleſh ſaw no Corruption. Though he was crucified in the *Fleſh*, 'yet quickned again by the *Spirit*, and is alive, and liveth for 'evermore; and hath all Power in Heaven and Earth given to 'him, and reigneth over all: and is the One *Mediator* betwixt '*God* and *Man*, even the Man Chriſt Jeſus. And Chriſt ſaid, *He* '*gave his fleſh for the life of the World:* And the *Apoſtle* ſaith; '*His Fleſh ſaw no Corruption:* So that which ſaw no *Cor-* '*ruption*, he gave for the life of the *corrupt World*, to bring 'them out of *Corruption*. And Chriſt ſaid again, *He that eateth* '*my Fleſh, and drinketh my Blood, hath eternal life: for my Fleſh* '*is Meat indeed, and my Blood is Drink indeed. And he that eat-* '*eth my Fleſh, and drinketh my Blood, dwelleth in me, and I in him.* 'And he that eats not his Fleſh, and drinks not his Blood, which 'is the life of the Fleſh, hath not *Eternal Life*. Now, as the *A-* '*poſtle* ſaith, *All died in* Adam: Then all are *dead*. Now all 'coming ſpiritually to eat the *Fleſh* of *Chriſt*, the *ſecond Adam*, 'and drink his *Blood*; his *Blood* and *Fleſh* gives all the Dead in '*Adam life*, and quickens them out of their ſins and treſpaſſes, 'in which they were *dead:* and ſo they come to ſit together in 'the heavenly places in Chriſt Jeſus, and ſo are living Members 'of the *Church* of *Chriſt*, that he is the Head of; and are clo- 'thed with the *Sun*, the *Sun* of *Righteouſneſs*, the *Son* of *God*, that 'never changes, and have the changeable *Moon* under their *feet*, 'and all changeable, worldly things and inventions, and works of 'mens hands; and do ſee the People, how that they do change 'from one *Worſhip* to another, and from one *Religion* to ano- 'ther, and from one *Way* to another, and one *Church* to ano- 'ther, and yet their *hearts* are not *changed*. And the *Letter* of '*Scripture* is read by the *Chriſtians*, like the *Jews*; but the *My-* '*ſtery* is hid: They have the *Sheeps-clothing*, the outſide, but are 'inwardly ravened from the *Spirit*, which ſhould bring them 'into the *Lamb's* and *Sheep's Nature*. The *Scripture* ſaith, *All the* '*Uncircumciſed muſt go down into the Pit:* And therefore all muſt 'be *Circumciſed* with the *Spirit* of *God*, which puts off the Body 'of Death, and Sins of the Fleſh, that came into Man and Wo- 'man by their Diſobedience, and tranſgreſſing of God's Com- 'mands. I ſay, all muſt be *Circumciſed* with the *Spirit*, which 'puts off the Body of Death and Sins of the Fleſh; before they

'come

1686. 'come up into *Christ*, their *Rest*, that never fell, and be clothed
'with him, the *Sun* of *Righteousness*.
London

G. F.

Kingston. Towards the *latter End* of this *Year* I went down to *Kingston* to visit *Friends* there; and stay'd some time at my Son *Rouse*'s near *Kingston*. While I was there, I writ a *Paper* concerning the *Falling away* foretold by the Apostle *Paul*, 2 *Thess.* 2. 3. Which *Paper* was, as followeth:

'THE *Apostle* saith, that there must be a *Falling away* first, 'before the *Wicked one*, and *Man of sin*, the *Son* of *Perditi-* 'on be Revealed, which betrayeth *Christ within*, as the *Son* of '*Perdition* betrayed *Christ without*: And they, that betray *Christ* '*within*, crucifie to themselves *Christ* afresh, and put him to 'open shame. Before the Apostles deceased, this *Man* of *Sin* and '*Son* of *Perdition* was revealed: for they saw the *Antichrist* come, 'and *false Prophets*, and *false Apostles*, and *Deceivers* come, ha- 'ving a *Form* of Godliness, but denied the *Power* thereof. They 'saw the *Wolves* dressed in the Sheep's Clothing, and such as 'went in *Cain*'s, *Corah*'s and *Balaam*'s way, and *Jezabel*'s; and the 'Whore of *Babylon*, the Whore of Confusion, the Mother of 'Harlots, and such as were Enemies to the *Cross* of *Christ*, that 'served not the Lord Jesus Christ, but their own Bellies. These Christ 'saw, should come, and said, *If it were possible, they should deceive* '*the Elect*; and commanded his Followers not to go after them: 'And the Apostle said, *Turn away from such*; and Christ and his 'Apostles warned the *Church* of *Christ* of such. And now in this 'day of Christ, and his Gospel, after the long Night of *Apostacy* 'from the Light, and Grace, and Truth, and Life and Spirit of 'Christ Jesus, the *Son* of *Perdition*, the wicked One, the *Man* of '*Sin* is revealed again; and the inwardly ravening *Wolves* in 'Sheeps clothing, and the Spirit of *Cain*, *Corah*, *Balaam*, *Jeza-* '*bel*, the *Antichrists*, *false Prophets*, and *false Apostles*, and such 'as are Enemies to the *Cross* of *Christ*, who serve not the Lord 'Jesus, but their own Bellies; and crucifie Christ to themselves, 'and put him to open shame. This *Spirit* have we seen in this 'Gospel-day of Christ: but Christ will consume them with the 'Spirit of his Mouth, and destroy them with the *Brightness* of 'his *Coming*. But *God*'s *People*, whom he hath chosen unto Sal- 'vation in Christ from the beginning, through the Sanctifica- 'tion of the *Spirit*, and the belief of the *Truth*, stand stedfast in 'Christ Jesus; and are thankful to *God*, by and through his *Son*, 'their Rock and Salvation, who is their Happiness, and eternal 'Inheritance.

'The Apostle saith, *Ye were as Sheep going astray; but are now* '*returned to the Shepherd and Bishop of your Souls.* So, when Peo- 'ple are returned to Christ, their *Shepherd*, they do know his '*Voice*, and follow him; and are returned to the *Bishop* of their

'*Souls*: and then they do believe in him, and receive *Wisdom* 1686.
'and *Understanding* from him; who is from above, heavenly and
'spiritual. Then they do *Act* like spiritual and holy Men and Kingston.
'Women; and come to be *Members* of the *Church* of Christ:
'and then a spiritual *Care* cometh upon the *Elders* in Christ,
'that all the *Members* do walk in Christ, and in his *Light*,
'*Grace*, *Spirit* and *Truth*, that they may adorn their *Confession*
'and *Profession* of Christ; and see, that all do walk in the *Order*
'of the holy Spirit, and the everlasting Gospel of Peace, Life and
'Salvation. And this *Order* keeps out of *Confusion*: for the Go-
'spel of Peace, the Power of God was, before *Confusion* was.
'And all the Heirs of the Gospel are Heirs of its *Order*, and are
'in this Gospel, which brings Life and Immortality to Light in
'them; by which all Men and Women may see their *Work* and
'*Services* in it, to look after the *Poor*, *Widows* and *Fatherless*,
'and to see, that nothing be *lacking*: and that all do honour
'the Lord in their *Lives* and *Conversations*.

'When the whole *House* of *Israel* were in their *Graves* and
'*Sepulchres*, and were called, *The scattered, dry Bones*, yet they
'could *speak*, and say; *Their Bones were dry, their Hope was lost*,
'(*or they were without Hope*) *and they were cut off*: so that they
'were *Alive* outwardly, and could *speak* outwardly. So, that
'which is called *Christendom*, may very well be called, *The scat-*
'*tered dry Bones*, and they be said to be in their *Graves* and *Se-*
'*pulchres*, *dead* from the heavenly Breath of *Life*, and from the
'Spirit and Word of Life, that gathereth to God: Though they
'can *speak*, and are *Alive* outwardly; yet they remain in the
'Congregations or *Churches* of the *Dead*, that want the vertue
'of *Life*. For the *Jews*, whom God poured his *Spirit* upon, and
'gave them his *Law*; when they rebelled against the *Spirit* of
'*God*, and turned from God and his *Law*, then they came to be
'*dry*, *scattered Bones*, and were turned into their *Graves* and *Se-*
'*pulchres*. And so *Christendom*, that is turned from the *Grace*,
'and *Truth*, and *Light* of Christ, and the *Spirit*, that God poureth
'upon all flesh, they are become the *scattered, dry Bones*, and are in
'their *Graves* and *Sepulchres*; and are the Congregations or *Churches*
'of the *Dead*, though they can *speak*, and are *Alive* outwardly.

'Christ saith, *I am come, that they might have life, and that* '*they might have it more abundantly*: And *he gave his flesh for the* '*life of the World*. And he saith, *I am the Resurrection and the* '*Life*; and, *I am the Way, the Truth and the Life: No man com-* '*eth unto the Father, but by me*. And Christ is the *quickening* '*Spirit*: All being *dead* in *Adam*, they are to be *quickened* and
'made alive by Christ, the *second Adam*. And when they are *quickned*
'and made alive by him, then they do *Meet together* in the *Name* of
'Jesus Christ their Saviour, who died for their Sins, and is risen
'for their Justification; and so was *dead*, and is *alive* again,
'and liveth for evermore. And all, whom he hath *quickened*
'and made alive (even all the *living*) do *Meet* in the *Name* of
'*Jesus*, who is alive, and he, their living *Prophet*, *Shepherd* and
'*Bishop*, is in the midst of them; and is their living Rock and

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'Foundation, and a living *Mediator* between them, and the living 'God. And ſo the *Living* do praiſe the living God through Je- 'ſus Chriſt, through whom they have Peace with God. And ſo 'all the *Living* have Reſt in Chriſt, their *Life*; and he is their 'Sanctification, and their Righteouſneſs, and their Treaſure of '*Wiſdom*, *Knowledge* and *Underſtanding*, which is ſpiritual and 'heavenly. And he is the ſpiritual *Tree* and *Root*, which all 'the Believers in the *Light* (the *Life* in Chriſt) that do paſs 'from the *death* in *Adam* to the *Life* in *Chriſt*, and overcome 'the World, and are born of God, are grafted into; even Chriſt, 'the heavenly *Tree*, which beareth all the ſpiritual *Branches* or '*Grafts*. So theſe do *Meet* in his *Name*, and are gathered in 'him; and do ſit together in heavenly places in Chriſt Jeſus, 'their Life, who hath quickened and made them alive. And ſo 'all the *Living* do *worſhip* the living God in his holy Spirit and 'Truth, in which they *Live* and *Walk*. And into this *Worſhip* 'the foul, unclean Spirit, the *Devil*, cannot get; for the holy '*Spirit* and *Truth* is over him, and he is out of it: This is the 'ſtanding *Worſhip*, which Chriſt ſet up in his *New Covenant*. 'And they that are quickened, and made alive by Chriſt, are 'the *living Stones*, and living Members, and ſpiritual Houſhold 'and *Church*, or Congregation of Chriſt; who is the living Head 'and Husband. And they that are *quickened*, and made alive by 'Chriſt, are a *living Church*, and have a living Head; and are 'come from the Congregations or *Churches* of the *Dead* in *Adam*, 'where Death and Deſtruction talks of God, and of his *Pro-* '*phets* and *Apoſtles*, in their Wiſdom, that is below, and earth- 'ly and *deviliſh*, and in the knowledge, that is bruitiſh, and in 'the underſtanding, that comes to naught. For what they know, 'is natural, by their natural *Tongues*, and *Arts*, and *Sciences*; 'in which they corrupt themſelves. This is the *ſtate* of the '*Dead* in *Adam*: But the *Quickened*, and they that are made a- 'live by Chriſt, do diſcern between the *Living* and the *Dead*.

Kingſton upon *Thames*, the 12*th* Month, 1685. G. F.

While I was at *Kingſton*, I writ alſo another *Paper*, ſhewing; *That the Lord in all Ages called the Righteous out from amongſt the Wicked, before he deſtroyed them.* Which *Paper* here follows:

'NOah and his Family were called into the *Ark*, before the '*Old World* was deſtroyed with the *Flood* of *Water*: And 'all the *Faithful Generation*, that lived before, were taken away, 'and *died* in the *Faith*, before that *Flood* of *Deſtruction* came up- 'on the *wicked Old World*.

'The Lord did call *Lot* out of *Sodom*, before he did deſtroy and 'conſume it, and the *Wicked* there.

Chriſt

1686. Kingston.

'Chriſt ſaid; *It cannot be, that a Prophet periſh out of* Jeruſa- 'lem: and he ſaid; O Jeruſalem, Jeruſalem, *which killeſt the Pro-* '*phets, and ſtoneſt them that are ſent unto thee, how often would I* 'have gathered thy Children together, as a Hen gathereth her Brood 'under her Wings! but ye would not, Luke 13.33,34. And Chriſt 'ſaid unto the Jews; *Therefore alſo ſaid the Wiſdom of God, I will* 'ſend them Prophets *and* Apoſtles, *and ſome of them they ſhall ſlay* 'and perſecute; *that the blood of all the* Prophets, *which was ſhed* 'from the Foundation of the World, *may be required of this Gene-* 'ration; *from the blood of* Abel, *unto the blood of* Zacharias, *which* 'periſhed between the Altar and the Temple. Verily, I ſay unto you, 'it ſhall be required of this Generation, Luke 11.49,50 51. And 'Chriſt ſaid to the Jews; Behold, your Houſes ſhall be left unto you 'deſolate, Matth. 23.34, &c. And Chriſt told his Diſciples, that 'the *Temple* at *Jeruſalem* ſhould be thrown down, and there 'ſhould not be *one ſtone left upon another*, that ſhould not be 'thrown down, *Matth.* 24.2. And Chriſt ſaid to his Diſciples, 'that he muſt go to *Jeruſalem*, and *ſuffer many things of the* Jews, 'Elders *and Chief Prieſts, and be killed*; *and be raiſed again the* 'third day, Matth. 16.21. And Chriſt ſaid, *When ye ſhall ſee* Je- 'ruſalem *compaſſed with Armies, then know, the deſolation thereof* 'is nigh. And he foretold, that the *Jews* ſhould fall by the 'Edge of the *Sword*, and ſhould be led away *Captive into all Na-* 'tions; *and* Jeruſalem *ſhould be trodden down of the* Gentiles, *Luke* '21.20, 24. Here ye may ſee, how *Jeruſalem* was often *warn-* 'ed by Chriſt, and how often he would have *Gathered* them, *but* 'they would not, before they were *ſcattered* over or into all Nati- 'ons, and their Houſes left deſolate, and their *Temple* and *Jeru-* 'ſalem beſieged with *Armies*, and deſtroyed, and thrown down. 'And though the *Diſciples* and *Apoſtles* of *Chriſt* did *Meet*, with 'the *Elders* and *Church*, at *Jeruſalem*, after *Chriſt* was riſen; yet '*Euſebius* reporteth in his *Eccleſiaſtical Hiſtory*, *That the Chriſtians* 'at Jeruſalem *had a Viſion, or a Revelation to depart out of* Jeru- 'ſalem. And they being fore-warned alſo by *Chriſt*, that *When* 'they ſhould ſee Jeruſalem *compaſſed with Armies, its Deſolation* 'was nigh; *and that the Temple ſhould be thrown down, and not one* 'ſtone left upon another; 'Tis ſaid, that the *Chriſtians* did *depart* 'out of *bloody Jeruſalem*, before it and the *Temple* were deſtroy- 'ed by *Titus*, the *Emperour*, who beſieged it with his *Armies*: 'who was of the *Gentiles*, and deſtroyed the *Temple* and *Jeruſa-* 'lem, as Chriſt had fore-ſpoken to his *Diſciples*, becauſe of the '*Wickedneſs* of the *Jews*, and the *Innocent Blood*, that they had 'ſhed in it. And ſo the *Lord* called his People out of *bloody* 'Jeruſalem, before he deſtroyed it. And it is ſaid, that *Titus* 'did deſtroy the *Temple* and *Jeruſalem* about *Two* and *forty years*, 'after they had *Crucified* Chriſt, and he was *riſen* again; and 'that with ſo great a *deſtruction*, that the *Jews* never did build 'again the City *Jeruſalem*, nor the *Temple* (as *Sodom* was never 'built again, nor the *Cities* of the *Old World*:) But the *Jews* 'for above theſe *Thouſand years* have been, and are a *ſcattered* 'People *in all Nations to this day*; and *Chriſt* (whom they *Cruci-*

1686. 'fied) and his *Doctrine* is preached, and set over them: and the
'*Gentiles*, whom they hated, have *Received*, and do *Receive him*
Kingston. 'and his *Doctrine*, and do praise *God* for it through *Jesus Christ*,
'Amen.

'And God called his People out of *Egypt*, after he had poured
'out his *Ten Plagues* upon the *Egyptians*; when he had destroyed
'the *First Birth* of *Egypt*, then the Lord brought his People out
'of *Egypt*. And after the *Lord* had clearly brought his People
'out of *Egypt*, then the *Lord* destroyed *Pharaoh*, and all his *Hosts*
'and *Chariots*.

'And *John* saith, that he heard a *Voice*, saying; *Come out of*
'*her my People* (to wit, out of *Babylon*, the false Church) *that*
'*ye be not Partakers of her sins, and that ye receive not of her*
'*plagues: for her sins have reached to Heaven, and God hath re-*
'*membred her Iniquities*, Rev. 18. 4, 5. Here ye may see, that
'*God* did call his *People* out of *spiritual Babylon*, before the Lord
'destroyed her, and cast her down, to be utterly burnt with fire,
'*ver.* 8, 9. and 21.

'Was not *Nebuchadnezzar*'s Empire thrown down and ended
'by *Cyrus* and *Darius*, who were of the Seed of the *Medes*, be-
'fore *Cyrus* and *Darius* gave forth their *Proclamations* for all the
'*Jews* to go into their own Land, out of *Babylons* Captivity?
'And was there not a *Prophecy* of *Cyrus*, That *he should subdue*
'*Nations, and that the Lord would loose the Loins of Kings before*
'*him, and break in pieces the Gates of Brass, and cut in sunder the*
'*Barrs of Iron, and open the two-leav'd Gates; and that the Gates*
'*should not be shut*? And the *Lord* said; *This is for* Jacob, *my*
'*Servant's sake, and for* Israel *mine Elect*, Isai. 45. And was not
'this fulfilled in *Cyrus*'s and *Darius*'s time? For did not then the
'*Jews* go out of *Captivity* into their own *Land*, *Ezra* 1. 2, 3, 4.
'and ch. 6. 1. and 12. and *Isa.* 44. 28. and 45. 13. And was not
'this *Prophecy* of *Isaiah* fulfilled, when the Children of *Israel* came
'out of *Babylon*? And were not the *Assyrians*, that carried away
'the *Ten Tribes*, subdued? and the *Babylonians*, that carried
'away the *Two Tribes*, were they not subdued in the days of
'*Cyrus* and *Darius*, in whose days the *Loins of Kings were loosed*,
'*and the two-leav'd Gates of Brass and Iron were opened*? and so
'had not *Israel* and *Jacob* their Liberty by them in their days,
'to go into their own *Land*?

'And here in *England*, was it not observed, that most of the
'*honest* and *sober People* were turned out of the *Army*, and their
'*Commissions*, *Offices* and *Places* taken from them, because they
'could not join with Others in their *Cruelty* and *Persecuting*?
'And Others laid down their *Commissions* themselves, and came
'out from amongst those *Persecutors*, before they were *overthrown*,
'and brought to *Confusion*. All that are Wise, see these things, and
'learn by such *Examples* and *Way-marks*, to shun such *Bogs*. And
'the *Righteous* are safe, that do keep in *Christ*, their everlasting *San-*
'*ctuary*, that changes not; in whom they have *Rest* and *Peace* with
'God, *Amen*.

Kingston the 29*th* of the
12*th* Month, 1685.

G. F

While

1686.

While I was at *Kingston*, one day, as I was meditating on the
Things of *God*, some particular *Observations* arose in my mind, Kingston,
concerning the *first*, and the *second* or *last Adam*. As that —

'THE *First* Man *Adam* was made on the *Sixth day* of the *Week*;
'and *Christ*, the *Second Adam*, was Crucified on the *Sixth day*
'of the *Week*.

'The *first Adam* was betrayed by the *Serpent* in the *Garden* of
'*Eden*: And *Christ* our Saviour, the *second Adam*, was betrayed by
'*Judas* in a *Garden* near *Jerusalem*.

'*Christ* arose from the *dead* on the *First-day* of the *Week*; and
'they that do believe on him, are entred into *Christ*, their *Rest*:
'The *Christians* do *Meet* together to worship God on the *First-*
'*day* of the *Week*; and on the *First day* of the *Week* it was, that
'God said, *Let there be Light*, *and there was Light*. The *Jews*
'*Rest* was on the *Seventh day* of the *Week*, which was given to
'the *Jews*, as a Sign of the Eternal *Rest* of the *Lord*, sanctifying
'them, after they came out of the Land of *Egypt*: for before
'that time the *Lord* had not given to Man and Woman his out-
'ward *Sabbath day* to keep, neither in the *Old World*, nor after
'in *Abraham*'s time, nor in *Isaac*'s, nor in *Jacob*'s time; until
'the *Jews* came out of *Egypt* to Mount *Sina* in the Wilderness.
'And then, there the *Lord* gave the *Law*, and his *Sabbath*, as a
'*Sign* in the *Old Covenant*, of *Christ* the Eternal *Rest* in the *New*
'*Covenant*: and they that believe, do enter into *Christ*, their
'*Rest*.

'*Adam* the *first Man*, is the *Root*, from whence we all spring
'*naturally*: And *Christ* is called the *last*, or *second Adam*, be-
'cause he is the *Beginning* and *Root* of all them, that are *spiri-*
'*tual*.

'The *first Adam* was made a *living Soul*: And *Christ*, the *last*
'*Adam*, was made a *quickening Spirit*.

'*Christ* by the *Grace* of *God* tasted death for every Man, that
'they might all come into *Favour* with *God*; and that every
'*Tongue* should *Confess*, that *Jesus Christ is Lord*, *to the glory of*
'*God the Father*.

I writ also a *Paper* there, *Concerning the* Two Seeds, *distin-*
guishing the Seed, *wherein the* Blessing *is received*, *from the* Seed
which the Curse *remains upon*. Of that *Paper* the following is a
Copy.

'THE *Lord* said to *Abraham*, *In thy Seed shall all the Nations*
'*of the Earth be blessed*, Gen. 22. 18. *And thy Seed shall be*
'*as the Stars of Heaven*, *and as the Sand*, *which is upon the*
'*Sea-shore*, *and as the Dust of the Earth*, *that cannot be numbred*,
'Chap. 13. 16. and 15. 5. and 22. 17. Now, in this *Seed* all *Na-*
'*tions* and *Families* of the Earth are *blessed*; but not in the *Seed*
'of *Evil Doers* and of *Falshood*, nor in the *Seed* of the *Adulterer*
'and the *Whore*, Isa. 1. 4. and 57. 3, 4. *for the* Seed *of the* Wicked

'*shall*

1687. Kingston.

'*shall be cut off, saith the Lord*, Psal. 37. 28. The *Lord* said to '*David, That his* Seed *should endure for ever*, Psal. 89. 36. And 'again it is said, *Psal.* 102. 28. *The Children of thy Servants shall* '*continue, and their Seed shall be established before thee.* Now ye 'may see, that here is a Distinction betwixt the *Two Seeds:* for 'the *Seed* of *Evil Doers*, and of the *Adulterer* and *Whore*, and 'of the *Wicked* shall be Cut off; and so it is not *blessed.* But '*Christ* bruises the *Head* of the *Serpent* and his *Seed*, which he 'soweth in them, that do disobey and transgress God's *Command*, 'and rebel against God's good *Spirit.* This Wicked *Seed* of the '*Serpent* is Curst, and is an Enemy to the *Seed*, in whom all are '*blessed*: But *Christ* bruises the Head of this cursed *Seed* of *En-* '*mity*, and destroys the *Devil* and his *Works*; and in his *Seed* 'are all *blessed*, and all are in Unity in this *Seed.* And all the '*Children* of the *Seed* are the *Children* of the *Kingdom* of God, and 'of Christ, and are blessed with faithful *Abraham:* and who are 'of the saving, divine, precious *Faith*, are of *Abraham*, and walk 'in the Steps of the *Seed* and *Faith* of *Abraham*, and are blessed 'with him, yea, all *Nations*, and all the *Families* of the Earth.

'And the Lord said to *Abraham*, *Thy Seed shall be a stranger in* '*a Land, that is not theirs, and shall serve them; and they shall* '*afflict them Four hundred years: and that Nation, whom they shall* '*serve, will I judge*; *and afterwards shall they* (to wit, God's *Seed*) '*come out with great Substance*, Gen. 15. 13, 14. Here ye may 'see, That which *Afflicts* God's *Seed*, he will *judge*, and did *judge*; 'for he did destroy the *First-birth* of *Pharaoh*, and overthrew him 'and his *Host.*

'And an holy Man said; *Except the Lord of* Sabaoth *had left* '*us a* Seed *or Remnant, we had been as* Sodom, *&c.* that is, *destroy-* '*ed* and *burnt.* But in the *Seed*, which destroys the *Devil* and 'his *Works*, and bruises the *Head* of the *Serpent* and his *Seed*, 'are all Nations and Families of the Earth blessed.

'*Christ*, according to the flesh, was of *Abraham*, and of *Da-* '*vid:* for he took not on him the *Nature* of *Angels*, but the '*Seed* of *Abraham*; in which *Seed* all *Nations* and *Families* of the 'Earth are blessed. And so they, that are of his *Seed*, are of the '*Generation* of *Christ*; and so are *Flesh of his Flesh*, *and Bone of* '*his Bone.*—Now, all *Nations* and *Families* of the *Earth* must be 'in this holy *Seed*, if they have the *Blessings*, and are blessed. 'And *out of the Mouth of this Seed's Seed shall not God's Word de-* '*part*; but shall Remain and abide in the Mouth of this *Seed's* '*Seed*, in which they are blessed, *Isa.* 59. 21. So it is not the '*First-birth's* talking of the Words of Christ, the *Seed*, in whose 'Mouth the *Word* of God doth not abide, that makes an outward '*Profession*, like the *Jews*, that did *kill* and persecute the *Prophets*, 'and *crucified Christ* the *Seed* and Substance of the *Law* and *Prophets*, 'which the *Jews* professed in *words*, but they denied *Christ*, the *Seed* 'and *Life.* And all the *Christians* (so called) that do profess the *Scri-* '*ptures* in Words, and are not in the *Seed Christ*, they are in the *Con-* '*fusion*, and are like the *Jews*: And so, neither *Jews* nor *Christians* are 'blessed, except they be in *Christ*, the *Seed* of *Life.*

'But

'But though *Christ* is said to be of the *Seed* of *David*, and of 1687. '*Abraham*, as his Generation is declared by *Matthew* and *Luke*; Kingston. 'yet *Christ* was not born of the *Will* of the *Flesh*, nor of the '*Will* of *Man*, but of *God.* For he was Conceived by the *Holy* '*Ghost*; and not by the *Will* of *Man*, but by the *Will* of *God*, 'born of the *Virgin*, and supposed to be the *Son* of *Joseph*, but 'was the *Son* of *God:* and his Name was called *Jesus*, because 'he should *save his People from their sins*; and *Emanuel*, *God* with 'us. And *Christ* took not upon him the *Nature* of *Angels*, but 'the *Seed* of *Abraham* (as I said before) and so was made of the '*Seed* of *David* according to the *Flesh*; and *declared to be the Son* '*of God with Power, according to the Spirit of Holiness, by the Re-* '*surrection from the dead*, Rom. 1. 4. So the *Generation* of Christ 'is a Mystery. And Christ saw his *Seed* or *Word* to grow up in 'his Disciples; And *Christ in you, the hope of Glory*, the *Apostle* 'calls The *Mystery, which hath been hid from Ages and Genera-* '*tions*; *but now is made manifest to the Saints*, or sanctified Ones, '*Col.* 1. 26, 27. *Whom we preach*; *warning every Man, and teach-* '*ing every Man in all Wisdom, that we may present every Man per-* '*fect in Christ Jesus*, v. 28. For in Christ, the *second Adam*, all 'are made *perfect* and compleat; and in *Adam* in the *Fall*, all 'are deformed and made *imperfect:* So out of Christ all Mankind 'are *Imperfect* and Deformed: Let them paint, and dress them- 'selves with the *Sheep's Clothing*, and with the *Form* of *Godliness*, 'of the *Prophets*, and *Christ*'s and his *Apostles* Words never so 'much; yet if *Christ* be not in them, they are *Uncompleat*, *Im-* '*perfect*, *Deformed*, *Reprobates.* But the *Apostle* tells the *Church* 'of Christ, *Ye are compleat in Christ, which is the Head of all Prin-* '*cipality and Power*, Col. 2. 10. (for he hath *all Power in Hea-* '*ven and Earth given to him*, Matth. 28. 18.) And so all the '*Saints* are made *Perfect* and *Compleat* in Christ Jesus; blessed be 'the Lord God over all for ever, through Jesus Christ, *Amen*, *A-* '*men.*

Kingston, the 15*th* of the 1*st* Month, 168½. G. F.

Quickly after this I returned to *London*, and continued there London. a *Month* in the *Service* of the *Lord*; being daily exercised either in publick *Meetings*, or more particular *Services* relating to the *Church* of *Christ*: as visiting such as were *sick* or *afflicted*, and writing *Books* or *Papers* for the spreading of *Truth*, or refuting of *Error.* Now as it was a time of general *Liberty*, the *Papists* appeared more open in their *Worship*, than they were formerly wont to do; and many unsettled People going to view them at it, a great *Talk* there was of their *Praying* to *Saints*, and by *Beads*, *&c.* Whereupon I writ a short *Paper* concerning *Prayer*; which was as followeth:

'*Christ*

1687.
London.

'CHrist Jesus, when he taught his *Disciples* to *pray*, said unto them, *When ye do pray, say; Our Father, which art in Heaven, hallowed be thy Name*, &c. Christ doth not say, that they should pray to *Mary*, the Mother of Christ; nor doth he say, that they should pray to *Angels*, or to *Saints*, that were dead. Christ did not teach them to pray to the *Dead*, nor for the *Dead*. Neither did Christ or his Apostles teach the Believers to pray by *Beads*, nor to sing by Outward *Organs*: but the *Apostle* said; he would *Sing and Pray in the Spirit*: for the *Spirit* it self *maketh Intercession; and the Lord, that searcheth the heart, knoweth the mind of the spirit.*

'To take *Counsel* of the *Dead*, was forbidden by the *Law* of God; but they were to take *Counsel* of the *Lord*: And he hath given *Christ* in the New Covenant, in his Gospel-Day, to be a *Counsellor* and a *Leader* to all his Believers in his *Light*. And Men are not to run to the *Dead* for the *Living*: for the Law and Testimony of God forbids it. Those *Jews*, that refused the running Waters of *Shiloh*, the Floods and Waters of the *Assyrians* and *Babylonians* came over them, and carried them into Captivity: And they that refuse the *Waters* of *Christ*, they are overflown with the *Flood* of the *World*, that lieth in Wickedness. They that asked Counsel of *Stocks* and *Stones*, their state was in the Spirit of *Error* and *Whoredom*; and they were *gone a whoring from God*, Hos. 4.12. And they, that *joined themselves to* Baal-Peor, *and ate the Sacrifices of the Dead, provoked the Lord's Anger, and brought the Lord's Displeasure upon them*, Psal. 106. 28, 29. So here ye may see, The *Sacrifices* of the *Dead* were forbidden. The *Living* know that they shall die; but the *Dead* know not any thing, neither have they any more a *Reward*: for the *Memory* of them is *forgotten*, Eccles. 9. 5. *Wo to the rebellious Children, saith the* Lord, *that take Counsel, but not of me; and that cover with a Covering, but not of my Spirit, that they may add sin to sin*, Isa. 30. 1.

G. F.

When I had stay'd about a *Month* in *London*, I got out of Town again: For by reason of the many *Hardships* I had undergone in *Imprisonments*, and other Sufferings for *Truth*'s sake, my *Body* was grown so *Infirm* and *Weak*, that I could not bear the *Closeness* of the *City* long together; but was fain to go a little into the *Country*, where I might have the benefit of the *fresh Air*. At this time I went with my Son-in-Law *William Mead*, to his Country-House called *Gooses* in *Essex* (about *thirteen miles* from *London*;) where I stay'd about *Two Weeks*: and among other *Services*, that I had there, I writ the following *Paper*; being——

Essex. Gooses.

1687.
Gooses.

A Distinction between the True *Offering and Sacrifice, and the* False, *in the Old and New Covenant.*

'THE *Lord* saith, *He that sacrificeth to any God, save unto the Lord only, he shall be utterly destroyed*, Exod. 22. 20. So no *God* is to minded, nor sacrificed to, but the *Lord God*: It is *death* to Sacrifice to any other God, save the *Lord*. The Lord saith also, *Thou shalt not offer the blood of my Sacrifice with leavened Bread*, Exod. 23. 18. So that sour, heavy Leaven must not be offered with the *Lord*'s *Sacrifice*. And again the Lord saith; *Thou shalt not build an Altar of hewen stone: for if thou lift up thy Tool upon it, thou hast polluted it*, Exod. 20. 25. Therefore have a care of polluting the *Altar* with your own *Tools*, you that profess to offer the Spiritual *Sacrifice*.

'*Jonah* said; *He would sacrifice unto the Lord with the voice of Thanksgiving*, when he was in the *Fish's belly*; and there he prayed unto the Lord, *Jonah* 2. For *Jonah* in the *Whale's belly* had no *Lambs*, nor *Rams*, nor outward *Sacrifices* to offer.

'The *Lord* forbids his People to Sacrifice with *Harlots*, Hosea 4.14. And the *Lord* forbids his People to offer Sacrifice of the *Blind, Lame, Sick*, or that which was *deformed*, or had any *blemish*; as in *Mal.* 1. and many other places. So they that offer Spiritual *Sacrifice*, must not offer the *blind, lame, blemished* or *deformed* Sacrifice to God.

'The *Scribe* saith unto Christ, *To love God with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his Neighbour as himself, is more than all whole burnt Offerings and Sacrifices*, Mark 12. 33. *And when Jesus saw, that he answered discreetly, he said unto him; Thou art not far from the Kingdom of God*, v. 34. Now ye may see, to *Love God*, and their *Neighbour* as themselves, was more than their whole Burnt-Offerings and Sacrifices in the time of the *Law*: And therefore all Offerings and Sacrifices in the time of the *Gospel*, if there be not *love* to *God*, and to their *Neighbour* as themselves, avails nothing.

'*David* said, *Let them sacrifice a Sacrifice of Thanksgiving, and declare his Works with rejoycing*, Psal. 107. 22. These are the *Sacrifices* that the Lord requires of his People, more than Outward *Sacrifices*. And *David* said, *Let my Prayer be set forth before thee, as Incense; and the lifting up of mine Hands, as the Evening Sacrifice*, Psal. 141. 2. So here *David* looks upon his *Prayer* to the *Lord*, and the lifting up of his Hands to him, to be accepted with the Lord, as much as the Outward Incense, and the Outward Evening Sacrifice. Again *David* says, *The Sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise*, Psal. 51. 17. (See also *Isa.* 57. 15. and *chap.* 66. 2.) These be the *Sacrifices* that *David* said God would accept, and not despise; which are beyond the un-

1687. 'broken Spirit, and uncontrite heart, with Outward *Offerings* 'and *Sacrifices*.

Gooſes. 'The *Adverſaries* of the *Jews* would have joined with them 'towards the building of the *Temple*, ſaying unto them; *Let us 'build with you, for we ſeek your God, as ye do; and we do ſacri-'fice unto him.* But the *Jews* refuſed them, and ſaid; *You have 'nothing to do with us, to build an Houſe unto our God*, *Ezra* 4. '2, 3. So here ye may ſee, that *God's People* refuſed their *build-'ing* with them, and their *ſacrifice*. And *Solomon* ſaith, *The Sa-'crifice of the Wicked is an Abomination to the Lord*, Prov. 15.8. '(See alſo *Iſa.* 1. 11. and *chap.* 66. 3.) *Solomon* alſo ſaith, *Bet-'ter is a dry Morſel, and quietneſs therewith, than an houſe full of 'Sacrifices with ſtrife*, Prov. 17. 1. Now let all People Conſider, 'what Good your houſe full of Sacrifices doth with ſtrife, when 'a dry Morſel, and Quietneſs therewith is better? And Conſi-'der all People, If ye live in *Wickedneſs*, your *Sacrifice* is an A-'bomination to the Lord.

'Again, *Solomon* ſpeaking of the *Sacrifice* of *Fools*, ſaith; *They 'conſider not, that they do evil*, Eccleſ. 5. 1. *Fools* are ſuch, as 'do not walk in the *Spirit* of *God*, or begin in the *Spirit*, and 'end in the *Fleſh*, like the fooliſh *Galatians:* for the *Spirit* of 'God is the Spirit of Wiſdom and Underſtanding, and cannot 'Join with the Sacrifices of the *Dead*, nor of the *Fools*, nor of 'the *Wicked*, whoſe Sacrifice is Abominable; who grieve and 'quench the Spirit of God: by which *Spirit* of *God* the Spiritual 'and Righteous offer up Spiritual *Sacrifices*, acceptable to God by '*Jeſus Chriſt*.

'The Apoſtle *Paul* ſaith, he was the *Miniſter of Jeſus Chriſt 'to the Gentiles, miniſtring the Goſpel of God, that the offering up 'of the Gentiles might be acceptable, being ſanctified by the Holy 'Ghoſt*, Rom. 15. 16. So ye may ſee, that all the acceptable '*Offerings* and *Sacrifices* to God muſt be ſanctified by the *Holy 'Ghoſt*. The ſame *Apoſtle* ſaith to the *Corinthians*; *Ye are bought 'with a* price: *therefore glorifie God in your Body, and in your Spi-'rit, which are God's*, 1 Cor. 6.20. And to the *Romans* he ſaith; '*I beſeech you, Brethren, by the Mercies of God, that you preſent 'your Bodies a living Sacrifice, holy, acceptable unto God, which is 'your reaſonable Service*, Rom. 12. 1. Now this is the duty of all 'true Chriſtians.

'*Peter* alſo ſaith in his general *Epiſtle* to the *Church* of *Chriſt*; '*Ye alſo as lively ſtones, are built up a ſpiritual houſe, an holy 'Prieſt-hood to offer up ſpiritual Sacrifices, acceptable to God by 'Jeſus Chriſt*, 1 Pet. 2. 5. So every Man and Woman muſt 'come to the *Spirit* of *God* in their own hearts, if they do 'offer up *ſpiritual Sacrifices*, acceptable to God by Jeſus Chriſt. 'For as Chriſt ſaith, *Every Sacrifice ſhall be ſalted with ſalt*, 'Mark 9. 49. And in the *Old Teſtament* ye may ſee, All 'their outward *Offerings*, they were to *ſeaſon them with ſalt*, 'Levit. 2. 13. a Type and Figure of Chriſt, who *gave himſelf 'for us, an Offering and a Sacrifice to God, for a ſweet-ſmelling 'ſavour*, Epheſ. 5. 2. Therefore all his People muſt be baptized 'with

'with the *Holy Ghoſt* and with *Fire*, that they may be ſalted 1687. 'with *Fire*, and every Sacrifice ſalted with *ſalt*, with the Spi- Gooſes. 'rit of *Grace*, that is poured upon all: ſo that they may offer 'up this ſpiritual Sacrifice, acceptable to God by Jeſus Chriſt.

'*Samuel* ſaid to King *Saul; Hath the Lord as great delight in 'Burnt-offerings and Sacrifices, as in obeying the voice of the Lord? 'behold, to obey is better than Sacrifice; and to hearken, than the fat 'of Rams*, 1 Sam. 15. 22. So ye may ſee, All *Offerings* and *Sa-'crifices* are nothing, if there be not an hearkening to the Lord 'in his Spirit, and an obeying of his voice. And Chriſt told 'the *Jews*, that were outward *Sacrificers*, that he would have '*Mercy*, and not *Sacrifice*: and bid them Go *and learn, what that 'meaneth*, Matth. 9. 13.

Gooſes, the 28*th* of the 2*d* Month, 1687. G. F.

The beginning of the *Third Month* I returned to *London*, and London Yearly-Meeting. continued there, till after the *Yearly-Meeting*, which began on the *ſixteenth* of the *ſame*, and was very large; *Friends* having more *freedom* to come up out of the Countries to it, by reaſon of the general *Toleration* and *Liberty* now granted. The *Meeting* laſted ſeveral days; and at the Cloſe thereof it was upon me to write the following *Lines*, to be diſperſed amongſt *Friends* every where, as — *A Word of Counſel and Caution* to them *to walk circumſpectly in this time of Liberty.*

Dear Friends and Brethren in the Lord Jeſus Chriſt,

'THE *Lord* by his Eternal *Arm* and *Power* having ſupported 'you in all your *Sufferings*, and great *ſpoiling* of *Goods*, 'and tedious *Impriſonments*, only for ſerving and worſhipping the 'living God, that made you; who gave up *Wife* and *Children*, and '*Goods*, and ſuffered the *ſpoil* of them, and *Impriſonment* for his '*Truth* and *Name*'s ſake; And now the *Lord*, by his Infinite '*Power* and *Mercy*, having been pleaſed to open the *King*'s heart 'towards you, by which you are ſet at *Liberty* from the *Gaols*, 'and the *Spoilers* of your *Goods* are ſtopt, whereby ye may fol-'low your *Callings* and *Husbandry*, and confeſs *Chriſt Jeſus*, and 'call him *Lord* by the Holy Ghoſt, in your *Aſſemblies* and *Meet-'ings*, without being caſt into *Gaols*, or having your *Goods ſpoil-'ed*. And now, *Dear Brethren*, a great Concern lies upon me 'from the *Lord* to Write unto you, *That none may abuſe this Li-'berty, nor the Mercies of the Lord, but prize them*: for there is 'great danger in time of *Liberty*, of getting up, and getting in-'to *Eaſe*, and *Looſeneſs*, and *falſe Liberty*. And now ſeeing, that 'ye have not the outward *Perſecutors* to War withal in *ſufferings*; 'with the *ſpiritual Weapons* keep down that, which would not 'be ſubject to Chriſt: that he, the *Holy One*, may reign in your 'hearts. So that your *Lives*, *Converſations* and *Words* may

1687. 'preach Righteouſneſs and Truth: That ye may all ſhew forth
'good *Enſamples* of true Believers in Chriſt, in *Vertue* and *Holi-*
London. Yearly-Meeting. '*neſs*, Anſwering *that which may be known of God* in all People,
'that ye are the *Sons* and *Daughters* of *God*; Standing faſt in
'that righteous, holy *Liberty* in *Chriſt*, that juſt and holy *One*,
'that has made you free, over the looſe or falſe; ſhunning the
'*occaſions* of *vain Diſputes*, and *fooliſh Queſtions* of Men of cor-
'rupt Minds: For the *Serpent* was the firſt *Queſtioner* of *Eve*,
'who drew her and *Adam* out of the *Truth*. Therefore as ye
'have received *Chriſt*, all *Live and Walk in him*, who bruiſes the
'Serpent's Head, who is your ſafe Sanctuary; in whom ye have
'*Election*, *Reconciliation* and *Peace* with God. And therefore live
'in the *Peace*, which ye have from *Chriſt*, which is not of this
'World; and be at *peace* one with another, and ſeek the *peace*
'of all Men in *Chriſt Jeſus*: for *bleſſed are the Peace-makers*. And
'labour to exerciſe a *good Conſcience* towards *God*, in obedience
'to him, in what he requires; and in doing to all Men the thing,
'that is *juſt* and *honeſt* in your *Converſations* and *Words*; giving
'no *Offence* to *Jew* nor *Gentile*, nor to the *Church* of *God*. So
'that ye may be as a *City* ſet on God's *Sion-Hill*, which cannot
'be hid; and may be *Lights* to the *dark World*, that they may
'ſee your good *Fruits* and *Works* Righteous and Holy, and glo-
'rifie your Father, which is in Heaven: for he is glorified in your
'*bringing forth good Fruits*, as ye abide in Chriſt, the *Vine*, in
'this his day of *Life*, *Power* and *Light*, thas ſhines over all.
'And therefore all you, that believe in the *Light*, walk in the
'*Light*, as Children of the *Light* and of *Chriſt*'s everlaſting *Day*;
'that in the *Light* ye may have Fellowſhip with the *Father* and
'the *Son*, and one with another: keeping in the Unity of his
'holy *Spirit*, in the Bond of his holy *Peace*, in his *Church*, that
'he is Head of. And my deſire is, that God's *Wiſdom* every
'where may be juſtified of her Children, and that it may be
'ſhewed forth in Meekneſs, and in the *Fear* of the *Lord* in this
'his Day, *Amen*.

G. F.

By that time the *Yearly-Meeting* was over, I was very much *wearied* and *ſpent*: wherefore about a *Week* after the *Meeting* I
Edmunton South-ſtreet. Winchmore-hill. Berry-ſtreet. got out of Town to a *Friend*'s Houſe a little beyond *Edmunton*, where, and at *Southſtreet* I abode ſome time, and had *Meetings* amongſt *Friends* there; and at *Winchmore-hill* and *Berry-ſtreet*. And having my mind continually exerciſed in the *Things* of *God*, the ſenſe of his Infinite *Goodneſs* and *Mercy* to Mankind, in viſiting them, after they had tranſgreſſed and rebelled againſt him, and providing a *Way* and *Means* for their *Return* to him again, was very much upon me; And in the *Opening* of the *Spirit* of *Truth* I writ the following *Paper* on that Subject:

'*GOD*

1687. '*GOD*, who made all Men and Women, though they have
'tranſgreſſed his *Commands* and *Laws*, and rebelled againſt Berry-ſtreet.
'him, and hated his *Light*, and grieved his *Spirit*, and walked
'deſpitefully againſt his *Spirit* of *Grace*; yet *God*, who is merciful,
'would have all to be ſaved, and come to the *knowledge* of the
'*Truth*. And all that come to the *Knowledge* of the *Truth*,
'muſt know it in their *inward parts*; I ſay, the *Grace* and
'*Truth*, which comes by *Jeſus*, all that do *know* and *find*, do
'*know* and *find* it in their *hearts* and *inward parts*. And ſuch do
'find the *hidden Man* of the *heart*, and the *Pearl*, and the *Lea-*
'*ven*, and the *loſt piece* of *Silver*, and the *Kingdom* of *Heaven*
'*within*. For until all come to the *Light* and *Truth* in their
'hearts, they have been *ſtrangers* to theſe things, in *Adam* in the
'Fall, from the *Image* of *God*, and his Light, Power and Spirit,
'and Kingdom. But *Chriſt*, that never fell, brings Man and
'Woman again, that follow him, to know theſe things, and to
'*know* the *Truth*, him the *Saviour*, and brings them into his *I-*
'*mage*, and his everlaſting *Kingdom*.

'The *Devil*, who is out of the *Truth*, tempted Man and Wo-
'man to diſobey God; and ſo drew them into the *Fall* from the
'*Truth*. So it is the *Devil*, that hath ſtopped Mens *Eyes*, and
'*Ears* and *Hearts* from the *Truth*, who is called The *God* of the
'*World*; who hath blinded the Eyes of *Infidels*, or *Heathen*.
'But Chriſt, who bruiſes the Serpent's Head, and deſtroys the
'*Devil* and his Works, doth open Men's *Hearts*, and *Eyes* and
'*Ears*, who is their Saviour and Redeemer, and giveth *Life E-*
'*ternal* to his People, that obey him and his Truth. Bleſſed be
'the Lord for ever through *Jeſus Chriſt*, who hath taſted *death*
'for all Men, to bring them out of the *death* of *Adam*; and is a
'Propitiation for the *ſins* of the *whole World*, and gave himſelf
'a *Ranſome* for all, to be teſtified of in due time. For as by
'*Adam*'s tranſgreſſion and diſobedience, *Death* and *Condemnation*
'came upon all Men; ſo by *Chriſt*'s Obedience unto *Death*, *Ju-*
'*ſtification* of *Life* is come upon all Men: and *He that believeth*
'*in Chriſt, hath eternal life; but he that doth not, is condemned al-*
'*ready*. But *God* would have all Men to be ſaved, and come
'unto the *knowledge* of the *Truth*, as it is in *Jeſus*, who is their
'*Saviour*; and in him there is no *Condemnation*.

G. F.

After I had been a while here, I went to a *Monthly-Meeting* at *Enfield*, and from thence with ſome *Friends* to *Hartford*; Enfield.
where I ſtay'd *three* or *four days*, viſiting *Friends* both at their Hartford.
Publick Meetings on the *Firſt-day* of the *Week*, and at their *Quarterly-Meetings* both of *Men* and *Women*: and good *Service* for the *Lord* I had amongſt them. Then paſſing from thence to
Waltham-Abby, I had a very good *Meeting* with *Friends* there; Waltham-Abbey.
and the *next day* went from thence to another place, to compoſe a *Difference*, which, for want of a right Underſtanding of each other, had happened between ſome *Friends*. I returned to

Waltham

1687. *Waltham* that night; and the *next day* went with ſome *Friends* to *Gooſes*, which is *William Mead*'s Houſe in *Eſſex*.

Waltham. *Eſſex.* Gooſes. Wanſtead. Barking. Gooſes.

Here I ſtay'd ſome *Weeks*, yet was not Idle, but often viſited the *Meetings* thereabouts: as at *Wanſtead*, *Barking*, and at *John Hardings*. And betwixt *Meeting* and *Meeting* I writ many things for ſpreading of *Truth*, and for the opening Peoples Underſtandings to receive it. One was a *Paper*, *proving from the Scriptures, that People muſt* Repent, *before they can receive the Goſpel, and the holy Spirit, and the Kingdom of God, or be baptized.* And this was it.

'*John* the *Baptiſt* came Preaching in the Wilderneſs of *Judea*, 'ſaying; *Repent ye: for the Kingdom of Heaven is at hand*, 'Matth. 3. 2. And when *John* the *Baptiſt* was caſt into *Pri*-'*ſon*, *Mark* ſays; *That* Jeſus *came into* Galilee, *preaching the Goſpel* '*of the Kingdom of God, and ſaying, The time is fulfilled, and the* '*Kingdom of God is at hand:* Repent *ye, and believe the Goſpel*, 'Mark 1. 14, 15. *Matthew* alſo ſays; *From that time* Jeſus *began* '*to preach, and to ſay*, Repent, *for the Kingdom of Heaven is at* '*hand*, Matth. 4. 17. *And when* Chriſt ſent forth his *Twelve Diſ*-'*ciples, two* and *two*, they went out, and preached, that Men 'ſhould *Repent*, Mark 6. 12. Chriſt ſaid to the *Jews*, *Except ye* 'Repent, *ye ſhall all likewiſe periſh*, Luke 13. 3, 5. And when the '*Publicans* and *Sinners* came to hear Chriſt, and the *Phariſees* and '*Scribes* murmured, ſaying, *This Man receiveth ſinners, and eat*-'*eth with them*, Luke 15. 1, 2. Chriſt reproved them by a *Pa*-'*rable*, and then told them; *Joy ſhall be in Heaven over one ſin*-'*ner, that Repenteth, more than over ninety and nine juſt perſons*, '*which need no* Repentance, *ver.* 7. And adds, *There is Joy in* '*the preſence of the Angels of God over one ſinner, that* Repenteth, '*ver.* 10. And *Chriſt*, after he was *Riſen*, ſaid unto his *Diſci*-'*ples, That* Repentance *and Remiſſion of ſins ſhould be preached in* '*his Name among all Nations, beginning at* Jeruſalem, *Luke* 24. 47. '*Peter* ſaid unto the *Jews*, Repent, *and be baptized every one of* '*you in the Name of Jeſus Chriſt, for the Remiſſion of ſins; and* '*ye ſhall receive the Gift of the Holy Ghoſt*, Acts 2. 38. And *Paul* '*ſaid, The times of this Ignorance God winked at; but now com*-'*mandeth all Men every where to* Repent, *Acts* 17. 30. *Simon Ma*-'*gus* was called to *Repentance*, if he had regarded it, *Acts* 8. 22. 'And the Apoſtle *Paul* did preach at *Damaſcus*, and at *Jeruſa*-'*lem*, and throughout all the Coaſts of *Judea*, and then to the '*Gentiles* (turning them from Darkneſs to the *Light* of *Chriſt*, 'and from the Power of *Satan* to *God*) that they ſhould *Repent* '*and turn to God, and do works meet for* Repentance, *Acts* 26. 20.

'Now here ye may ſee, that People muſt *Repent*, before they 'do believe, and are *baptized*, and before they receive the *Holy* '*Ghoſt*, and the Kingdom of God; And they muſt *Repent* of their 'vain Life and Converſation, before they do receive the *Goſpel*; 'and muſt be turned from *Darkneſs* to the *Light* of *Chriſt*, and from 'the power of *Satan* unto *God*, before they do receive his *Holy* '*Spirit*, and his *Goſpel* of *Life* and *Salvation*. The *Lord* doth 'command all Men every where to *Repent*, and do works meet for

'for *Repentance*: So they muſt ſhew forth, that their *Lives* and 1687. '*Converſations*, and *Tongues* are changed; and that they do 'ſerve God in the Newneſs of Life, with new *Tongues* and new Gooſes. '*Hearts*.

Gooſes the *6th* Month, 1687. G. F.

Another ſhort *Paper* I writ about the ſame time, ſhewing, *Wherein God's People ſhould be like unto him.* It was thus:

'GOD is *Righteous:* and he would have his People to be '*righteous*, and to do *righteouſly*. And God is *Holy:* and 'he would have his People *holy*, and to do *holily*. And God is '*Juſt:* and he would have his People to be *juſt*, and to do *juſt*-'*ly* to all. God is *Light:* and his Children muſt walk in his '*Light*. And God is an eternal, infinite *Spirit:* and his Children muſt 'walk in the *Spirit*. God is *Merciful:* and he would have his 'People to be *Merciful*. God's *Sun* ſhines upon the *Good* and the '*Bad*, and he cauſes the *Rain* to fall upon the *Evil* and the *Good:* 'ſo ſhould his People do *good* unto *all*. *God* is *Love:* and they 'that dwell in *love*, dwell in *God*. *Love* worketh no *Ill* to his 'Neighbour: therefore *Love is the fulfilling of the Law*, Rom. 13. '10. And the *Apoſtle* ſaith, *All the Law is fulfilled in one word*, '*even in this, Thou ſhalt love thy Neighbour as thy ſelf*, Gal. 5. 14. '*As the Father hath loved me, ſo I have loved you: continue ye in* '*my love*, John 15. 9. This ſhould be the practice of all God's 'People.

Gooſes the *6th Month*, 1687. G. F.

And becauſe moſt People would own and Confeſs, that *God's People* ſhould be thus; but few knew, how to come to this ſtate: Therefore in the Openings of the Spirit of Truth I writ another ſhort *Paper*, *directing to The right Way and Means, whereby People might come unto Chriſt, and ſo be made like unto God.* That was thus:

'CHriſt ſaith, *I am the Way, the Truth and the Life; no Man* '*cometh unto the Father, but by me*, John 14. 6. And again, '*No Man can come to me, except the Father, which hath ſent me*, '*draw him*, John 6. 44. Now, what is the *Means*, by which God 'doth *draw* People to his *Son*, but by his *holy Spirit*, who *pour*-'*eth out of his Spirit upon all Fleſh* (that is, all Men and Women.) 'And by this *holy Spirit* the holy and righteous God doth *draw* 'People from their Unrighteouſneſs and Unholineſs to *Chriſt*, the '*righteous* and *holy* One, the *great Prophet* in his *New Covenant* and '*New Teſtament*, whom *Moſes* in the *Old Covenant* and *Teſta*-'*ment* ſaid, God would raiſe up, like unto him, and whom Peo-'ple ſhould *hear in all things: and they that would not hear him*, '*ſhould*

1687. Gooſes.

'*ſhould be Cut off.* Now they, that do not hear the *Son* of *God*, 'the great Prophet, do not mind the *drawing* of the *Father* by 'his *holy Spirit* to his *Son:* But they, that do mind the *drawings* 'of the good *Spirit* of the *Father* to his *Son*, the *Spirit* doth give them 'Underſtanding to *know God, and Jeſus Chriſt*, which is *Eternal* 'Life. And then they do know, that *Jeſus Chriſt* is the *Way*, 'the *Truth* and the *Life*, and that none can come unto God, but 'by and through his Son *Jeſus Chriſt*; who is their *Shepherd* to 'feed them at his Paſtures and Springs of Life; and his *Sheep* 'do know his holy Voice, in whom there was no *ſin*, and in 'whoſe mouth there was no *guile*; and an *Hireling* they will not 'hear, for he careth not for the *Sheep:* for they are not the 'Hireling's, but Chriſt's; who hath laid down his Life for his 'Sheep. And he that *robs* and *ſteals* his Neighbour's Words, 'and climeth up another way, and entereth not by the *Door*, he 'is a *Thief* and a *Robber:* But Chriſt is the *Door* into his *Sheep-* 'fold, for his *Sheep* to enter in by. And ſo they know, that 'Chriſt is the *Biſhop* of their *Souls*, to ſee, that they do not go 'aſtray from God, nor out of his *Paſtures* of *Life:* And they do 'know, that Chriſt is their *Mediator*, and makes their Peace 'with God: And they do know, that Chriſt is their *High-Prieſt*, 'made higher than the Heavens, and hath died for their ſins, 'and doth cleanſe them with his *Blood*, and is riſen for their 'Juſtification, and is able to the utmoſt to ſave all, that come to 'God by him.

Gooſes, the *6th* Month, 1687. *G. F.*

Before I left this place, I writ another *Paper*, the Scope whereof was to ſhew, by many *Inſtances* taken out of the holy *Scriptures*, *That the* Kingdom *of God*, *which moſt People talk of at a diſtance, and refer altogether to another life, is in ſome meaſure to be known and entred into in this life; but that none can know an Entrance thereinto, but ſuch, as are Regenerated and Born again.* Of that *Paper* the following is a *Copy:*

'CHriſt ſaith, *Except a Man be born again, he cannot ſee the* 'A *Kingdom of God*, John 3. 3. *That which is born of the* '*fleſh, is fleſh; and that which is born of the Spirit, is ſpirit*, ver. 6. '(So, *Except a Man be born of Water and of the Spirit, he can-* 'not enter into the *Kingdom of God*, ver. 5. And *John*, writing 'to the *ſeven Churches* in *Aſia*, calls himſelf their *Brother*, and '*Companion in Tribulation, and in the Kingdom and Patience of Je-* 'ſus *Chriſt*, Rev. 1. 9. Here you may ſee, that *John* was in 'the *Kingdom*; ſo, he was *born again:* for he did not only *ſee* 'the *Kingdom*, but *was in it.*

'And *John* ſaith; *Behold, what manner of love the Father hath* 'beſtowed upon us, *that we ſhould be called the Sons of God: there-* 'fore the World knoweth us not, *becauſe it knew him not*, 1 John '3. 1.

'3. 1. And, *Beloved, now are we the Sons of God*, ver. 2. And, 1687. '*If ye know, that he is Righteous, ye know, that every one, that* Gooſes. 'doth Righteouſneſs, *is born of him*, Chap. 2. 29. And, *Who-* 'ſoever *is born of God, doth not commit ſin; for his Seed re-* 'maineth *in him, and he cannot ſin, becauſe he is born of God*, 'Ch. 3. 9. Again *John* ſaith, *Let us love one another: for love* 'is *of God: and every one that loveth, is born of God, and knoweth* 'God. *He that loveth not, knoweth not God; for God is love*, Ch. '4. 7, 8. Again, *Whoſoever believeth, that* Jeſus *is the Chriſt, is* 'born of God, Ch. 5. 1. And, *Whatſoever is born of God, over-* 'cometh the World: *and this is the Victory, that overcometh the* 'World, *even our Faith*, ver. 4. Were not theſe, that were Born 'of God, in the *Kingdom* of *God?* And ſeeing *John* ſays, *Every* 'one *that doth Righteouſneſs, is born of God*; do not ſuch ſee the 'Kingdom of God, that ſtands in *Righteouſneſs*, and enter into it?

'*Peter*, in his firſt general *Epiſtle* to the *Church* of *Chriſt*, ſaith; '*As new-born Babes deſire the ſincere Milk of the Word, that ye may* 'grow thereby, 1 Pet. 2. 2. And he tells them, they were a *Cho-* 'ſen Generation, *a Royal Prieſthood, an holy Nation, a peculiar Peo-* 'ple, that they ſhould *ſhew forth the praiſes of him, who had called* 'them out of darkneſs *into his marvellous light*, ver. 9. And that, '*as lively Stones, they were built up a ſpiritual houſe, an holy Prieſt-* 'hood *to offer up ſpiritual Sacrifices, acceptable to God by Jeſus Chriſt*, 'ver. 5. Did not theſe New-born Babes, theſe lively Stones, 'ſpiritual Houſhold, Royal Prieſthood, holy Nation and choſen 'Generation, who were called out of darkneſs into Chriſt's mar- 'vellous light, ſee, and enter into his holy *Kingdom*, being 'Heirs of the ſame? who were *Born again, not of corruptible Seed,* 'but of incorruptible, *by the Word of God, which liveth and abi-* 'deth *for ever*, 1 Pet. 1. 23. And had not ſuch an Entrance 'miniſtred to them into the everlaſting *Kingdom* of our Lord and 'Saviour Jeſus Chriſt?

'*James*, in his general *Epiſtle* to the *Church* of *Chriſt*, ſaith; '*Hath not God choſen the poor of this World, rich in Faith, and* 'Heirs *of the Kingdom, which he hath promiſed to them that love* 'him? James 2. 5. The Apoſtle *Paul* ſaith; *God ſent forth his* 'Son, *made of a Woman*, &c. *to redeem them that were under the* 'Law; *that we might receive the Adoption of Sons: And becauſe* 'ye are Sons, *God hath ſent forth the Spirit of his Son into your* 'hearts, *crying, Abba, Father. Wherefore thou art no more a Ser-* 'vant, *but a Son; and if a Son, then an Heir of God through* 'Chriſt, Gal. 4. 4, 5, 6, 7. The ſame *Apoſtle* ſaith; *As many as* 'are led by the *Spirit of God, they are the Sons of God:* And tells 'the Saints at *Rome*, *Ye have received the Spirit of Adoption,* 'whereby we cry, *Abba, Father. The Spirit it ſelf beareth witneſs* 'with our *ſpirit, that we are the Children of God: And if Children,* 'then Heirs; *Heirs of God, and Joint-heirs with Chriſt: if ſo be* 'we ſuffer with him, *that we may be alſo glorified together* (namely 'with *Chriſt*) *Rom.* 8. 14, 15, 16, 17. Now ſeeing, they are the 'Sons of God, that are led by the *Spirit* of *God*, and the Spi- 'rit beareth witneſs unto their Spirit, that they are the *Children*

1687. 'of *God*, and *Heirs* of *God*, and *Joint-heirs* with *Chriſt*: Are not
'all theſe *Children* of *God* Heirs of the righteous, glorious *King-*
Goſſes 'dom of *God*? and do they not ſee it, and enter into it?

'The *Lord* ſaith in *Heſea* 1. 10. *Where it was ſaid unto them,*
'Ye are not my People; there it ſhall be ſaid unto them, Ye are the
'Sons of the living God. Did not this relate to the Goſpel-days
'of the New Covenant? ſee *Rom.* 9. 26. And what the *Lord*
'ſaid by the Prophet *Jeremiah*, Ch. 31. 1. the *Apoſtle* applies to
'the *Goſpel-days*, and ſays; *Be ye ſeparate, ſaith the Lord, and*
'touch not the Unclean thing; and I will receive you, and will be a
'Father unto you, and ye ſhall be my Sons and Daughters, ſaith the
'Lord Almighty, 2 Cor. 6. 18. Are not theſe the Children, that
'ſee, and enter into the righteous *Kingdom* of *God*, that ſeparate
'from that which is *Unclean*, and touch it not?

'The *Lord* ſaith alſo by *Iſaiah*: *I will ſay to the* North, *Give*
'up; *and to the* South, *Keep not back: Bring my Sons from far,*
'and my Daughters from the ends of the Earth, Iſa. 43 6. Then
'doth not he bring them to his *Kingdom* of *Glory*, that ſtands
'in Righteouſneſs and Peace, and Joy in the Holy Ghoſt?

'And the *Lord* ſaid to *Job*, *When the Morning-ſtars ſang to-*
'gether, and all the Sons of God ſhouted for Joy, Job 38. 7. Where
'did theſe *Sons* of *God* ſhout for joy? Was it not in his *Kingdom*
'of *Glory*?

'*Chriſt* ſaith, *The leaſt in the Kingdom of God is greater than*
'John, *Luke* 7. 28. And in *Chap.* 16. he ſays, *The Law and*
'the Prophets were until John: *ſince that time* (*viz.* ſince the
'Law, and the *Prophets*, and *John*) *the Kingdom of God is*
'preached, and every Man preſſeth into it.

The *good Seed* are the *Children* of the *Kingdom*, Matth. 13. 38.
'And *the righteous ſhall ſhine forth, as the Sun, in the Kingdom*
'of their Father, ver. 43. And Chriſt ſaid unto his *Diſciples*;
'Unto you it is given to know the Myſteries of the Kingdom of God,
'Mark 4. 11. And Chriſt lifted up his Eyes upon his *Diſciples*, and
'ſaid; *Bleſſed be ye poor: for yours is the Kingdom of God*, Luke
'6. 20. And the *Apoſtles* preached the *Kingdom* of *God*. Theſe
'were *Born again:* that ſaw and knew the *Kingdom* of *God*,
'preached it.

'Chriſt ſaid to his *Diſciples*; *Fear not, little Flock, for it is*
'your Fathers good pleaſure, to give you the Kingdom, Luke 12. 32.
'And, *I appoint to you a Kingdom*, ſaid Chriſt, *as my Father hath*
'appointed to me, Chap. 22. 29. The *Lord* ſaid; *He that over-*
'cometh, ſhall Inherit all things: and I will be his God, and he ſhall
'be my Son, Rev. 21. 7. And *John* ſaith; *I have written unto*
'you, Young-men, becauſe ye are ſtrong, and the Word of God abi-
'deth in you, and ye have overcome the wicked One, 1 John 2. 14.
'And Chriſt, by whom are all things, is ſaid *To bring many Sons*
'to Glory, Hebr. 2. 10.

'Chriſt ſaid, *Wo unto you Scribes and Phariſees, Hypocrites;*
'for ye ſhut up the Kingdom of Heaven againſt Men; for ye neither
'go in your ſelves, neither ſuffer ye them, that are entring, to goin,
'Matth. 23. 13. He alſo ſaid, *Wo unto you Lawyers; for ye*
'*have*

'*have taken away the Key of Knowledge: ye entred not in your* 1687.
'*ſelves; and them that were entring in, ye hindred*, Luke 11. 52.
'Chriſt gives unto his Children the *Keys* of the *Kingdom*, his Gooſes.
'*Spirit*: but the *Scribes*, and the *Phariſees*, and the *Lawyers*,
'great *Profeſſors*, who were erred from the *Spirit*, like the great
'*Profeſſors* in our Age, that *ſcoff* at the *Spirit*, and draw Peo-
'ple from the *Spirit* of *God* within, theſe ſhut up the *Kingdom*
'from Men, and draw People from the *Key* of *Knowledge*, and
'the *Key* of the *Kingdom*. *For no Man knows the things of God,*
'but by the Spirit of God: for the *Things* of *God* are ſpiritually
'diſcerned. So the *Spirit* is the *Key*, by which the *Kingdom* of
'*God*, and the *Things* of *God* are revealed, and diſcerned, and
'known, according to 1 *Cor.* 2. 10, 11, 13, 14. The *Apoſtle*
'names ſome in his *Epiſtle* to the *Coloſſians*, and ſays; *Theſe are*
'my Fellow-workers unto the Kingdom of God, Col. 4. 11. And he
'tells that *Church*, that *God hath delivered us from the power of*
'darkneſs, and hath tranſlated us into the Kingdom of his dear Son,
'Chap. 1. 13. So ye may ſee, theſe were born again, that were
'tranſlated into the *Kingdom* of *Chriſt*; and were *Fellow-workers*
'unto the *Kingdom* of *God*.

'Chriſt exhorts his Diſciples to *Love*, and to *do Good*; that
'they might be the *Children* of their *Father*, which is in Hea-
'ven, *Matth.* 5. 45. And he bids them *be perfect*, even as their
'*Father*, which is in Heaven, is *perfect*, ver. 48. And the *A-*
'poſtle ſaith to the *Church* at *Philippi*; *That ye may be blameleſs*
'and harmleſs, the Sons of God, without Rebuke, in the midſt of a
'crooked and perverſe Nation; amongſt whom ye ſhine, as *Lights*
'in the *World*, holding forth the *Word* of *Life*, &c. *Phil.* 2. 15,
'16. And writing to the *Church* of the *Theſſalonians*, he puts
'them in mind, how he had exhorted them, That they would
'Walk worthy of God, who had called them into his Kingdom and
'Glory, 1 Theſſ. 2. 12.

'The Lord had promiſed by the Prophet *Joel*, that he would *Pour*
'out his Spirit upon all Fleſh, and that *Sons and Daughters ſhould*
'Propheſie; Old men ſhould dream Dreams, and Young-men ſee Viſ-
'ions, Joel 2. 28. Now the Cauſe, that *Sons* and *Daughters*,
'Hand-maids, Servants, Young-men and *Old men* have not theſe
'heavenly *Viſions*, *Dreams* and *Prophecies*, is, becauſe they are *Er-*
'red from the Spirit of God, which he poureth upon them:
'but as many as are led by the *Spirit* of *God*, are the *Sons* of
'God.

'*John* ſaith, Chriſt was the *True Light*, *which lighteth every*
'Man, that cometh into the World, John 1. 9. And that, *As ma-*
'ny as received him, to them gave he power, to become the Sons of
'God, ver. 12. *which were born not of blood, nor of the will of the*
'fleſh, nor of the will of man, but of God, ver. 13. Now, the
'Reaſon, why People do not become the *Sons* of *God*, is, becauſe
'they do not receive *Chriſt*. The *Jews*, the great *Profeſſors*,
'which had the *Promiſes*, *Prophecies*, *Figures* and *Shadows* of him,
'they would not *receive* him, when he came. And now the
'*Prieſts*, and high *Profeſſors* of Chriſt, they are ſo far from re-

1687. 'ceiving the *Light* of *Chriſt*, and believing in it, that they have
'*hated* the *Light*, and *ſcoff* at it, calling it a *Natural Conſcience*;
Gooſes. 'and ſome have called it *Jack in the Lanthorn*. Such are not
'like to become the *Sons* of *God*, nor to ſee the glorious *Kingdom* of *Chriſt*, which ſtands in Righteouſneſs, Peace and Joy
'in the Holy Ghoſt. For the *Light*, that ſhines in the heart,
'gives the *Light of the Knowledge of the glory of God in the face of Chriſt Jeſus*. And they that do not receive *Chriſt Jeſus*, but
'hate his *Light* (which is the *Life* in him) and yet profeſs him
'in words; ſuch neither know the *Children* of the *Light*, nor
'true *Fellowſhip* in the *Light*, nor the *Kingdom* of *God*, that
'ſtands in Righteouſneſs, Peace and Joy in the Holy Ghoſt: but
'by the *Light* they are condemned. *And this is the Condemnation, that Light is come into the World, and Men love Darkneſs rather than Light, becauſe their deeds are evil. For every one that doth evil, hateth the Light, neither cometh to the Light, leſt his deeds ſhould be reproved*, John 3. 19, 20. But the *Children* of
'the *Light*, that walk in the *Light*, they come to heavenly Je'ruſalem, and to the *City* of the living *God*, and to the innu'merable Company of Angels, and to the *general Aſſembly*, and
'*Church* of the *Firſt born*, that are written in Heaven; and can
'ſing *Hallelujah!*

Gooſes, the 2*d* of the
7*th* Month, 1687. G. F

London Having now been ſomewhat more than a *quarter* of a *Year* in the *Country*, I returned to *London*, ſomewhat better in *health*, than formerly; having received much benefit by the *Country-Air*. And it being now a time of *General Liberty*, and great *Openneſs* amongſt the People, I had much *Service* for the *Lord* in the *City*; being almoſt daily at *Publick Meetings*, and frequently taken up in *Viſiting Friends*, that were *ſick*, and in other *Services* of the *Church*. I continued at *London* about *Three Months*: and then finding my *ſtrength* much *ſpent*, with continual *labouring* in the *Work* of the *Lord*, and my *Body* much ſtopped for
Kingſton. want of *freſh Air*, I went down to my Son *Rouſe*'s by *Kingſton*; where I abode ſome time, and viſited *Friends* at *Kingſton*. While I was there, it came upon me to write a *Paper* concerning the *Jews*, ſhewing; *How by their Diſobedience and Rebellion they loſt the holy City and Land.* By which *Example* the profeſt *Chriſtians* may ſee, what they are to Expect, if they continue to *diſobey*, and *provoke* the *Lord*. Of that *Paper* the *Copy* here followeth:

'THE Lord *gave* the *Jews* in the *Old Teſtament* the *Land* of
'*Canaan*, and they built the *Temple* at *Jeruſalem* to worſhip
'in; and it was called The *Holy Temple*, and *Jeruſalem* was cal'led The *Holy City*, and *Canaan*, The *Holy Land*. But when the
'*Jews* rebelled againſt the *good Spirit*, which God gave them to
'inſtruct

'inſtruct them, and rebelled againſt his *Law*, and ſet up *Idols* 1687.
'and *Images*, and defiled the *Land* and the *City*; the *Lord* ſent
'his *Prophets* to *Cry againſt* them, and to bring them back again to his Kingſton.
'*Spirit*, and to his *Law*, and ſo to *God*, to ſerve and worſhip
'him, that they might not worſhip *Images* and *Idols*, the works
'of their own hands. But inſtead of hearkening to *God's Pro'phets*, they *perſecuted* them; and at laſt *killed* his *Son* Chriſt
'Jeſus, and *perſecuted* his *Apoſtles*. But Chriſt told the *Jews*,
'that both their *City* and *Temple* ſhould be laid *Waſte*, and they
'ſhould be ſcattered over all Nations: And it was ſo, when *Ti'tus* the *Roman Emperour* came, and took *Jeruſalem*, and deſtroy'ed the *City* and *Temple*; which was a *Day* of *Vengeance* upon
'the *Jews*, for all their *Idolatries*, and their *Wickedneſs*, and for
'the *Innocent blood* they had ſhed, both in *City* and *Country*: And
'they were driven out of their own *City* and *Land*, and ſcatter'ed over all *Nations*. And the *Jews* had never power to get
'the *Land* ſince, nor to build *Jeruſalem*, nor the *Temple*: But
'the *Turk* hath both the *Land* of *Canaan*, and that which is
'called, *The City Jeruſalem*. Now, the *Turk* neither makes *Ima'ges*, nor Worſhips *Images*: And ſo it is a juſt *Hand* of the
'*Lord*, that he ſhould be over the perſecuting, Idolatrous *Jews*,
'ſo that they cannot defile the Land of *Canaan* now with *Images*
'and *Idols*, for the *Turk* hath it; who neither makes *Images*, nor
'*Idols*, nor worſhips them. And the *Jews* muſt never hope, be'lieve nor expect, that ever they ſhall go again into the *Land*
'of *Canaan*, to ſet up an outward *Worſhip* at *Jeruſalem*, and there
'for their *Prieſts* to offer outward *Sacrifices* of *Rams*, *Sheep* and
'*Heifers*, &c. for *Burnt-Offerings*: for *Chriſt*, the *one Offering*, hath
'offered himſelf once for all; and by this *one Offering* he hath
'perfected for ever, them that are ſanctified. And Chriſt hath
'changed the *Prieſthood* of *Aaron*, that offered *Sacrifices*, which
'was made after the power of a *Carnal Commandment*; but *Chriſt*
'was made after the power of an *endleſs Life*, a *Prieſt* for ever,
'who was holy and harmleſs, and ſeparate from Sinners; and
'is a *Prieſt* made higher than the Heavens. This is the *Prieſt*,
'that gives power to all that receive him, to become the *Sons*
'and *Daughters* of *God*: And *Jeruſalem*, that is *above*, is the *Mo'ther* of all the *Sons* and *Daughters* of *God*; which is *free*: but
'*Jeruſalem* that is *below*, is in *bondage* with her *Children*. And
'they that are the *Children* of *Jeruſalem*, that is above, do not
'look down at *Jeruſalem*, that is *below*; but they look at *Jeruſa'lem* that is *above*, which is their *Mother*. Chriſt ſaid, *Nei'ther* at *Outward* Jeruſalem, *nor in the Mountain of* Samaria *ſhould*
'*God be worſhipped*; *but God ſhould be worſhipped in* Spirit *and in*
'Truth: *for he is a Spirit, and ſuch he ſeeks to worſhip him*, John
'4. This is the *Worſhip*, that Chriſt ſet up above *Sixteen hun'dred years* ago: And therefore the *Idolatrous Jews* muſt never
'think to *Offer* their *outward Offerings* and *Sacrifices*, nor ſet up
'their *outward Worſhip* at *Jeruſalem*, in the holy Land of *Canaan*
'more. For Chriſt, by the *Offering* up of himſelf once for all
'for the *Sins* of the whole *World*, hath ended all the *Jews Of'ferings*;

1687. Kingston. 'ferings; and changed the *Priesthood*, and the *Law*, by which it 'was made: and hath blotted out the Hand-writing of *Ordinan-* 'ces, which commanded both *Priests* and *Offerings*, and tri- 'umphed over them. And so he is the *Offering* and *Sacrifice* of 'all the *Children* of the *New Testament*, and *New Covenant*, and 'heavenly new *Jerusalem*, that is above; and he is their *Pro-* 'pher, that openeth to them; and *Shepherd*, that feeds them; 'and *Bishop*, that oversees them; and *Priest*, that died for their 'Sins, and is risen for their Justification, and sanctifies them, 'and presents them to God. So he is the *one Mediator* betwixt '*God* and *Man*, even the Man *Christ Jesus*.

Kingston, the 9*th* of the 10*th* Month, 1687. G. F.

Guilford. Kingston. After this I went from *Kingston* to *Guilford*, to visit *Friends* there, and stay'd *three days* with them; and had a large and very good *Meeting* there on the *First-day* of the *Week*. After which I came back to *Kingston* again, and tarried there about *Two Weeks* longer, visiting the *Friends*, and having *Meetings* amongst them, both at their *Publick Meeting-house*, and in their *Families*. Many things I writ, while I was now at *Kingston*; amongst which the following *Paper* was one:

'GOD *so loved the World, that he gave his only begotten Son,* 'that whosoever believeth in him, *shall not perish* (mark, *not* 'perish) *but have everlasting life*, John 3. 16. And again he 'saith; *He that believeth on the Son of God, hath* (mark, *hath*) 'everlasting *Life*, ver. 36. So these *Believers* have *Everlasting* 'Life, while they are upon the *Earth*. And, *he that believeth on* 'Christ, *is not condemned: but he that believeth not, is condemned* 'already, *and the wrath of God abideth on him*. And, *He that* 'heareth Christ's *word, and believeth on God that sent him, hath* '(mark *hath*) *everlasting life, and shall not come into Condemna-* 'tion; *but is passed from death* (the death in the *first Adam*) *to* 'life (the life in *Christ*, the *second Adam*) John 5. 24. And 'that *Meat*, which *Christ* doth give, endureth unto *Everlasting* 'Life, as in *John* 6. 27. And the *Water*, that Christ doth give, 'shall be in him that drinks it, *a Well of water springing up in-* 'to everlasting *life*, John 4. 14. Christ said to the *Jews*, *Search* 'the Scriptures, *for in them ye think ye have eternal life; and they* 'are they, *which testifie of me: And ye will not come to me, that ye* 'might have *life*, John 5. 39, 40. Here ye may see, the *Eternal* 'Life is to be found in Christ, and not in the *Scriptures*, which 'testifie of him, the *Life*. Christ's *Sheep*, that hear his Voice, 'and know and follow him, he gives unto them *Eternal Life*; 'and they shall not perish, neither shall any pluck them out of 'his hand. They shall not pluck *Christ's Sheep*, to whom he 'hath given *Eternal life*, out of his *Eternal hand*. Christ said to '*Martha, I am the Resurrection, and the Life: he that believeth in* 'me,

'me, *though he were dead* (mark, *though he were dead*) *yet shall* 1687. 'he live; (mark, *live, though he were dead*) *and whosoever liveth,* 'and believeth in me, *shall never die. Believest thou this?* Mar- Kingston. 'tha said, *Yea, Lord*, John 25. 26. This is the true and substan- 'tial *Belief*, which they that do believe, shall not perish, but 'have *Everlasting life. John* saith, *This is the Record, That God* 'hath given to us *Eternal Life; and this Life is in his Son*, 1 John '5. 11. *The Life was manifested, and we* (saith he) *have seen* 'it, *and bear witness, and shew unto you that Eternal life, which* 'was with the *Father, and was manifested unto us*, 1 John 1. 2. So 'these were the *Believers*, that had Eternal Life in the Son of 'God, and shewed it unto others. *He that hath the Son, hath* 'life (saith *John*) *and he that hath not the Son of God, hath not* 'life, 1 John 5. 12. Christ saith, *Every one that hath forsaken* 'Houses, *or Brethren, or Sisters, or Father, or Mother, or Wife,* 'or Children, *or Lands for my Names sake, shall receive an hun-* 'dred fold, *and shall inherit everlasting life*, Matth. 19. 29. And 'the *Wicked*, that do not receive Christ, shall go into *everlast-* 'ing punishment: but the *Righteous* into *everlasting life*. And 'the true *Servants* of *God* have their fruits unto Holiness, and 'their End is *everlasting life*. For *the Wages of Sin is death: but* 'the Gift of God is everlasting *life, through Jesus Christ our Lord*. 'And such have a Building of God, an House not made with hands, 'eternal in the Heavens. Therefore I desire, that God's People 'may endure all things, that they may obtain this *Salvation*, 'which is in Christ Jesus, with Eternal Glory, a *Glory*, which 'is *Eternal:* For *Christ* being made *perfect*, became the Author 'of *Eternal Salvation* to all them, that obey him. And this *E-* 'ternal *Salvation* is above an *External Salvation:* for they come 'to receive an *Eternal Inheritance*, and live in the possession of 'the everlasting Gospel of Joy, Comfort, Peace and Salvation; 'having eternal and everlasting *life* in *Christ Jesus*, which shall 'never die.

Kingston, the 6*th* of the 11*th* Month, 1687. G. F.

Another Paper *I writ there*, Concerning the *Stone* spoken of by *Daniel*, Chap. 2. which became a great Mountain, and filled the whole Earth; shewing, that thereby was set forth the *Kingdom* and *Power* of *Christ*.

'WHen *Christ*, the *Stone*, that became a *great Mountain*, 'and filled the whole Earth, had broke to pieces the '*Head* of *Gold*, and the *Breast* of *Silver*, and the *Belly* of *Brass*, 'and the *Legs* of *Iron*, and the *Feet* part *Iron* part *Clay* (which 'were the *four Monarchies*, to wit, the *Babylonian* and *Mede*, the '*Persian*, the *Grecian*, and the *Roman*) and had ended the out-

'ward

1687. Kingston.

'ward *Jews Typical Kingdom*; *Daniel* ſaith, *In the days of theſe* '*Kings ſhall the God of Heaven ſet up a Kingdom, which ſhall ne-* 'ver be deſtroyed, Dan. 2. 44. Chriſt ſaith; *All Power is given* 'unto me in Heaven and in Earth, Matth. 28. 18. And he ſaith, 'My Kingdom is not of this World, John 18. 36. And *Chriſt is* 'the Image of the Inviſible God, the Firſt-born of every Creature. 'For by him were all things created, that are in Heaven, and that 'are in Earth, viſible, and inviſible, whether they be Thrones, or 'Dominions, or Principalities, or Powers: all things were created by 'him, and for him; and he is before all things, and by him all things 'conſiſt, Col. 1. 15, 16, 17. Here ye may ſee, All things Con-'ſiſt by *Jeſus Chriſt*, and all things were Created by *Chriſt*, and 'for him, whether they be things in Heaven, or things in Earth, 'viſible or inviſible, they were Created by him and for him; 'yea, Thrones, Dominions, or Principalities, or Powers, 'theſe were all created by him and for him. So Chriſt is 'King of Kings and Lord of Lords, Rev. 19. 16. And the 'Prince of the Kings of the Earth, Chap. 1. 5. And out of 'his *Mouth* goes a ſharp *Sword*, with which he ſhall ſmite the 'Nations; and he ſhall rule them with a *Rod* of *Iron*: As the 'Veſſel of a *Potter* ſhall they be daſhed in pieces, who do not 'obey him, who is *King* of *Kings* and *Lord* of *Lords*. This is 'Chriſt, by whom all things were made, who doth rule the *Na-*'tions, who ſaith; *I am Alpha and Omega, the Beginning and the* 'Ending, the Firſt and the Laſt: So he is over all *Nations*, and 'above them all. Now we muſt underſtand, this *Rod* of *Iron*, 'by which Chriſt, who is the *Firſt* and *Laſt*, doth rule the *Na-*'tions, is a *Figurative Speech* of *Chriſt*, who is Aſcended into 'Heaven, and is at the right hand of God; yet all Power into 'Heaven and Earth is given unto him, and *All things* were cre-'ated by him and for him: So then, they are *Chriſt's*, and he 'hath *power* over *all things*; for all are his. So, as the Scrip-'ture ſaith, *By me Kings Reign, and Princes decree Juſtice*, Prov. '8. 15. But if they abuſe his Power, and do not do *Juſtice*, as 'is decreed by Chriſt, the *King* of *Kings* and *Lord* of *Lords*, 'the *Firſt* and the *Laſt*; they muſt feel and know the *weight* of 'his *Rod* of *Iron*, by which he will rule ſuch, as abuſe his 'Power, and do not do *Juſtice* (that is decreed by him) who 'hath all Power in Heaven and Earth given to him, and rules 'in the *Kingdoms* of *Men*.

Kingſton, the 11*th* Month, 1687. G. F.

Several other things I writ, while I was now at *Kingſton*: for my *Spirit* being continually exerciſed towards God, I had many precious *Openings* of *Divine Matters*; and divers *places* of *Scripture*, both in the *Old Teſtament* and in the *New*, relating to a ſtate of *Regeneration*, and *Sanctification*, &c. were brought to my remembrance by the *holy Spirit*: ſome of which I committed to writing, and were as followeth:

'They

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'THey that *Touched* the *dead*, were *unclean*, and were to be 'cleanſed by the *Water* of *Purification*, Numb. 19. And 'they which touch the *dead Doctrines* or *Faiths*, and let them 'in, burden the pure, and defile and make themſelves *unclean*; 'until the *Spring* of the *Water* of the *Word* do ariſe, and waſh 'and cleanſe them: for all the *Dead* in *Adam* in the *Fall* are *Un-*'*clean*, and they muſt be waſhed by Chriſt, in his *Blood* and '*Water* of *Life*, who quickeneth, and makes alive.

'A *Dwarf* might not come near, to *Offer* upon God's *Altar*; but 'he might eat of the *holy Bread*, that he might *grow*: Levit. 21. '20. &c. So the *New-born Babes* may eat of the *Milk* of the '*Word*, that they may *grow* thereby and *increaſe*. And he that 'had any *Blemiſh*, might not come near to *Offer* upon God's '*Altar*: neither might any thing be *Offered* upon God's *Altar*, 'that had any *Blemiſh*, or was *Unclean*, Lev. 21. And it is 'ſaid, *The Ungodly ſhall not ſtand in the Judgment, nor Sinners in* '*the Congregation of the Righteous*, Pſal. 1. 5. But God ſtandeth in 'the Congregation of the *Mighty*, Pſal. 82. 1.

'The *Camp* of God was to be kept *Clean* and *Holy:* All that, 'which was unclean, or defiled, was to be kept out of God's 'Camp in the *Old Teſtament*. And in the *New Teſtament*, all 'that is defiled and unclean, muſt be kept out of God's *Kingdom*; 'the new and heavenly *Jeruſalem*, that is from above. All was 'to paſs through the *Fire* (even of thoſe things, that would 'bear the *Fire*) and to be purified by *Fire* and *Water*, before 'the People might come into God's *Camp*, Numb. 31. So all muſt 'be *Circumciſed*, and *Baptiſed* with the *Holy Ghoſt* and with *Fire*; 'and be cleanſed with the *Blood* of *Chriſt*, and waſhed with the '*Water* of the *Word*, before they come into the *Kingdom* of *God*, 'and into heavenly *Jeruſalem*.

'The Apoſtle *Paul* ſaith, *We know, that if our earthly Houſe of* '*this Tabernacle were diſſolved, we have a Building of God, an Houſe* 'not made with Hands, eternal in the Heavens. For in this we 'groan, earneſtly deſiring to be clothed upon with our Houſe, which 'is from Heaven, that mortality might be ſwallowed up of life; '2 Cor. 5. 1, 2, 4. Here is [*WE in the Earthly Houſe of this Taber-*'*nacle*;] which [*We*] are they, that have received *Chriſt*, and 'are become the *Sons* of *God*, and *New Creatures*, and *Children* 'of the *Light*, that do believe in *Chriſt's Light*: who have an E-'ternal *Houſe* in the Heavens, where *Mortality* is ſwallowed up of '*Life*; in which *Houſe* from Heaven they will not *groan*.

'And *Peter* ſaid; *I think it meet, as long as I am in this Taber-*'*nacle, to ſtir you up, by putting you in remembrance, knowing that* 'ſhortly *I muſt put off this my Tabernacle, even as our Lord* Jeſus 'Chriſt *hath ſhewed me*, 2 Pet. 1. 13, 14. So *Peter* knew, he muſt 'put off this *Tabernacle* ſhortly; but as long as he was in it, he 'did ſtir up the *Saints* to their duty in *holineſs*, that they might 'remember it, after he was *deceaſed*.

1687. Kingston. 'The Apoſtle *Paul* ſaith; *The firſt Man is of the Earth, Earth-*
'*ly*, (mark, *Earthly*, 1 Cor. 15. 47. *And as we have born the I-*
'*mage of the Earthy, we ſhall alſo bear the Image of the Heavenly,*
'(mark, *the Heavenly*, ver. 49. And, *We have this Treaſure in*
'*earthen Veſſels*, &c. 2 *Cor.* 4. 7. *And I live* (ſaid he) *yet not I,*
'*but Chriſt liveth in me*, Gal. 2. 20. who is the *Life* of all God's
'People.

'And Chriſt ſaid to the *Jews*; *That the Dead are raiſed, even*
'Moſes *ſhewed at the Buſh, when he calleth the Lord, the God of A-*
'braham, *and the God of* Iſaac, *and the God of* Jacob: *for he is*
'*not the God of the Dead, but of the Living; for all live unto him,*
'Luke 20. 37, 38. So, *None of us liveth to himſelf, and no man*
'*dieth to himſelf: For whether we live, we live unto the Lord; and*
'*whether we die, we die unto the Lord. Whether we live therefore,*
'*or die, we are the Lord's. For to this end Chriſt both died, and*
'*roſe, and revived, that he might be Lord both of the dead and li-*
'*ving*, Rom. 14. 7, 8, 9. For all died in *Adam*: and *Chriſt* by the
'*Grace* of *God* taſted *death* for every Man, that they might come
'out of the *death* in *Adam*, to the *Eternal life* in Jeſus Chriſt.
'Who is alſo a *quickening Spirit*: for as in *Adam* all died; even
'ſo in *Chriſt* ſhall all be made alive. So Chriſt, that Died and
'Roſe again, is Lord both of the *Living*, and of the *Dead*: for
'the *Living* live to the *Lord*, and die in him, and are bleſſed.

'All *Chriſtendom* ſay, that they do believe in *God*, and in *Chriſt*,
'and that they do believe *Moſes* and the *Prophets*, and preach
'*Chriſt*, *Moſes*, and the *Prophets*: So their *Words* and *Writings*
'are preached and printed; and ye ſay, ye do *believe* them. But
'now what *Life* do ye *live?* Are ye through the *Law* dead to
'the *Law*, that ye may *live* unto *God?* And are ye Crucified
'with Chriſt? and doth Chriſt live in you? And is the *Life*, that
'ye now live in the fleſh, by the *faith* of the Son of God, and
'ye do not live, but Chriſt liveth in you, who gave himſelf for
'you? Is this your preſent *Life?* for *the Juſt live by the faith*
'which Chriſt is the Author and Finiſher of: by which holy,
'divine and precious *Faith* they have *Victory* over that, which
'is *vile* and *unholy*, and is not divine; and in this *Faith* they do
'pleaſe God, and have Acceſs to God and his *Son*, who fulfil-
'leth the *Law* and the *Prophets*. For the *Law* and the *Prophets*
'were until *John*; and ſince that, the *Kingdom* of *God* hath been
'preached, and Men do preſs into it: And the *Leaſt* in the King-
'dom of God is *Greater* than *John*, though he was the *greateſt*
'*Prophet* born of a Woman. So ſee, whether ye are in the
'*Kingdom*, that ſtands in Peace and Righteouſneſs and Joy in
'the Holy Ghoſt, or not. Chriſt, who is the Image of the In-
'viſible God, the Firſt-born of every Creature, was before any
'Creature; for by him were all things created, that are in
'Heaven and that are in the Earth, viſible or inviſible, whether
'they be Thrones, or Dominions, or Principalities, or Powers,
'*all things were created by him and for him, and he was before all*
'*things, and by him all things conſiſt*: *And he is the Head of the*
'*Body, the Church, and is the beginning, the Firſt-born from the dead.*

'So

'So here ye may ſee, that all things were made by *Chriſt Jeſus*, 1687.
'and all things were created for *Chriſt Jeſus*, and by him all things
'conſiſt and have their being; who is the *Firſt-born* from the Kingston.
'*dead*, and dieth no more. And it pleaſed the *Father*, that in
'him all Fulneſs ſhould dwell; and by *Chriſt* to reconcile all
'things unto himſelf, whether they be things in Heaven, or
'things in the Earth. *And in him are hid all the Treaſures of*
'*Wiſdom and Knowledge*; who is the Head of all Principality
'and Power: for *all Power in Heaven and in Earth is given to him,*
'the *Firſt-born* of every Creature, and the *Firſt-born* from the
'dead, who liveth for evermore in his power over all; the *Lamb*
'ſlain from the Foundation of the World: and while the *World's*
'*Spirit* rules in mens hearts, they do not know *Chriſt*, nor the
'beginning nor ending of the *Work* of *God*. Chriſt was out-
'wardly crucified and ſlain, without the *Gates* of *Jeruſalem*, by
'the diſobedient *Jews:* And they that hate the *Light* of *Chriſt*,
'and diſobey his Goſpel, and quench his Spirit, and are erred
'from his Faith, *do crucifie to themſelves Chriſt afreſh*. So *Adam*
'and *Eve*, and their Children, that diſobeyed God, did *ſlay* the
'*Lamb*; and the blind *Jews*, that diſobeyed God, *crucified Chriſt*
'*Jeſus:* and the outward *Chriſtians*, that live and walk not in
'Chriſt, but in *Sin* and *Evil*; though they do make an out-
'ward *Profeſſion* of *Chriſt*, yet they do *Crucifie* to themſelves
'*Chriſt* afreſh. But as to Chriſt himſelf, he is *Aſcended far above*
'*all Principalities, Thrones, Powers and Dominions*; ſo that they
'cannot put him to *death*, or *Crucifie* him any more, as to him-
'ſelf: But what the *Killers*, and *Crucifiers*, and *Perſecutors* do
'now upon the Earth, it is againſt *Chriſt*, as in themſelves, and
'in his Members; as Chriſt ſaid to *Saul*, *Why Perſecuteſt thou*
'*me?* Acts 9. 4. For what is done to his *Members*, *Chriſt* takes
'as done to himſelf, *Matth.* 25. 40, and 45. And they, that did
'not viſit Chriſt, but *perſecuted* him in his *Members*, they *perſe-*
'*cuted Chriſt* in themſelves firſt.

'The *Serpent*, that Enemy to Man and Woman, and *Satan*,
'that Adverſary to Man's proſperity, and the *Devil*, the deſtroy-
'er, the *God* of the *World* and *Prince* of the *Air*, that ruleth in
'the hearts of the *Diſobedient*, he got in by *diſobedience*. But
'*Chriſt bruiſes* his *head*, breaketh his power to pieces, and de-
'ſtroys the *Devil* and his *Works*; and through *death deſtroys death*,
'*and the* Devil, *the power of death*. And ſo *Chriſt*, the Light and
'Life, hath all power in Heaven and Earth; and openeth the
'*Priſon-doors*, and the *Eyes* of the *blind*, and takes *Captive* him,
'that hath led into *Captivity*, and gives *Gifts* unto Men. And
'ſo Chriſt bindeth the *ſtrong man* of *ſin*, and ſpoils his goods (for
'Chriſt is ſtronger than the *Devil*) and caſts him out; *Hallelu-*
'*jah!* For the *ſtrong man* of *ſin* is the *God* of the *World*, and his
'*Houſe* is the *whole World*, that lieth in Wickedneſs: And the
'*God* of the *World* hath kept his *houſe*, and his goods have been
'in peace; until a *ſtronger* than he comes, and binds the *Devil*,
'and caſts him out; and then deſtroys him and his goods. And
'ſo *Chriſt*, the *Son* of *God*, who is ſtronger than the *Devil*, ha-

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'ving deſtroyed the *Devil* and his *Works*, ſetteth up his *Houſe*? 'and all the *Believers* in the *Light* are the Children of *Light*, 'and are of the *Son* of *God*'s ſpiritual *Houſe*, and the *Son* of *God* 'is over his *Houſe* for evermore: Glory to God in the Higheſt, 'through *Jeſus Chriſt*, Amen.

'God ſpake by the mouth of all his holy *Prophets* concerning '*Chriſt Jeſus*, his *Son*, the *holy One:* ſo they were *holy men*, and 'not *unholy*, that *God* ſpake by. And therefore all, that name 'the *Name* of the *Lord Jeſus Chriſt*, are to depart from Iniquity.

Kingſton upon *Thames*, the 11*th* Month, 1687. G. F.

I returned to *London* towards the latter end of the *Eleventh Month* 1687. viſiting *Friends* in the way at *Chiſwick*, and at *Hammerſmith*, where I had *Two Meetings*, one upon a *Firſt-day*, and the other upon the Occaſion of a *Marriage* there; at which were many of the *World's People*, amongſt whom I had a very ſeaſonable Opportunity of opening the *Way* of *Truth*. Chiſwick. Hammerſmith.

Being come to *London*, I viſited *Friends Meetings* in and about the *City*, as the *Lord* led me; in whoſe *Service* I continued labouring in the *City*, until the middle of the *Firſt Month* 168⅞. At which time I went down towards *Enfield*, and viſited *Friends* there, and thereabouts; and at *Barnet*, and *Waltham-Abbey*, and other places; where I had many *Meetings*, and very good *Service* amongſt *Friends*: in which I ſpent ſeveral *Weeks*. And then returned to *London*: where I continued labouring in the *work* of the *Goſpel* of our *Lord*, until after the *Yearly-Meeting* was over; which this Year was about the beginning of the *Fourth Month*. A precious *Meeting* it was, and a very refreſhing Seaſon *Friends* had together; the *Lord* vouchſafing to honour our *Aſſemblies* with his living and glorious Preſence, in a very plentiful manner. At the Concluſion of the *Meeting* I felt a Concern upon my *Spirit*, to give forth the following *Paper*, to be diſperſed abroad amongſt *Friends*. London. Enfield. Barnet. Waltham-Abbey. London. *Yearly-Meeting.*

'ALL you *Believers* in the *Light*, that are become *Children* 'of the *Light*, walk as *Children* of the *Light*, and of the *Day* 'of *Chriſt*, and as a City ſet on a Hill, that cannot be hid; and 'ſo let your *Light* ſhine, that People may ſee your good *Works*, 'and glorifie your *Father*, which is in Heaven. For a *good Tree* 'bringeth forth *good Fruit*: and therefore be ye *Trees* of *Righte-'ouſneſs*, the planting of the Lord, having *Fruits* unto *Holineſs*; 'and then your *End* will be *Everlaſting life*. And ſuch are the '*Wells* and *Ciſterns*, that hold the living *Water* of *life*, which 'ſprings up in them to *Eternal life:* ſo ye may all drink *Water* out 'of your own *Ciſterns*, and running *Water* out of your own *Wells*; 'and eat every one of his own *Fig-tree*, and of his own *Vine*: 'having *Salt* every one in your ſelves, to ſeaſon every one's *Sa-'crifice*, acceptable to God by Jeſus Chriſt; and like unto the '*Wiſe Virgins*, that have *Oil* in their *Lamps*, and follow the '*Lamb*,

'*Lamb*, and enter in with the *Bridegroom*. And now is the time 1688. 'to *Labour*, while it is *day* (yea, the *Day* of *Chriſt*) and to ſtir 'up every one's *pure Mind*, and the *Gift* of *God* that is in them; London. *Yearly-Meeting.* 'and to improve your *Talents*, that Chriſt hath given you, that 'ye may *profit:* And to walk every one according to the *Mea-'ſure*, that *Chriſt* hath given you; for *the Manifeſtation of the 'Spirit of God is given to every one to profit withal*. Now conſi-'der, what you have *profited* in ſpiritual and heavenly things, 'with the heavenly *Spirit* of *God:* and be not like the *wicked* 'and *ſlothful*, that hid his *Talent*; from whom it was taken, and 'he caſt into *Utter darkneſs*. And a *Dwarf*, or one that had a-'ny *blemiſh*, was not to come nigh to *Offer* upon *God*'s *Altar*: 'And therefore mind the *Word* of *Wiſdom*, to keep you out of 'that which will *Corrupt* you, and *Blemiſh* you; and that ye 'may grow in *Grace*, and in *Faith*, and in the *Knowledge* of our 'Lord *Jeſus Chriſt:* and feeding upon the *Milk* of the *Word*, may 'grow by it, that ye may not be *Dwarfs*; and ſo to *Offer* your 'ſpiritual *Sacrifice* upon *God*'s *holy* Altar. For the *Field* or *Vine-'yard* of the *ſlothful* grows over with *Thorns* and *Nettles*, and 'his *Walls* go down: ſuch are they, that are not diligent in the '*Spirit* of *God*, and the *Power*, which is the *Wall*, a ſure *Fence:* 'and the *Spirit* of *God* will Weed out all, both *Thorns*, and '*Thiſtles*, and *Nettles* out of the *Vineyard* of the *heart*. And 'you, that are *Keepers* of others *Vineyards*, ſee, that you *keep* 'your own *Vineyard clean* with the Spirit and Power of Chriſt: 'and ſanctifie your ſelves, and ſanctifie the *Lord* in your hearts, 'that ye may be a holy *People* to the *Lord*, who ſaith; *Be ye 'holy, for I am holy:* that ye may be the holy *Members* of the '*Church* of *Chriſt*, that is clothed with the *Sun*, and hath the '*Moon* under her feet; the changeable *World* with all her change-'able *Worſhips*, *Religions*, *Churches* and *Teachers*. And be ye new 'and heavenly *Jeruſalem*'s *Children:* for new and heavenly *Jeru-'ſalem*, that is above, is the *Mother* of all the *Children* of the '*Light*, and that are born of the *Spirit*; and theſe be they, that 'have been *perſecuted*, and have ſuffered by the *falſe Church*, *My-'ſtery Babylon*, and *Mother* of *Harlots*.

'And now, all heavenly *Jeruſalem*'s and *Sion*'s *Children*, that 'are from above, labour in the *Goſpel*, the *Power* of *God*, and 'the *Seed*, in which all Nations, and all the Families of the Earth 'are bleſſed: which *Seed*, *Chriſt*, bruiſes the *Serpent*'s head, and 'deſtroys the *Devil* and his *Works*; and overcomes the *Whore*, 'the *falſe Church*, and the *Beaſt*, and the *falſe Prophet:* And takes 'away the *Curſe*, and the *Vail* that is ſpread over all *Nations*, 'and over all the *Families* of the Earth: and brings the *Bleſ-'ſing* upon all Nations, and upon all the Families of the Earth '(if they will receive it) ſaying; *In thy Seed ſhall all Nations 'and all the Families of the Earth be bleſſed.* And this is the *Go-'ſpel* of *God* preached to *Abraham*, before *Moſes* writ his *Five 'Books*; and was preached in the *Apoſtles days*, and is now 'preached again: Which *Goſpel* brings *Life and Immortality to 'light*; and is the Goſpel of Peace, Life and Salvation to every

'one

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'one that believes it. And so all *Nations*, and all the *Families* of 'the Earth must be in *Christ*, the *Seed*, if they be *blessed*, and 'be partakers of the *Blessing* in the *Seed*; which *Gospel* God did 'preach and reveal to *Abraham*, as in *Gal.* 3. 8. And this *Gospel* 'was revealed and preached by Christ unto his *Apostles*, who 'preached it; which is not of *Man*, nor from *Man*. And now, 'God and Christ hath Revealed the same *Gospel* unto me, and 'many others in this Age, (I say, the *Gospel* and the *Seed*, in which 'all *Nations* and *Families* of the Earth are blessed;) in which '*Gospel* I have *laboured*, and do *labour*, that all may come into this '*blessed Seed*, *Christ*, who bruises the head of the *Serpent*, that 'in it they might have *peace* with God. And this Everlasting '*Gospel* is preached again to them, that dwell upon the *Earth*; 'and they that believe it, and receive it, receive the *Blessing*, and 'the *Peace*, and *Joy*, and *Comfort* of it, and the *stability* in it, and 'the *life* and *immortality*, which it brings to *light* in them and 'to them: And such can praise the Everlasting *God* in his Ever-'lasting *Gospel*.

'And *Friends* all, seek the *peace* and *good* of all in Christ: for '*Truth* makes no *Cains*, *Corahs*, *Balaams*, nor *Judasses*; for they 'come to be such, that go out of the peaceable *Truth*. And 'therefore walk in the peaceable *Truth*, and speak the *Truth* in 'the love of it, as it is in *Jesus*.

G. F.

Essex. Sometime after the *Yearly-Meeting* was over, I went to my Son *Mead*'s House, called *Gooses* in *Essex*, and abode there some *Gooses.* *Weeks*; often visiting *Friends Meeting* near there, and sometimes at *Barking*. And after I had been a while there, I went to visit *Friends* at *Waltham-Abbey* and at *Hodsdon*, and about *Enfield*, *South-street*, *Ford-Green*, and *Winchmore-Hill*; where I had several very serviceable *Meetings* amongst *Friends*, the *Lord* opening many *deep* and *weighty things* through me, both for the Informing the Understandings of *Inquirers*, and building up those, that were gathered into the *Truth*, and establishing them therein.

Waltham-Abbey. Hodsdon. Enfield. South-street. Ford-green. Winchmore-hill.

It was in the *Seventh Month*, that I returned to *London*, having been near *Three Months* in the *Country* for my *health*'s sake, which now was very much *Impaired*; so that I was hardly able to stay in a *Meeting* the *whole Time* thereof: and often after a *Meeting* was fain to lye down upon a *Bed*. Yet did not my *Weakness* of *Body* take me off from the *Service* of the *Lord*; but I continued to *labour* in *Meetings*, and out of *Meetings* in the *work* of the *Lord*, as the *Lord* gave me Opportunity and Ability.

London.

I had not been long in *London*, before a great *Weight* came upon me, and a *sight* the *Lord* gave me of the great *Bustles* and *Troubles*, *Revolution* and *Change*, which soon after came to pass. In the sense whereof, and in the movings of the *Spirit* of the *Lord* I writ a few Lines, as — *A general Epistle to Friends, to 'fore-*

fore-warn them of the approaching Storm; that they might all retire to the Lord, *in whom safety is.* That *Epistle* was, as follow-eth: 1688. London.

'ALL my *Dear Friends* and *Brethren* every where, who have 'received the Lord *Jesus Christ*; and he has given you 'power to become his *Sons* and *Daughters:* In him ye have both '*life* and *peace*, and in his Everlasting *Kingdom*, that is a stablish-'ed *Kingdom* and cannot be shaken; but is over all the World, 'and stands in his *Power*, and in *Righteousness*, and *Joy* in the 'Holy Ghost, into which no unrighteousness, nor the foul, un-'clean Spirit of the *Devil* in his *Instruments* can enter. And 'therefore, *Dear Friends* and *Brethren*, every one in the *Faith* of '*Jesus*, that he is the *Author* and *Finisher* of, *stand* in his *Power*, 'who has all power in Heaven and Earth given to him, and will '*Rule the Nations with his Rod of Iron, and dash them to pieces*, '*like a Potter's vessel*, that are not Subject and Obedient to his '*Power:* Whose *Voice* will shake the *Heavens*, and the *Earth*, 'that that which may be *shaken*, may be Removed, and that 'which cannot be *shaken*, may Appear. And *stand* in him; and 'all things shall work together for good, to them that love 'him.

'And now, *Dear Friends* and *Brethren*, though these *Waves*, 'and *Storms*, and *Tempests* be in the World, yet you may all 'appear the *harmless* and *innocent Lambs* of *Christ*, walking in his 'peaceable *Truth*, and keeping in the *Word* of *Power*, and *Wisdom*, 'and *Patience*; and this *Word* will keep you in the *Day* of *Tri-'als* and *Temptations*, that will come upon the whole World, 'to *Try* them, that dwell upon the Earth. For the *Word* of '*God* was before the *World*, and all things were made by it: 'It is a *Tried Word*, which gave all God's People in all Ages '*Wisdom*, *Power* and *Patience*. And therefore let your dwelling 'and walking be in *Christ Jesus*, who is called The *Word* of '*God*; and in his *Power*, which is over all: And set your Af-'fections on *things* that are *above*, where Christ sits at the *right* '*hand* of *God* (mark) on those *things* which are *above*, where '*Christ* sits; and not those *things*, that are *below*, which will 'change, and pass away. And blessed be the *Lord God*, who by 'his Eternal *Arm* and *Power* hath gathered a *People* to himself; 'and by his Eternal *Arm* and *Power* hath preserved *his*, *Faithful* 'to himself through many *Troubles*, *Trials* and *Temptations:* His 'Power and Seed, *Christ*, is over all, and in him ye have *life* 'and *peace* with *God*. Therefore in him all stand, and see your 'Salvation, who is *First* and *Last*, and the *Amen*. God Al-'mighty preserve and keep you all in him, your *Ark* and *San-'ctuary*; for in him you are safe over all *Floods*, *Storms* and '*Tempests:* for he was, before they were; and will be, when they 'are all gone.

London, the 17*th* of the 8*th Month*, 1688.

G. F.

About

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

In the time that I kept in, I writ a *Paper*, shewing; *How* Moses, *as a Servant, was faithful in all his House, in the Old Testament; and Christ, as a Son, is over his House in the New Testament.*

'THE *House* of *Israel* was called *God's Vineyard*, in *Isa.* 5. 7. 'and all the *Israelites* were called the *House* of *Israel*. *Is-* 'rael signifies, *A Prince with God, and a Prevailer with Men*, 'Gen. 32. 28. And when *Peter* did preach *Christ* to the *House* 'of *Israel*, he said; *Let all the House of* Israel *know assuredly, that* 'God *hath made the same* Jesus, *whom ye have crucified, both* Lord 'and Christ, *Acts* 2. 36. So they were all called the *House* of 'Israel. And it is said, *Moses was faithful in all his House* (to wit, 'this *House* of *Israel*,) *as a Servant*; *for a Testimony of those* 'things, *which were to be spoken after: But Christ, as a Son, over* 'his own *House*; *which House are we, if we hold fast the Confidence*, 'and *the Rejoycing of the hope firm unto the end*, Hebr. 3. 5, 6. 'Here it is manifest, that *Moses* was *faithful in all his house*, 'as a *Servant*, viz. in the *house* of *Israel*, in the *Old Testament*: 'but *Christ Jesus*, the *Son* of *God*, is over his *house* in his *New* 'Testament and *Covenant*; and all his true *Believers* are of his 'House. The *Apostle* tells the *Ephesians* (who were the *Church* 'of *Christ*) They were *Fellow-Citizens with the Saints, and of the* 'Household of God, Eph. 2. 19. And the Saints are called *The* 'Household of Faith, Gal. 6. 10. And *Peter* in his *general Epistle*, 'tells the *Church* of *Christ*; They were a *Chosen Generation*, *a* 'Royal Priesthood, *a holy Nation*, *a peculiar People*, 1 Pet. 2. 9. 'And that as *lively Stones*, they were built up a *spiritual House*, *an* 'holy Priesthood, *to offer up spiritual Sacrifices, acceptable to God by* 'Jesus Christ, ver. 5. And the *Apostle* saith to the *Church* of 'Christ at *Corinth*; *If our earthly House of this Tabernacle were* 'dissolved, *we have a building of God*, *an house not made with* 'hands, *eternal in the Heavens*, 2 Cor. 5. 1. And *Christ* said to 'his Disciples; *Let not your hearts be troubled: ye believe in God,* 'believe also *in me. In my Father's house are many Mansions*; (a 'Mansion is a *Dwelling*, or *Abiding-place*) *If it were not so, I would* 'have told you: *I go to prepare a place for you. And if I go and* 'prepare a place for you, *I will come again*, *and receive you unto my* 'self, *that where I am, there ye may be also*, John 14. 1, 2, 3. The 'Psalmist saith; *Those that be planted in the House of the Lord*, 'shall flourish *in the Courts of our God: They shall bring forth fruit* 'in old Age; *they shall be fat and flourishing*, Psal. 92. 13, 14. And 'again,

'again; *Holiness becomes thine house, O Lord, for ever*, Psal. 93. 5. 1688. 'Isaiah also said by way of *Prophecy*; *It shall come to pass in the* 'last days, *that the Mountain of the Lord's house shall be established* London. 'in the top of the Mountains, *and shall be exalted above the Hills*, 'and all Nations *shall flow unto it*, Isa. 2. 2. Is not that a great 'House? Now, is not this *Mountain*, *Christ*, who is over his 'House in the *New Testament* and *New Covenant*? And to this 'Mountain and *House* all the Children of the *New Testament* and 'New Covenant flow in these latter days; so that it is come 'to pass, which was prophesied of by *Isaiah*. For he said; *Ma-* 'ny People *shall go and say, Come ye, and let us go up to the Moun-* 'tain of the Lord, *to the house of the God of* Jacob, *and he will* 'teach us of his ways, *and we will walk in his paths: for out of* Zion 'shall go forth the Law, *and the Word of the Lord from* Jerusalem. 'And he *shall judge among the Nations, and shall rebuke many Peo-* 'ple; *and they shall beat their Swords into Plow-shares, and their* 'Spears into Pruning-hooks: *Nation shall not lift up Sword against* 'Nation, *neither shall they learn War any more. O house of* Jacob, 'come ye, *and let us walk in the Light of the Lord*, ver. 3, 4, 5. 'Here ye may see, *They* that come to the *Mountain* of the *house* 'of God, and to God's *Teaching*, they must walk in the *Light* 'of the *Lord*; yea, the *House* of *Jacob*. *Jacob* signifies a *Sup-* 'planter: he *supplanted* profane *Esau*, who is *hated*, and *Jacob* is 'loved. Now these *Two Births* must be known *within*: And 'they that walk in the *Light* of the *Lord*, and come to *Christ*, 'the *Mountain* of the *house* of the *Lord*, established above all 'Mountains and *Hills*, they break their *Swords* into *Plow-shares*, 'and their *Spears* into *Pruning-hooks*: and in *Christ*, this *Moun-* 'tain and *House* of the *Lord*, there are no *Spears*, nor *Swords* to 'hurt one another withal. And *Christ*, the *Son* of *God*, is o- 'ver his *House* and great Family, the *Children* of the *Light*, them 'that believe in it, and walk in it, who are the *Children* of the 'Day of *Christ*, and are of his Holy and Royal *Priesthood*, that 'offer up spiritual Sacrifice to God by him. All such are of 'Christ's (the spiritual Man's) *house*; who are born of God, and 'led by his *Spirit*: They are of the *Lord* of *Lords*, and *King* of 'King's *House* and Family, which he is over; and are of the 'Household of the holy, divine, pure and precious *Faith*, which 'Christ is the Author and Finisher of. And they that be of the 'Son's *house*, they are pure, righteous and holy, and can do no- 'thing against the *Truth*, but for it, in their *Words*, *Lives* and 'Conversations; and so are a chosen Generation, a holy Nation, 'a peculiar People, that they should shew forth the Praise of him, 'who hath called them out of *Darkness* into his marvellous *Light*. 'And these are *Christ*'s lively *Stones*, that build up a spiritual *House*, 'which he (Christ, the spiritual Man, the *King* of *Kings*, and *Lord* 'of *Lords*) is over.

London, the 10*th* Month, 1688. *G. F.*

1688. Sometime after this, my *Body* continuing *Weak*, I went down with my Son *Mead* to his Houſe in *Eſſex*; where I ſtaid ſome Weeks. In which time I Writ many things relating to the *Service* of *Truth*, of which ſome were *printed* ſoon after; others were ſpread abroad in *Manuſcript*. And amongſt other things, 'there were a few *Lines* to this purpoſe:

Eſſex. Gooſes.

'THat, while Men are contending for *Thrones* here below, 'Chriſt is on his *Throne*, and all his *holy Angels* are about 'him; who is the *Beginning* and the *Ending*, the *Firſt* and *Laſt*, 'over all. And that the *Lord* will make way and room for 'himſelf, and for them that are *born* of his *Spirit*, which are 'heavenly *Jeruſalem's Children*, to come home to their free *Mo-'ther*.

A few Words alſo I writ concerning the *World's Teachers, and the Emptineſs of their Teaching*. Which were thus:

'DOth not all that, which is called *Chriſtendom*, live in *Talk-'ing* of *Chriſt's*, and of the *Apoſtles* and *Prophets Words*, 'and the *Letter* of the *Scriptures?* And do not their *Prieſts* mi-'niſter the *Letter*, with their own *Conceptions* thereupon, to them 'for *Money*, though the holy *Scriptures* were *freely* given forth 'from *God* and *Chriſt*, and his *Prophets* and *Apoſtles?* Yet the '*Apoſtle* ſaith, *The Letter killeth: but the Spirit giveth Life*, 2 Cor. '3.6. And the *Miniſters* of the *New Teſtament* are not *Mini-'ſters* of the *Letter*, but of the *Spirit:* And they do *ſow to the 'Spirit, and of the Spirit do reap Life Eternal*. But Peoples ſpend-'ing their time about *Old Authors*, and their *Talking* of them, 'and of the outward *Letter*; this doth not *feed* their *Souls*. For '*Talking* of *Victuals*, and *Cloaths* doth not clothe the Body, nor 'feed it, except they have *Victuals* to eat, and *Cloaths* to put on. 'No more are their *Souls* and *Spirits* fed and clothed, except 'they have the *Bread* and *Water* of *Life* from Heaven to feed 'them, and the *Righteouſneſs* of *Chriſt* to clothe them. So only '*Talking* of Outward things and Spiritual things, and not *Ha-'ving* them, they may ſtarve both their *Bodies* and their *Souls*. 'Therefore quench not the *Spirit* of *God*, which will lead to be 'diligent in all things.

With this I writ another ſhort *Paper, ſhewing the hurt that they did, and the danger they run into, who turned People from the inward Manifeſtation of Chriſt in the heart.*

'THE *Jews* were commanded by the *Law* of *God*, *Not to 'remove the outward Land-mark*, Deut.19.14. And they that 'did ſo, or that cauſed the *Blind* to *wander*, were *Curſed* in the '*Old Covenant*, Deut. 27.17. In the *New Covenant* the *Apoſtle* 'ſaith; *Let him be Accurſed, that preacheth any other Goſpel, than 'that, which he had preached*, Gal. 1. 8. Now the *Goſpel*, that 'he

'he preached, was *The Power of God unto Salvation, to every one* 1688. '*that believeth*, Rom. 1. 16. And the *Goſpel*, that was preached 'to *Abraham* was, That in his *Seed all Nations, and all the Fami-* Gooſes. 'lies of the Earth* ſhould be *bleſſed*. And in order to bring Men 'to this bleſſed ſtate, *God* poureth out of his *Spirit* upon all *Fleſh*; 'and *Chriſt* doth *enlighten* every one, that cometh into the 'World; and the *Grace* of *God*, which bringeth Salvation, hath 'appeared unto all Men, and teacheth the *Chriſtians*, the true 'Believers in Chriſt; and *God* doth *write his Law* in the true 'Chriſtians hearts, and putteth it in their minds, that they 'may *all know the Lord, from the greateſt to the leaſt*; and he 'giveth his *Word* in their *hearts* to obey and do, and the *A-'nointing* within them; ſo that they need not any Man to *Teach* 'them, but as the *Anointing* doth *Teach* them. Now all ſuch, 'as turn People from the *Light*, *Spirit*, *Grace*, *Word* and *A-'nointing within*, remove them from their heavenly *Land-mark* 'of their Eternal *Inheritance*, and make them *blind*, and cauſe 'the *Blind* to wander from the living way to their Eternal '*Houſe* in the *Heavens*, and from New and Heavenly *Jeruſa-'lem*. So they are *Curſed*, that cauſe the *Blind* to *wander* out 'of their way, and to remove them from their heavenly *Land-'mark*.

G. F.

I writ alſo a *Paper* to ſhew, by *Inſtances* taken out of the Holy *Scriptures*, That *many of the holy Men and Prophets of God, and of the Apoſtles of Chriſt, were* Husbandmen *and* Tradesmen: *by which People might ſee, how unlike to them the* World's Teachers *now are.*

'RIghteous *Abel* was a *Shepherd*, a *Keeper* of *Sheep*, Gen.4.2. '*Noah* was an *Husbandman:* and he was a *Juſt man*, *and* '*perfect in his Generation, and walked with God*, Gen. 9. 20. and '6.9. *Abraham*, the Father of the Faithful, was an *Husband-'man*, and had great *Flocks* of *Cattel*; And juſt *Lot* was an '*Husbandman* alſo, and had great *Flocks* and *Herds*, Gen. 13. '*Iſaac* alſo was an *Husbandman*, and had great *Flocks* and *Herds* 'of *Cattel*, and great ſtore of *Corn*, Gen. 26. 12, 14. And the '*Promiſe* was with *Iſaac:* for the *Lord* ſaid to *Abraham, In* Iſaac '*ſhall thy Seed be called*, Gen. 21. 12. *Jacob* was an *Husbandman*, 'and his *Sons Keepers* of *Flocks* of *Cattel*, Gen. 46. 32, 34. and '*God loved* Jacob. *Moſes* kept *Sheep*, Exod. 3 1. and the *Lord* 'ſpake to him, when he was *keeping Sheep*, ver. 4. and ſent 'him to *Pharaoh*, to bring *God's* People, or *Sheep*, out of *Egypt*. 'And by the hand and power of the *Lord*, he and *Aaron* his 'Brother brought them out of *Egypt*, a Land of *Anguiſh*, *Bon-'dage*, *Darkneſs* and *Perplexity*. And *Moſes* kept the *Lord's* Peo-'ple, or *Sheep, forty years in the Wilderneſs:* A *Meek Shepherd* of '*God* he was, and kept his great *Flock* of *Sheep*; though 'ſome of them were *ſcabbed* with the Leproſie of *Contention*

1688. Gooſes.

'and *Murmuring*, and were deſtroyed in the *Wilderneſs*.

'*David* (though he afterwards came to be a *King*) was a '*Keeper* of his Father's *Sheep* in the *Wilderneſs*, 1 Sam. 17. 15, '28. And the *Lord God* called him from the *Sheep-Cotes* to feed 'his *Sheep*, the *Houſe* of *Iſrael*, and to defend them from the ſpi-'ritual *Wolves*, *Bears* and *Lions*; and he did it to purpoſe, who was 'a *Man after God's own heart*.

'*Eliſha* was a *Plowman*, 1 Kings 19. 19. and he was called 'from the *Plow*, that was outward, to *Teach* God's People, 'the Children of *Iſrael*, to *plow up the Fallow ground* of their 'hearts, that they might bring forth *Seed* and *Fruits* to God, 'their Creator.

'And the *Word* of the *Lord* came to *Amos*, when he was a-'mong the *Herdſmen* of *Tekoa*, Amos 1. 1. And *Amaziah*, the 'Prieſt of *Bethel*, ſaid to *Amos*; *Propheſie not again any more at* 'Bethel: *for it is the* King's *Chappel*, *and it is the* King's *Court*, 'Chap. 7. 13. Then anſwered *Amos*, and ſaid to *Amaziah*, '*I was no Prophet*, *neither was I a Prophet's Son*; *but I was an* '*Herdſman*, *and a gatherer of Sycomore-fruit*: *and the Lord took* '*me*, *as I followed the Flock*. *And the Lord ſaid unto me*, *Go*, *pro-*'*pheſie unto my People* Iſrael, *ver.* 14, 15. Here ye may ſee, how 'the Lord made uſe of a *poor man*, and how he called him 'from following the outward *Flock*, and from gathering of out-'ward *Fruits*, to gather his *Fruits*, and to follow his People or '*Flock*, the Children of *Iſrael*.

'Chriſt called *Peter*, and *Andrew* his Brother, when they 'were *Fiſhing*, and *caſting their Net into the Sea* (*for they were* '*Fiſhers*:) *and he ſaid unto them*, *Follow me*, *and I will make you Fiſh-*'*ers of Men*, Matth. 4. 18, 19. And likewiſe Chriſt called *James* 'and *John* his Brother, when they were in a *Ship*, with *Zebe-*'*dee*, their Father, *mending their Nets*; *And they immediately left* '*the Ship*, *and their Father*, *and followed him*, ver. 21, 22. And 'he gave them *power* (a *Net* that will hold, and not want '*mending*) and made them *Fiſhers* of *Men*, to *fiſh* them out of 'the *great Sea*, the *World* of *Wickedneſs*. And we read, that 'when *Peter*, and *Thomas*, and *Nathaniel*, and the Sons of *Ze-*'*bedee* and other Diſciples went a *Fiſhing* together, and that 'Night caught nothing; And in the Morning *Jeſus* appeared to 'them, and ſaid, *Caſt the Net on the right ſide of the Ship*, *and* '*ye ſhall find*: and they did ſo, and catched ſo *great* a *Multitude*, 'that they were not able to draw them to the *ſhore*. And when 'thereupon one of the other *Diſciples* ſaid unto *Peter*, *It is the* '*Lord*; *Peter* hearing, that it was the *Lord*, *Girded his Fiſher's* '*Coat unto him*, John 21. 2, 3, 4, 5, 6, 7. And this was, after '*Chriſt* was *riſen*. So here ye may ſee, *Peter* had not laid 'away his *Fiſher's Coat* all this while, that he had been *preach-*'*ing* before *Chriſt's Death*, and after he was *Riſen*.

'And *Jeſus* ſaw *Matthew ſitting at the Receipt of Cuſtom*, *and* '*he ſaid unto him*, *Follow me*. *And he aroſe*, *and followed him*, 'Matth. 9. 9. And Chriſt imployed *Matthew* to *gather* his 'People, that were *ſcattered* from God; another manner of *Trea-*

'*ſure*

'*ſure*, than the outward *Cuſtom* of the *Romans*. *Luke* was a *Phy-* 1689. '*ſician*, whom Chriſt made a *Phyſician ſpiritual*; which was better, 'than Outward. Gooſes.

'*Paul* was a *Tent-maker*; and being of the ſame *Craft* with '*Aquila* and *Priſcilla*, he *abode with them* at *Corinth*, and *wrought*; '(*for by their Occupation they were Tent-makers*:) Acts 18. 3. And 'did not *Paul*, and *Priſcilla* and *Aquila* bring many to their '*heavenly Tents*, and to be ſettled upon *Chriſt*, the heavenly *Rock* 'and *Foundation*?

'*Joſeph*, the Husband of *Mary*, was a *Carpenter*: And the *Jews* 'ſaid of Chriſt, *Is not this the Carpenter*, *the Son of* Mary? *&c.* 'Mark 6. 3. The *Jews* meant only an outward *Carpenter*; not 'knowing, that Chriſt was alſo a *ſpiritual Carpenter*, who doth '*build up* the *fallen Eſtate* of Man and Woman into the *Image* of '*God*, which they were firſt made in; and had *ſhod* them with 'the *Goſpel* of *Peace*, the *Power* of *God*, which will never wax '*old*; and *Clothed* them with *fine Linnen*, that never will wear 'out; and *armed* them with *Armour* and *Weapons*, that will ne-'ver ruſt; which all the *Weapons* of the *Wicked* can never blunt 'nor pierce: The *Saints* have tried it.

Gooſes, the 1*ſt* Month, 168$\frac{8}{9}$. *G. F.*

It was now a time of much *Talk*: and People too much buſied their minds, and ſpent their time in *hearing* and *telling News*. To ſhew them the *Vanity* thereof, and to draw them from it, I writ the few following *Lines*:

'IN the *Low Region*, in the *Airy Life* all *News* is *Uncertain*; 'there is nothing *ſtable*: But in the *Higher Region*, in the '*Kingdom* of *Chriſt*, there all things are *ſtable* and *ſure*, and the '*News* always *good* and *certain*. For *Chriſt*, who hath all Power 'in Heaven and in Earth given unto him, *ruleth* in the *Kingdoms* 'of *Men*: And he, who doth inherit the *Heathen*, and poſſeſs 'the utmoſt parts of the Earth with his Divine *Power* and *Light*, 'he *Rules* all *Nations* with his *Rod* of *Iron*, and *daſhes them to* '*pieces*, *like a Potter's Veſſels*; the *Veſſels* of *Diſhonour*, and the '*leaky Veſſels*, that will not hold his living water of *Life*: And 'he doth preſerve his *Elect Veſſels* of *Mercy* and *Honour*. And 'his *Power* is *certain* and *ſure*, and doth not change; by which 'he doth remove the Mountains and Hills, and ſhakes the Hea-'vens and the Earth. And *leaky*, *diſhonourable Veſſels*, and the '*Hills* and *Mountains*, and the *Old Heavens* and the *Earth*, they 'are all to be *ſhaken*, and removed, and broken to pieces; though 'they do not *ſee* it, nor him that doth it: But his *Elect* and *Faith-*'*ful* do both *ſee* it, and know him, and his Power, that cannot 'be *ſhaken*, and which changeth not.

The 5*th* of the 1*ſt* Month, 168$\frac{8}{9}$. *G. F.*

About

1689.

London

About the *middle* of the *First Month* 168⅘. I went to *London*, the *Parliament* then ſitting, and being then about the *Bill* for *Indulgence*. And though I was but *Weak* in *Body*, and not well able to ſtir to and fro; yet ſo great a *Concern* was upon my Spirit on behalf of *Truth* and *Friends*, that I *Attended* continually for *many days*, with othet *Friends*, at the *Parliament-Houſe*, labouring with the *Members* thereof, that the thing might be done Comprehenſively, and Effectually.

In this, and other *Services* at *Meetings* and amongſt *Friends*, I continued, till towards the end of the *Second Month*; when being much ſpent with continual *Labour*, I got out of Town for
South-gate a little while, as far as *South-gate* and thereabouts. And while I was there, I writ a *Letter* to *Peter Hendricks*, a *Friend* at *Amſterdam* in *Holland*; in which I incloſed an *Epiſtle* to the *Friends* at *Dantzick* in *Poland*, who at this time were under great *Perſecution*. And as I writ unto them, to *Incourage* and *Strengthen* them in their *Teſtimony*, and to *Comfort* them in their *Sufferings* for the *Truth*; ſo alſo I writ a *Paper* to their *Perſecutors*, the *Magiſtrates* of *Dantzick*; laying before them the *Evil* of *Perſecution*, and perſwading them to *Chriſtian Moderation*, and *To do unto others, in Matters of Religion, as they would be done unto.* Which *Papers* were as followeth:

To Peter Hendricks *at* Amſterdam; *and to Friends at* Dantzick, *who are under Perſecution.*

Dear Friend P. H.

'WIth my Love to thee and thy *Wife*, and *J. Clauſe*, and '*J. Roeloffs*, and all the reſt of *Friends* every where in '*Chriſt Jeſus*, who Reigns over all. And I am glad to hear, 'that *Friends* are well in all thoſe *Provinces* and *Places* every 'where, except *Dantzick*; and that you were ſo diligent in ſpread-'ing my *Papers* to the ſtrengthening of *Friends*. I have lately 'printed the *Life* of *William Caton*, but not made a *Collection* 'of his *Books:* and I think to ſend ſome of them to you, which 'you may *Tranſlate* and *Print*, if you will; it may be ſervice-'able among *Friends*, eſpecially them that knew him.

'Now concerning *Dear Friends* at *Dantzick*, whom the *Lord* 'hath ſupported by his *Eternal Arm* and *Power* to this Day, I 'hope, by the ſame *Arm* and *Power* he will ſupport them, and in 'it they will feel his *Bleſſed Preſence* with them in all their *Suf-'ferings*; who is over the *Cruelty* of their *Perſecutors*, who will 'hardly let them *breathe* neither *Outwardly* nor *Inwardly*, in the '*Common Air* of their *Natural Soil*. Which ſhews both their *Im-'morality*, *Inhumanity* and *Unchriſtianity*, and that they want the '*Counſel* of a *Gamaliel* amongſt them; whoſe *Actions* are below 'the *Law* of *God*, To *do unto others, as they would have them do un-*

'*to*

'*to them:* And God will not *Bleſs* the *Doings* of ſuch. And how- 1689.
'ever I deſire, that *Friends* may mind the *Lord's Power*, that is
'over all, and be valiant for his *Truth*, and keep upon their Rock South-gate.
'and Foundation *Chriſt Jeſus*, that ſtands ſure in this time of the '*heat* of the *Sun* of *Perſecution*, which is ſo *hot* upon you; who 'will not let you, nor ſuffer you to have ſo much as your *Natural* '*Houſes* to *work* and *ſleep* in, nor *meet*, nor *ſerve God* in: And 'the *Lord* doth behold all ſuch *Actors* and their *Actions*. And 'therefore look over all ſuch *Actors* and *Actions* to him, who is 'able to *Deal* with them, and *Reward* them according to their '*Works*. And ſo God Almighty preſerve you all in *Chriſt Jeſus*, 'in whom you have *Reſt*, *Life* and *Peace*, Amen.

Southgate, the 28*th* of the 2*d* Month, 1689. G. F.

To the Magiſtrates *of* Dantzick:

Chriſtian Shroder, *Preſident of the* Council, *and* Emanuel Dilger, N. Gadecken, *and* N. Fraterus, *Deputies of the* Council, *and the Reſt of the* Magiſtrates *and* Prieſts.

'WE have ſeen your *Order*, and of your *Breathing out Per-'ſecution* againſt that *Little Flock*, the *Lambs* of *Chriſt*, 'that lived under your *Juriſdiction* in the City of *Dantzick*; and 'how that you have *Impriſoned* and *Baniſhed Two* by the *Hang-'man* out of the Government of your *City*: and others you threa-'ten to do the ſame to; with great *puniſhment*, if they *Return*. 'And likewiſe you threaten them with puniſhment, that they '*Rent* their *Houſes* of, if they let them have their *Houſes* either 'to *Live in*, or *Meet in* to Serve and Worſhip the Lord, that 'made them: Truly, I am heartily ſorry for both your *Magiſtrates* 'and *Prieſts*, that go under the Name of *Chriſtians*, and ſhew ſuch '*Immoral* and *Inhuman*, *Unchriſtian Actions*, below the *Royal* '*Law* of *God*, which is, *To do to others, as you would have them* '*do unto you.* For would you think it was *Moral*, *Human* or '*Chriſtian*, or according to the *Law* of *God*, if the *King* of *Po-'land*, who is of another *Religion* than you, ſhould *Baniſh* you 'out of your *City* by the *Hangman*, and call you *Murderers* of '*Souls*: Could you ſay, but this was according to the *Law* of '*God*, *To do unto you, as you have done unto others?* But if you 'ſay, That you have the *Sword* and the *Horn*, and the *Power*; 'but bleſſed be the Lord, that hath ſhortened your *Sword*, and 'your *Power*, and your *Horn*, that it reaches no further, than your '*Juriſdiction* of *Dantzick*: and you do not know, how long *God* 'may ſuffer you to have your *Horn*, and your *Power*, and your '*Sword*. We are ſure, you have not the *Mind* nor *Spirit* of '*Chriſt*: and the *Apoſtle* ſaith, *They that have not the Spirit of* '*Chriſt, are none of his*; as in *Rom.* 8. And *Chriſt* bids *Peter*,

'*Put*

1689. Southgate.

'*Put up his Sword*: They that draw the *Sword* concerning him, to 'Defend *him* and his *Worſhip* and *Faith*, ſhould periſh with the *Sword*. 'And *Peter*, and the *Apoſtles* never drew the outward *Sword* after; but 'ſaid, Their *Weapons* were *Spiritual*, not *Carnal*: and they did not 'wreſtle with *fleſh* and *blood*. And Chriſt never gave forth any ſuch 'Command, that they ſhould *Baniſh* any by the *Hangmen*, that 'were not of their *Religion*, nor would not *receive* it. Are not you 'worſe than the *Turks*, who let many *Religions* be in their *Coun-* 'try, yea *Chriſtians*, and to *Meet peaceably*? Yea, the *Turkiſh Pa-* 'troons let our *Friends*, that were *Captives*, *Meet together* at *Al-* 'giers, and ſaid, *It was good ſo to do*: And at *Sally* thoſe *barba-* 'rous *People*, who do not profeſs *Chriſtianity*, you are worſe than 'they; for you profeſs *Chriſt* in *Words*, but in *Works* deny him. 'And did you ever know either in *Scripture* or *Hiſtory*, that 'any *Perſecutors* proſpered long? And you are worſe, than they 'are in the *Mogul's Country*, who they ſay, permits *Sixty Religi-* 'ons in his *Dominions*: and many others might be mentioned, 'which you are *worſe*, than them all in your *Cruelty* and *Perſecu-* 'tion of God's People only for *Meeting together* in the *Name* of 'Jeſus, and Serving and Worſhipping God, their Creator. *No*, 'they muſt not *Breathe* in their *Natural Air*, neither *Natural*, 'nor *Spiritual*, in your *Dominions*: I pray, where had you theſe 'Commands from? neither from *Chriſt*, nor his *Apoſtles*. And 'do not you profeſs the *Scriptures* of the *New Teſtament* to be 'your *Rule?* but I pray you, what *Scripture* have you for this 'your practice? It is good for you to be *Humble*, and do *Juſt-* 'ly, and love *Mercy*; and Call home your *Baniſhed*, and *Love* 'them, and *Cheriſh* them: yea, though they were your *Enemies*, 'you are to obey the Command of Chriſt, and *Love* them. I 'wonder, how you and your *Wives* and *Families* can ſleep qui- 'etly in your *Beds*, that do ſuch *Cruel Actions*, without think- 'ing, the *Lord* may *do to you the ſame!* Your cannot be without 'Senſe and *Feeling*, except you be given over to *Reprobation* with- 'out *Senſe* and *Feeling*, and your *Conſciences ſeared* with a hot 'Iron. But *Chriſtian Charity* doth hope, that you are not all in 'that *ſtate*; but that there may be ſome Relenting or *Conſidera-* 'tion of your *Actions* among ſome of you, either according to 'the *Law* of *God*, or his *Goſpel*.

'From him, that deſires your *Temporal* and *Eternal Good*, 'and *Salvation*, and not *Deſtruction*, Amen.

Middleſex, the 28*th* of the 2*d* Month, 1688. G. F.

Peter, *Thou may'ſt Tranſlate this into High-Dutch, and ſend them; and you may print it, if you will, and ſpread it abroad: and Tranſlate that part of the Letter, that is to Friends, into High-Dutch, and ſend to them.*

Having

1689.

Having ſtay'd in the Country about *Three Weeks*, I return'd to *London* a little before the *Yearly-Meeting*, which was in the *Third Month* this *Year*, and was a very *Solemn*, *Weighty Meeting*; the *Lord* (as formerly) viſiting his *People*, and honouring the *Aſſembly* with his glorious Preſence, to the great Satisfaction and Comfort of *Friends*. After the *Buſineſs* of the *Meeting* was over, it was upon me to add a few *Lines* to the *Epiſtle*, which went from the *Meeting* to *Friends*, after this manner: London. *Yearly-Meeting.*

Dear Friends and Brethren,

'WHO have known the *Lord*'s Eternal *Arm* and *Power*, that 'hath preſerved you upon the heavenly *Rock* and *Founda-* 'tion, and hath built your *Houſe* upon it; you have known ma- 'ny *Winds*, *Tempeſts* and *Storms*, that have riſen out of that 'Sea, where the *Beaſt* roſe; and many raging *Storms*, that have 'riſen by *Apoſtates* of ſeveral ſorts: but the *Seed*, that *bruiſes the* 'Serpent's *head*, and is the Foundation of God's People, *ſtands* 'ſure. And therefore, *Dear Friends* and *Brethren*, though there 'be great *Shakings* in the *World*; the *Lord*'s Power is over all, 'and his *Kingdom* cannot be *ſhaken*. And therefore, all ye *Chil-* 'dren of God, *Children* of the *Light*, and *Heirs* of his *Kingdom*, 'a Joyful, Peaceable *Habitation* keep in; keeping out of all the 'Heats, *Contentions* and *Diſputes* about things below. And *Lay* 'hand on no man, *nor no thing ſuddenly*; leſt they ſhould be 'puffed up with that which *fades*, and ſo come to *loſs*: but mind 'the *Lord*'s Power, that keeps open your heavenly *Eye*, to *ſee* 'things preſent, and to come; and in that ye will *ſee* and *han-* 'dle the *Word* of *Life*. And *Dear Friends* every where, Have 'power over your own *Spirits*. As God hath bleſſed you with his 'Outward *things*, have a care of *Truſting* in them; or falling in- 'to *Difference* one with another about theſe *Outward Things*, that 'are *below*: which will paſs away. But all live in the *Love* of 'God, and in that live in *peace* with God, and one with another. 'And follow the *Works* of *Charity*, and overcome the *Evil* with 'the *Good* to all. For what *Good* have all the *Tinklers* done, 'with their *Cymbals* and *ſounding Braſs*? They always bred *con-* 'fuſion, and never did *Good* in any *Age*; *Tinkling* with their *Cym-* 'bals, and *ſounding* with their *Braſs*, to draw out the *Simple* 'to follow them. And therefore it is good for all the *Children* 'of God, to keep in their *Poſſeſſions* of *Life*, and in the *Love* of 'God, that is Everlaſting. And as for all the *Tumults* of the 'World, and the *Apoſtates* from the *Truth*, the *Lord*'s *Power* is 'over them all, and *Chriſt reigns*; and the *Lord* ſaith, *No Wea-* 'pon, *that is formed againſt thee, ſhall proſper*, (Iſa. 54.17.) And 'now *Friends*, you are not unſenſible, how many *Weapons* have 'been *formed* againſt us, who are the *Sons* and *Daughters* of 'God; and the *Lord* hath reſtrained them, according to his 'Promiſe: they *have not proſpered*. And the *Lord* ſaid; *Every* 'Tongue, *that ſhall riſe up in Judgment againſt thee, thou ſhalt Con-*

1689 London. *Yearly-Meeting.*

'*demn*: ſo God hath given ſuch a *Power* to his *Children*, to *Con*-'*demn* all the *Tongues*, that ſhall riſe up in *Judgment* againſt 'them; and this is the *Heritage* of the *Servants* of the *Lord*, '*Their Righteouſneſs is of me*, ſaith the *Lord*. And you are not 'unſenſible of the many *Tongues*, that have riſen up againſt us 'in *Judgment*, yea, of *Apoſtates* and *Prophane*: But in and with 'the *Truth*, and the *Power* of *God*, according to the *Promiſe* of '*God*, *Every Tongue*, that riſeth againſt thee, thou ſhalt *Condemn*. 'So it is not *one Tongue* only thou ſhalt *Condemn*; but *Every* '*Tongue*, that ſhall riſe up in *Judgment* againſt thee, thou ſhalt '*Condemn*. So the *Lord* giveth this *Power* to his *Servants* and '*Children*, to judge the *Evil Tongues*, and he doth reſtrain the '*Weapons formed againſt* them; ſo that they ſhall not *proſper* a-'gainſt his *Children*, that he hath begotten: *Praiſes* and *Honour* 'be to his holy *Name* for ever! *Amen.*

G. F.

Soon after this *Meeting* was over, the *Yearly Meeting* began at *York*; which becauſe of the *Largeneſs* of that *County*, and for the Conveniency of *Friends* in the *Northern parts*, had for ſome *Years* been held there. And inaſmuch as there had been ſome *Hurt* done in that place, as ſome *Diviſion* made there, by ſome that were gone out of the *Unity* of *Friends*; It was upon me to write a few *Lines* to *Friends* of that *Meeting*, to *Exhort them to keep in the pure, heavenly Love, which brings into and keeps in the true Unity.* And that which I writ was thus:

Dear Friends and Brethren in Chriſt Jeſus,

'WHom the *Lord* by his Eternal *Arm* and *Power* hath pre-'ſerved to this day, all walk in the *Power* and *Spirit* 'of *God*, that is over all, in *Love* and *Unity*: For *Love* over-'comes, and builds up, and *unites* all the *Members* of *Chriſt* to 'him the Head; for *Love* keeps out of all *ſtrife*, and is of *God*. 'And *Love* and *Charity* never fails, but keeps the Mind above all '*outward things*, or *ſtrife* about *outward things*; and is that, 'which *overcomes Evil*, and caſts out all *falſe Fears*: And it is 'of *God*, and unites all the *hearts* of his *People* together in the 'heavenly *Joy*, *Concord* and *Unity*. The *God* of *Love* preſerve you 'all, and ſettle and eſtabliſh you in *Chriſt Jeſus*, your *Life* and '*Salvation*, in whom ye have all *Peace* with *God*. And ſo '*Walk* in him, that ye may be ordered in his peaceable, hea-'venly *Wiſdom*, to the *Glory* of *God*, and the *Comfort* one of a-'nother, *Amen.*

London, the 27*th* of the 3*d* Month, 1689. *G. F.*

Being

1689 Kingſton.

Being much *Wearied* and *Spent* with being at many large *Meetings*, and in much *Buſineſs* with *Friends*, during the time of the *Yearly-Meeting*, and finding my *health* much *impaired* thereby; I went out of *Town* with my Daughter *Rouſe*, to their *Country-houſe* near *Kingſton*, and tarried there moſt of the remaining part of the *Summer*. In which time I ſometimes viſited *Friends Meetings* at *Kingſton*, and writ divers things for the *Service* of *Truth* and *Friends*. Amongſt thoſe things that I writ there, one was an *Epiſtle to Friends in Barbados*; and it was, as followeth:

To all Friends in Barbados, *that are Convinced of God's Truth.*

'MY Deſires are, that ye may live and walk in his *peace-*'*able Truth*, and ſhew forth, that ye are *Children* of the '*Light* and of the *Truth*: for the heavenly, gentle and peace-'able *Wiſdom* is juſtified of her *Children*. But *Debate*, *Strife*, '*Wilfulneſs*, and laying open one another's *Nakedneſs* and *Weak-'neſs*, that is not heavenly Wiſdom's Children's doing (but '*Ham*'s) nor from the *Spirit* of *Chriſt*; nor ſuch, as *bite* and '*tear* one another: That's from a devouring Spirit, and not from 'the *Spirit* of *Jeſus*, which cloaths and covers that which is un-'comely, and can *forgive*. And now my *Friends*, you profeſs 'that *Truth*, which is beyond all the *World's* ways; therefore 'ſee, that you do Excel them in the heavenly, gentle *Wiſdom*, 'that is eaſie to be intreated: for the *Wiſdom* of the *World* is 'not eaſie to be intreated; and ſometimes will not be intreated 'at all. And now pray ſee, how you do excel the World in '*Wiſdom*, in *Vertue*, in *Kindneſs*, in *Love* that is over hatred, in '*Meekneſs*, and *Lowlineſs*, and *Humility*, and in *Sobriety*, *Civility* 'and *Modeſty*, and in *Temperance* and *Patience*, and in all that 'which is called *Morality* and *Humanity* (which will not act 'any thing below Men, or unmanly) and to ſhew forth true '*Chriſtianity*, and that ye are the Converted and Tranſlated *Be-'lievers* in *Chriſt*, dwelling in the *Love* of *God*, that beareth all 'things, and endureth all things, and is not puffed up, and en-'vies not. For they that be out of this *Love* of *God*, and *Chri-'ſtian Charity*, are nothing, but as a *tinkling Cymbal* and a *ſound-'ing Braſs*; and are diſcontented, Murmurers and Complainers, 'full of *Doubts*, *Queſtions* and *falſe Jealouſies*. Keep that Spirit 'out of the *Camp* of *God*: for do not you read in the Scriptures, 'both of the *New* and *Old Teſtament*, that the End of ſuch was '*Miſery*? Therefore in the *Love* of *God* build up one another: 'for *Love* edifies the Body of Chriſt; and he commands his *Be-'lievers* to *love Enemies*, and to *love one another*: By this they are 'known to be the *Diſciples* of *Chriſt*. But to live in *Envy*, *Strife* 'and *Hatred*, is a Mark, they are no *Diſciples* of *Chriſt*: *For he*

1689. Kingston.

'that loveth not his Brother, abides in Death; and whosoever hates 'his Brother, is a Murderer: and ye know, that no Murderer hath 'eternal life abiding in him. But they, that do love the Brethren, 'are passed from death to life, 1 John 3. 14, 15. And, If a Man 'say, I love God, and hateth his Brother, he is a liar: for he that 'loveth not his Brother, whom he hath seen, how can he love God 'whom he hath not seen? And this Commandment have we from God, 'that he who loveth God, loveth his Brother also, Chap. 4. 20, 21. 'Therefore love one another: for Love is of God, and Hatred is 'of the Devil; and every one that loveth, is born of God, and 'knows God. Now all are Children of God by Creation: and 'therefore in that state they are to love their Neighbours, as them-'selves; and to do unto all Men, as they would have them do unto 'them. Secondly, God pouring his Spirit upon all Flesh (or all 'Men and Women) all that are led by the Spirit of God, are 'the Sons of God, and Heirs of God, and Joint-heirs with Christ; 'and so are in Fellowship in the Everlasting Gospel: and so are 'in Unity in the Spirit, the Bond of Peace. And they that go 'out of this Unity, and out of the Bond of Peace, and do not 'keep it; they break the King of Kings Peace: but they that 'keep in the Unity, and Fellowship in the Spirit, and walk in the 'Light, have Fellowship one with another, and with the Father 'and the Son. So it is not every one, that talks of the Light, 'and talks of the Word, and of Righteousness, and talks of Christ, 'and of God; but he that Doth the will of God. And therefore, My 'Friends, all strive to excel one another in Love, and in Vertue, 'and in good Life and Conversation; and strive all to be of one 'Mind, Heart and Judgment in the Spirit of God: for in Christ 'all are one, and are in peace in him. The Lord God Almighty 'preserve you in him, who is your holy Rock and Foundation, 'that is heavenly, and stands sure; that ye may all be Valiant 'for the Truth upon the Earth, and for the Lord and his glori-'ous Name; so that ye may all come to serve him in your Ge-'neration, and in his New Creation in Christ Jesus, Amen.

'And now, that you are come into so much Favour with the 'Magistrates and Powers, that they let you serve the Office of a 'Constable, &c. without swearing or taking any Oaths; hereby 'Christ's Doctrine and Command, and his Apostle's is set up. 'And therefore I desire, that you may double your diligence in 'your Offices, in doing that which is just, and true, and righ-'teous; so that ye may excel and exceed all them, that are tied, 'shack'led or bound by Swearing or Oaths, to perform their Offi-'ces: and you can do it at Yea and Nay, so say and so do; ac-'cording to Christ's Doctrine and Command. For Adam and Eve 'by disobeying the Command of God, fell under Condemnation: 'and they that disobey the Command of Christ in taking Oaths and 'Swearing, go into Evil, and fall into Condemnation, Matth. 5. 'and Jam. 5. So my Love in the Lord is to you all.

Kingston upon *Thames*, the 10th of the 5th Month, 1689. G. F.

1689.

I stay'd at *Kingston*, till the beginning of the *Seventh Month*; where not only many *Friends* came to visit me, but some Considerable *People* of the *World*, with whom I discoursed about the *Things* of *God*. Then leaving *Kingston*, I went to *London* by *Water*, visiting *Friends* as I went, and taking *Hammersmith-Meeting* in my way. And having recovered some *strength* by being in the *Country*, when I was come to *London*, I went from *Meeting* to *Meeting*; *labouring* diligently in the *work* of the *Lord*, and opening the *Divine Mysteries* of the heavenly things, as *God* by his *Spirit* opened them in me. But I found, my *Body* would not long bear the *City*; wherefore, when I had travelled amongst *Friends* there about a *Month*, I went to *Tottenham-High-Cross*, and from thence to *Edward Man*'s Country-house near *Winchmore-hill*, and to *Enfield*; spending a matter of *Three Weeks* time amongst *Friends* thereabouts, and had *Meetings* at all those places. Then, being a little refreshed with being in the *Country*, I went back to *London*; where I tarried, labouring in the *Work* of the *Ministry*, till the middle of the *Ninth Month*: at which time I went down with my Son *Mead* to his House in *Essex*, and abode there all the *Winter*. During which time I stirred not much abroad; unless it were sometimes to the *Meeting*, to which that *Family* belonged, which was about *half* a *Mile* from thence: but I had *Meetings* often in the *House* with the *Family*, and those *Friends*, that came thither. Many things also I writ, while I was there; some of which follow here. One was an *Epistle* to the *Quarterly* and *Yearly-Meetings* of *Friends* in *Pensylvania*, *New-England*, *Virginia*, *Maryland*, the *Jerseys*, *Carolina*, and other Plantations in *America*. And it was thus:

Kingston. Hammersmith. London. Tottenham-High-Crofs. Winchmore-hill. Enfield. Essex. Goofes.

'MY *Dear Friends* and *Brethren* in the Lord *Jesus Christ*, who, 'by believing in his *Light*, are become Children of his 'Light and of his *Day*; my desires are, that you may all walk 'in his *Light* and in his *Day*, and keep the *Feast* of *Christ*, our 'Passover, who is sacrificed for us, not with *Old Leaven*, neither 'with the *Leaven* of *Malice* and *Wickedness*; but let all that be 'purged out: that ye may be a *New Lump*, keeping the *Feast* of 'Christ, our Passover, with the *unleavened Bread* of Sincerity and 'Truth. Therefore let no *leavened Bread* be found in your *Hou-'ses*, nor in your *Meetings*, nor in the *Camp* of *God*, or Houshold 'of *Faith*, which are the Houshold of Christ: But all that *sour*, 'old *Leaven*, which makes Peoples hearts *sour*, and to *burn* one 'against another; all that must be purged out of the *Camp* of 'God, and kept out. For the *Feast* of *Christ*, our *Passover*, must 'be kept, in the New Covenant, with his heavenly, *unleavened* 'Bread of *Life*. The *Jews* in the *Old Testament* their *Feast* was 'kept with *outward unleavened Bread*: And now, in the *New Te-'stament*, in the Gospel-Day, our *Feast* is to be kept with the 'heavenly, *unleavened Bread* of Sincerity and Truth. Therefore 'Friends, I desire you seriously to consider, and to keep this 'Feast, which the Apostle directed the Church of Christ to keep.

'Do

1689. Goofes. 'Do not you ſee *Chriſtendom*, ſo called, keep their *Feaſts* with 'the *leavened Bread* of Malice and Wickedneſs? which makes 'them ſo *ſour*, and their hearts to *burn* one againſt another, 'that they have deſtroyed, and do deſtroy one another about '*Religion*. Therefore all live in the *love* of *God*, which keeps 'above the *love* of the *World*; ſo that none of your Hearts may 'be choaked or ſurfeited with theſe *outward Things*, or with the '*Cares* of the *World*, which will paſs away: But mind ye the '*World* and the *Life*, that is without end, that ye may be *heirs* 'of it. And *Friends*, you ſhould ſtrive to Excel all, both *Pro-* '*feſſor* and *Prophane*, both in *Morality*, *Humanity* and *Chriſtiani-* '*ty*, *Modeſty*, *Sobriety* and *Moderation*, and in a good, godly, righ- 'teous *Life* and *Converſation*; ſhewing forth the *Fruits* of the '*Spirit* of *God*, and that you are the *Children* of the living *God*, 'and *Children* of the *Light*, and of the *Day*, and not of the *Night*. 'And ſerve *God* in *Newneſs* of *Life*: for it is the *Life*, and a 'living and walking in the *Truth*, that muſt Anſwer the *Wit-* '*neſs* of *God* in all People; *that they, ſeeing your good Works, may* '*glorifie our Father, which is in Heaven.* Therefore be valiant for 'God's holy, pure *Truth*, and ſpread it abroad, among both *Pro-* '*feſſors* and *Profane*, and the *Indians*. And you ſhould write o- 'ver *once* a *year*, from all your *Yearly-Meetings*, to the *Yearly-* '*Meeting* here, concerning your Diligence in the *Truth*, and of 'its ſpreading, and of Peoples receiving it, both *Profeſſors* and '*Profane*, and the *Indians*; and concerning the *Peace* of the '*Church* of *Chriſt* amongſt your ſelves. For, bleſſed be the Lord, '*Truth* doth get ground in theſe Parts, and many are made 'very loving to *Friends*, and the *Lord's Power* and *Seed* is over 'all: In which God Almighty keep all his People to his Glory, '*Amen.*

Gooſes, the 28*th* of the 11*th Month*, 1689. G. F.

While I was in the City, I had a Concern upon my Spirit with reſpect to a *Twofold Danger*, that attended ſome, who profeſt *Truth*: one was of *Young Peoples running into the Faſhions* of the *World*; and the other was of *Old Peoples going into the Earth*. And that Concern coming now again weightily upon me, I was moved to give forth the following *Paper*, as a *Reproof* to ſuch, and an *Exhortation* and *Warning* to all *Friends* to beware of, and keep out of thoſe *Snares*.

To all that do Profeſs the Truth *of* God.

'MY deſires are, that you may walk in *Humility* in it. For 'when the *Lord* firſt called me forth, he let me ſee, *That* 'Young People *grew up together in Vanity, and the Faſhions of the* '*World*; *and* Old People *went downwards into the Earth, raking it* '*together*: *and to both theſe I was to be a ſtranger.* And now *Friends*, 'I

'I do ſee too many *Young People*, that do profeſs the *Truth*, do 1690. 'grow up into the *Faſhions* of the *World*; and too many *Pa-* Gooſes. '*rents* indulge them: And amongſt the *Elder*, ſome are grow- 'ing downwards, and *raking* after the *Earth*. Therefore take 'heed, that you are not making your *Graves*, while you are '*Alive* outwardly, and loading your ſelves with thick *Clay* (Hab. '2.6.) For if you have not power over the *Earthly Spirit*, and 'that which leadeth into a *Vain Mind*, and the *Faſhions* of the '*World*, and into the *Earth*; though you have often had the *Rain* 'fall upon your *Fields*, you will but bring forth *Thiſtles*, *Briars* 'and *Thorns*, which is for the *Fire*. And ſuch will become *brit-* '*tle*, *peeviſh*, *fretful Spirits*, that will not abide the heavenly *Do-* '*ctrine*, and the *Admonitions*, *Exhortations* and *Reproofs* of the '*Holy Ghoſt*, or heavenly *Spirit* of *God*; which would bring you 'to be Conformable to the *Death* of *Chriſt*, and to his *Image*, 'that ye might have *Fellowſhip* with him in his *Reſurrection*. 'And therefore it is good for all to bow to the *Name* of *Jeſus*, 'their *Saviour*, and that all may Confeſs him to the *Glory* of 'God the *Father*. For I have had a Concern upon me, in a 'ſenſe of the *Danger* of *Young Peoples* going into the *Faſhions* of 'the *World*, and *Old Peoples* going into the *Earth*, and many go- 'ing into a *looſe* and *falſe Liberty*; till at laſt they go quite out 'into the *Spirit* of the *World*, as ſome have done. Such their '*Houſe* hath been built upon the *Sand* on the *Sea ſhore*, not up- 'on *Chriſt* the *Rock*; that they are ſo ſoon in the *World* again, 'under a pretence of *Liberty* of *Conſcience*. But it is not a *pure* '*Conſcience*, nor in the *Spirit* of *God*, nor in *Chriſt Jeſus*: for in 'the *Liberty* in the *Spirit* there is the *Unity*, which is the *Bond* 'of *Peace*; and all are one in *Chriſt Jeſus*, in whom is the true '*Liberty*. And this is not of the *World*: for *He* is not of the '*World*. And therefore all are to ſtand faſt in him, as they 'have received him; for in him there is *peace*, who is the *Prince* 'of *Peace*: but in the *World* there is *Trouble*. For the *Spirit* of 'the *World* is a *Troubleſome Spirit*; but the *Spirit* of *Chriſt* is a '*Peaceable Spirit*: and in it *God Almighty* preſerve all the *Faith-* '*ful*, Amen.

Gooſes, the 1*ſt* of the 2*d* Month, 1690. *G. F.*

Another *Paper*, that I writ while I was here, was concerning the *Enſign*, which *Iſaiah* propheſied the *Lord* ſhould ſet up for the *Gentiles*, which I ſhewed was *Chriſt*. Of that *Paper* this which follows, is a *Copy*:

'THE *Lord* ſaith; *They ſhall not hurt nor deſtroy in all my ho-* '*ly Mountain*: *for the Earth ſhall be full of the knowledge of* '*the Lord, as the Waters cover the Sea*, Iſa. 11.9. *And in that day* '*there ſhall be a Root of* Jeſſe, *which ſhall ſtand for an* Enſign *of* '*the People*; *to it ſhall the* Gentiles *ſeek, and his Reſt ſhall be glo-*

rious,

1690. Gooſe. 'rious, ver. 10. *And he ſhall reign over the* Gentiles, *and in him* 'ſhall the Gentiles *truſt*, Rom. 15. 12. This *Enſign* is *Chriſt*, 'which was propheſied of by the *Prophet*; which *Prophecy* the 'Apoſtle, who was a *Miniſter* to the *Gentiles*, ſheweth was ful-'filled in the *New Teſtament*. And in this *Day* of *Chriſt*, *Iſaiah* 'ſaith, *The* Lord *ſhall ſet his hand again the* ſecond *time, to Reco-'ver the Remnant of his People, which ſhall be left, from* Aſſyria 'and *from* Egypt, *&c. And he ſhall ſet up an* Enſign *for the Nati-'ons, and ſhall aſſemble the Outcaſts of* Iſrael, *and gather together 'the diſperſed of* Judah *from the four Corners of the Earth*, ver. 11, '12. This is in the *Day* of *Chriſt*, and his *Goſpel* of *Life* and 'Salvation, which is preached to every Creature under Heaven, 'who *Enlighteneth every Man that cometh into the World*, both 'Jews and *Gentiles*; that by his heavenly, divine *Light* they may 'ſee *Chriſt*, their *Enſign*, and *Captain* of their *Salvation*: So *Chriſt* 'is one *Enſign* both to the *Jews* and *Gentiles*. And *Iſaiah* ſaith, 'The *Redeemer ſhall come to* Sion, *&c.* Iſa. 59. 20. And, *This is 'my Covenant with them, ſaith the* Lord, *my Spirit, that is upon 'thee* (to wit, Chriſt) *and my Words, which I have put in thy 'Mouth, ſhall not depart out of thy Mouth, nor out of the Mouth 'of thy Seed, nor out of the Mouth of thy Seed's Seed, ſaith the* 'Lord, *from hence-forth and for ever*, ver. 21. *Ariſe, ſhine, for 'thy* Light *is come, and the Glory of the* Lord *is riſen upon thee*, 'Chap. 60. 1. *And the* Gentiles *ſhall come to thy Light*, ver. 3. '*And the abundance of the* Sea *ſhall be converted unto thee*, ver. 5. '(*the* Sea *is the* World.) *The* Lord *ſhall be thy everlaſting Light*, 'ver. 20. And, *Thou ſhalt call thy Walls, Salvation, and thy 'Gates, Praiſe*, ver. 18. And the *Lord* ſaith; *I will make the 'place of my Feet glorious*, ver. 13. *Heaven is his Throne, and 'Earth is his Footſtool*, Chap 66. 1. And *he that puts his truſt in 'me, ſaith the* Lord, *ſhall poſſeſs the Land, and ſhall inherit my holy 'Mountain*, Chap. 57. 13. Which *Mountain* is Eſtabliſhed above 'all the *Mountains* and *Hills*, Iſa. 2. 2. The *Lord* ſaith (ſpeak-'ing of Chriſt) *I have put my Spirit upon him, he ſhall bring forth 'Judgment to the Gentiles*, Iſa. 42. 1. And he ſaith of him, *I 'will give thee for a Covenant of the People, for a Light of the 'Gentiles; To open the blind Eyes, to bring out the Priſoners from 'the Priſon, and them that ſit in Darkneſs, out of the Priſon-houſe. 'I am the Lord, that is my Name, and my Glory will I not give to 'another, neither my Praiſe to graven Images*, ver. 6, 7, 8. So *Chriſt* 'the *Light* is come, and the Glory of the Lord is riſen; and 'the *Gentiles* are come to the *Light* of *Chriſt*: and this Propheſie 'of *Iſaiah* concerning *Chriſt*, many of the *Gentiles* witneſs ful-'filled, that *Salvation is come to the* Gentiles, *Rom.* 11. 11. And 'God gave his *Glory* to his *Son*: And Chriſt ſaith, *The Glory, 'which thou gaveſt me, I have given them* (namely, his Believers 'and Followers) *that they may be one, even as we are one*, John '17. 22. Now here you may ſee, how the *Promiſes* and *Pro-'phecies* are fulfilled in *Chriſt Jeſus*, whom God hath given for 'an *Enſign* both to the *Jews* and *Gentiles*, and the *Captain* of 'their *Salvation*; and he doth enlighten every one, that cometh 'into

'into the World: that with his heavenly, divine *Light* they 1690.
'might ſee *Chriſt*, the Lord from Heaven, their *Captain* and *En-*
'*ſign*, and truſt in him, who is their *Conqueror*; who bruiſes the Gooſes.
'Serpent's head, and deſtroys the *Devil* and his Works: And
'Chriſt and his Followers overcome the *Dragon*, *Beaſt* and *falſe*
'*Prophet*. And therefore all *Jews*, *Gentiles* and *Chriſtians*, that
'come to believe in Chriſt, are to ſtand to their *Enſign*, *Chriſt*;
'who is alſo the *Captain* of their *Salvation*, who is above all *En-*
'*ſigns* and *Captains* below. For he is from above, and therefore
'all are to truſt in him; for he is certain and *able to ſave to the*
'*utmoſt*, &c. and is the ſame *Enſign* and *Captain* to day, as he
'was *yeſterday*, and ſo *for ever*, the *Firſt* and *Laſt*, the *Begin-*
'*ning* and *Ending*, and *Lord* of all *Lords*, and *King* of all *Kings* upon
'the Earth; and there is nothing certain to be truſted in, below
'Chriſt Jeſus, who is from above. You ſee in the Scriptures,
'there were many *Ways* and *Religions* among the *Heathen*, as
'there were many *Sects* among the *Jews*, when Chriſt came:
'And now there are many *Sects*, or *Religions* among the *Chri-*
'*ſtians*, who believe from the *Scriptures*, *that he is come*; as the
'*Jews* believed, *he was to come*. But they that cloſe their *Eyes*,
'and ſtop their *Ears* to the *Light* of *Chriſt*, they are not like to
'*ſee Chriſt*, who hath enlightened them, to be their *Enſign*, and
'the *Captain* of their *Salvation*, that ſee not with the heavenly
'*Eye*, nor hear with the heavenly *Ear*, to *ſee* and *hear* their hea-
'venly *Enſign*, and *Captain* of their *Salvation*, to convert them
'and heal them; that they might follow him, and be of his ho-
'ly *Camp*, and be his heavenly *Soldiers*, to whom he gives ſpi-
'ritual *Arms* and *Armour*, the *Helmet* of *Salvation*, the *Breaſt-*
'*plate* of *Righteouſneſs*, the *Armour* of *Light*, and the *Shield* of
'*Faith* (which will quench all the *fiery Darts* of *Satan*, and give
'*Victory*) and the *Sword* of the *Spirit*, the *Word* of *God*, which
'ſhall cut and hammer down, and burn up all the Strong holds
'of *Satan*. Alſo he cloatheth his *Soldiers* with *fine Linnen*, white
'and clean, his *Righteouſneſs*, and *ſhooeth* them with the ever-
'laſting Goſpel of Peace, the *Power* of *God*; which *Cloths* and
'*Shooes* will never wax *Old*. And all that are *ſhod* with the E-
'verlaſting *Goſpel*, the *Power* of *God*, they will never wax *Old*;
'but will ſtand all *Storms* and *Tempeſts* in the World. And they
'that are *ſhod* with the *Goſpel*, the *Power* of *God*, can in it tread
'upon *Serpents*, *Vipers* and *Scorpions*, and all the venemous Beaſts
'upon the Earth, and all the *Thorns*, *Briars*, *Brambles*, *Thiſtles*,
'and ſharp *Rocks* and *Mountains*, and never be hurt, nor never
'wear out their *Shooes*; but their *Feet* are always *beautiful up-*
'*on the Mountains*. *Moſes* a Captain, the *Servant* of the *Lord*, ſaid
'unto the People of *Iſrael*, *I have led you forty years in the Wil-*
'*derneſs: your Cloths are not waxen old upon you, and thy Shooe is*
'*not waxen old upon thy foot*, Deut. 29. 5. Here ye may ſee, the
'*Jews* in the *Old Teſtament*, their *Cloths* and their *Shooes* did not
'wax old: But they, who are Chriſt's followers, whom he *ſhoo-*
'*eth* with his Everlaſting Goſpel of *Peace*, and *Cloatheth* with his
'fine Linnen, his *Righteouſneſs*, and *Arms* with his Arms and Ar-

1690. 'mour, they are *cloathed*, *ſhod* and *armed*, with that which will
'never decay, nor wax old, nor canker, nor ruſt, nor corrupt,
Gooſes. 'nor grow blunt. Now all, (whether *Chriſtians*, or *Jews*, or
'*Gentiles*) that hate the *Light* of *Chriſt*, and cloſe their Eyes,
'and ſtop their Ears to it, are not like to ſee *Chriſt* their *En-*
'*ſign*, and *Captain* of their *Salvation*, but are *blind*. And as there
'is no outward *Captain*, would Liſt a Company of *blind* and *deaf*
'*men*, and cloath and arm them with outward *Armour*; ſo ſuch,
'as are *blind* and *deaf*, whoſe Eyes are cloſed, and Ears ſtopped
'to the heavenly *Light* of *Chriſt*, he is not like to *cloath* them
'with his fine Linnen, and *arm* them with his heavenly and ſpi-
'ritual Armour; nor are they like to be ſpiritually and heaven-
'ly *diſciplined*, and to ſee and know his holy and ſpiritual, li-
'ving *Camp*, nor to follow him, while they are *deaf* and *blind*,
'and hate his *Light*, which is the *Life* in *Chriſt*, the heavenly
'*Enſign* and *Captain* of their *Salvation*. For it is the *Light*, that
'ſhines in the heart, which gives the knowledge of the glory of
'God in the face of *Chriſt Jeſus*; who is the *Enſign* and *Captain*
'of Mens Salvations, and who hath brought, and doth bring ma-
'ny Sons unto glory: Praiſes, Honour and Glory be unto the
'Lord over all, who liveth for ever, *Amen*.

Gooſes, the 14*th* of the
2*d* Month, 1690. G. F.

London. A Week after this I return'd to *London*: and after a little ſtay
Kingſton. there, went down to viſit *Friends* at *Kingſton*, where I ſtay'd
London. not long; but came back to *London*, and remained there in the
Yearly-Meeting. *Lord*'s *work*, till after the *Yearly-Meeting*, which was in the *Fourth Month* this Year: in which the wonted *Goodneſs* of the *Lord* was witneſſed, and his bleſſed *Preſence* enjoyed, and his heavenly *Power* livingly felt, opening the hearts of his People unto him, and his Divine Treaſures of *Life* and *Wiſdom* in and unto them; whereby many uſeful and neceſſary things, relating to the ſafety of *Friends*, and to the honour and proſperity of *Truth*, were weightily treated of, and unanimouſly concluded.

After the *Meeting* was over, I writ the following *Paper* to *Friends*, to be added to the *Epiſtle*, which from the *Yearly-Meeting* was ſent into the ſeveral Counties.

'ALL *Friends* every where, that are alive to *God* through
'Jeſus Chriſt, and are living *Members* of *Chriſt* the holy
'Head; *Be ſtill*, and *ſtand ſtill* in the *Lord*'s *Camp* of *Holineſs* and
'*Righteouſneſs*, and therein ſee the Salvation of God, and your
'Eternal Life, Reſt and Peace: and in it you may feel and ſee, the
'*Lord*'s *Power* is over all; and how the *Lord* is at work in his
'*Power*, and ruling the *Nations* with his *Rod* of *Iron*, and is
'breaking (in the *Nations*) the old, leaky *Veſſels* and *Ciſterns* to
'pieces, like the *Potter*'s *Veſſels*, that will not hold his living *Wa-*
'*ter* of *Life*, who are erred from the *Spirit*. But bleſſed be the
'Lord

'Lord God of Heaven and Earth, who by his Eternal *Arm* and 1690.
'*Power* hath ſettled all his People upon the living, holy *Rock* and
'*Foundation*, that ſtands ſure; whom he hath drawn by his *Spi-* London.
'*rit* to his Son, and gathered them into the *Name* of *Jeſus Chriſt*, Yearly Meeting.
'his only begotten Son, full of *Grace* and *Truth*: who hath all
'*Power* in Heaven and Earth given to him. Whoſe *Name* is a-
'bove every *Name* under the whole Heaven: and all his living
'*Members* know, there is no *Salvation* given by any other *Name*
'under the whole Heaven, but by the *Name* of *Jeſus*; and he,
'their *Salvation*, and their living *Head* is felt in the midſt of them
'in his *Light*, *Life*, *Spirit*, *Grace* and *Truth*, and his *Word* of
'*Patience*, *Wiſdom* and *Power*: who is his People's *Prophet*, that
'God hath raiſed up, in his New Teſtament and Covenant, to
'open to them; and their living *Shepherd*, that hath purchaſed,
'redeemed and bought them with his precious Blood. And Chriſt,
'the *living One*, feeds his *living Sheep* in his *living Paſtures* of
'Life, and his *living Sheep* know their *living Shepherd*'s *voice*,
'with his *living Bread* and *Water*, and follow him; and will not
'follow any of the World's *Hirelings*, nor *Thieves*, nor *Robbers*,
'nor *Climbers*, that are without *Chriſt*, the *Door*. And likewiſe
'Chriſt's living Children know Chriſt, the *Biſhop* of their Souls,
'to *overſee* them with his heavenly and ſpiritual *Eye*, that they
'may be preſerved in his *Fold* of *Life*, and go no more forth.
'And alſo they know *Chriſt*, their *holy Prieſt*, that by the *Grace*
'of *God* taſted Death for them, and for every Man, and is a
'*Propitiation* for their *Sins*; and not for their *Sins* only, but for
'the *Sins* of the whole *World*: and by the one *Offering* up of
'himſelf he hath perfected for ever, them that are ſanctified. And
'ſuch an *High-Prieſt* becomes *Chriſt*'s *Sheep* in his New Covenant
'and Teſtament, who is *holy* and *harmleſs*, and *ſeparate from*
'*ſinners*, *and is made higher than the Heavens*; who is not made
'a *Prieſt* after the *Order* of *Aaron*, with his *Tithes*, *Offerings*,
'&c. but he makes an end of all thoſe things, and hath aboliſh-
'ed them: and is made an *High-Prieſt* after the Power of an
'*endleſs life*, who ever liveth to make Interceſſion for his Peo-
'ple; and is able to ſave to the uttermoſt, all that come to God
'through him. Who is the one holy *Mediator* betwixt *God* and *Man*:
'and who ſanctifies his People, his *Church*, that he is *Head* of,
'and preſents them to God without *ſpot*, or *wrinkle*, or *blemiſh*,
'or any ſuch thing; and makes them an holy, royal *Prieſthood*,
'to offer up ſpiritual, holy *Sacrifices*, acceptable to *God* by *Jeſus*
'*Chriſt*, who is *King* of all *Kings*, and *Lord* of all *Lords* in the
'Earth. So an holy, heavenly *King*, who hath all power in
'Heaven and Earth given to him; and rules in all the hearts of
'his *Sheep* and *Lambs* by his holy, divine, precious *Faith*, that
'is held in all the pure Conſciences of his People: which holy
'*Faith*, *Chriſt*, the holy One, is the Author and Finiſher of. By
'which holy *Faith* all the *Juſt* live, and in which holy, divine
'and precious *Faith* all the *Juſt* and *holy Ones* have Unity; and
'by it they do quench all the *fiery Darts* of *Satan*: and by this
'holy, divine and precious Faith *they* have acceſs to the pure

1690. 'God, in which they do pleaſe him. And *Chriſt*, who is ſet on 'the *right hand* of the *Throne* of the *Majeſty* in the Heavens, in London Yearly Meeting. 'his New Teſtament and New Covenant, is a *Miniſter* of the 'Sanctuary and true *Tabernacle*, which the *Lord* hath pitcht, and 'not *Man*. And therefore all the *Lambs* and *Sheep* of *Chriſt* muſt 'feel this holy *Miniſter* in their *Temple* and *Sanctuary*, who *mi-* 'niſters ſpiritual, holy and heavenly things to them in their *San-* 'ctuary and *Tabernacle*. For all the *Tabernacles* and *Sanctuaries*, 'that are built or pitcht by *Man*, *Men* make *Miniſters* for them; 'and ſuch *Miniſters* are of *Men* and by *Men*, with their world- 'ly *Sanctuaries* and *Tabernacles* of Mens pitching, by Mens 'hands.

'And now, all *Dear Friends* and *Brethren* every where, that 'are the *Flock* of *Chriſt*: *Chriſt*, *our Paſſover is ſacrificed for us.* 'Therefore let us all keep this heavenly *Feaſt* of our *Paſſover* in 'his New Teſtament and Covenant, not with *Old Leaven* nei- 'ther of Malice nor Wickedneſs; but let all that be purged out, 'with the four old *leavened Bread*, that all may become a *new* '*Lump*: and ſo keep this heavenly *Feaſt* of *Chriſt*, our heavenly '*Paſſover*, with the *unleavened Bread* (mark, with the *unlea-* 'vened Bread) of *Sincerity* and *Truth*. My deſires are, that all 'the *Flock* of *Chriſt* every where may keep this heavenly *Feaſt* 'of *Chriſt*, our heavenly *Paſſover*, with his heavenly, *unleavened* '*Bread* of *Sincerity* and *Truth*, Amen.

G. F.

I ſtay'd in *Town* between *Three Weeks* and a *Month*, after the *Yearly-Meeting* was over: and then went into the *Country*, firſt Totten- ham-High-Croſs. to *Tottenham-High-Croſs*, where was a *Meeting* on the *Firſt-day* of the *Week*, which I was at; and then went to *Edward Man's* Ford- green. Houſe at *Ford-Green* near *Winchmore-Hill*: and on the *Firſt-day* Enfield. following went from thence to the *Meeting* at *Enfield*; where the *Lord* gave me many precious *Openings* to declare to the People. Afterwards, moving to and fro amongſt *Friends* thereabouts, I Cheſs-hunt Waltham-Abbey. Enfield Tottenham Winch-more-hill. Hartford. viſited the *Meetings* at *Cheſs-hunt*, *Waltham-Abbey*, *Enfield*, *Totten-* *ham* and *Winchmore-hill* frequently; the Lord being with me, and opening many deep and weighty *Truths*, divine and hea- venly *Myſteries* to his People through me, to their great *Re-* *freſhment*, and my *Joy*. After ſome time I went to *Hartford*, to viſit the *Friends* there; and was at their *Meeting* on a *Firſt-day*. And having ſomething more particular upon me to the *Ancient* *Friends* of that place, I had a *Meeting* with ſome of them the *next day*, and imparted to them, what the *Lord* had given me Ware. for them. Then paſſing thence to *Ware*, I made a little ſtay amongſt *Friends* there, and was at their *Meeting*. After which, Edmun- ton Tottenham London. returning, amongſt *Friends* about *Edmunton*-ſide and *Tottenham*, and taking *Meetings* as I went, I came back to *London* in the end of the *Seventh Month*.

I

I remained now at *London*, till the beginning of the *Ninth* 1690. *Month*, being continually exerciſed in the *Work* of the *Lord*, ei- London. ther in Publick *Meetings*, opening the *Way* of *Truth* to People, and building up and eſtabliſhing *Friends* therein; or in other *Services* relating to the *Church* of *God*. For the *Parliament* now ſitting, and having a *Bill* before them concerning *Oaths*, and a- nother concerning *Clandeſtine Marriages*; ſeveral *Friends* did at- tend the *Houſe*, to ſee to get thoſe *Bills* ſo *worded*, that they might not be *hurtful* to *Friends*: In this *Service* I alſo aſſiſted, attending on the *Parliament*, and diſcourſing the *Matter* with ſe- veral of the *Members*.

Having ſtay'd more than a *Month* in *London*, and much *ſpent* my ſelf in theſe *Services*, I went out of *Town* to *Tottenham*, and ſome- Tottenham Ford-Green. time after to *Ford-Green* near *London*; at which Places I conti- nued ſeveral *Weeks*, viſiting *Friends Meetings* round about there, Tottenham Enfield. at *Tottenham*, *Enfield* and *Winchmore-Hill*. In this time ſeveral Winch- more-hill. things came upon me to Write: whereof One was an *Epiſtle to* *Friends in the Miniſtry*; and was as followeth:

Ford- Green. 'ALL *Friends* in the *Miniſtry* every where, to whom God 'hath given a *Gift* of the *Miniſtry*, and who uſe to *Travel* 'up and down in the *Gift* of the *Miniſtry*, Do not *hide your Ta-* '*lent*, *nor put your Light under a Buſhel*; Nor *Cumber your ſelves*, '*nor entangle your ſelves with the Affairs of this World.* For the 'natural *Soldiers* are not to *Cumber* themſelves with the *World*; 'much leſs the *Soldiers* of *Chriſt*, who are not of this *World*; but 'are to mind the *Riches* and *Glory* of the *World*, that is *Ever-* '*laſting*. And therefore ſtir up the *Gift* of *God* in you, and Im- 'prove it: and do not ſit down, *Demas*-like, and *embrace* this 'preſent *World*, that will have an end; leſt ye become *Idola-* '*ters*. But be valiant for *God's Truth* upon the Earth, and ſpread 'it abroad in the *Day-light* of *Chriſt*, you who have ſought the '*Kingdom* of *God*, and the *Righteouſneſs* thereof, and have recei- 'ved it and preached it; which *ſtands in Righteouſneſs*, *and Peace*, '*and Joy in the Holy Ghoſt*: As Able *Miniſters* of the *Spirit* ſow 'to the *Spirit*, that of the *Spirit* ye may reap *Life Everlaſting*. 'And go on in the *Spirit*, *plowing* with it in the purifying *Hope*; 'and threſhing, with the Power and Spirit of God, the Wheat 'out of the *Chaff* of *Corruption*, in the ſame *Hope*. For he that 'looks back from the ſpiritual *Plow* into the *World*, is not fit 'for the Spiritual and Everlaſting *Kingdom* of *God*; and then he 'is not like to *preſs* into it, as the *Faithful* do. Therefore you 'that are awakened, and are come to *Righteouſneſs*, and to the '*Knowledge* of the *Truth*, keep your ſelves awakened in it; 'then the *Enemy* cannot ſow his *Tares* in your *Field*: for *Truth* 'and *Righteouſneſs* is over him, and before he was. So my de- 'ſires are, that all may fulfil their *Miniſtry*, that the Lord *Jeſus* '*Chriſt* hath committed to them; and then by the *Blood* (or '*Life*) and *Teſtimony* of *Jeſus* you will overcome the *Enemy*, 'that oppoſes it, *within* and *without*. And all you that do *preach* 'the *Truth*, do it as it is in *Jeſus*, in *Love*: And all that are *Be-*

'*lievers*

1690. 'lievers in *Jesus*, and receivers of him, he gives them Power
'to become the *Sons* of *God*, and so *Joint-heirs with Christ*; whom
Ford-Green. 'he calleth *Brethren*: and he gives them the *Water* of *Life*, which
'shall be a *Well* in them, springing as a *River* up to Eternal
'Life; that they may *water* the *spiritual Plants* of the *living God*.
'So that all may be spiritual *Planters*, and spiritual *Waterers*; and
'may see with the spiritual *Eye* the Everlasting, Eternal *God* o-
'ver all to give the *Increase*, who is the Infinite *Fountain*. So my
'desires are, that you may be kept out of all the *beggarly Ele-*
'*ments* of the *World*, which is below the spiritual *Region*, to
'*Christ* the *Head*; and may hold him, who bruiseth the *Head* of
'*Enmity*, and was, before it was: So that ye may all be united
'together in *love*, in your Head, *Christ*, and be ordered by his
'heavenly, gentle, peaceable *Wisdom* to the Glory of God. For
'all that be in *Christ*, are in *love*, *peace* and *Unity*; and in him
'they are strong, and in a *full Persuasion*: and in him, who is
'the *First* and *Last*, they are in a heavenly *Resolution* and *Con-*
'*fidence* for God's Everlasting Honour and Glory, *Amen*.

From him, who is Translated into the Kingdom of his Dear Son, with all his Saints, a heavenly Salutation: And salute ye one another with a holy Kiss of Charity, that never faileth.

Ford Green, the 25*th* of the 9*th* Month, 1690. G. F.

Another *Epistle* I writ soon after, more particularly to the *Friends* in the *Ministry*, that were gone into *America*: which was thus;

'DEar *Friends* and *Brethren*, that are *Ministers*, and *Exhorters*,
'and *Admonishers*, that are gone into *America* and the
'*Islands* there-aways: Stir up the *Gift* of *God* in you, and the
'pure Mind, and improve your *Talents*; that ye may be the
'*Light* of the *World*, a City set upon an Hill, that cannot be
'hid: and let your *Light* shine among the *Indians*, and the *Blacks*
'and the *Whites*; that ye may answer the *Truth* in them, and
'bring them to their *Standard* and *Ensign*, that God hath set
'up, *Christ Jesus*. For from the *Rising* of the *Sun* to the *Going*
'*down* of the same *God*'s *Name* shall be great among the *Gentiles*;
'and in every *Temple*, or sanctified Heart, *Incense shall be offered*
'*up to God's Name*. And *have Salt in your selves*, that ye may
'be the *Salt* of the *Earth*, that ye may *salt* it; that it may be
'preserved from *Corruption* and *Putrifaction*: so that all *Sacrifi-*
'*ces*, offered up to the Lord, may be *salted* and *seasoned*, and
'be a *good Savour* to God. And all grow in the *Faith* and *Grace*
'of *Christ*, that ye may not be like *Dwarfs*: for a *Dwarf* shall
'not come near to *Offer* upon *God*'s *Altar*; though he may eat
'of *God*'s *Bread*, that he may *grow* by it. And *Friends*, Be
'not negligent, but keep up your *Negroes-Meetings* and your *Fa-*
'*mily-Meetings*; and have *Meetings* with the *Indian Kings*, and
'their *Councils* and *Subjects* every where, and with others: and
'bring them all to the *Baptizing* and *Circumcising Spirit*, by which
'they may *know God*, and *serve* and *worship* him. And all take
'heed of sitting down in the *Earth*, and having your Minds in
'the *earthly Things*, *Coveting* and Striving for the Earth: for to
'be carnally minded brings death, and *Covetousness* is *Idolatry*.
'There is too much *Strife* and *Contention* about that *Idol*, which
'makes too many go out of the *Sense* and *Fear* of *God*; so that
'some have lost *Morality* and *Humanity*, and the true *Christian*
'*Charity*. O therefore, be awakened to Righteousness, and keep
'awakened: for the *Enemy* soweth his *Tares*, while Men and Wo-
'men sleep in Carelesness and Security. Therefore so many
'*slothful Ones* go in their *filthy Rags*, and have not the *fine Lin-*
'*nen*, the *Righteousness* of *Christ*; but are straggling, and *plowing*
'with their *Ox* and their *Ass*, in their *woollen* and *linnen Gar-*
'*ments*, mixt Stuff, feeding upon *Torn food*, and that dieth of
'it self, and drinking of the *dregs* of their old Bottle, and eat-
'ing the *sour*, *leavened Bread*, which makes their hearts *burn* one
'against another. But all are to keep the *Feast* of *Christ*, our
'*Passover*, with the *unleavened Bread* of *Sincerity* and *Truth*.
'And this *unleavened Bread* of *Life* from Heaven makes all
'Hearts and Souls glad and joyful, and lightsome and cheer-
'ful, to serve and love *God*, and to love and serve one another
'in the *peaceable Truth*, and to keep in the *Unity* of *God*'s *Spirit*,
'which is the *Bond* of (the Lord of Lords, and the King of all
'Kings his) *Peace*. In this *Love* and *Peace* God Almighty keep
'and preserve all his People, and make them valiant for his
'*Truth* upon the *Earth*, to spread it abroad both in Doctrine, and
'good Life and Conversation, *Amen*.

'All the *Members* of *Christ* have need one of another. For
'the *Foot* hath need of the *Hand*, and the *Hand* hath need of
'the *Foot*: The *Ear* hath need of the *Eye*, and the *Eye* of the
'*Ear*. So that all the *Members* are serviceable in the *Body*, which
'*Christ* is the *Head* of; and the *Head* sees their *Service*. There-
'fore let none *despise* the *least Member*.

'And have a Care to keep down that *greedy*, *earthly Mind*,
'that raveneth and coveteth after the *Riches* and *Things* of this
'*World*; lest ye fall into the *low Region*, like the *Gentiles* or
'*Heathen*, and so lose the *Kingdom* of *God*, that is *Everlasting*:
'But seek that first, and God knows, what things ye have need
'of; who takes care for all both in *Heaven* and in the *Earth*:
'Thanks be unto God for his unspeakable *Gifts*, both *Temporal*
'and *Spiritual*.

Tottenham, the 11*th* of the 10*th* Month, 1690. G. F.

Tottenham

Not

1690. London. Not long after this I returned to *London*, and was almoſt daily with *Friends* at *Meetings*. And when I had been near *Two Weeks* in Town, *The ſenſe of the great Hardſhips and ſore Sufferings, that* Friends *had been and were under in* Ireland, *coming with great weight upon me; I was moved to write the following* Epiſtle, *as a Word of Conſolation unto them.*

'DEar *Friends* and *Brethren* in the Lord *Jeſus Chriſt*, whom 'the Lord by his Eternal *Arm* and *Power* hath upheld 'through your great *Sufferings*, *Exerciſes*, *Trials* and *Hardſhips* '(more, I believe, then can be uttered) up and down that *Na*-'*tion*, which I am very ſenſible of; and the reſt of the faithful '*Friends*, that have been Partakers with you in your *Sufferings*: 'and cannot but ſuffer with the *Lord's People*, that *ſuffer*. And 'my Confidence hath been in the *Lord*, that he would and will '*ſupport* you in all your *Sufferings*; and that he would preſerve 'all the *Faithful* in his *Wiſdom*, that they would give no *juſt* '*Occaſion* to one nor other to make them *ſuffer*: And therefore, 'if that you did *ſuffer wrongfully*, or *unjuſtly*, the righteous *God* 'would aſſiſt you, and uphold you; and reward them according 'to their *Works*, that *oppreſt* or *wronged* you. And now my 'deſire is unto the *Lord*, that in the ſame holy and heavenly '*Wiſdom* of *God* ye may all be preſerved to the *End* of your '*days*, to the *Glory* of *God*, minding God Almighty's ſupporting 'Hand and Power: who is God Al-ſufficient, to ſtrengthen, 'help and refreſh in *time* of *Need*. And let none forget the 'Lord's *Mercies* and *Kindneſſes*, which endure for ever: but al-'ways live in the *ſenſe* of them. And truly *Friends*, when I con-'ſider the thing, It is the great *Mercy* of the *Lord*, that ye have 'not been all *ſwallowed up*; ſeeing with what *Spirits* ye have 'been compaſſed about. But the *Lord* carrieth his *Lambs* in his '*Arms*, and they are as tender to him, as the *Apple* of his *Eye*: 'And his *Power* is his *Hedge* about his *Vineyard* of heavenly Plants. 'And therefore it is good for all his *Children*, to be given up to 'the *Lord* with their *Minds* and *Souls*, *Hearts* and *Spirits*, *who is* 'a faithful Keeper, that never *ſlumbers* nor *ſleeps*; but is able to 'preſerve and keep you, and to ſave to the utmoſt: and none can 'hurt ſo much as an *hair* of your Heads, except he ſuffer it, to 'try you; for he upholds all things, in Heaven and Earth, by 'the *Word* of his *Power*: All things were made by Chriſt, and 'by him all things do conſiſt (mark, conſiſt) whether they be '*Viſibles*, or *Inviſibles*, &c. So he hath power over all; for *all* '*Power in Heaven and Earth is given to him:* and to you, that 'have received him, he hath given *Power* to become the *Sons* 'and *Daughters* of *God*; ſo living *Members* of Chriſt, the living '*Head*, and grafted into him, in whom ye have *Eternal Life*. 'And *Chriſt*, the *Seed*, reigns, and his *Power* is over all; who 'bruiſes the *Serpent*'s Head, and deſtroys the *Devil* and his *Works*, 'and was before he was. And ſo all of you live and walk in 'Chriſt Jeſus; ſo that nothing may be between you and God, but 'Chriſt,

'Chriſt, in whom ye have *Salvation*, *Life*, *Reſt* and *Peace* with 1690. 'God.

'As for the paſſages of *Truth* in this Land and abroad, I do London. 'hear, that in *Holland* and *Germany* and there-aways, *Friends* 'are in *Love*, *Unity* and *Peace*: And in *Jamaica*, *Barbados*, *Me*-'*vis*, *Antego*, *Maryland* and *New-England* I hear nothing, but '*Friends* are in *Unity* and *Peace*. The Lord preſerve them all 'out of the *World*, (in which there is *Trouble*) in *Chriſt Jeſus*, 'in whom there is *Peace*, *Life*, *Love* and *Unity*, Amen. So my 'Love in the Lord *Jeſus Chriſt* to all *Friends* every where in 'your Land, as though I named them.

London, the 10*th* of the 11*th Month*, 1690. G. F.

THus, Reader, *haſt thou had ſome Account of the* Life *and* Travels, Labours, Sufferings *and Manifold* Trials *and* Exerciſes *of this* holy Man *of* God, *from his* Youth *to almoſt the time of his* Death: *Of which himſelf kept a* Journal; *out of which the foregoing Sheets were tranſcribed. It remains, that an Account be added of the* Time, Place *and* Manner *of his* Death *and* Burial; *Which were thus:*

The next day, *after he had written the foregoing* Epiſtle *to* Friends *in* Ireland, *he went to the* Meeting *at* Gracious-ſtreet, *which was large* (*it being on the* Firſt-day *of the* Week:) *And the* Lord *enabled him to* preach *the* Truth fully *and* effectually, *opening many* deep *and* weighty things *with great Power and Clearneſs. After which having* Prayed, *and the Meeting being ended, he went to* Henry Gouldney's (*a Friend's Houſe in* Whitehart-Court, *near the Meeting houſe:*) *and ſome* Friends *going with him thither, he told them,* 'He thought, he felt the *Cold* ſtrike to his heart, as he came out 'of the Meeting; *yet added,* I am glad I was here: Now I am 'clear, I am fully clear. *As ſoon as thoſe* Friends, *that were with him, were withdrawn, he lay down upon a* Bed (*as he ſometimes uſed to do, through Wearineſs after a Meeting*) *but ſoon roſe again; and in a little time lay down again, complaining ſtill of* Cold. *And his Strength ſenſibly decaying, he was fain ſoon after to go into* Bed; *where he lay in much Contentment and Peace, and very ſenſible to the* Laſt. *And as in the whole Courſe of his Life, his Spirit in the univerſal Love of God, was ſet and bent for the exalting of Truth and Righteouſneſs, and the making known the Way thereof to the Nations and Peoples afar off; ſo now, in the time of his outward Weakneſs, his Mind was intent upon, and (as it were) wholly taken up with that: And ſome particular* Friends *he ſent for, to whom he expreſt his Mind and Deſire for the* Spreading *Friends* Books, *and* Truth *thereby in the World, and through the Nations thereof. Divers* Friends *came to viſit him in his Illneſs; unto ſome of whom he*

1690. London. *said,* 'All is well: The *Seed* of God reigns over all, and over 'Death it self. And though (*said he*) I am weak in Body; yet 'the *Power* of God is over all, and the *Seed* reigns over all diſor- 'derly Spirits. *Thus lying in an heavenly frame of Mind, his Spirit wholly exerciſed towards the* Lord, *he grew weaker and weaker in his natural Strength; and on the* Third day *of that* Week, *between the* hours *of* Nine *and* Ten *in the Evening, he quietly departed this Life in Peace, and ſweetly fell aſleep in the* Lord, *whoſe bleſſed Truth he had livingly and powerfully preached in the Meeting but* two days *before. Thus ended he his Days in his faithful Teſtimony, in perfect Love and Unity with his Brethren, and in Peace and Good-will to all Men, on the* 13th day *of the* 11th Month 1690. *being then in the* 67th year *of his* Age.

Upon the 16th day *of the ſame* Month (*being the* ſixth *of the* Week, *and the Day appointed for his* Funeral) *a very great Concourſe of* Friends, *and other People of divers ſorts, Aſſembled together at the Meeting-houſe in* White-Hart-Court *near* Gracious-ſtreet, *about the middle time of the day, in order to attend his Body to the* Grave. *The Meeting was held about* two hours *with great and heavenly Solemnity, manifeſtly attended with the* Lord's *bleſſed* Preſence *and glorious* Power; *in which divers living Teſtimonies were given, from a lively Remembrance and Senſe of the bleſſed* Miniſtry *of this Dear and Ancient* Servant *of the* Lord, *his early Entring into the* Lord's Work *at the breaking forth of this* Goſpel-day, *his innocent Life, long and great Travels, and unwearied Labours of Love in the Everlaſting Goſpel, for the turning and gathering many* Thouſands *from Darkneſs to the Light of Chriſt Jeſus, the Foundation of true Faith; his manifold Sufferings, Afflictions and Oppoſitions, which he met withal for his faithful Teſtimony, both from his open Adverſaries, and from falſe Brethren; and his Preſervations, Deliverances and Dominion in, out of and over them all, by the Power of God: To whom the Glory and Honour always was by him, and is, and always ought to be by all Aſcribed.*

After the Meeting was ended, his Body was born by Friends, *and accompanied by very great Numbers of* Friends, *and other People, to* Friends Burying-Ground *near* Bunhill-Fields: *where, after a ſolemn Waiting upon the Lord, and ſeveral living Teſtimonies borne, recommending the Company to the Guidance and Protection of that Divine Spirit and Power, by which this holy* Man *of* God *had been raiſed up, furniſhed, ſupported and preſerved to the end of his Day, his Body was decently committed to the Earth; but his Memorial ſhall Remain, and be Everlaſtingly Bleſſed among the Righteous.*

An

1690. London.

An Epiſtle *of Dear* George Fox's, *which was writ with his own Hand, and left Sealed up with this Superſcription,* (viz. Not to be opened before the Time;) *which after his Deceaſe being opened, was thought meet to be printed, being as followeth:* Viz.

For the *Yearly* and *Second-Days-Meeting* in *London*, and to all the Children of God in all Places in the World. By and from *G. F.*

This for all the Children *of* God *every where, that are led by his* Spirit, *and do walk in his* Light, *in which they have Life, and Unity, and Fellowſhip with the* Father, *and the* Son, *and one with another.*

'KEep all your Meetings in the *Name* of the *Lord Jeſus*, that 'be gathered in his Name by his *Light*, *Grace*, *Truth*, 'Power and *Spirit*; by which you will feel his bleſſed and re- 'freſhing *Preſence* among you, and in you, to your Comfort and 'God's Glory.

'And now all *Friends*, All your *Meetings*, both *Mens* and *Wo- 'mens*, *Monthly* and *Quarterly*, and *Yearly*, &c. were ſet up by the 'Power, and *Spirit*, and *Wiſdom* of *God*; and in them you do 'know, that you have felt both his *Power*, and *Spirit*, and *Wiſ- 'dom*, and bleſſed refreſhing *Preſence* among you, and in you, to 'his Praiſe and Glory, and your Comfort: So that you have been 'a *City ſet on a Hill, that cannot be hid.*

'And although many *looſe* and *unruly Spirits* have riſen betimes 'to *Oppoſe* you and them, both in *Print* and other ways; but you 'have ſeen, how they have come to *Nought*: and the *Lord* hath 'blaſted them, and brought their *Deeds* to *Light*, and made 'them Manifeſt to be the *Trees* without *Fruit*, and *Wells* with- 'out *Water*, and *Wandering Stars* from the Firmament of God's 'Power, and the *Raging Waves* of the *Sea*, caſting up their *Mire* 'and *Dirt*: And many of them are like the *Dog* turn'd to his '*Old Vomit*, and the *Sow* that was waſhed, turned again to the '*Mire*. And this hath been the Condition of many, *God* know- 'eth, and his *People!*

'And therefore all to ſtand Stedfaſt in Chriſt Jeſus, your *Head*, 'in whom you are all one, *Male* and *Female*, and know his *Go- 'vernment*, and of the Encreaſe of his *Government* and *Peace* 'there ſhall be no End; but there will be an *End* of the *Devil's*, 'and of all them, that be out of Chriſt, and do Oppoſe it and 'him, whoſe *Judgment* doth not *linger*, and their *Damnation* 'doth not *ſlumber*: And therefore in God and Chriſt's *Light*, *Life*,

1690. London

'*Spirit* and *Power* live and walk, that is over all (and the *Seed* 'of it) in *Love* and in *Innocency*, and *Simplicity*; and in *Righte-* '*ouſneſs* and *Holineſs* dwell, and in his *Power* and *Holy Ghoſt*, in 'which God's Kingdom doth ſtand. All *Children* of New and 'Heavenly *Jeruſalem*, that is from above, and is free, with all 'her Holy, Spiritual *Children*, To her keep your Eyes.

'And as for this *Spirit* of *Rebellion* and *Oppoſition*, that hath ri- 'ſen *formerly* and *lately*, it is out of the Kingdom of God and 'Heavenly *Jeruſalem*; and is for *Judgment* and *Condemnation*, 'with all its *Books*, *Words* and *Works*. And therefore *Friends* are 'to live and walk in the *Power* and *Spirit* of *God*, that is over 'it, and in the *Seed*, that will bruiſe and break it to pieces: In 'which *Seed* you have *Joy* and *Peace* with God, and Power and 'Authority to *Judge* it; and your Unity is in the Power and Spi- 'rit of God, that doth *Judge* it: and all God's Witneſſes in his 'Tabernacle go out againſt it, and always have and will.

'And let no Man live to *Self*, but to the *Lord*, as they will *die* 'in him; and ſeek the *Peace* of the *Church* of Chriſt, and the *Peace* 'of all Men in him: for *Bleſſed are the Peace-makers*. And dwell in 'the pure, peaceable, Heavenly *Wiſdom* of *God*, that is Gentle, and 'Eaſie to be entreated, that is full of *Mercy*; all ſtriving to be of 'one *Mind*, *Heart*, *Soul* and *Judgment* in Chriſt, having his *Mind* 'and *Spirit* dwelling in you, building up one another in the *Love* 'of *God*, which doth edifie the *Body* of *Chriſt*, his *Church*, who is 'the holy *Head* thereof. So Glory to God through Chriſt, in this 'Age and all other *Ages*, who is the Rock and *Foundation*, and 'the *Emanuel*, God with us, *Amen*, over all, the Beginning and 'the Ending; in him *Live* and *Walk*, in whom you have *Life* 'Eternal, in whom you will feel me, and I you.

'All Children of New *Jeruſalem*, that deſcends from above, the '*Holy City*, which the Lord and the Lamb is the Light thereof, 'and is the *Temple*; in it they are born again of the *Spirit*: So '*Jeruſalem* that is above, is the *Mother* of them, that are born of 'the *Spirit*. And ſo they that come, and are come to Heaven- 'ly *Jeruſalem*, are them that receive Chriſt; and he giveth them 'Power to become the *Sons* of *God*, and are born again of the *Spirit*: 'So *Jeruſalem*, that is their *Mother*. And ſuch do come to Heavenly '*Mount Sion*, and the innumerable Company of Angels, and to the 'Spirits of juſt Men made perfect; and are come to the Church of 'the Living God written in Heaven, and have the *Name* of *God*, and 'the *City* of *God* written upon them: So here is a *New Mother*, that 'bringeth forth a *Heavenly* and a *Spiritual Generation*.

'There is no *Schiſm*, nor *Diviſion*, nor *Contention*, nor *Strife* in 'Heavenly *Jeruſalem*, nor in the *Body* of *Chriſt*, which is made 'up of living Stones, a Spiritual Houſe. And *Chriſt* is not divi- 'ded, for in him there is *Peace*. Chriſt ſaith, *In me you have Peace*. 'And he is from above, and not of this World; but in the *World* be- 'low, in the Spirit of it there is *Trouble*: therefore keep in Chriſt, and 'walk in him, *Amen*.

G. F.

'And

'And *Jeruſalem* was the *Mother* of all the true Chriſtians be- 1690 'fore the *Apoſtacy*; and ſince the outward *Chriſtians* are broken 'into many *Sects*, and they have gotten many *Mothers*: But all London. 'they, that are come out of the *Apoſtacy* by the Power and Spirit 'of Chriſt, *Jeruſalem* that is above, is their *Mother*, (and none 'below her;) who doth nouriſh all her *Spiritual Children*.

Read at the *Yearly-Meeting* in *London*, 1691.

G. F.

Reader, *pleaſe to note, That theſe following* Papers *and* Epiſtles (*ſome of which being mention'd in the* Journal, page 452, *&c. and there omitted*) *are found meet to be here inſerted; and are as followeth.*

A Warning to the Magiſtrates *and* People *of the* City *of* Oldenborg.

Friends,

'HAve you not ſeen and felt the *Judgments* of *God* upon your 1677. '*City*, the *Lord* ſending *Lightning* from Heaven, that de- Amſter- 'ſtroy'd and burnt it? And as I paſſed thorow your *City* on a dam. '*Firſt-day* of the *Week*, which you call your *Sabbath*, I ſaw ſome To pag. 448 'drinking, and *Soldiers playing* at *Shuffle-board*, and *others* with their '*Shops open*, and *Trading*, when they ſhould have been *Waiting* '*upon God*, and *Worſhipping* him: And your *People* were light and 'vain, without any ſenſe of *God*'s *Judgments*, or *Repentance*. O 'therefore *Repent*, leſt the *All-ſeeing God*, who ſees all your Acti- 'ons, and is over all, do bring *ſwift Judgment* upon you in 'his *Wrath* and *Fury*, and *Indignation*. And ſo *Repent*, and lay away 'all manner of *Evil*, and *Wickedneſs*, and *Ungodlineſs*, and *Unrighteouſ-* '*neſs*: for the *Day* of the *Lord* will come upon all that do *Evil*, 'and the *Workers* of *Iniquity*; and this mighty *Day* of the *Lord* will 'find them all out, and will *burn*, as an *Oven*; and burn up all 'the *Proud* and *Wicked*, and neither leave them Root nor Branch. 'And therefore all ye *Magiſtrates*, *Prieſts* and *People*, ſearch in 'your ſelves to find out the *Cauſe*, and what *Wickedneſs* and *Evil* 'it has been you have Committed, that has brought the *Wrath*, 'and *Vengeance*, and *Judgments* of *God* upon you and upon your *City*, 'in *burning* of it. And therefore all Return, and come to the *Light* 'of *Chriſt* in your hearts, and to *God*'s *Spirit*, and to the *Grace* 'and *Truth* in your hearts, that comes by Jeſus Chriſt; that with 'it ye may ſearch your hearts. And ſo, do not *grieve*, nor *vex*, 'nor *quench* God's good *Spirit* in your hearts, and walk not deſpite- 'fully againſt the *Spirit* of *Grace*, nor turn from it into Wanton- 'neſs;

1677. Amsterdam.

'ness; and yet make a *Profession* of God and Christ in *Words*, 'when your hearts are afar off, and living in *Pleasures*, and wan-'tonly upon the Earth, *sporting* your selves, *killing* the *Just*, and '*Crucifying* to your selves *Christ* afresh, and putting him to open 'shame: And so dishonouring *God* and *Christ*, and *Christianity*, and 'making a Profession and a Trade of the *Scriptures*; keeping Peo-'ple *always Learning*, that they may be *always paying*.

'Therefore *Cease from Man, whose Breath is in his Nostrils, and look* 'unto the Lord, *all ye ends of the Earth, and be saved*: for the *Lord* 'God of *Heaven* and *Earth* is come, to *teach* his People himself by 'his *Light*, *Spirit*, *Grace* and *Truth*, and to bring them off all the 'World's *Teachers*. And *God* hath raised up *Christ Jesus* his *Pro-'phet*, whom People should *hear*; and saith, *This is my beloved Son*, 'hear ye him: and Christ saith, *Learn of me, I am the Way, the* 'Truth and the Life; *and no Man comes to the Father, but by me.* 'And there is no *Salvation* by any other *Name* under the whole 'Heaven, but by the *Name* of *Jesus*, who saith, *I am the good* 'Shepherd, *and have laid down my Life for my Sheep, and my Sheep* 'hear my voice and follow me, *and will not follow the Hireling*: For 'Christ feeds them in the *Pastures* of Life, that will never *wither*. 'And God hath anointed *Christ Jesus* to *preach*, if you will *hear* 'him; and God hath given *Christ* for a *Counsellor*, and a *Leader*, 'if you will be *Led* and *Counselled* by him; and *God* hath given 'Christ for a *Bishop* to *Oversee* you, and a *King* to *Rule* you, if 'you will be *Overseen* and *Ruled* by him. And you that will not 'have *Christ* to *Rule* over you, who never *sinned*, nor *Guile* was 'found in his Mouth; you may read his *Sentence* in the *New Te-'stament* upon such. And is not Christ a sufficient *Teacher*, whose 'Blood was shed for you, and tasted *Death* for every Man? And 'doth not Christ say to his *Ministers*, *Freely ye have received*, 'freely give? And the Apostle saith, *We covet no Man's Gold, Sil-'ver or Apparel*; but Laboured with their Hands, and kept the 'Gospel *without Charge*: Have they that are called *Ministers* a-'mongst you, done the same, and kept this *Command* of *Christ* 'Jesus? Let them be Examined, and Examine themselves. And 'have you not *trimmed* your *Outsides*? but look within with the 'Light and *Spirit* of *Christ Jesus*, and see, if your *Insides* be not 'black and *foul*. For Christ Jesus, who doth *Enlighten every Man*, 'that cometh into the World, with the *Life* in himself, who is the 'Word, he saith; *Believe in the Light*, that *ye may become Chil-'dren of the Light*: and with the *Light* ye may see all the *Evil* 'Deeds ye have done, and all your *ungodly Deeds*, that ye have 'acted and committed; and all your *ungodly Words* you have *spo-'ken*; and all your *ungodly Thoughts* ye think; that ye may turn 'from them, and turn to *Christ*, from whence the *Light* comes: 'who is your *Saviour* and *Redeemer*, who hath given you a *Light* 'to see your *Sin*, and how that you are *dead* in *Adam*; that 'with the same *Light* you may see *Christ*, the *quickening Spirit*, 'who makes you alive to God, and saves you from your *sin*. But 'if you hate the *Light*, which is the *Life* in *Christ*, the *Prince* 'of *Life*; and Love the *Darkness* and the *Prince of Darkness* more,

'than

'than the *Light*, or the *Life* in *Christ*, whose *Deeds* be *Evil*, and 'because it will *Reprove* you; Christ tells you, *This Light will be* 'your *Condemnation*, John 3. And therefore be *Warned* now in 'your *Day*, and while you have *Time*, turn to the *Lord*, and 'do not quench the *Spirit* of the *Father*, by which he draws to 'his *Son*: nor hate the *Light* of *Christ*; for if you do, you hate 'the *Life* in *Christ*, and so remain under *Condemnation* from *God* 'and *Christ* with the *Light*, who now speaks to his People by 'his *Son*, as he did in the *Apostles Days*; so the same *God*, that 'was the *Speaker* by the *Prophets* to the *Fathers*, and *Speaker* to *A-'dam* and *Eve* in Paradise: And happy had *Adam* and *Eve*, and the 'Jews, and all *Christians* been, if they had kept to this *Speaker*, 'and not have followed the *Serpent*, that *false Speaker*, and his *In-'struments*. And now *God* is the true *Speaker* by his *Son*, who 'bruises the *Head* of the *Serpent*, the *false Teacher*, who is the *Head* 'of all *false Ways*, and *false Prophets*, and *false Churches*, and *false* 'Religions and *Worships*. And so *God* and *Christ* is bringing Peo-'ple to the *pure* and *undefiled Religion*, that will keep them from 'the *Spots* of the *World*; and into the *new* and *living Way*, Christ 'Jesus; and to the *Church* in *God*, which *Christ* is the *Head* of, as 'he was in the *Apostles Days*; and to worship God in the *Spirit* 'and *Truth*, which Worship Christ set up above Sixteen hun-'dred years since. And therefore must all People come to the *Grace* 'and *Spirit* of *Truth* in their own hearts, to know the *God* of 'Truth, who is a *Spirit*, and in the *Spirit* and *Truth* to worship, 'and serve, and honour, and glorify the Living God, who is over 'all, and *Worthy* of all, Blessed for evermore, *Amen*.

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'And ye *Magistrates* and *Officers*, read this in all your *Assemblies*, 'and cause all your *Priests* to read it in their *Churches*; that they 'and you, and all People may *hear* and *fear* the *God* of *Heaven*, 'as you will Answer it at the *Great* and *Terrible Day* of *Judg-'ment*, and *Vengeance* of the *Lord God* Almighty. And this is in 'Love to your *Souls*, and for your *Temporal* and *Eternal Good*.

Amsterdam, the 19*th* of the 7*th* Month, 1677.

G. F.

An

1677.

Harlingen in *Friezland*

An Epistle concerning true Fasting, *true* Prayer, *true* Honour, *and against* Persecution, *and for the true Liberty in Christ Jesus; and that all may have a care, that the* Apostle *hath not bestowed his Labour in vain upon you in your observing of Days, Months, Times, Feasts and Years, and of coming under the beggarly Elements, and the Yoke of Bondage again, and of bringing and forcing People into them.*

To pag. 433

'WHere did ever *Christ* or his *Apostles* Command any Believers or *Christians* to observe *Holy-Days* or *Feast-Days?* 'and let us see, where it is written in the *Scriptures* of the *New* 'Testament, in the *Four Evangelists*, or the *Epistles*, or the *Re*'velation, that ever *Christ* or his *Apostles* gave the *Christians* any 'such Command, that they should observe the Time called *Christ*'mas, or a Day for *Christ's Birth?* or that they should observe 'the Time called *Easter*, or *Whitsuntide*, or *Peter*, or *Paul's*, or 'Mark or *Luke's Days*, or any other *Saints Day?*

'Now you, that profess your selves to be the *Reformed Churches* 'from the *Papists*, *Jews* and *Heathen*, and the *Scriptures* to be your 'Rule, and are Professors of the *New Covenant*, where do you 'prove out of the *Scriptures* of the *New Testament*, that the *Apo*'stles and the *Primitive Church* practised or forced any such thing, 'or that *Christ* and his *Apostles* gave any such *Command* to the 'Churches, that they should practise and observe any such *Days?* 'Let us see, where this *Command* is written. For did not the *Apo*'stle say unto the *Galatians* in the *fourth Chapter*; *But now, after* 'that ye have known God, or rather ye are known of God, how turn 'ye again to the weak and beggarly Elements, whereunto ye desire a'gain to be in bondage? Ye observe Days, and Months, and Times 'and Years; *I am afraid of you, lest I have bestowed upon you La*'bour in vain. And in the *Third* of *Galatians* it is said; *O foo*'lish Galatians, *who hath bewitched you, that you should not obey the* 'Truth, &c. And in *Galatians* the *Fifth*, the Apostle exhorts them 'to stand fast in the Liberty, wherewith Christ had made them free: 'and moreover said, *Be not entangled again with the Yoke of Bon*'dage.

'Now doth not this manifest, that there were some *Teachers*, 'that were drawing the Church of the *Galatians* into these *beg*'garly Elements, and bringing them again into *Bondage*, in ob'serving of *Days*, *Months*, *Times* and *Years*? for it was the *Apo*'stle's *Work* to bring them out of those *Bondages* and *beggarly E*'lements; and therefore, when they were going back again into 'observing *Days*, *Months*, *Times* and *Years*, he was *afraid*, that he 'had *bestowed his Labour upon them in vain:* and he Exhorts them, 'to stand fast in the Liberty, wherewith Christ Jesus hath made them 'free, and not to be entangled again with the Yoke of Bondage: and

'again

'Again signifies, *That they had been once entangled with that Yoke of* 1677. 'Bondage and beggarly Elements. But O! how are *People*, called 'Christians, since the *Apostles Days* gone again under this *Yoke* of 'Bondage, and these *beggarly Elements*, in observing *Days*, *Months*, 'Times and *Years*, let their practice declare. Nay, do not both 'Papists and *Protestants* force People to observe *Days*, *Months* and 'Times? &c. And therefore is not the *Apostle's Labour* and *Travel* 'bestowed upon *Christendom* in vain, which was to bring People 'from under such *beggarly Elements* and that *Yoke* of *Bondage*; '(which the *Law* did require;) to stand fast in the Liberty, where'with Christ hath made them free, and not to be entangled again with 'the Yoke of Bondage? So it was and is Christ, that hath made 'and doth make his People free, from these things and *beggarly* 'Elements. And therefore they that are Redeemed, are to *stand* 'fast in that Liberty, wherewith Christ hath made them free. And 'this *Liberty*, which all true *Christians* are to *stand fast* in, they 'are made *free* by *Christ*, and not by *Man*; for *Man* without the 'Spirit and *Mind* of *Christ*, seeks to *force* and *compel* Christ's Fol'lowers, and such as he hath made *free* from the *Yoke* of *Bondage*; 'to *outward things*, that the *Law* commanded, and to the observing 'of *Days*, *Months*, *Times*, *Feasts* and *Years*: such weak, *beggarly* 'Elements, them that know God, or are known of God and *Christ*; 'are to *stand fast* in their *Liberty*, and not come under, nor be en'tangled with the *Yoke* of *Bondage* of such things again, seeing, he 'hath made them *free*. For they that are in *such things*, and 'would *force* others to them, are gone from that, which gives 'them the *knowledge* of *God*; and have not *stood fast* in the *Li*'berty, wherewith *Christ* makes *free*.

'And now concerning *Prayer*, we do not read, that ever *Christ* 'or his *Apostles* did *Compel* by *force* any to *Fast* or *Pray*, and make 'a *Law* to *strain* the *Goods* of such, as would not observe *Days* to 'fast and *pray* with them. But Christ taught them, how they 'should *pray*, and be distinct from the *Hypocrites*; and *Christ's* 'words are as followeth: *When thou prayest, thou shalt not be, as* 'the Hypocrites are; *for they love to stand praying in the Synagogues;* 'and in the Corners of the Streets, that they may be seen of Men; '&c. *But 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, 'that seeth in secret, will Reward thee openly. *But when you* pray, 'use not vain Repetitions, as the Heathen do; *for they think, that* 'they shall be heard for their much speaking. Be not ye therefore like 'them; for your Father knoweth, what things ye have need of, before 'ye ask him, &c. So as the *Apostles* and *Saints* did, so do we; 'we *pray* in *secret*, and we *pray* in *public*; as the *Spirit* gives us 'utterance, which helps our *Infirmities*, as it did the *Apostles* and 'true *Christians:* and after this manner we *pray* for our selves; 'and *pray* for all Men both *high* and *low*.

'Concerning *Fasting*, *Christ* saith; *Moreover when ye* fast, *be not* 'as the Hypocrites of a sad Countenance; for they disfigure their Fa'ces, that they may appear unto Men to fast. *But when thou* fastest, 'anoint thy Head, and wash thy face, that thou appear not unto Men

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1677. 'to fast, *but unto thy Father which is in secret; and thy Father*, 'which seeth in secret, *shall Reward thee openly.*

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'And likewise you may see in *Isaiah* the 58*th*, what the true *Fast* is, 'the Lord requires: where it is said to the Prophet; *Cry aloud, and spare* 'not, *lift up thy Voice like a Trumpet, and shew my People their Transgression, and the House of* Jacob *their sins; yet they seek me daily,* 'and *delight to know my ways, as a Nation that did Righteousness,* 'and *forsook not the Ordinance of their God: they ask of me the Ordinances of Justice, they take delight in approaching to God. Wherefore have we* fasted, *say they, and thou seest not? wherefore have we* 'afflicted *our Soul, and thou takest no knowledge? Behold, in the day* 'of *your* Fast *ye find pleasure, and exact all your Labours. Behold,* 'ye fast *for strife and debate, and to smite with the Fist of Wickedness; ye shall not* fast, *as ye do this day, to make your Voice to be* 'heard *on high. Is it such a* Fast, *that I have chosen? A day for a* 'Man *to afflict his Soul? Is it to bow down his Head as a Bull-rush,* 'and *to spread Sackcloth and Ashes under him? Wilt thou call this a* 'Fast, *and an acceptable Day to the Lord? Is not this the* Fast *that* 'I *have chosen, saith the Lord; To loose the Bands of Wickedness,* 'to *undo the heavy Burdens, and to let the Oppressed go free, and that* 'ye *break every Yoke?* 'So this *Fast* that the Lord requires, is 'not to lay *Yokes*, and *Oppress* and lay *Heavy Burdens*, and to make 'fast the *Bands* of *Wickedness*; but to loose and to break such 'things.

'And further, Concerning the true *Fast* the *Lord requires*; *Is it* 'not, *to deal thy Bread to the Hungry, and that thou bring the* 'Poor, *that are cast out, to thy House? When thou seest the Naked,* 'that *thou cover him, and that thou hide not thy self from thy own* 'Flesh? (Do you keep this true *Fast?*) *Then shall thy Light* 'break *forth as the Morning, and thine Health shall spring forth speedily: and thy Righteousness shall go before thee, the Glory of the Lord* 'shall *be thy Re-reward. Then shalt thou call, and the Lord shall Answer; thou shalt cry, and he shall say, here I am: If thou take away* 'from *the midst of thee the Yokes, the putting forth of the Finger,* 'and *speaking Vanity: And if thou draw out thy Soul to the Hungry,* 'and *satisfie the afflicted Soul; then shall thy Light arise out of obscurity, and thy Darkness be as the Noon-day. And the Lord* 'shall *guide thee continually, and satisfie thy Soul in drought, and* 'make *fat thy Bones: and thou shalt be like a watered Garden, and* 'like *a Spring of Water, whose Waters fail not,* &c.

'Now here is the practice of the true *Fast* the *Lord* requires 'of his People; and they that observe this *Fast*, the *Lord* saith; '*When they call, he will Answer.* And you may see what glorious 'and happy *Comforts* they do receive from the *Lord*, that keep 'this true *Fast*; but such as *fast* for *Strife* and *Debate*, and *smite* 'with the *fists* of *Wickedness*, *to make their Voices to be heard on* 'high, *and afflict their Souls for a day, and bow down their Head* 'as *a Bull-rush, and looses not the Bands of Wickedness, and does not* 'undo *every heavy Burden, and break off every Yoke, and let the Oppressed go free, and does not deal his Bread to the Hungry, and clothe* 'the *Naked, and bring the Poor to his House, but hides himself from* 'his

'his own Flesh, *and cloaths not the Naked*: Such *Fasts* and *Fasters* 1677. 'the *Lord* doth not accept, neither hath he chosen them. But 'these appear to Men with their *disfigured Faces*, and hanging Harlingen in Friezland. 'down their Heads as a Bull-rush for a Day, like the *Hypocrites* 'to *fast*, as Christ speaks of in *Matth.* 6.

'And is it not the Command of Christ, that in their *Fast* 'they should not *appear unto Men* to *Fast?* And now you, that 'would force us to *shut up our Shops* on *Fasting-days*, or for a 'Day, does not this *Fast appear to Men?* and is not this the *Fast*, 'that the Lord saith in *Isaiah*, he *doth not accept?* for he saith; '*Is this the* Fast *that I have chosen, a Day for a Man to afflict his* 'Soul, *and bow down his Head, as a Bull-rush*, &c. *Wilt thou call* 'this a Fast, *and an acceptable Day to the Lord?* Isai. 58.

'And therefore all God's People are to keep the true *Fast* of 'the Lord from *Debate* and *Strife*, and the *Fists* of *Wickedness*; 'and that *Fast*, that *breaks the Bands of Wickedness, and undoes every heavy Burden, and breaks every Yoke, and lets the Oppressed go* 'free, *and deals Bread to the Hungry, and cloaths the Naked, and* 'brings *the Poor that are cast out, to his own House.* So every one 'that keeps this true *Fast*, their *Health shall grow*, and when they '*Call*, the Lord will hear them; and *the Lord will be their Guide* 'continually, *and satisfie their Souls in drought, and make their Bones* 'fat, *and shall be like a watered Garden, and like a Spring of Water,* 'whose *Waters fail not.* Now you, that keep not this true *Fast*, 'when you call upon the Lord on your own *Fasting-days*, does 'the Lord *Answer* you, and say, *Here I am?* doth the Lord *guide* 'you *continually?* and is *your Bones made fat* by him, and your *Souls* 'satisfied *in drought?* and are you like a *watered Garden*, and like 'a *Spring*, *whose Waters fail not?* But you that keep not this true 'Fast, do you not want these *Waters*, which fail not? so your 'Souls are not satisfied in drought, but your *Bones* are *lean*, and 'you hear not the *Voice* of the *Lord*, who saith, *Here I am:* and 'so you lose the *Heritage* of *Jacob*, and ride not upon the *High-places* there; but come under. And therefore every Man and 'Woman, shut your hearts against all manner of *Evil* whatsoever, and trade not with *Babylon*'s *Merchants* of *Confusion*; but 'keep the *Supernatural Day* of *Christ*, that is sprung from on high, 'that is, by believing and walking in the *Light* of *Christ*, and 'being grafted into him: and this will bring you to the true 'Fast, from feeding upon any *Evil*, and to the true *praying* in the 'Spirit, as *Christ* and the *Apostles* have taught: which *Fruits* of 'the *Spirit* is *Love*, &c. which *Birth* of the *Spirit* is not a *persecuting Birth*: But he that is born of the *Flesh*, will persecute 'him that is born of the *Spirit*, because he will not follow the 'Birth of the *Flesh*, with its weak, *beggarly Elements*, that entangles with its *Yoke* of *Bondage*, and its observing of *Days*, *Months*, '*Times*, *Fasts*, *Feasts* and *Years*; which the *Birth* of the *Spirit* is 'to stand fast against in the *Liberty*, wherewith Christ hath 'made it *free*.

'And do you not know, that the very *Turks* keep their *Sabbath* on the *Sixth Day*, and the *Jews* upon the *Seventh Day*,

1677. 'and the *Chriſtians* meet together on the *Firſt Day* of the *Week*?
'And that *Day*, which the *Turks* keep, the *Jews* and *Chriſtians*
Harlingen in *Friezland*. '*Shops* are open; and that *Day* the *Jews* keep, *Chriſtians* and
'*Turks Shops* are *open*; and the *Firſt-Days*, that the *Chriſtians*
'keep, both *Jews*, and *Turks Shops* are *open*? and ſo the *Turk* does
'not *force* the *Jews* nor the *Chriſtians*, to ſhut up their *Shops* on
'their *Meeting-Days*, but lets them have their *Liberty* in the *Turks*
'*Country*. And where do you read, that ever the *Turks* forced
'any *Chriſtians* to obſerve any of their *Holy-Days*, or *Faſts*, or
'*Feaſts*? And if not, ſhould not *Chriſtians* be beyond the *Turks*
'in giving *Liberty* to all *tender Conſciences* to *ſerve God*, ſeeing
'*Chriſt* and the *Apoſtles* command not, nor *force* People to ob-
'ſerve *Holy-Days*, or *Times*, or *Months*, or *Years*, but ſhould
'*Pray always* in the *Spirit*, and *Faſt* always from *Strife* and *De-*
'*bate*, from all manner of *Sin* and *Evil*; and that will keep
'down the *Fiſt* of *Wickedneſs*, and the *Bond* of *Iniquity*? &c. And
'why ſhould not People, that be of a *tender Conſcience*, have their
'*Liberty* to exerciſe their *Conſciences* towards *God*, that they may
'have a *good Conſcience always*, *towards God and Man*, to that which
'God requires, and *to do unto all Men, as they would have them to*
'*do unto them, and to love their Neighbours as themſelves*; ſeeing
'that there are ſo many *debauched*, *evil* and *ſeared Conſciences*, as
'with an *hot Iron*, have the *Liberty* in their *looſe Lives* and *Con-*
'*verſations*, and in their *looſe Words*, whoſe Tongues are at Li-
'berty to *Swear* and *Curſe*, and their *Spirits* are at Liberty in *Drun-*
'*kenneſs* and *Uncleanneſs*? So let the *Magiſtrates* look and ſee,
'how this *evil*, *ſeared Conſcience* hath its *Liberty* to be *Exerciſed*
'in all manner of *evil things*, yea all *Chriſtendom* over; which is
'a great *ſhame* and *diſhonour* to God and Chriſt, and Chriſtianity,
'yea and Humanity. And therefore why ſhould not *God's People*
'have their *Liberty* to Exerciſe their *good* and *tender Conſciences*
'*towards God and Man*? For the *Myſtery* of *Faith*, which Jeſus
'Chriſt is the *Author* and *Finiſher* of, is held in a *pure Conſcience*.
'And ſhould not the Work of the true *Chriſtian Magiſtrate* be
'to encourage the *Exerciſe* of this *pure Conſcience towards God and*
'*Man*, and to diſcourage the *Exerciſe* of this *evil*, *ſeared Conſci-*
'*ence*, that diſhonours both *God* and *Chriſt*, and *true Chriſtianity*?
'If not, how are they a *Praiſe* to them that *do well*, and a *Ter-*
'*rour* to *Evil-doers*?

'And now Concerning the *not putting off Hats*, for which ma-
'ny, that goes under the Name of *Chriſtians*, have taken *Offence*
'at us, becauſe we could not *put off* our *Hats*, and *bow* down to
'them: For which we find no ſuch *Command* from *Chriſt* or his
Joh. 5. 41, 44. '*Apoſtles*; but rather to the contrary. For Chriſt ſaith, *I re-*
'*ceive not honour of Men* (mark, he did not *Receive Honour*
'*of Men*:) And further Chriſt ſaith; *How can ye believe, which*
'*receive Honour one of another, and ſeek not the Honour, that comes*
'*from God only*? Now Chriſt declares it to be a *Mark* of *Un-*
'*believers*, that ſeek *Honour one of another*, and ſeek not that *Ho-*
'*nour, that comes from God only*; and is not the *putting off* the *Hat*,
'and *Bowing* with it, an *Honour* of *Men*, which they ſeek one of
'another,

'another, and are offended, if they have it not? Nay, have they 1677.
'not *Fined*, *Perſecuted* and *Impriſoned* ſome, becauſe they did not
'*put off* their *Hats* to them? Nay, do not the very *Turks* mock Harlingen in *Friezland*.
'at the *Chriſtians* in their *Proverb*, ſaying; *That the Chriſtians*
'*ſpend much of their time in putting off their Hats, and ſhewing their*
'*bare Head to one another*? But ſhould not the *Chriſtians* be beyond
'the *Turks*, that bear that *Noble Name* of *Chriſtian*, of ſeek-
'ing *Honour one of another*, and *Perſecuting* them that will not
'give it them, when all true believing *Chriſtians* ſhould ſeek the
'*Honour*, that comes from *God* only? which is the Duty of all
'true *Believers* in Chriſt Jeſus, for he would not receive *Honour*
'of *Men*. And *he that believeth on the Son of God, hath Everlaſt-*
'*ing Life: and he that believeth not the Son, ſhall not ſee Life; but*
'*the Wrath of God abideth upon him*, John 3. 36 And now, is
'not the *Turks Proverb* a *Reproach* to the *Chriſtians*, who ſay;
'*That the Chriſtians ſpend much of their time in* putting off *their*
'Hats, *and ſhewing their bare Head one to another*? Nay, have you
'*not Fined* and *Impriſoned* many, becauſe they would not *put off*
'their *Hats* to you, and *ſhew* you their *bare Heads*? Nay, in ma-
'ny of your *Courts* they ſhall not have *Right* and *Juſtice*, nor
'*Liberty* and *Freedom* in *Cities* or *States*, though they have truly
'*ſerved* their *Time*, and are honeſt and civil Men, unleſs they
'will *put off* their *Hats*, and *ſhew* you their *bare Head*? And have
'you not made a *Law* againſt ſuch, as will not *put off* their *Hats*,
'and *ſhew* you their *bare Heads*; and that they muſt forfeit *two*
'*Gilders*, if they did it not? Yea, and to *compel* and *force* them
'to do it, and *fine* ſuch, as do not, as at *Lanſmeer* in *Waterland*?
'And is not this the *Honour*, that you ſeek one of another?
'Did not the *Phariſees* and *Jews* do the ſame?

'Now as for your ſaying, *The Apoſtle commands to honour all*
'*Men; and ſuch as Rule well, are worthy of double honour*: Now,
'if this *honouring all Men* were to *put off* their *Hats to all Men*,
'*and ſhew all men their bare heads*, then this *Command* you break your
'ſelves; for you do not do this to *all Men* generally: and if they
'that *Rule well*, muſt have double *Hat-honour*, then they muſt
'*put off* their *Hats twice*, and ſhew them their *bare heads*. Now,
'if this *Hat-honour*, and ſhewing the *bare head*, be an Invention of
'Men, and not from God, and ye cannot prove it by *Scripture*,
'and yet ſay, *It is* your *Rule*; then you Act beſide the *Rule*, and
'*compel* People to act *contrary* to your *Rule*. For where did ever
'the *Prophets*, *Chriſt* or the *Apoſtles* Command any ſuch thing?
'Let us ſee a *Command*, a *Practice* and an *Example* for it. *Ne-*
'*buchadnezzar*, who was a *Perſecutor*, and caſt the *three Children*
'of *Iſrael* into the *Fire* with their *Hoſe*, *Cloaks* and *Hats*, we do
'not read, that he was *offended* at them, becauſe they did not *put*
'*off* their *Hats*, and ſhew him their *Bare heads*; but becauſe that
'they would not *bow* to his *Image*. And is it not ſaid in the
'*Margent* of the *Bible*, where it is ſaid, *Honour all Men* (it is ſaid,)
'*Have all Men in Eſteem*? then they that *Rule well*, are worthy
'of *double Eſteem*; and this *Eſteem* muſt be truly in the *Heart*,
'without any *envy*, *malice* or *hatred*. As all Men are the *Work-*
'*manſhip*

1677. 'manship of God, they are to be esteemed in the heart with the 'Spirit of God; and they that Rule well, are worthy of double E- Harlingen in Friezland. 'steem: and here is true honour from the heart both to God and 'Man, his Workmanship. For People may put off their hats, and 'shew their bare heads one to another once, or twice to the Officers 'and Magistrates, and yet be full of envy, and malice, and hatred, and 'murder in their hearts one against another; and give them that 'honour, as you call it, and yet speak or wish bad things of them, 'when they have turned their backs on them: which the true 'Honour or Esteem in the heart to all Men, as they are God's 'Creation, is without any Evil Wish or Thought in the heart to all 'Men, and to them that Rule well; which have the double esteem, 'whom God hath placed over People. There is no evil in the 'heart, that gives this respect, esteem or honour, and brings them 'to love their Neighbours, as themselves, and to do unto all Men, 'as they would have them do unto them, in that they esteem all Men, 'and they have a double esteem to them that Rule well: and this 'is beyond all the honour of putting off the Hats once to all Men, 'and twice to them that are worthy of the double honour, as you 'may call it. But we would ask the Christians, that practise this 'Hat-honour, and shewing one another their bare heads, Who did in- 'vent this single honour, and double honour, that they should put off 'their Hats one to another, and shew their bare heads, seeing, that 'they cannot prove, that ever Christ or the Apostles did Com- 'mand or Practise any such thing; or Moses in the time of the 'Law? Now, do not say or think, that we had this Practice of 'not putting off the hats from the Turk; for we were moved by 'the Spirit of the Lord to it, before ever we heard of the Turks 'Proverb and Practice, to leave the honour that is below, and seek 'the honour that comes from above, when we came to be true 'Believers in Christ Jesus.

'Now Concerning Persecuting, Imprisoning and Banishing God's 'People, in whom Christ is manifest, and dwells in their hearts; 'Doth not Christ tell you, that you Imprison him? and then do 'you not Banish him, and Persecute him out of your Cities and 'Corporations? And how can you enter into his Kingdom, and 'have a share of his Kingdom, though you may profess him in 'Words? And do not they go into Everlasting Punishment, that 'did not visit Christ in Prison? Then what will become of you, 'that do Banish and Imprison him, where he is manifest in his 'Members, nor suffer them to Meet together to enjoy him amongst 'them, according to his Promise? And therefore you, that will not 'let Christ Reign in his People, and have his Liberty in them in 'your Cities and Countries, to Exercise his Offices, you will not 'have your Liberty in Heaven: and you that will not let Christ 'Reign in your Hearts, nor suffer him to Reign in his People here 'upon the Earth in this World, in your Kingdoms; you will not 'Reign with Christ in Heaven in his Kingdom, nor in the World 'without end.

'And so you, that banish the Truth out of your Cities or Coun- 'tries, or his People for its sake, you do banish the Truth and 'Christ

'Christ out of your hearts from Ruling there: and so you your 1677. 'selves are not the Temples of God. And then, when you have banish- Harlingen in Friezland. 'ed Christ and his Truth out of your own hearts, then you do ba- 'nish such, in whom he Rules, out of your Estates and Country: 'and then see, what Judgments the Lord doth bring upon you, 'when you are left to your selves; yea, Fears and Troubles, and 'one Judgment after another, that come upon you, you are even 'filled with them. But the Banished and Sufferers for Truth and 'Christ's sake have a peaceable habitation in the Truth, which the 'Devil is out of, and cannot get in: which habitation will out- 'last all the habitations of the Wicked and Persecutors, though they 'be never so full of Words without Life and Truth. So the Life 'and the Truth will out-last all Airy Notions; and Christ the 'Lamb and patient Seed, will overcome the Devourer, and the un- 'patient Seed: and they that have the Garments, the Righteous- 'ness of Christ, which is the fine Linnen, it will out-last all the 'Rags and Inventions of Men. For Christ saith to his Learners, Be of 'good chear, I have overcome the World, the persecuting World: and so he 'said unto his Disciples; Marvel not, if that the World hate you, for it 'hated me before you. And therefore let all that profess themselves 'Christians, lay away Persecution about Religion, Churches or Wor- 'ship, Fasting or Praying-Days; for you have no Command from 'Christ and his Apostles to Persecute any. For Christ, who is the 'King of Kings, and Lord of Lords, when they called him a De- 'ceiver, and blasphemed him, and said, He had a Devil; he did not 'Persecute any of them for it, nor force or compel any to hear 'and believe him, nor the Apostles after him; but he bad them, 'that would have been plucking up the Tares, Let the Tares and 'the Wheat grow together until the Harvest. So you have no Com- 'mand from Christ or his Apostles to Persecute, Imprison or Banish, 'or Spoil the Goods of any, for matter of pure Conscience and Re- 'ligion, Worship, Faith and Church in the Gospel-times.

Harlingen in *Friezland*, the 11th of the 6th Month, 1677. G. F.

A Warning to the Magistrates, Priests *and* People *of the City of* Hamborough, *to* Humble *themselves before the Lord, and not to be* High-minded.

Friends,

'YOU have painted and garnished the *Inside* of your outward 1677. 'Houses and High-places; but look within your Hearts Amster- 'with the Light of Christ, which he hath enlightned you and e- dam. 'very Man, that cometh into the World, withal, and with it 'you may see, how foul your Hearts and Insides are with Sin To pag. 448 'and Evil, which Christ tells you, ye should make clean; who 'told the Pharisees, how they painted the Sepulchres of the Righ- 'teous, and they themselves were full of Rottenness, and Corrupti- 'on.

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'on. Therefore look into your ſelves, and your own hearts, 'what you are full of: to *paint out* the *Sepulchres* of the *Righte-* 'ous *Apoſtles*, and making a *Trade* and a *Profeſſion* of their words, 'without the ſame *Holy Ghoſt*, and *Power*, and *Light*, and *Truth* 'which they were in, will not ſtand at the *Day* of *God*'s *Venge-* 'ance. And therefore *Repent*, while you have Time, and turn to 'the Lord with your whole hearts; and do not think your ſelves 'to be ſecure, without his Immediate, Almighty *Protection*. For 'it is not all your *Works*, nor all your own *Strength*, and *Power* 'and *Defence*, that can protect you, and you to look at them, 'and think your ſelves *ſecure*, and to ſit down in your *Security*; 'and in it let your hearts be merry, and at reſt and eaſe. But 'then when the Lord brings a *Scourge* upon you, that you are 'filled with *Terrours* and *Fears*, remember you were *Warned*, that 'you were ſet down, but not in the *true Reſt*: and then all your 'own *Strength* and *Force* will ſtand you in no ſtead; and you will 'acknowledge, that it muſt be *God*, that muſt protect you. And 'therefore take *Warning*; for your *Prieſts* and *People* are too *high*, 'and are ſwallowed up too much in this *World*; and the *Vani-* 'ties of it carry your Minds away from *God*, and your *Care* is 'more for the *World*, than for *God*, and more after the *Riches* of 'the *World*, than after the *Riches* of the *World* that has no end. 'For know you not, that all your *Heaps* of outward *Treaſure* 'muſt have an end, and that you muſt *Leave* them all *behind* 'you? Therefore I am to *Warn* and *Advice* you, both *High* and '*Low*, *Prieſts* and *People*, to come to the *Grace*, *Light* and *Truth*, 'that comes by *Jeſus Chriſt*; and alſo to come to the *Manifeſta-* 'tion of the *good Spirit* of *God*, which is given to you to *profit* 'withal; that with This *Grace*, and *Truth*, and *Light*, and *Spirit* 'of *Chriſt*, you may turn to *Chriſt Jeſus*, from whence it comes, 'who ſaith, *Learn of me*; and *God* ſaith, *This is my beloved Son*, 'hear ye him. And ſo all the Children of the *New Covenant*, 'that walk in the *New* and *Living Way*, do hear *Chriſt* their 'Prophet, that God has raiſed up, who is their *Teacher* and *Prieſt*, 'whom God hath anointed to *Preach*. And ſo now, *God* doth 'ſpeak to his People by his *Son*, as he did in the *Apoſtles Days*. 'And ſo the *Lord* is come to *Teach his People himſelf* by his *Grace*, 'Light, *Truth* and *Spirit*, and to bring them off all the *Worlds* 'Teachers, that are made by Men ſince the *Apoſtles days*; who 'have kept People always *Learning*, that they may always be 'paying of them: And is come to bring them off all the *Worlds* 'Religions, to the *Religion* that he ſet up in the *Apoſtles Days* 'in the *New Covenant*, which is pure and undefiled before God 'in his ſight, and keeps from the *Spots* of the *World*, &c. And 'the *Lord* is come to bring them off all the *World*'s *Churches*, to 'the *Church* in *God*, which *Chriſt* the heavenly Man, is *Head* of: 'and to bring them off all the *World*'s *Worſhips*, to worſhip God 'in *Spirit* and in *Truth*, which Chriſt ſet up above *Sixteen hun-* 'dred years ſince. So all Men and Women muſt come to the 'Spirit and *Truth* in their hearts, by which they muſt know the 'God of *Truth*, who is a *Spirit*; and then in the *Spirit* and *Truth*

'they

'they will *Worſhip* him, and know, what and who they *Worſhip*. 1677.
'And alſo the *Lord* is come to bring his People off all the *World*'s
'Temples, that with the *Spirit* they may know, that their *Bodies* Amſterdam.
'are the *Temples of the Holy Ghoſt*. And the *Lord* is come to
'bring his People off all the *World*'s *Croſſes*, and *Pictures*, and *I-*
'*mages* and *Likeneſſes*, to know, that the *Power* of *God* is the
'*Croſs* of *Chriſt*, which Crucifies them to the World, and brings
'them up into the Likeneſs and Image of God, as Man and Wo-
'man was in, before they fell, and ſo to *Chriſt* that never fell.
'And this *Work* of *Chriſt* muſt all know in their hearts, by the
'*Light* of *Chriſt Jeſus*, who *is the true Light, that lighteth every*
'*Man, that cometh into the World.* It is called the *Light* in *Man*
'and *Woman*, and the *Life* in *Chriſt* the *Word*: and Chriſt ſaith,
'*Believe in the Light, that ye may become Children of the Light.*
'And the *Light* lets you ſee all your *Evil Actions*, that you have
'done and committed; and your *ungodly Ways* you have walked
'in; and your *ungodly Words* and *Thoughts*: and now, if you
'do *hate* this *Light*, and *love* the *Darkneſs*, and the *Prince* of it,
'more than this *Light*, which is the *Life* in *Chriſt*, the *Prince* of
'*Life*, and will not come to it, becauſe your *Deeds be Evil*, and it
'will reprove you; Chriſt tells you, *This Light is your Condemna-*
'*tion.* And then what is all your *Profeſſion* good for, when you
'remain under the *Condemnation* of the *true Light*, in which you
'ſhould believe; and ſo become *Children* of *Light*, and out of
'*Condemnation?* And therefore every one muſt believe in the
'*Light*, if they do receive *Chriſt Jeſus*; and as many as receives
'him, he gives them *Power to become the Sons of God.* So he that
'hath the *Son* of *God*, hath *Life*; and they that have not the
'*Son* of *God*, have not *Life*: and then if you have not *Life*,
'what good doth all your *Profeſſion* of the *Scriptures* from *Geneſis*
'to *Revelations* do you, any more than the *Jews*, *Scribes* and
'*Phariſees*, that would not receive *Chriſt* the *Life*; upon whom
'God brought his *overflowing Scourge.* And therefore do you take
'heed of that, for your *Strength* will be no better than theirs, if
'you have not *God* and *Chriſt*'s ſupporting *Power*, when *God*'s
'*Scourge* comes upon you, and you are filled with *Horrours* and
'*Fears.* But my deſires are, that you may all *Repent*, even from
'the *Higheſt* to the *Loweſt*, and not *grieve*, nor *quench*, nor *vex*,
'nor *rebel* againſt God's good *Spirit* in you, nor *walk deſpitefully*
'*againſt the Spirit of Grace*, nor *turn* from it unto *Wantonneſs*,
'which would teach you, and bring your *Salvation.* Which if
'you do, how can you eſcape the over-flowing *Scourge* of the *Al-*
'*mighty*, and the *Wrath* of the *Lamb?* But my deſires are, that
'you may all obey *God*'s *good Spirit* of *Truth*, which will lead
'you out of all *Evil*, into all *Truth*, and reprove you for your
'*Righteouſneſs*, and for your own *Judgment* and *Sin*, &c.
'and it will bring you to cleave to that which is *good*, and for-
'ſake that which is *evil*; and to turn to the *Lord*, who will re-
'ceive you in his *Mercy* and *Kindneſs*: By which *Means* you may
'eſcape the over-flowing *Scourge* in the *Day* of *Vengeance*, which
'*dreadful Day* is coming upon all *Evil-doers.* And this as a Warn-

1677. Amſterdam. 'ing to you, both for your *Temporal* and *Eternal Good:* and for 'you to *Read* it in your *Aſſemblies*, and your *Prieſts* to *Read* it 'in their *Churches*; ſo that all *People* may *hear* and *fear*, as you 'will *Anſwer* it at the *Terrible* and *Dreadful Day* of *Judgment.*

Amſterdam, the 19*th* of the 7*th* Month, 1677. *G. F.*

For the Embaſſadors, *that are Met to Treat for* Peace *at the City of* Nimmeguen *in the* States *Dominions.*

Topag. 448 'CHriſt Jeſus ſaith, *Bleſſed are the Peace-makers, for they ſhall 'be called the Children of God*, Matth. 5. 9. ſo all *Chriſtian* 'men are to forſake *Evil*, and do *Good*, and ſeek *Peace* and fol- 'low it, if they will *love Life, and ſee good Days*, 1 *Pet.* 3. 11. for 'God hath called all true *Chriſtians* unto *Peace*, 1 *Cor.* 7. and 'therefore all *Chriſtians* ought to follow this *Peace*, which God 'calls them to: and they ſhould let the *Peace of God* rule in all 'their Hearts; which is above the *Peace* of this *World*, that is 'ſo ſoon *broken*. For the *Apoſtle* Commands the *Chriſtians* to 'let the *Peace* of *God* rule in their Hearts; to which all *Chriſti-* 'ans ſhould be ſubject: Now the *Practice* of this ſhould be among 'Chriſtians, that profeſs *Chriſtianity*; and this *Peace* is above that, 'which *Chriſt* takes from the *Earth*, Rev. 6. which is the *Peace* 'of the *Wicked*. And the *Apoſtle* ſaith to the *Chriſtians*, *Be at* 'Peace among your ſelves, 1 Theſſ. 5. Now, all *Chriſtians* ſhould 'obey this Command, and be at *Peace* among themſelves, and 'not in *Wars* and *Strife*. And further the *Apoſtle* exhorts the 'Chriſtians to keep the Unity of the Spirit in the Bond of Peace: ſo 'this *Unity*, and this *Bond* of *Peace* ſhould be kept (and not be 'broken) by all that bears that Noble Name *Chriſtian*; and they 'ſhould keep the *Unity* of the *Spirit* of *Chriſt* in the *Bond* of the 'Prince of *Princes*, and *King* of *Kings*, and *Lord* of *Lords* Peace, 'which is the *Duty* of all true *Chriſtians* to keep: In which they 'may *honour Chriſt*, in bringing forth the *Fruits* of *Peace*, which 'is *Love* and *Charity*. For the *Apoſtle* tells you, *The fruits of the* 'good Spirit is Love, Joy and Peace, Long-ſuffering, Gentleneſs, 'Goodneſs, &c. *Gal.* 5.

'And the *Apoſtle* exhorts the *Chriſtians*, and ſaith; *If it be poſ-* 'ſible, as much as lieth in you, live peaceable with all Men: and 'this ſhould be the *Endeavour* of all *Chriſtians*. For it is no *ho-* 'nour to *Chriſt*, that *Chriſtians* ſhould *war* and *deſtroy* one ano- 'ther, that do profeſs the *Name* of *Chriſt*, who ſaith, *He came to* 'ſave Mens lives, and not to deſtroy them: For *Chriſtians* have *E-* 'nemies enough abroad without them, and therefore they ſhould 'Love one another, as *Chriſt* commands, who ſaith; *By this ye* 'ſhall be known to be my Diſciples, if ye Love one another. For 'Chriſtians are commanded to love Enemies; therefore much more 'one another. And *Chriſt* ſaith; *As the Father hath loved me, ſo*

'*I*

'*I have loved you: Continue ye in my Love*, John 15. 8. and *By* 1677. 'this ſhall all Men know, that ye are my Diſciples, if ye Love one Amſter- 'another, John 13. 35. But if *Chriſtians* do *war* and *deſtroy* one dam. 'another, this will make both *Jews*, *Turks*, *Tartars* and *Heathens* 'to ſay, That you are not *Diſciples* of *Chriſt*. And therefore, as 'you *love God*, and *Chriſt*, and *Chriſtianity*, and its *Peace*, *All* 'make Peace, as far as you have *power*, among *Chriſtians*, that 'you may have the Bleſſing. For you read, that *Chriſtians* were 'called the *Houſhold* of *Faith*, the *houſhold* of *God*, a *holy Nation*, 'a *peculiar People*: and they are commanded to be *Zealous for* 'good Works, not for *bad*: and *Chriſtians* are alſo commanded not 'to *bite* and *devour* one another, leſt they be *conſumed* one of a- 'nother.

'And is it not a ſad thing for *Chriſtians* to be *biting* and *con-* 'ſuming one another in the ſight of the *Turks*, *Tartars*, *Jews* and 'Heathens, when they ſhould *Love one another*, *and do unto all* 'Men, as they would have them do unto them? And ſuch *Work* and 'Devouring as this, will open the *Mouths* of *Jews* and *Turks*, 'Tartars and *Heathens* to Blaſpheme the *Name* of *Chriſt*, who is the 'King of *Kings*, and *Lord* of *Lords*, and cauſe them to ſpeak e- 'vil of *Chriſtianity*, for them to ſee, how the *Unity* of the *Spi-* 'rit is broken among ſuch, as profeſs *Chriſt* and *Chriſt's Peace*. 'And therefore all *Chriſtians* are to mind *God* and *Chriſt's* Teach- 'ing, who teacheth *Chriſtians* to *Love one another*, yea, *Enemies*; 'and perſwade all *Kings* and *Princes*, to give *Liberty* to all ten- 'der Conſciences in Matters of *Religion* and *Worſhip*, they living 'peaceable under every *Government:* ſo that for the time to come 'there may be no more *Impriſonment* and *Perſecution* among the 'Chriſtians, for Matters of *tender Conſciences* about Matters of *Faith*, 'Worſhip and *Religion*, that the *Jews*, *Turks*, *Tartars* and *Heathens* 'may not ſee, how *Chriſtians* are *Perſecuting* one another for 'Religion. And ſeeing, from *Chriſt* and the *Apoſtles Chriſtians* 'have no ſuch *Command*, but on the contrary, to *Love one ano-* 'ther; and knowing, that *Chriſt* ſaid to ſuch, as would have been 'plucking up Tares, *Let the Tares and the Wheat grow together, till* 'the Harveſt (which is the *End* of the *World*) leſt they plucked 'up the Wheat; and at the *End* of the *World Chriſt* would ſend 'forth his *Angels*, and they ſhould *ſever* the *Wheat* from the 'Tares: So Chriſt tells you, that it is the *Angels work* at the 'End of the *World*, and not *Mens work*, before the *Harveſt* at the 'End of the *World*. Hath not all this *Perſecution*, *Baniſhing*, and 'Impriſoning and *putting* to *Death* concerning *Religion*, been the 'pretence of *plucking* up *Tares?* and hath not all this been be- 'fore the *Harveſt*, and before the *End* of the *World?* And there- 'fore, have not all theſe been the *Actors* againſt the *Expreſs Com-* 'mand of Chriſt, the *King* of *Heaven?* which all *Kings* and *Ru-* 'lers, eſpecially they, that call themſelves *Chriſtians*, ſhould *obey* 'their *Lord* and *Saviour's Command*, which he expreſly *Commands*: 'Let the Tares and the Wheat grow together, till the Harveſt; and 'the *Harveſt* is the *End* of the *World*: and then *Chriſt* will ſend 'his *Angels*, and they ſhall *ſever the Wheat from the Tares*, &c.

'And

1677. Amsterdam. 'And also *Christ* told some of his *Disciples*, that would have had *Fire* 'to come down from Heaven, to destroy such as would not receive him '(in their Zeal;) *That they did not know, what Spirit they were of*: 'and rebuked them, and said; *He came not to destroy Mens Lives, but to save them.* And therefore all such, that have destroyed 'Mens *Lives* concerning *Religion*, and *Worship* of *God*, have they 'known, *what Spirit* they have been of? Have they not '*done*, that they should not *do?* and done that, which *Christ* 'forbad, who saith, *Lest ye should pluck up the Wheat with the* '*Tares*, and saith, *It is the Angels work at the End of the World?* 'And hath not God shewed unto *Man*, what is *Good*, and his '*Duty*, To *Love Mercy, and to do Justly, and to walk Humbly with* '*his God?* which *Man* is to *mind*.

'And the *Apostle* exhorts the *Christians*, to *Follow Peace with* '*all Men*, and *Holiness*, *without which no Man shall see the Lord*, 'Hebr. 12. 14. And why should *Christians War* and *Strive* one 'with another, seeing they all do own in words *one King*, and '*Lord* and *Saviour Christ Jesus*, whose *Command* is, That they 'should *Love one another*; which is a *Mark*, that they shall be '*known* by, to be *Christ*'s *Disciples*, as I said before. And Christ, 'who is the *King* of *Kings*, and *Lord* of *Lords*, saith; *As I have* '*Loved you, so love one another*, John 15. 12. *and* John 13. And 'the *Apostle* saith, *Christians ought to be patient* towards *all Men*, '1 *Thess.* 5. 14.

'From him, who is a *Lover* of *Truth* and *Righteousness*, and '*Peace*, and desires your *Temporal* and *Eternal Good*; and desires, 'that in the *Wisdom* of *God*, that is *pure*, and *gentle*, and *peace-* '*able* from *above*, with *that* you may be *Ordered*, and *Order* all 'things, that God hath Committed to you, to his *Glory*, and 'stop those things among *Christians*, so far as you have *power*, 'which dishonour *God*, *Christ* and *Christianity!*

Amsterdam, the 21*th* of the 7*th* Month, 1677. G. F.

THE

THE FIRST TABLE,

CONTAINING

The Names of the Countries, Cities, Towns and Places mentioned in the Author's *Journal* of his *Travels*, and *Labours* on *Truth*'s Account in *England*, &c. and beyond the Seas.

[Note, *The* Pages *with a* Star *refer to the like* Pages *with a* Star; *to begin* p.189* 190*—200*201*,&c. *these* Pages *being double.*]

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Omitted p. 356. line 41. viz.: Paul Gwin *came into the Meeting, and began to Babble, and asked me,* How I ſpelt *Cain?* And whether I had the ſame Spirit as the Apoſtles had? *And I told him,* Yes: *And he had the Judge take Notice of it. And I told him;* He that had not a meaſure of the ſame Holy Ghoſt, as the Apoſtles had, was poſſeſt with an unclean Ghoſt: *And then he went his way.* (See p. 221* 222*)

The Letter againſt Plotting *is printed* p. 200. *and the ſame over again* p. 267. *by a miſtake.*